

# THE BOOKS OF ENOCH

The Book of Enoch (1 Enoch)  
The Book of the Secrets of Enoch (2 Enoch)  
The Hebrew Book of Enoch (3 Enoch)

AND OTHER APOCRYPHA  
OF THE OLD TESTAMENT

INDEX

THE BOOK OF ENOCH ( 1 ENOCH )	page 4
THE BOOK OF THE SECRETS OF ENOCH ( 2 ENOCH )	page 53
THE HEBREW BOOK OF ENOCH ( 3 ENOCH )	page 70
Other Apocrypha	
VITA ADAE ET EVAE ( Latin Life of Adam and Eve )	page 104
APOCALYPSIS MOSIS ( Greek Life of Adam and Eve )	page 112
THE SLAVONIC LIFE OF ADAM AND EVE	page 120
THE APOCALYPSIS OF ADAM	page 123
THE TESTAMENT OF ADAM	page 128
THE APOCALYPSE OF ABRAHAM	page 153
THE TESTAMENT OF ABRAHAM	page 145
THE TESTAMENT OF ISAAC	page 160
THE TESTAMENT OF JACOB	page 167
THE LADDER OF JACOB	page 173
THE ASSUMPTION OF MOSES	page 177
THE BOOK OF JUBILEES	page 185

# THE BOOK OF ENOCH

## INTRODUCTION ( From Wikipedia )

The Book of Enoch (also 1Enoch) is an ancient Jewish religious work, ascribed to Enoch, the great-grandfather of Noah. It is not regarded as scripture by Jews or any Christian group, apart from the Ethiopian Orthodox Church, which to this day regards it to be canonical.

Western scholars currently assert that its older sections (mainly in the Book of the Watchers) date from about 300 BC and the latest part (Book of Parables) probably was composed at the end of the 1st century BC. However, Ethiopian scholars generally hold that Ge'ez is the language of the original from which the Greek and Aramaic copies were made, pointing out that it is the only language in which the complete text has yet been found.

It is wholly extant only in the Ge'ez language, with Aramaic fragments from the Dead Sea Scrolls and a few Greek and Latin fragments. There is no consensus among Western scholars about the original language: some propose Aramaic, others Hebrew, while the probable thesis according to E. Isaac is that 1Enoch, as Daniel, was composed partially in Aramaic and partially in Hebrew.

A short section of 1Enoch (1En1:9) is quoted in the New Testament (Letter of Jude 1:14-15), and there apparently attributed to "Enoch the Seventh from Adam" (1En60:8). It is argued that all the writers of the New Testament were familiar with it and were influenced by it in thought and diction. The first part of Book of Enoch describes the fall of the Watchers, the angels who fathered the Nephilim. The remainder of the book describes Enoch's visits to Heaven in the form of travels, visions and dreams, and his revelations.

The book consists of five quite distinct major sections (see each section for details):

The Book of the Watchers (1 Enoch 1 – 36)

The Book of Parables of Enoch (1 Enoch 37 – 71) (Also called the Similitudes of Enoch)

The Astronomical Book (1 Enoch 72 – 82) (Also called the Book of the Heavenly Luminaries or Book of Luminaries. )

The Book of Dream Visions (1 Enoch 83 – 90) (Also called the Book of Dreams)

The Epistle of Enoch (1 Enoch 91 – 108)

The shared view is that these five sections were originally independent works (with different dates of composition), themselves a product of much editorial arrangement, and were only later redacted into what we now call 1Enoch. This view is now opposed only by a few authors who maintain the literary integrity of the Book of Enoch, one of the most recent (1990) being the Ethiopian Wossenie Yifru. Józef Milik has suggested that the Book of Giants found amongst the Dead Sea Scrolls should be part of the collection, appearing after the Book of Watchers in place of the Book of Parables, but for various reasons Milik's theory has not been widely accepted.

## Canonicity in Judaism

Although evidently widely known at the time of the Development of the Jewish Bible canon, 1Enoch was excluded from both the formal canon of the Tanakh and the typical canon of the Septuagint and therefore also the writings known today as the Apocrypha. One possible reason for Jewish rejection of the book might be the textual nature of several early sections of the book which make use of material from the Torah, for example 1En1 is a midrash of Deuteronomy 33.. The content, particularly detailed description of fallen angels, would also be a reason for rejection from the Hebrew canon at this period - as illustrated by the comments of Trypho the Jew when debating with Justin Martyr on this subject. Trypho: "The utterances of God are holy, but your expositions are mere contrivances, as is plain from what has been explained by you; nay, even blasphemies, for you assert that angels sinned and revolted from God." (Dialogue 79)

# THE BOOK OF ENOCH

translation by M. Knibb of the Ethiopian text in the  
S.O.A.S. Library at the University of London.

## Section I BOOK OF THE WATCHERS

1.1 These are the words of the blessing of Enoch; according to which he blessed the chosen and righteous who must be present on the day of distress, which is appointed, for the removal of all the wicked and impious.

1.2 And Enoch began his story and said: - There was a righteous man whose eyes were opened by the Lord, and he saw a Holy vision in the Heavens, which the Angels showed to me. And I heard everything from them, and I understood what I saw: but not for this generation, but for a distant generation that will come.

1.3 Concerning the Chosen I spoke; and I uttered a parable concerning them: The Holy and Great One will come out of his dwelling.

1.4 And the Eternal God will tread from there upon Mount Sinai, and he will appear with his Host, and will appear in the strength of his power from Heaven.

1.5 And all will be afraid, and the Watchers will shake, and fear and great trembling will seize them, up to the ends of the earth.

1.6 And the high mountains will be shaken; and the high hills will be laid low and will melt like wax in a flame.

1.7 And the earth will sink, and everything that is on the earth will be destroyed, and there will be judgment upon all, and upon all the righteous.

1.8 But for the righteous: He will make peace, and He will keep safe the Chosen, and mercy will be upon them. They will all belong to God, and will prosper and be blessed, and the light of God will shine on them.

1.9 And behold! He comes with ten thousand Holy Ones; to execute judgment upon them and to destroy the impious, and to contend with all flesh concerning everything that the sinners and the impious have done and wrought against Him.

2.1 Contemplate all the events in the sky; how the lights in the sky do not change their courses, how each rises and sets in order, each at its proper time, and they do not transgress their law.

2.2 Consider the earth and understand from the work that is done upon it, from the beginning to the end, that no work of God changes as it becomes manifest.

2.3 Consider the summer and the winter; how the whole earth is full of water and the clouds and dew and rain rest upon it.

3.1 Contemplate and see how all the trees appear withered and all their leaves are stripped - with the exception of the fourteen trees, which are not stripped, which remain with the old leaves until the new come after two or three years.

4.1 And, again, contemplate the days of summer; how at its beginning the Sun is above it. You seek shelter and shade because of the heat of the Sun and the earth burns with scorching heat, and you cannot tread upon the earth or upon a rock, because of its heat.

5.1 Contemplate how the trees are covered with green leaves and bear fruit. And understand, in respect of everything, and perceive how He Who Lives Forever made all these things for you.

5.2 And how His works are before Him in each succeeding year, and all His works serve Him and do not change; but as God has decreed - so everything is done.

5.3 And consider how the seas and rivers together complete their tasks.

5.4 But you have not persevered in, nor observed, the Law of the Lord. But you have transgressed and have spoken proud and hard words with your unclean mouth against his majesty. You hard of heart! You will not have peace!

5.5 And because of this you will curse your days, and the years of your life you will destroy. And the eternal curse will increase and you will not receive mercy.

5.6 In those days, you will transform your name into an eternal curse to all the righteous. And they will curse you sinners forever.

5.7 For the chosen; there will be light, joy, and peace, and they will inherit the earth. But for you, the impious, there will be a curse.

5.8 When wisdom is given to the chosen they will all live, and will not again do wrong, either through forgetfulness, or through pride. But those who possess wisdom will be humble.

5.9 They will not again do wrong, and they will not be judged in all the days of their life, and they will not die of wrath or anger. But they will complete the number of the days of their life. And their life will grow in peace, and the years of their joy will increase in gladness and eternal peace; all the days of their life.

6.1 And it came to pass, when the sons of men had increased, that in those days there were born to them fair and beautiful daughters. 6.2 And the Angels, the sons of Heaven, saw them and desired them. And they said to one another: "Come, let us choose for ourselves wives, from the children of men, and let us beget, for ourselves, children."

6.3 And Semyaza, who was their leader, said to them: "I fear that you may not wish this deed to be done and that I alone will pay for this great sin."

6.4 And they all answered him, and said: "Let us all swear an oath, and bind one-another with curses, so not to alter this plan, but to carry out this plan effectively."

6.5 Then they all swore together and all bound one another with curses to it.

6.6 And they were, in all, two hundred and they came down on Ardis, which is the summit of Mount Hermon. And they called the mountain Hermon because on it they swore

and bound one another with curses.

6.7 And these are the names of their leaders: Semyaza, who was their leader, Urakiba (Araquel), Rameel, Kokabiel, Tamiel, Ramiel, Daniel, Ezeqiel, Baraqiel, Asael, Armaros, Batariel, Ananel, Zaqiel, Samsiel, Satariel, Turiel, Yomiel, Sariel. (see Ch 8 & Ch 69)

6.8 These are the leaders of the two hundred Angels and of all the others with them.

7.1 And they took wives for themselves and everyone chose for himself one each. And they began to go into them and were promiscuous with them. And they taught them charms and spells, and they showed them the cutting of roots and trees.

7.2 And they became pregnant and bore large giants. And their height was three thousand cubits.

7.3 These devoured all the toil of men; until men were unable to sustain them.

7.4 And the giants turned against them in order to devour men.

7.5 And they began to sin against birds, and against animals, and against reptiles, and against fish, and they devoured one another's flesh, and drank the blood from it.

7.6 Then the Earth complained about the lawless ones.

8.1 And Azazel taught men to make swords, and daggers, and shields, and breastplates. And he showed them the things after these, and the art of making them; bracelets, and ornaments, and the art of making up the eyes, and of beautifying the eyelids, and the most precious stones, and all kinds of coloured dyes. And the world was changed.

8.2 And there was great impiety, and much fornication, and they went astray, and all their ways became corrupt.

8.3 Amezarak taught all those who cast spells and cut roots, Armaros the release of spells, and Baraqiel astrologers, and Kokabiel portents, and Tamiel taught astrology, and Asradel taught the path of the Moon.

8.4 And at the destruction of men they cried out; and their voices reached Heaven.

9.1 And then Michael, Gabriel, Suriel and Uriel, looked down from Heaven and saw the

mass of blood that was being shed on the earth and all the iniquity that was being done on the earth.

9.2 And they said to one another: "Let the devastated Earth cry out with the sound of their cries, up to the Gate of Heaven.

9.3 And now to you, Oh Holy Ones of Heaven, the souls of men complain, saying: "Bring our complaint before the Most High."

9.4 And they said to their Lord, the King: "Lord of Lords, God of Gods, King of Kings! Your glorious throne endures for all the generations of the world, and blessed and praised!

9.5 You have made everything, and power over everything is yours. And everything is uncovered, and open, in front of you, and you see everything, and there is nothing that can be hidden from you.

9.6 See then what Azazel has done; how he has taught all iniquity on the earth and revealed the eternal secrets that are made in Heaven.

9.7 And Semyaza has made known spells, he to whom you gave authority to rule over those who are with him.

9.8 And they went into the daughters of men together, lay with those women, became unclean, and revealed to them these sins.

9.9 And the women bore giants, and thereby the whole Earth has been filled with blood and iniquity.

9.10 And now behold the souls which have died cry out and complain unto the Gate of Heaven, and their lament has ascended, and they cannot go out in the face of the iniquity which is being committed on the earth.

9.11 And you know everything, before it happens, and you know this, and what concerns each of them. But you say nothing to us. What ought we to do with them, about this?"

10.1 And then the Most High, the Great and Holy One, spoke and sent Arsalalzur to the son of Lamech, and said to him:

10.2 "Say to him in my name; hide yourself! And reveal to him the end, which is coming, because the whole earth will be destroyed. A deluge is about to come on all the earth; and all that is in it will be destroyed.

10.3 And now teach him so that he may escape and his offspring may survive for the whole Earth."

10.4 And further the Lord said to Raphael: "Bind Azazel by his hands and his feet and throw him into the darkness. And split open the desert, which is in Dudael, and throw him there.

10.5 And throw on him jagged and sharp stones and cover him with darkness. And let him stay there forever. And cover his face so that he may not see the light.

10.6 And so that, on the Great Day of Judgment, he may be hurled into the fire.

10.7 And restore the Earth which the Angels have ruined. And announce the restoration of the Earth. For I shall restore the Earth so that not all the sons of men shall be destroyed because of the knowledge which the Watchers made known and taught to their sons.

10.8 And the whole Earth has been ruined by the teaching of the works of Azazel; and against him write: ALL SIN."

10.9 And the Lord said to Gabriel: "Proceed against the bastards, and the reprobates, and against the sons of the fornicators. And destroy the sons of the fornicators, and the sons of the Watchers, from amongst men. And send them out, and send them against one another, and let them destroy themselves in battle; for they will not have length of days.

10.10 And they will petition you, but the petitioners will gain nothing in respect of them, for they hope for eternal life, and that each of them will live life for five hundred years."

10.11 And the Lord said to Michael: "Go, inform Semyaza, and the others with him, who have associated with the women to corrupt themselves with them in all their uncleanness.

10.12 When all their sons kill each other, and when they see the destruction of their loved ones, bind them for seventy generations, under the hills of the earth, until the day of their judgment and of their consummation, until the judgment, which is for all eternity, is accomplished.

10.13 And in those days, they will lead them to the Abyss of Fire; in torment, and in prison they will be shut up for all eternity.

10.14 And then Semyaza will be burnt, and from then on destroyed with them; together they will be bound until the end of all generations.

10.15 And destroy all the souls of lust, and the sons of the Watchers, for they have wronged

men.

10.16 Destroy all wrong from the face of the Earth and every evil work will cease.

10.17 And now all the righteous will be humble, and will live until they beget thousands. And all the days of their youth, and their sabbaths, they will fulfill in peace.

10.18 And in those days the whole earth will be tilled in righteousness and all of it will be planted with trees; and it will be filled with blessing.

10.19 And all the pleasant trees they will plant on it and they will plant on it vines. And the vine that is planted on it will produce fruit in abundance; and every seed that is sown on it, each measure will produce a thousand, and each measure of olives will produce ten baths of oil.

10.20 And you cleanse the Earth from all wrong, and from all iniquity, and from all sin, and from all impiety, and from all the uncleanness which is brought about on the earth.

10.21 And all the sons of men shall be righteous, and all the nations shall serve and bless me and all shall worship me.

10.22 And the Earth will be cleansed from all corruption, and from all sin, and from all wrath, and from all torment; and I will not again send a flood upon it, for all generations, forever.

**11**.1 And in those days, I will open the Storehouses of Blessing, which are in Heaven, so that I may send them down upon the Earth, upon the work, and upon the toil, of the sons of men.

11.2 Peace and truth will be united, for all the days of eternity, and for all the generations of eternity.

**12**.1 And then Enoch disappeared and none of the sons of men knew where he was hidden, where he was, or what had happened.

12.2 And all his doings were with the Holy Ones, and with the Watchers, in his days.

12.3 And I Enoch, was blessing the Great Lord and the King of Eternity. And behold, the Watchers called to me - Enoch the scribe - and said to me:

12.4 "Enoch, scribe of righteousness. Go and

inform the Watchers of Heaven, who have left the High Heaven and the Holy Eternal Place, and have corrupted themselves with women, and have done as the sons of men do and have taken wives for themselves, and have become completely corrupt on the earth.

12.5 They will have on Earth, neither peace, nor forgiveness of sin, for they will not rejoice in their sons.

12.6 The slaughter of their beloved ones they will see; and over the destruction of their sons they will lament and petition forever. But they will have neither mercy nor peace."

**13**.1 And Enoch went and said to Azazel: "You will not have peace. A severe sentence has come out against you that you should be bound.

13.2 And you will have neither rest nor mercy, nor the granting of any petitions, because of the wrong which you have taught, and because of all the works of blasphemy and wrong and sin which you have shown to the sons of men."

13.3 And then I went and spoke to them all together, and they were all afraid; fear and trembling seized them.

13.4 And they asked me to write out for them the record of a petition, so that they might receive forgiveness, and to take a record of their petition up to the Lord in Heaven.

13.5 For they were not able, from then on, to speak, and they did not raise their eyes to Heaven, out of shame for the sins, for which they had been condemned.

13.6 And then I wrote out the record of their petition, and their supplication in regard to their spirits, and the deeds of each one of them, and in regard to what they asked; that they should obtain absolution and forbearance.

13.7 And I went and sat down by the waters of Dan, in Dan, which is southwest of Hermon; and I read out the record of their petition, until I fell asleep.

13.8 And behold a dream came to me, and visions fell upon me, and I saw a vision of wrath; that I should speak to the sons of Heaven and reprove them.

13.9 And I woke up and went to them, and they were all sitting gathered together as they mourned, in Ubelseyael, which is between Lebanon and Senir, with their faces covered.

13.10 And I spoke in front of them all; the visions that I had seen in my sleep, and I

began to speak these words to reprove the Watchers of Heaven.

**14**.1 This book is the word of righteousness, and of reproof, for the Watchers who are from Eternity; as the Holy and Great One commanded in that vision.

14.2 I saw in my sleep what I will now tell, with the tongue of flesh, and with my breath, which the Great One has given men in the mouth, so that they might speak with it, and understand with the heart.

14.3 As He has created, and appointed, men to understand the word of knowledge, so He created and appointed me to reprove the Watchers, the sons of Heaven.

14.4 And I wrote out your petition, but in my vision, thus it appeared, that your petition would not be granted to you, for all the days of eternity; and complete judgment has been decreed against you, and you will not have peace.

14.5 And from now on, you will not ascend into Heaven, for all eternity, and it has been decreed that you will be bound on Earth for all the days of eternity.

14.6 And before this, you will have seen the destruction of your beloved sons, and you will not be able to enjoy them, but they will fall before you by the sword.

14.7 And your petition will not be granted in respect of them or in respect of yourselves. And while you weep and supplicate you do not speak a single word from the writings which I have written.

14.8 And the vision appeared to me, as follows: - Behold; clouds called me in the vision, and mist called me. And the path of the stars, and flashes of lightning, hastened me and drove me. And in the vision winds caused me to fly, and hastened me, and lifted me up into the sky.

14.9 And I proceeded until I came near a wall which was made of hailstones, and a tongue of fire surrounded it, and it began to make me afraid.

14.10 And I went into the tongue of fire and came near to a large house, which was built of hailstones, and the wall of that house was like a mosaic of hailstones and its floor was snow.

14.11 Its roof was like the path of the stars and flashes of lightning, and among them was fiery cherubim, and their sky was like water.

14.12 And there was a fire burning around its wall and its door was ablaze with fire.

14.13 And I went into that house, and it was as hot as fire and as cold as snow, and there was neither pleasure nor life in it. Fear covered me and trembling took hold of me.

14.14 And as I was shaking and trembling, I fell on my face.

14.15 And I saw in the vision, and behold, another house which was larger than the former and all its doors were open before me, and it was built of a tongue of fire.

14.16 And in everything, it so excelled in glory and splendor and size, so that I am unable to describe to you its glory and its size.

14.17 And its floor was fire, and above lightning and the path of the stars, and its roof also was a burning fire.

14.18 And I looked, and I saw in it, a high throne, and its appearance was like ice, and its surrounds like the shining Sun and the sound of cherubim.

14.19 And from underneath the high throne there flowed out rivers of fire so that it was impossible to look at it.

14.20 And He who is Great in Glory sat upon it, and his raiment was brighter than the Sun, and whiter than any snow.

14.21 And no Angel could enter, and at the appearance of the face of Him who is Honoured and Praised, no creature of flesh could look.

14.22 A sea of fire burnt around Him, and a great fire stood in front of Him, and none of those around Him came near to Him. Ten thousand times ten thousand stood before Him but He needed no Holy Council.

14.23 And the Holy Ones who were near to Him did not leave by night or day and did not depart from Him.

14.24 And until then I had a covering on my face, as I trembled. And the Lord called me with his own mouth, and said to me: "Come here, Enoch, to my Holy Word."

14.25 And He lifted me up and brought me near to the door. And I looked, with my face down.

**15**.1 And He answered me, and said to me with His voice: "Hear! Do not be afraid, Enoch, you righteous man, and scribe of righteousness. Come here and hear my voice.

15.2 And go say to the Watchers of Heaven,

who sent you to petition on their behalf: You ought to petition on behalf of men, not men on behalf of you.

15.3 Why have you left the High, Holy and Eternal Heaven, and lain with women, and become unclean with the daughters of men, and taken wives for yourselves, and done as the sons of the earth, and begotten giant sons? 15.4 And you were spiritual, Holy, living an eternal life, but you became unclean upon the women, and begot children through the blood of flesh, and lusted after the blood of men, and produced flesh and blood, as they do, who die and are destroyed.

15.5 And for this reason I give men wives; so that they might sow seed in them, and so that children might be born by them, so that deeds might be done on the Earth.

15.6 But you, formerly, were spiritual, living an eternal, immortal life, for all the generations of the world.

15.7 For this reason I did not arrange wives for you; because the dwelling of the spiritual ones is in Heaven.

15.8 And now, the giants who were born from body and flesh will be called Evil Spirits on the Earth, and on the Earth will be their dwelling.

15.9 And evil spirits came out from their flesh, because from above they were created, from the Holy Watchers was their origin and first foundation. Evil spirits they will be on Earth and 'Spirits of the Evil Ones' they will be called.

15.10 And the dwelling of the Spirits of Heaven is Heaven, but the dwelling of the spirits of the Earth, who were born on the Earth, is Earth.

15.11 And the spirits of the giants do wrong, are corrupt, attack, fight, break on the Earth, and cause sorrow. And they eat no food, do not thirst, and are not observed.

15.12 And these spirits will rise against the sons of men, and against the women, because they came out of them during the days of slaughter and destruction.

**16.**1 And the death of the giants, wherever the spirits have gone out from their bodies, their flesh will be destroyed, before the Judgment. Thus they will be destroyed until the Day of the Great Consummation is accomplished, upon the Great Age, upon the

Watchers and the impious ones."

16.2 And now to the Watchers, who sent you to petition on their behalf, who were formerly in Heaven:

16.3 "You were in Heaven but its secrets had not yet been revealed to you; and a worthless mystery you knew. This you made known to women, in the hardness of your hearts. And through this mystery the women and the men cause evil to increase on the Earth."

16.4 Say to them therefore: "You will not have peace."

**17.**1 And they took me to a place where they were like burning fire, and, when they wished, they made themselves look like men.

17.2 And they led me to a place of storm, and to a mountain, the tip of whose summit reached to Heaven.

17.3 And I saw lighted places, and thunder in the outermost ends, in its depths a bow of fire, and arrows and their quivers, and a sword of fire, and all the flashes of lightning.

17.4 And they took me to the Water of Life, as it is called, and to the Fire of the West, which receives every setting of the Sun.

17.5 And I came to a river of fire, whose fire flows like water, and pours out into the Great Sea, which is towards the west.

17.6 And I saw all the great rivers, and I reached the Great Darkness, and went where all flesh walks.

17.7 And I saw the Mountains of the Darkness of Winter and the place where the water of all the deeps pours out.

17.8 And I saw the mouths of all the rivers of the Earth, and the mouth of the deep.

**18.**1 And I saw the storehouses of all the winds, and I saw how with them He has adorned all creation, and I saw the foundations of the Earth.

18.2 And I saw the cornerstone of the Earth. And I saw the four winds which support the Earth and the sky.

18.3 And I saw how the winds stretch out the height of Heaven, and how they position themselves between Heaven and Earth; they are the Pillars of Heaven.

18.4 And I saw the winds which turn the sky

and cause the disc of the Sun and all the stars to set.

18.5 And I saw the winds on the Earth which support the clouds and I saw the paths of the Angels. I saw at the end of the Earth; the firmament of Heaven above.

18.6 And I went towards the south, and it was burning day and night, where there were seven mountains of precious stones, three towards the east and three towards the south.

18.7 And those towards the east were of coloured stone, and one was of pearl, and one of healing stone; and those towards the south, of red stone.

18.8 And the middle one reached to Heaven, like the throne of the Lord, of stibium, and the top of the throne was of sapphire.

18.9 And I saw a burning fire, and what was in all the mountains.

18.10 And I saw a place there, beyond the great earth; there the waters gathered together.

18.11 And I saw a deep chasm of the earth, with pillars of heavenly fire, and I saw among them fiery pillars of Heaven, which were falling, and as regards both height and depth, they were immeasurable.

18.12 And beyond this chasm, I saw a place, and it had neither the sky above it, nor the foundation of earth below it; there was no water on it, and no birds, but it was a desert place.

18.13 And a terrible thing I saw there, seven stars, like great burning mountains.

18.14 And like a spirit questioning me, the Angel said: "This is the place of the end of Heaven and Earth; this is the prison for the Stars of Heaven and the Host of Heaven.

18.15 And the stars which roll over the fire, these are the ones which transgressed the command of the Lord, from the beginning of their rising, because they did not come out at their proper times.

18.16 And He was angry with them, and bound them until the time of the consummation of their sin, in the Year of Mystery."

**19.**1 And Uriel said to me: "The spirits of the Angels who were promiscuous with women will stand here; and they, assuming many forms, made men unclean and will lead men astray so that they sacrifice to demons as gods. And they will stand there until the great

judgment day, on which they will be judged, so that an end will be made of them.

19.2 And their wives, having led astray the Angels of Heaven, will become peaceful."

19.3 And I, Enoch, alone saw the sight, the ends of everything; and no man has seen what I have seen.

**20.**1 And these are the names of the Holy Angels who keep watch.

20.2 Uriel, one of the Holy Angels; namely the Holy Angel of the Spirits of Men.

20.4 Raguel, one of the Holy Angels; who takes vengeance on the world, and on the lights.

20.5 Michael, one of the Holy Angels, namely the one put in charge of the best part of humankind, in charge of the nation.

20.6 Saraqael, one of the Holy Angels; who is in charge of the spirits of men who cause the spirits to sin.

20.7 Gabriel, one of the Holy Angels, who is in charge of the Serpents, and the Garden, and the Cherubim.

**21.**1 And I went round to a place where nothing was made.

21.2 And I saw a terrible thing, neither the High Heaven nor the firm ground, but a desert place, prepared and terrible.

21.3 And there, I saw seven Stars of Heaven, bound on it together, like great mountains, and burning like fire.

21.4 Then I said: "For what sin have they been bound, and why have they been thrown here?"

21.5 And Uriel, one of the Holy Angels, who was with me and led me, spoke to me and said: "Enoch, about whom do you ask? About whom do you inquire, ask, and care?"

21.6 These are some of the stars which transgressed the command of the Lord Most High, and they have been bound here until ten thousand ages are completed; the number of days of their sin."

21.7 And from there I went to another place, more terrible than this. And I saw a terrible thing: there was a great fire there, which burnt and blazed. And the place had a cleft reaching into the abyss, full of great pillars of fire, which were made to fall; neither its extent nor

its size could I see, nor could I see its source.  
21.8 Then I said: "How terrible this place is, and how painful to look at!"  
21.9 Then Uriel, one of the Holy Angels, who was with me, answered me. He answered me and said to me: "Enoch, why do you have such fear and terror because of this terrible place, and before this pain?"  
21.10 And he said to me: "This place is the prison of the Angels, and there they will be held for ever."

**22.**1 And from there, I went to another place, and he showed me in the west a large and high mountain, and a hard rock, and four beautiful places.  
22.2 And inside, it was deep, wide, and very smooth. How smooth is that which rolls, and deep and dark to look at!  
22.3 Then Raphael, one of the Holy Angels who was with me, answered me, and said to me: "These beautiful places are there so that the spirits, the souls of the dead, might be gathered into them. For them they were created; so that here they might gather the souls of the sons of men."  
22.4 And these places they made, where they will keep them until the Day of Judgment, and until their appointed time, and that appointed time will be long, until the great judgment comes upon them.  
22.5 And I saw the spirits of the sons of men who were dead and their voices reached Heaven and complained.  
22.6 Then I asked Raphael, the Angel who was with me, and said to him: "Whose is this spirit, whose voice thus reaches Heaven and complains?"  
22.7 And he answered me, and said to me, saying: "This spirit is the one that came out of Abel, whom Cain, his brother, killed. And he will complain about him until his offspring are destroyed from the face of the Earth, and from amongst the offspring of men, his offspring perish."  
22.8 Then I asked about him, and about judgment on all, and I said: "Why is one separated from another?"  
22.9 And he answered me, and said to me: "These three places were made, in order that they might separate the spirits of the dead. And thus the souls of the righteous have been separated; this is the spring of water, and on it

the light.  
22.10 Likewise, a place has been created for sinners, when they die, and are buried in the earth, and judgment has not come upon them during their life.  
22.11 And here their souls will be separated for this great torment, until the Great Day of Judgment and Punishment and Torment for those who curse, forever, and of vengeance on their souls. And there he will bind them forever. Verily, He is, from the beginning of the world.  
22.12 And thus a place has been separated for the souls of those who complain, and give information about their destruction, about when they were killed, in the days of the sinners.  
22.13 Thus a place has been created, for the souls of men who are not righteous, but sinners, accomplished in wrongdoing, and with the wrongdoers will be their lot. But their souls will not be killed on the day of judgment, nor will they rise from here."  
22.14 Then I blessed the Lord of Glory, and said: "Blessed be my Lord, the Lord of Glory and Righteousness, who rules everything forever."

**23.**1 And from there I went to another place, towards the west, to the ends of the Earth.  
23.2 And I saw a fire that burnt and ran, without resting or ceasing from running, by day or by night, but continued in exactly the same way.  
23.3 And I asked saying: "What is this which has no rest?"  
23.4 Then Raguel, one of the Holy Angels, who was with me, answered me, and said to me: "This burning fire, whose course you saw towards the west, is the fire of all the Lights of Heaven."

**24.**1 And from there I went to another place of the Earth and he showed me a mountain of fire that blazed day and night.  
24.2 And I went towards it and saw seven magnificent mountains. And all were different from one another, and precious and beautiful stones, and all were precious, and their appearance glorious, and their form was beautiful. Three towards the east one fixed

firmly on another and three towards the south one on another, and deep and rugged valleys, no one of which was near another.  
24.3 And there was a seventh mountain, in the middle of these, and in their height they were all like the seat of a throne and fragrant trees surrounded it.  
24.4 And there was among them a tree such as which I have never smelt, and none of them, or any others, were like it. It smells more fragrant than any fragrance, and its leaves, and its flowers, and its wood never wither. Its fruit is good, and its fruit is like bunches of dates on a palm.  
24.5 And then I said: "Behold, this beautiful tree! Beautiful to look at, and pleasant are its leaves, and its fruit very delightful in appearance."  
24.6 And then Michael, one of the Holy and Honoured Angels, who was with me, and was in charge of them,

**25.**1 answered me and said to me: "Enoch, why do you ask me about the fragrance of this tree, and why do you inquire to learn?"  
25.2 Then I, Enoch, answered him saying: "I wish to learn about everything, but especially about this tree."  
25.3 And he answered me, saying: "This high mountain, which you saw, whose summit is like the Throne of the Lord, is the throne where the Holy and Great One, the Lord of Glory, the Eternal King, will sit, when he comes down to visit the Earth for good.  
25.4 And this beautiful and fragrant tree, and no creature of flesh has authority to touch it until the great judgment, when he will take vengeance on all and bring everything to a consummation forever, this will be given to the righteous and the humble.  
25.5 From its fruit, life will be given to the chosen; towards the north it will be planted, in a Holy place, by the house of the Lord, the Eternal King.  
25.6 Then they will rejoice with joy and be glad in the Holy place. They will each draw the fragrance of it into their bones, and they will live a long life on earth, as your fathers lived. And in their days sorrow and pain, and toil and punishment, will not touch them."  
25.7 Then I blessed the Lord of Glory, the Eternal King, because he has prepared such things for righteous men, and has created such

things, and said that they are to be given to them.

**26.**1 And from there, I went to the middle of the earth, and saw a blessed, well watered place, which had branches which remained alive, and sprouted from a tree which had been cut down.  
26.2 And there I saw a holy mountain, and under the mountain, to the east of it, there was water, and it flowed towards the south.  
26.3 And I saw towards the east, another mountain, which was of the same height, and between them, there was a deep and narrow valley; and in it, a stream ran by the mountain.  
26.4 And to the west of this one, was another mountain, which was lower than it was and not high; and under it, there was a valley between them. And there were other deep and dry valleys at the end of the three mountains.  
26.5 And all the valleys were deep and narrow, of hard rock, and trees were planted on them.  
26.6 And I was amazed at the rock, and I was amazed at the valley; I was very much amazed.

**27.**1 Then I said: "What is the purpose of this blessed land, which is completely full of trees, and of this accursed valley in the middle of them?"  
27.2 Then Raphael, one of the Holy Angels who was with me, answered me, and said to me: "This accursed valley, is for those who are cursed for ever. Here will be gathered together all who speak with their mouths against the Lord - words that are not fitting, and say hard things about His Glory. Here they will gather them together, and here will be their place of judgment.  
27.3 And in the last days there will be the spectacle of the righteous judgment upon them, in front of the righteous, forever. For here, the merciful will bless the Lord of Glory the Eternal King.  
27.4 And in the days of the judgment on them they will bless Him, on account of his mercy, according as He has assigned to them their lot."  
27.5 Then I myself blessed the Lord of Glory, I addressed Him, and I remembered His majesty, as was fitting.

28.1 And from there, I went towards the east, to the middle of the mountain of the wilderness, and I saw only desert.  
28.2 But it was full of trees from this seed and water gushed out over it from above.  
28.3 The torrent, which flowed towards the northwest, seemed copious, and from all sides, there went up spray and mist.

29.1 And I went to another place, away from the wilderness; I came near to the east of this mountain.  
29.2 And there I saw Trees of Judgment, especially vessels of the fragrance of incense and myrrh, and the trees were not alike.

30.1 And above it, above these, above the mountains of the east, and not far away, I saw another place, valleys of water, like that which does not fail.  
30.2 And I saw a beautiful tree, and its fragrance was like that of the mastic.  
30.3 And by the banks of these valleys I saw fragrant cinnamon. And beyond those valleys I came towards the east.

31.1 And I saw another mountain on which there were trees, and there flowed out water, and there flowed out from it, as it were, a nectar whose name is styrax and galbanum.  
31.2 And beyond this mountain I saw another mountain, and on it there were aloe trees, and those trees were full of a fruit, which is like an almond, and is hard.  
31.3 And when they take this fruit it is better than any fragrance.

32.1 And after these fragrances, to the north, as I looked over the mountains, I saw seven mountains full of fine nard, and fragrant trees of cinnamon and pepper.  
32.2 And from there, I went over the summits of those mountains, far away to the east, and I went over the Red Sea, and I was far from it, and I went over the Angel Zotiel.  
32.3 And I came to the Garden of Righteousness, and I saw beyond those trees many large trees growing there, sweet

smelling, large, very beautiful and glorious, the Trees of Wisdom, from which they eat and know great wisdom.

32.4 And it is like the carob tree, and its fruit is like bunches of grapes on a vine, very beautiful, and the smell of this tree spreads and penetrates afar.

32.5 And I said: "This tree is beautiful! How beautiful and pleasing is its appearance!"

32.6 And the Holy Angel Raphael, who was with me, answered me and said to me: "This is the Tree of Wisdom, from which your ancient father and ancient mother, who were before you, ate and learnt wisdom; and their eyes were opened, and they knew that they were naked. And they were driven from the garden."

33.1 And from there I went to the ends of the earth, and I saw there large animals, each different from the other, and also birds, which differed in form, beauty, and call - each different from the other.

33.2 And to the east of these animals, I saw the ends of the Earth, on which Heaven rests, and the open Gates of Heaven.

33.3 And I saw how the stars of Heaven come out, and counted the Gates out of which they come, and wrote down all their outlets, for each one, individually, according to their number. And their names, according to their constellations, their positions, their times, and their months, as the Angel Uriel, who was with me, showed me.

33.4 And he showed me everything, and wrote it down, and also their names he wrote down for me, and their laws and their functions.

34.1 And from there I went towards the north, to the ends of the Earth, and there I saw a great and glorious wonder at the ends of the whole Earth.

34.2 And there I saw three Gates of Heaven; through each of them north winds go out; when they blow there is cold, hail, hoarfrost, snow, fog, and rain.

34.3 And from one Gate, it blows for good; but when they blow through the other two Gates, it is with force, and it brings torment over the earth, and they blow with force.

35.1 And from there I went towards the west, to the ends of the Earth, and I saw there, as I saw in the east, three open Gates - as many Gates and as many outlets.

36.1 And from there I went towards the south, to the ends of the Earth, and there I saw three Gates of Heaven open; and the south wind, the mist, and the rain, and wind, come out from there.

36.2 And from there I went towards the east of the ends of Heaven, and there I saw the three eastern Gates of Heaven open, and above them, there were smaller Gates.

36.3 Through each of these smaller Gates, the stars of Heaven pass, and go towards the west, on the path that has been shown to them.

36.4 And when I saw, I blessed, and I will always bless the Lord of Glory, who has made Great and Glorious Wonders so that he might show the greatness of His Work, to His Angels, and to the souls of men, so that they might praise His Work. And so that all his creatures might see the work of His Power, and praise the great work of His Hands, and bless Him forever!

## Section II. The Parables

37.1 The second vision that he saw, the vision of wisdom, which Enoch, the son of Jared, the son of Malalel, the son of Cainan, the son of Enosh, the son of Seth, the son of Adam, saw.

37.2 And this is the beginning of the words of wisdom, which I raised my voice to speak, and say. "To those who dwell on dry ground: - Hear, you men of old, and see, those who come after; the words of the Holy One, which I will speak, in front of the Lord of Spirits."

37.3 "It would have been better to have said these things before, but from those who come after, we will not withhold the beginning of wisdom."

37.4 Until now, there has not been given, by the Lord of Spirits, such wisdom as I have received. In accordance with my insight, in accordance with the wish of the Lord of Spirits: by whom the lot of eternal life has

been given to me.

37.5 And the three parables were imparted to me and I raised my voice, and said to those who dwell on the dry ground: -

## 38.1 The First Parable.

When the community of the righteous appears and the sinners are judged for their sins and are driven from the face of the dry ground.

38.2 And when the Righteous One appears, in front of the chosen righteous, whose works are weighed by the Lord of Spirits. And when light appears to the righteous and chosen who dwell on the dry ground. Where will be the dwelling of the sinners? And where will be the resting-place of those who denied the Lord of Spirits? It would have been better for them, if they had not been born.

38.3 And when the secrets of the righteous are revealed, the sinners will be judged, and the impious driven from the presence of the righteous and the chosen.

38.4 And from then on, those who possess the earth will not be mighty and exalted. Nor will they be able to look at the face of the Holy ones, for the light of the Lord of the Spirits will have appeared on the face of the Holy, the righteous, and the chosen.

38.5 And the mighty kings will at that time be destroyed and given into the hand of the righteous and the Holy.

38.6 And from then on no one will be able to seek the Lord of Spirits for their life will be at an end.

39.1 And it will come to pass in these days that the chosen and holy children will come down from the high Heavens and their offspring will become one with the sons of men.

39.2 In those days Enoch received books of indignation and anger and books of tumult and confusion. And there will be no mercy for them, says the Lord of Spirits.

39.3 And at that time clouds and a storm wind carried me off from the face of the earth and set me down at the end of Heaven.

39.4 And there I saw another vision; the Dwelling of the Righteous and the Resting-Places of the Holy.

39.5 There my eyes saw their dwelling with the Angels, and their resting places with the



Holy Ones, and they were petitioning and supplicating and praying, on behalf of the sons of men; and righteousness, like water, flowed in front of them, and mercy like dew on the ground. Thus it is among them forever and ever.

39.6 And in those days my eyes saw the Place of the Chosen Ones of Righteousness and Faith; and there will be righteousness in their days, and the righteous and chosen will be without number, in front of him, forever and ever.

39.7 And I saw their dwelling, under the Wings of the Lord of Spirits, and all the righteous and chosen shone in front of him, like the light of fire. And their mouths were full of blessing, and their lips praised the name of the Lord of Spirits. And righteousness will not fail in front of him, and truth will not fail in front of him.

39.8 There I wished to dwell, and my soul longed for that dwelling; there had my lot been assigned before, for thus it was decided about me, in front of the Lord of Spirits.

39.9 And in those days I praised and exalted the name of the Lord of Spirits, with blessing and praise, for he has destined me for blessing and praise, in accordance with the Lord of Spirits.

39.10 And for a long time my eyes looked at that place, and I blessed him and praised him, saying: "Blessed is He, and may He be blessed from the beginning and for ever!"

39.11 And in his presence there is no end. He knew before the world was created what the world would be, even for all the generations that are to come.

39.12 Those who do not sleep bless you, and they stand before Your Glory, and bless and praise and exalt, saying: "Holy, Holy, Holy, Lord of Spirits; he fills the earth with spirits."

39.13 And there, my eyes saw all those who do not sleep; standing in front of Him, and blessing, and saying: "Blessed are you, and blessed is the name of the Lord, for ever and ever!"

39.14 And my face was transformed until I was unable to see.

**40.**<sup>1</sup> And after this I saw a thousand thousands and ten thousand times ten thousand! A multitude beyond number, or reckoning, who stood in front of the Glory of the Lord of Spirits.

40.2 I looked, and on the four sides of the Lord of Spirits, I saw four figures, different from those who were standing; and I learnt their names, because the Angel who went with me made known their names, and showed me all the secret things.

40.3 And I heard the voices of those four figures as they sang praises in front of the Lord of Glory.

40.4 The first voice blesses the Lord of Spirits forever and ever.

40.5 And the second voice I heard blessing the Chosen One and the chosen who depend on the Lord of Spirits.

40.6 And the third voice I heard, petitioned, and prayed, on behalf of those who dwell on dry ground and supplicate in the name of the Lord of Spirits.

40.7 And the fourth voice I heard driving away the Satans and not allowing them to come in front of the Lord of Spirits to accuse those who dwell on the high ground.

40.8 And after this I asked the Angel of Peace, who went with me, and showed me everything which is secret: "Who are those four figures, whom I have seen, and whose words I have heard and written down?"

40.9 And he said to me: "This first one, is the Holy Michael, the merciful and long-suffering. And the second, who is in charge of all the diseases, and in charge of all the wounds of the sons of men, is Raphael. And the third, who is in charge of all the powers, is the Holy Gabriel. And the fourth, who is in charge of repentance and hope of those who will inherit eternal life, is Phanuel."

40.10 And these are the four Angels of the Lord Most High; and the four voices that I heard in those days.

**41.**<sup>1</sup> And after this, I saw all the secrets of Heaven, and how the Kingdom is divided, and how the deeds of men are weighed in the Balance.

41.2 There I saw the Dwelling of the Chosen, and the Resting Places of the Holy; and my eyes saw there all the sinners who deny the name of the Lord of Spirits being driven from there. And they dragged them off, and they were not able to remain, because of the punishment that went out from the Lord of Spirits.

41.3 And there my eyes saw the secrets of the

flashes of lightning and of the thunder. And the secrets of the winds, how they are distributed in order to blow over the earth, and the secrets of the clouds, and of the dew; and there I saw from where they go out, in that place. And how, from there, the dust of the earth is saturated.

41.4 And there I saw closed storehouses from which the winds are distributed, and the storehouse of the hail, and the storehouse of the mist, and the storehouse of the clouds; and its cloud remained over the earth, from the beginning of the world.

41.5 And I saw the Chambers of the Sun and the Moon, where they go out, and where they return. And their glorious return; and how one is more honoured than the other is. And their magnificent course, and how they do not leave their course, neither adding nor subtracting from their course. And how they keep faith in one another, observing their oath.

41.6 And the Sun goes out first, and completes its journey at the command of the Lord of Spirits - and his Name endures forever and ever.

41.7 And after this is the hidden, and visible, path of the Moon, and it travels the course of its journey, in that place, by day and by night. One stands opposite the other, in front of the Lord of Spirits, and they give thanks, and sing praise, and do not rest, because their thanksgiving is like rest to them.

41.8 For the shining Sun makes many revolutions; for a blessing and for a curse. And the path of the journey of the Moon is for the righteous light but for the sinners; darkness. In the Name of the Lord, who has created a division between light and darkness, and has divided the spirits of men, and has established the spirits of the righteous, in the name of His Righteousness.

41.9 For no Angel hinders, and no power is able to hinder, because the judge sees them all, and judges them all Himself.

**42.**<sup>1</sup> Wisdom found no place where she could dwell, and her dwelling was in Heaven.

42.2 Wisdom went out, in order to dwell among the sons of men, but did not find a dwelling; wisdom returned to her place, and took her seat in the midst of the Angels.

42.3 And iniquity came out from her chambers; those whom she did not seek she

found, and dwelt among them, like rain in the desert, and like dew on the parched ground.

**43.**<sup>1</sup> And again I saw flashes of lightning and the stars of Heaven, and I saw how He called them all by their names, and they obeyed Him.

43.2 And I saw the Balance of Righteousness, how they are weighed according to their light, according to the width of their areas, and the day of their appearing. And how their revolutions produce lightning, and I saw their revolutions, according to the number of the Angels, and how they keep faith with one another.

43.3 And I asked the Angel, who went with me and showed me what is secret: "What are these?"

43.4 And he said to me: "Their likeness, the Lord of Spirits has shown to you; these are the names of the righteous who, dwell on the dry ground and believe in the name of the Lord of Spirits for ever and ever."

**44.**<sup>1</sup> And other things I saw concerning lightning, how some of the stars rise and become lightning but cannot lose their form.

**45.**<sup>1</sup> And this is **The Second Parable.** About those who deny the Name of the Dwelling of the Holy Ones and of the Lord of Spirits.

45.2 They will not ascend into Heaven nor will they come upon the earth; such will be the lot of the sinners who deny the Name of the Lord of Spirits who will thus be kept for the Day of Affliction and Distress.

45.3 "On that day the Chosen One will sit on the Throne of Glory and will choose their works. And their resting places will be without number and their spirits within them will grow strong when they see My Chosen One and those who appeal to My Holy and Glorious Name.

45.4 And on that day I will cause My Chosen One to dwell among them and I will transform Heaven and make it an Eternal Blessing and Light.

45.5 And I will transform the dry ground and make it a blessing, and I will cause My

Chosen Ones to dwell upon it; but those who commit sin and evil will not tread upon it.

45.6 For I have seen, and have satisfied with peace, My Righteous Ones, and have placed them in front of Me; but for the sinners My Judgement draws near so that I may destroy them from the face of the earth."

**46**.1 And there I saw one who had a 'Head of Days' and his head was white like wool. And with him there was another whose face had the appearance of a man and his face was full of grace like one of the Holy Angels.

46.2 And I asked one of the Holy Angels, who went with me and showed me all the secrets, about that Son of Man, who he was, and from where he was, and why he went with the Head of Days.

46.3 And he answered me, and said to me: "This is the Son of Man who has righteousness and with whom righteousness dwells. He will reveal all the treasures of that which is secret, for the Lord of Spirits has chosen him, and through uprightness his lot has surpassed all others, in front of the Lord of Spirits, forever.

46.4 And this Son of Man, who you have seen, will rouse the kings and the powerful from their resting places, and the strong from their thrones, and will loose the reins of the strong, and will break the teeth of the sinners.

46.5 And he will cast down the kings from their thrones, and from their kingdoms, for they do not exalt him, and do not praise him, and do not humbly acknowledge from where their kingdom was given to them.

46.6 And he will cast down the faces of the strong and shame will fill them, and darkness will be their dwelling, and worms will be their resting place. And they will have no hope of rising from their resting-places, for they do not exalt the name of the Lord of Spirits.

46.7 And these are they who judge the Stars of Heaven, and raise their hands against the Most High, and trample upon the dry ground, and dwell upon it. And all their deeds show iniquity, and their power rests on their riches, and their faith is in their gods that they have made with their hands, and they deny the name of the Lord of Spirits.

46.8 And they will be driven from the houses of his congregation, and of the faithful, who depend on the Name of the Lord of Spirits.

**47**.1 And in those days, the prayer of the righteous, and the blood of the righteous will have ascended from the Earth in front of the Lord of Spirits.

47.2 In these days the Holy Ones who live in Heaven above will unite with one voice, and supplicate, and pray, and praise, and give thanks, and bless, in the name of the Lord of Spirits. Because of the blood of the righteous that has been poured out. And because of the prayer of the righteous, so that it may not cease in front of the Lord of Spirits, so that justice might be done to them, and that their patience may not have to last forever."

47.3 And in those days, I saw the Head of Days sit down on the Throne of his Glory and the Books of the Living were opened in front of him and all His Host, which dwell in the Heavens above, and his Council were standing in front of Him.

47.4 And the hearts of the Holy Ones were full of joy that the number of righteousness had been reached, and the prayer of the righteous had been heard, and the blood of the righteous had not been required in front of the Lord of Spirits.

**48**.1 And in that place I saw an inexhaustible spring of righteousness and many springs of wisdom surrounded it, and all the thirsty drank from them and were filled with wisdom, and their dwelling was with the Righteous and the Holy and the Chosen.

48.2 And at that hour that Son of Man was named, in the presence of the Lord of Spirits, and his name brought to the Head of Days.

48.3 Even before the Sun and the constellations were created, before the Stars of Heaven were made, his name was named in front of the Lord of Spirits.

48.4 He will be a staff to the righteous and the Holy, so that they may lean on him and not fall, and he will be the Light of the Nations, and he will be the hope of those who grieve in their hearts.

48.5 All those who dwell upon the dry ground will fall down and worship in front of him, and they will bless, and praise, and celebrate with psalms, the name of the Lord of Spirits.

48.6 And because of this he was chosen, and hidden in front of Him, before the World was

created, and forever.

48.7 But the wisdom of the Lord of Spirits has revealed him to the Holy and the righteous, for he has kept safe the lot of the righteous, for they have hated and rejected this world of iniquity. And all its works and its ways they have hated in the name of the Lord of Spirits. For in His name they are saved and he is the one who will require their lives.

48.8 And in those days the kings of the Earth, and the strong who possess the dry ground, will have downcast faces because of the works of their hands, for on the day of their distress and trouble they will not save themselves.

48.9 And I will give them into the hands of my chosen ones; like straw in the fire, and like lead in water, so they will burn in front of the righteous, and sink in front of the Holy, and no trace will be found of them.

48.10 And on the day of their trouble there will be rest on the earth and they will fall down in front of him and will not rise. And there will be no one who will take them with his hands and raise them for they denied the Lord of Spirits and his Messiah. May the name of the Lord of Spirits be blessed!

**49**.1 For wisdom has been poured out like water and glory will not fail in front of Him forever and ever.

49.2 For He is powerful in all the secrets of righteousness and iniquity will pass away like a shadow, and will have no existence; for the Chosen One stands in front of the Lord of Spirits and His Glory is for ever and ever, and His Power for all generations.

49.3 And in Him dwell the spirit of wisdom, and the spirit that gives understanding, and the spirit of knowledge and of power, and the spirit of those who sleep in righteousness.

49.4 And he will judge the things that are secret, and no one will be able to say an idle word in front of him, for he has been chosen in front of the Lord of Spirits, in accordance with His wish.

**50**.1 And in those days a change will occur for the Holy and the chosen; the Light of Days will rest upon them, and glory and honour will return to the Holy.

50.2 And on the day of trouble, calamity will

be heaped up over the sinners, but the righteous will conquer in the Name of the Lord of Spirits and He will show this to others so that they might repent and abandon the works of their hands.

50.3 And they will have no honour in front of the Lord of Spirits, but in His Name they will be saved and the Lord of Spirits will have mercy on them, for his mercy is great.

50.4 And He is righteous in His judgment, and in front of His Glory iniquity will not be able to stand against His Judgment; he who does not repent will be destroyed.

50.5 "And from then on I will not have mercy on them," says the Lord of Spirits.

**51**.1 And in those days the Earth will return that which has been entrusted to it, and Sheol will return that which has been entrusted to it and that which it has received. And destruction will return what it owes.

51.2 And He will choose the Righteous and the Holy from among them; for the day has come near when they must be saved.

51.3 And in those days, the Chosen One will sit on his throne, and all the Secrets of Wisdom will flow out from the council of his mouth, for the Lord of Spirits has appointed him and glorified him.

51.4 And in those days the mountains will leap like rams, and the hills will skip like lambs satisfied with milk, and all will become Angels in Heaven.

51.5 Their faces will shine with joy, for in those days the Chosen One will have risen and the earth will rejoice. And the righteous will dwell upon it and the chosen will walk upon it.

**52**.1 And after those days, in that place where I had seen all the visions of that which is secret, for I had been carried off by a whirlwind, and they had brought me to the west.

52.2 There my eyes saw the secrets of Heaven; everything that will occur on Earth: 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.

52.3 And I asked the Angel who went with me, saying:

"What are these things which I have seen in secret?"

52.4 And he said to me: "All these things which you have seen serve the authority of His Messiah, so that he may be strong and powerful on the Earth."

52.5 And that Angel of Peace answered me, saying: "Wait a little and you will see, and everything which is secret, which the Lord of Spirits has established, will be revealed to you."

52.6 And these mountains, that you 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 in front of the Chosen One will be like wax before fire, and like the water that comes down from above onto these mountains they will be weak under his feet.

52.7 And it will come to pass in those days, that neither by gold, nor by silver, will men save themselves; they will be unable to save themselves, or to flee.

52.8 And there will be neither iron for war nor material for a breastplate; bronze will be no use, and tin will be of no use and will count for nothing, and lead will not be wanted.

52.9 All these will be wiped out and destroyed from the face of the earth when the Chosen One appears in front of the Lord of Spirits."

**53**.1 And there my eyes saw a deep valley, and its mouth was open; and all those who dwell upon dry ground and the sea and the islands will bring gifts and presents and offerings to him, but that deep valley will not become full.

53.2 And their hands commit evil, and everything at which the righteous toil the sinners evilly devour; and so the sinners will be destroyed from in front of the Lord of Spirits, and will be banished from the face of His Earth, unceasingly for ever and ever.

53.3 For I saw the Angels of Punishment going and preparing all the instruments of Satan.

53.4 And I asked the Angel of Peace, who went with me, and I said to him: "These instruments - for whom are they preparing them?"

53.5 And he said to me: "They are preparing these for the kings and the powerful of this Earth, so that by means of them they may be

destroyed.

53.6 And after this the Righteous and Chosen One will cause the house of his congregation to appear; from then on, in the name of the Lord of Spirits, they will not be hindered.

53.7 And in front of him these mountains will not be firm like the earth, and the hills will be like a spring of water; and the righteous will have rest from the ill-treatment of the sinners."

**54**.1 And I looked, and turned to another part of the Earth, and I saw there a deep valley with burning fire.

54.2 And they brought the kings and powerful and threw them into that valley.

54.3 And there my eyes saw how they made instruments for them - iron chains of immeasurable weight.

54.4 And I asked the Angel of Peace, who went with me, saying: "These chain instruments - for whom are they being prepared?"

54.5 And he said to me: "These are being prepared for the hosts of Azazel, so that they may take them, and throw them into the lowest part of hell; and they will cover their jaws with rough stones, as the Lord of Spirits commanded.

54.6 And Michael and Gabriel, Raphael and Phanuel - these will take hold of them on that great day. And throw them, on that day, into the furnace of burning fire, so that the Lord of Spirits may take vengeance on them for their iniquity, in that they became servants of Satan, and led astray those who dwell upon the dry ground.

54.7 And in those days, the punishment of the Lord of Spirits will go out, and all the storehouses of the waters which are above the sky and under the earth, will be opened.

54.8 And all the waters will be joined with the waters that are above the sky. The water that is above the sky is male and the water that is under the Earth is female.

54.9 And all those who dwell upon the dry ground, and those who dwell under the ends of Heaven, will be wiped out.

54.10 And because of this they will acknowledge their iniquity which they have committed on the Earth and through this they will be destroyed."

**55**.1 And after this, the Head of Days repented, and said: "I have destroyed to no purpose all those who dwell upon the dry ground."

55.2 And he swore by His Great Name: "From now on I will not act like this towards all those who dwell upon the dry ground. And I will put a sign in Heaven, and it will be a pledge of faith between me and them forever, so long as Heaven is above the Earth.

55.3 And this will be in accordance with my command. When I want to take hold of them with the hands of the Angels, on the day of distress and pain, in the face of my anger and my wrath, my wrath and anger will remain upon them" says the Lord, The Lord of Spirits.

55.4 "You powerful kings who dwell upon the dry ground will be obliged to watch my Chosen One sit down on the throne of My Glory, and judge, in the Name of the Lord of Spirits, Azazel and all his associates and all his hosts."

**56**.1 And I saw there the hosts of the Angels of Punishment, as they went, and they were holding chains of iron and bronze.

56.2 And I asked the Angel of Peace, who went with me, saying: "To whom are those who are holding the chains going?"

56.3 And he said to me: "Each to his own chosen ones, and to their beloved ones, so that they may be thrown into the chasm, in the depths of the valley."

56.4 And then, that valley will be filled with their chosen and beloved ones, and the days of their life will be at an end, and the days of their leading astray will no longer be counted.

56.5 And in those days, the Angels will gather together, and will throw themselves towards the east, upon the Parthians and Medes. They will stir up the kings so that a disturbing spirit will come upon them, and they will drive them from their thrones; and they will come out like lions from their lairs, and like hungry wolves in the middle of their flocks.

56.6 And they will go up and trample on the Land of My Chosen Ones, and the land of my chosen ones will become before them a tramping-ground and a beaten track.

56.7 But the City of My Righteous Ones will

be a hindrance to their horses, and they will stir up slaughter amongst themselves, and their own right hand will be strong against them. And a man will not admit to knowing his neighbour, or his brother, nor a son his father, or his mother, until, through their death, there are corpses enough; and their punishment - it will not be in vain.

56.8 And in those days Sheol will open its mouth and they will sink into it and their destruction; Sheol will swallow up the sinners in front of the faces of the chosen."

**57**.1 And it came to pass, after this, that I saw another host of chariots with men riding on them, and they came upon the wind from the east and from the west, to the south.

57.2 And the sound of the noise of their chariots was heard. And when this occurred the Holy Ones observed it from Heaven and the Pillars of the Earth were shaken from their foundations. And the sound was heard from the ends of the Earth to the ends of Heaven throughout one day.

57.3 And all will fall down and worship the Lord of Spirits. And this is the end of the second parable.

**58**.1 And I began to speak **The Third Parable**. **About The Righteous and about The Chosen.**

58.2 Blessed are you, the righteous and the chosen, for your lot will be glorious!

58.3 And the righteous will be in the light of the Sun and the chosen in the light of eternal life. And there will be no end to the days of their life and the days of the Holy will be without number.

58.4 And they will seek the light and will find righteousness with the Lord of Spirits. Peace be to the righteous with the Lord of the World!

58.5 And after this it will be said to the Holy that they should seek in Heaven the secrets of righteousness, the lot of faith; for it has become bright as the Sun upon the dry ground, and darkness has passed away.

58.6 And there will be ceaseless light, and to a limit of days, they will not come, for darkness will have been destroyed previously. And the light will endure in front of the Lord of Spirits,

and the light of uprightness will endure in front of the Lord of Spirits, forever.

**59**.1 And in those days my eyes saw the secrets of the flashes of lightning, and the lights, and the regulations governing them; and they flash for a blessing or a curse, as the Lord of Spirits wishes.

59.2 And there I saw the secrets of the thunder and how when it crashes in Heaven above the sound of it is heard. And they showed me the dwellings of the dry ground, and the sound of the thunder, for peace, and for blessing, or for a curse, according to the word of the Lord of Spirits.

59.3 And after this all the secrets of the lights, and of the flashes of lightning, were shown to me. They flash to bring blessing and satisfaction.

**60**.1 In the fiftieth year, in the seventh month, on the fourteenth day of the month of the life of Enoch. In that parable, I saw how the Heaven of Heavens was shaken violently, and the Host of the Most High and the Angels, a thousand thousands and ten thousand times ten thousand, were extremely disturbed.

60.2 And then I saw the Head of Days sitting on the throne of his glory and the Angels and righteous were sitting around him.

60.3 And a great trembling seized me, and fear took hold of me, and my loins collapsed and gave way, and my whole being melted, and I fell upon my face.

60.4 And the Holy Michael sent another Holy Angel, one of the Holy Angels, and he raised me; and when he raised me my spirit returned, for I had been unable to endure the sight of that host, and the disturbance, and the shaking of Heaven.

60.5 And the Holy Michael said to me: "What sight has disturbed you like this? Until today has the day of His mercy lasted and He has been merciful and long suffering towards those who dwell upon the dry ground.

60.6 And when the Day, and the Power, and the Punishment, and His Judgment come that the Lord of Spirits has prepared for those who worship the Righteous Judgment, and for those who deny the Righteous Judgment, and for those who take His name in vain - and that

Day has been prepared. For the chosen a covenant, but for the sinners a visitation."

60.7 And on that day two monsters will be separated from one another, a female monster whose name is Leviathan, to dwell in the depths of the sea, above the springs of the waters.

60.8 And the name of the male is Behemoth who occupies with his breast an immense desert named Dendayn on the east of the Garden where the chosen and the righteous dwell. Where my great-grandfather was received, who was seventh from Adam, the first man whom the Lord of Spirits made.

60.9 And I asked that other Angel to show me the power of those monsters, how they were separated on one day, and thrown, one into the depths of the sea and the other on to the dry ground of the desert.

60.10 And he said to me: "Son of man, you here wish to know what is secret."

60.11 And the other Angel spoke to me, the one who went with me and showed me what is secret; what is first and last in Heaven, in the heights, and under the dry ground, in the depths, and at the Ends of Heaven, and at the Foundations of Heaven, and in the Storehouses of the Winds.

60.12 And how the spirits are distributed, and how they are weighed. And how the springs, and the winds, are counted according to the power of their spirit. And the power of the light of the Moon. And the divisions of the stars according to their names. And how all the divisions are made.

60.13 And the thunder - according to the places were it falls. And all the divisions that are made in lightning - so that it may flash. And its hosts - how they quickly obey.

60.14 For the thunder have fixed intervals, which have been given to its sound, for waiting. And the thunder and the lightning are not separate although not the same. Through a spirit the two of them move inseparably.

60.15 For when the lightning flashes the thunder utters its voice, and the spirit, at the proper time, causes it to rest, and divides equally between them because the storehouse of the times for their occurrence is like that of the sand. And each of them, at the proper time, is held by a rein, and turned back by the power of the spirit, and likewise driven forward, according to the number of the regions of the Earth.

60.16 And the spirit of the sea is male and strong, and according to the power of its strength, the spirit turns it back with a rein, and likewise it is driven forward, and scattered amongst all the mountains of the Earth.

60.17 And the spirit of the hoarfrost is its own Angel; and the spirit of the hail, is a good Angel.

60.18 And the spirit of the snow has withdrawn because of its power, and it has a special spirit, and that which rises from it is like smoke and its name is frost.

60.19 And the spirit of the mist is not associated with them in their storehouse but has a special storehouse; for its course is glorious both in light and darkness, and in winter and in summer, and its storehouse is an Angel.

60.20 The spirit of the dew has its dwelling at the ends of Heaven and is connected with the storehouses of the rain. And its course is in winter and in summer and its clouds. And the clouds of the mist are associated and one gives to the other.

60.21 And when the spirit of the rain moves from its storehouse the Angels come and open the storehouse and bring it out. And when it is scattered over all the dry ground it joins with all the water that is on the dry ground. And whenever it joins with the water that is on the dry ground.(.....)

60.22 For the waters are for those who dwell upon the dry ground, for they are nourishment for the dry ground, from the Most High who is in Heaven. Therefore there is a fixed measure for the rain and the Angels comprehend it.

60.23 All these things, I saw towards the Garden of Righteousness.

60.24 And the Angel of Peace who was with me, said to me: "These two monsters, prepared in accordance with the greatness of the Lord, will feed them that Punishment of the Lord. And children will be killed with their mothers and sons with their fathers.

60.25 When the punishment of the Lord of Spirits rests upon them it will remain resting so that the punishment of the Lord of Spirits may not come in vain upon these. Afterwards, the judgment will be according to His mercy and His patience."

**61**.1 And in those days, I saw long cords given to those Angels and they acquired wings

for themselves, and flew, and went towards the north.

61.2 And I asked the Angel, saying: "Why did these take the long cords, and go?" And he said to me: "They went so that they may measure."

61.3 And the Angel who went with me, said to me:

"These will bring the measurements of the righteous, and the ropes of the righteous, to the righteous, that they may rely on the name of the Lord of Spirits for ever and ever.

61.4 The chosen will begin to dwell with the chosen, and these measurements will be given to faith, and will strengthen righteousness.

61.5 And these measurements will reveal all the secrets of the depths of the Earth, and those who were destroyed by the desert, and those who were devoured by the fish of the sea, and by animals, that they may return and rely on the Day of the Chosen One. For no one will be destroyed in front of the Lord of Spirits, and no one can be destroyed."

61.6 And all those in the Heavens above received a command, and power, and one voice, and one light like fire was given to them.

61.7 And Him, before everything, they blessed, and exalted, and praised in wisdom. And they showed themselves wise in speech and in the spirit of life.

61.8 And the Lord of Spirits set the Chosen One on the throne of his glory, and he will judge all the works of the Holy ones in Heaven above, and in the Balance he will weigh their deeds.

61.9 And when he lifts his face 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 Judgment of the Lord Most High, they will all speak with one voice and bless, and praise, and exalt, and glorify, the Name of the Lord of Spirits.

61.10 And he will call all the Host of the Heavens and all the Holy Ones above, and the Host of the Lord, the Cherubim, and the Seraphim, and the Ophanim, and all the Angels of Power, and all the Angels of the Principalities, and the Chosen One, and the other host that is upon the dry ground, and over the water, on that Day.

61.11 And they will raise one voice, and will bless, and praise, and glorify, and exalt, in the spirit of faith, and in the spirit of wisdom, and

of patience, and in the spirit of mercy, and in the spirit of justice, and of peace, and in the spirit of goodness. And they will all say with one voice: "Blessed is He, and blessed be the name of the Lord of Spirits for ever and ever." 61.12 All Those Who Do Not Sleep in Heaven above will bless him. All His Holy Ones who are in Heaven, will bless Him, and all the chosen ones who dwell in the Garden of Life, and every spirit able to bless, and praise and exalt, and hallow your Holy Name. And all flesh which to the limit of its power, will praise, and bless, your Name forever and ever. 61.13 For great is the mercy of the Lord of Spirits, and he is long-suffering; and all his works and all his forces, as many as he has made, he has revealed to the righteous and the chosen, in the Name of the Lord of Spirits.

**62.**1 And thus the Lord commanded the kings, and the mighty and the exalted, and those who dwell upon the earth, and said: "Open your eyes and raise your horns if you are able to acknowledge the Chosen One." 62.2 And the Lord of Spirits sat on His Throne of Glory, and the spirit of righteousness was poured out on him, and the word of his mouth kills all the sinners and all the lawless, and they are destroyed in front of him. 62.3 And on that Day, all the kings and the mighty and the exalted, and those who possess the earth, will stand up and they will see and recognize how he sits on the Throne of His Glory. And the righteous are judged in righteousness, in front of him, and no idle word is spoken in front of him. 62.4 And pain will come upon them as upon a woman in labour, for whom giving birth is difficult when her child enters the mouth of the womb, and she has difficulty giving birth. 62.5 And one half of them will look at the other, and they will be terrified, and will cast down their faces, and pain will take hold of them when they see that son of a woman sitting on the throne of His Glory. 62.6 And the mighty kings, and all those who possess the earth, will praise and bless and exalt Him who rules everything that is hidden. 62.7 For from the beginning that Son of Man was hidden, and the Most High kept him in the presence of His power, and revealed him only to the chosen. 62.8 And the community of the Holy and the

chosen will be sown and all the chosen will stand before him on that day. 62.9 And all the mighty kings, and the exalted, and those who rule the dry ground, will fall down before him, on their faces, and worship; and they will set their hopes on that Son of Man, and will entreat him, and will petition for mercy from him. 62.10 But the Lord of Spirits will then so press them that they will hasten to go out from before Him, and their faces will be filled with shame, and the darkness will grow deeper on their faces. 62.11 And the Angels of Punishment will take them so that they may repay them for the wrong that they did to His children and to His chosen ones. 62.12 And they will become a spectacle to the righteous and to His chosen ones; they will rejoice over them, for the anger of the Lord of Spirits will rest upon them, and the sword of the Lord of Spirits will be drunk with them. 62.13 And the righteous and the chosen will be saved on that Day and they will never see the faces of the sinners and the lawless from then on. 62.14 And the Lord of Spirits will remain over them and with that Son of Man they will dwell, and eat, and lie down, and rise up, forever and ever. 62.15 And the righteous and chosen will have risen from the earth, and will have ceased to cast down their faces, and will have put on the Garment of Life. 62.16 And this will be a Garment of Life from the Lord of Spirits; and your garments will not wear out, and your glory will not fail, in front of the Lord of Spirits.

**63.**1 In those days, the mighty kings who possess the dry ground will entreat the Angels of His Punishment to whom they have been handed over so that they might give them a little respite. And so that they might fall down and worship in front of the Lord of Spirits, and confess their sins in front of Him. 63.2 And they will bless and praise the Lord of Spirits, and say: "Blessed be the Lord of Spirits, and the Lord of Kings, the Lord of the Mighty, and the Lord of the Rich, and the Lord of Glory, and the Lord of Wisdom! 63.3 And everything secret is clear, in front of You, and your power is for all generations,

and your glory is forever and ever. Deep and without number are all your secrets and your righteousness is beyond reckoning. 63.4 Now we realize that we ought to praise and bless the Lord of Kings and the one who is King over all Kings." 63.5 And they will say: "Would that we might be given a respite, so that we might praise and thank and bless him, and make our confession in front of His Glory. 63.6 And now we long for a respite, but do not find it; we are driven off and do not obtain it; and the light has passed away from before us, and darkness will be our dwelling forever and ever. 63.7 For we have not made our confession before him, and we have not praised the name of the Lord of Kings, and we have not praised the Lord for all his works, but our hopes have been on the sceptre of our kingdom, and of our glory. 63.8 And on the day of our affliction and distress he does not save us, and we find no respite to make our confession that our Lord is faithful in all his doings, and in all his judgments and his justice, and that his judgments show no respect for persons. 63.9 And we pass away from in front of him because of all our works and all our sins have been counted exactly." 63.10 Then they will say to them: "Our souls are sated with possessions gained through iniquity, but they do not prevent our going down into the flames of the torment of Sheol." 63.11 And after this their faces will be filled with darkness and shame, in front of that Son of Man, and they will be driven away from him. And the sword will dwell among them - in front of Him. 63.12 And thus says the Lord of Spirits: "This is the Law and the Judgment for the mighty, and the kings, and the exalted, and for those who possess the dry ground, in front of the Lord of Spirits."

**64.**1 And I saw other figures hidden in that place. 64.2 I heard the voice of the Angel saying: "These are the Angels who came down from Heaven onto the Earth and revealed what is secret to the sons of men, and led astray the sons of men, so that they committed sin."

**65.**1 And in those days, Noah saw the Earth had tilted and that its destruction was near. 65.2 And he set off from there and went to the ends of the Earth and cried out to his great-grandfather Enoch; and Noah said three times in a bitter voice: "Hear me, hear me, hear me!" 65.3 And he said to him: "Tell me, what is it that is being done on the Earth, that the Earth is so afflicted and shaken, lest I be destroyed with it!" 65.4 And immediately there was a great disturbance on the Earth and a voice was heard from Heaven and I fell upon my face. 65.5 And my great-grandfather Enoch came, stood by me, and said to me: "Why did you cry out to me, with such bitter crying and weeping?" 65.6 And a command has gone out from the Lord against those who dwell upon the dry ground that this must be their end. For they have learnt all the secrets of the Angels, and all the wrongdoings of the satans, and all their secret power, and all the power of those who practice magic arts, and the power of enchantments, and the power of those who cast molten images for all the Earth. 65.7 And further, how silver is produced from the dust of the earth and how soft metal occurs on the earth. 65.8 For lead and tin are not produced from the earth, like the former; there is a spring which produces them, and an Angel who stands in it, and that Angel distributes them." 65.9 And after this, my great-grandfather Enoch took hold of me with his hand, and raised me, and said to me: "Go, for I have asked the Lord of Spirits about this disturbance on the earth." 65.10 And he said to me: "Because of their iniquity, their judgment has been completed, and they will no longer be counted before me; because of the sorceries they have searched out and learnt, the Earth and those who dwell upon it will be destroyed. 65.11 And for these, there will be no place of refuge, for ever, for they showed to them what is secret, and they have been condemned; but not so for you, my son; the Lord of Spirits knows that you are pure and innocent of this reproach concerning the secrets. 65.12 And he has established your name

among the Holy, and will keep you from amongst those who dwell upon the dry ground; and he has destined your offspring in righteousness, to be kings, and for great honours. And from your offspring will flow out a spring of the Righteous and Holy, without number forever.”

**66**.1 And after this, he showed me the Angels of Punishment, who were ready to come and release all the forces of the water, which is under the earth, in order to bring judgment and destruction on all those who reside and dwell upon the dry ground.  
66.2 And the Lord of Spirits commanded the Angels who were coming out, not to raise their hands, but to keep watch; for those Angels were in charge of the forces of the waters.  
66.3 And I came out from before Enoch.

**67**.1 And in those days, the word of the Lord came to me, and he said to me: "Noah, behold; your lot has come up before me, a lot without reproach, a lot of love and uprightness.  
67.2 And now the Angels are making a wooden structure, and when the Angels come out from that task, I will put my hand on it, and keep it safe. And a change shall take place so that the dry ground may not remain empty.  
67.3 And I will establish your offspring before me, forever and ever, and I will scatter those who dwell with you, over the face of the dry ground. I will not again put them to the test, on the face of the Earth, but they will be blessed and increase on the dry ground in the name of the Lord."  
67.4 And they will shut up those Angels, who showed iniquity, in that burning valley, which my great-grandfather Enoch had shown to me previously, in the west, near the mountains of gold and silver and iron and soft metal and tin.  
67.5 And I saw that valley, in which there was a great disturbance, and a heaving of the waters.  
67.6 And when all this happened, from the fiery molten metal, and the disturbance, which disturbed the waters in that place, a smell of sulphur was produced, and it was associated with those waters. And that valley of the

Angels, who led men astray, burns under the ground.

67.7 And through the valleys of that same area, flow out rivers of fire where those Angels will be punished, who led astray those on the dry ground.

67.8 And in those days, those waters will serve the kings, and the mighty, and the exalted, and those who dwell upon dry ground, for the healing of soul and body, but also for the punishment of the spirit. And their spirits are so full of lust that they will be punished in their bodies, for they denied the Lord of Spirits. And they see their punishment every day yet they do not believe in His Name.

67.9 And the more their bodies are burnt, the more a change will come over their spirits, for ever and ever; for no one can speak an idle word in front of the Lord of Spirits.

67.10 For judgment will come upon them, for they believe in the lust of their bodies, but deny the spirit of the Lord.

67.11 And those same waters will undergo a change in those days; for when those Angels are punished in those days, the temperature of those springs of water will change, and when the Angels come up, that water of the springs will change, and become cold.

67.12 And I heard the Holy Michael answering and saying: "This judgment, with which the Angels are judged, is a testimony for the kings and the mighty who possess the dry ground.

67.13 For these waters of judgment serve for the healing of the bodies of the kings, and for the lust of their bodies; but they do not see, and do not believe, that these waters will change, and will become a fire which burns forever."

**68**.1 And after this, my great-grandfather Enoch gave me the explanation of all the secrets, in a book, and the parables that had been given to him; and he put them together for me, in the words of the Book of Parables.  
68.2 And on that day the Holy Michael answered Raphael, saying: "The power of the spirit seizes me and makes me tremble because of the harshness of the judgment of the Angels. Who can endure the harshness of the judgment which has been executed and before which they melt with fear?"

68.3 And the Holy Michael answered Raphael

again, and said to him: "Who would not soften his heart over it, and whose mind would not be disturbed by this word? Judgment has gone out against them, upon those whom they have led out like this."

68.4 But it came to pass, when he stood before the Lord of Spirits, that the Holy Michael spoke as follows to Raphael: "I will not take their part under the eye of the Lord, for the Lord of Spirits is angry with them, because they act as if they were the Lord.

68.5 Because of this the hidden judgment will come upon them for ever and ever; for neither any other Angel, nor any man, will receive their lot, but they alone have received their judgment for ever and ever.

**69**.1 And after this judgment I will terrify them, and make them tremble, for they have shown this to those who dwell upon the dry ground."

69.2 And behold, the names of those Angels: - The first of them is **Semyaza (Azza)**, and the second **Artaqifa**, and the third **Armen**, and the fourth **Kokabiel**, and the fifth **Turiel**, and the sixth **Ramiel**, and the seventh **Daniel**, and the eighth **Nuqael**, and the ninth **Baraqiel**, and the tenth **Azazel**, and the eleventh **Armaros**, the twelfth **Batriel**, the thirteenth **Basasael**, the fourteenth **Ananel**, the fifteenth **Turiel**, the sixteenth **Samsiel**, the seventeenth **Yetarel**, the eighteenth **Tumiel**, the nineteenth **Turiel**, the twentieth **Rumiel**, the twenty-first **Azazel**.

69.3 And these are the chiefs of their Angels, and the names of the leaders of hundreds, and their leaders of fifties, and their leaders of tens.

69.4 The name of the first is Yequn; this is the one who led astray all the children of the Holy Angels, and he brought them down onto the dry ground, and led them astray through the daughters of men.

69.5 And the name of the second is Asbeel; this one suggested an evil plan to the children of the Holy Angels, and led them astray, so that they corrupted their bodies with the daughters of men.

69.6 And the name of the third is Gadreel; this is the one that showed all the deadly blows to the sons of men. And he led astray Eve. And he showed the weapons of death to the children of men, the shield and the breastplate,

and the sword for slaughter, and all the weapons of death to the sons of men.

69.7 And from his hand they have gone out against those who dwell the dry ground from that time and forever and ever.

69.8 And the name of the fourth is Penemue; this one showed the sons of men the bitter and the sweet and showed them all the secrets of their wisdom.

69.9 He taught men the art of writing with ink and paper, and through this many have gone astray, from eternity to eternity, and to this day.

69.10 For men were not created for this, that they should confirm their faith like this, with pen and ink.

69.11 For men were created no differently from the Angels, so that they might remain righteous and pure, and death, which destroys everything, would not have touched them; but through this knowledge of theirs they are being destroyed and through this power death consumes them.

69.12 And the name of the fifth is Kasdeyae; this one showed the sons of men all the evil blows of the spirits and of the demons, and the blows that attack the embryo in the womb so that it miscarries. And the blows that attack the soul: the bite of the serpent. And the blows that occur at midday, and the son of the serpent - who is strong.

69.13 And this is the task of Kesbeel, the chief of the oath, who showed the oath to the Holy ones when he dwelt on high in glory. And his name is Beqa.

69.14 And this one told the Holy Michael that he should show him the secret name so that they might mention it in the oath, so that those, who showed the sons of men everything that is secret, trembled before that name and oath.

69.15 And this is the power of this oath, for it is powerful and strong, and he placed this oath, Akae, in the charge of the Holy Michael.

69.16 And these are the secrets of this oath, and they are strong through this oath, and Heaven was suspended, before the world was created, and forever.

69.17 And through it the earth was founded upon the water, and from the hidden recesses of the mountains come beautiful waters, from the creation of the world and for ever.

69.18 And through that oath the sea was created, and as its foundation, for the time of

anger, he placed for it the sand, and it does not go beyond it, from the creation of the world and for ever.

69.19 And through that oath the deeps were made firm, and they stand and do not move from their place, from the creation of the world and for ever.

69.20 And through that oath the Sun and the Moon complete their course and do not transgress their command, from the creation of the world and for ever.

69.21 And through that oath the stars complete their course, and he calls their names, and they answer him, from the creation of the world and for ever.

69.22 And likewise the spirits of the water, of the winds, and of all the breezes, and their paths, according to all the groups of the spirits.

69.23 And there are kept the storehouses of the sound of thunder, and of the light of the lightning; and there are kept the storehouses of the hail, and the hoarfrost, and the storehouses of the mist, and the storehouses of the rain and dew.

69.24 And all these make their confession and give thanks in front of the Lord of Spirits and sing praises with all their power. And their food consists of all their thanksgiving and they give thanks, praise, and exalt, in the name of the Lord of Spirits, forever and ever.

69.25 And this oath is strong over them and through it they are kept safe and their courses are not disturbed.

69.26 And they had great joy and they blessed, praised, and exalted, because the name of that Son of Man had been revealed to them.

69.27 And he sat on the Throne of His Glory and the whole judgment was given to the Son of Man and he will cause the sinners to pass away and be destroyed from the face of the Earth.

69.28 And those who led astray the world will be bound in chains and will be shut up in the assembly-place of their destruction, and all their works will pass away from the face of the earth.

69.29 And from then on there will be nothing corruptible. For that Son of Man has appeared, and has sat on the Throne of His Glory, and everything evil will pass away and go from in front of Him; and the word of that Son of Man will be strong in front of the Lord of Spirits.

This is the Third Parable of Enoch.

**70.**1 And it came to pass, after this, that while he was living his name was lifted from those who dwell upon the dry ground to the presence of that Son of Man, and to the presence of the Lord of Spirits.

70.2 And he was lifted on the chariots of the spirit, and his name vanished from among them.

70.3 And from that day I was not counted among them, and He placed me between two winds, between the north and the west, where the Angels took the cords to measure for me the place for the chosen and the righteous.

70.4 And there I saw the First Fathers and the righteous who from the beginning of the world dwelt in that place.

**71.**1 And it came to pass, after this, that my spirit was carried off, and it went up into the Heavens. I saw the sons of the Holy Angels treading upon flames of fire their garments were white, and their clothing, and the light of their face, was like snow.

71.2 And I saw two rivers of fire, and the light of that fire shone like a hyacinth, and I fell upon my face in front of the Lord of Spirits.

71.3 And the Angel Michael, one of the Archangels, took hold of me by my right hand, and raised me and led me out to all the secrets of mercy, and the secrets of righteousness.

71.4 And he showed me all the secrets of the Ends of Heaven and all the Storehouses of the Stars and the Lights from where they come out from below the Holy Ones.

71.5 And the Spirit carried Enoch off to the Highest Heaven, and I saw there, in the middle of that Light, something built of crystal stones, and in the middle of those stones tongues of living fire.

71.6 And my spirit saw a circle of fire, which surrounded that house; from its four sides came rivers, full of living fire, and they surrounded that house.

71.7 And round about were the Seraphim and the Cherubim, and the Ophanim; these are They Who Do Not Sleep but keep watch over the Throne of His Glory.

71.8 And I saw Angels, who could not be counted, a thousand thousands and ten thousand times ten thousand, surrounding that house. And Michael, and Raphael, and

Gabriel, and Phanuel, and the Holy Angels who are in the Heavens above, went in and out of that house.

71.9 And Michael, and Raphael, and Gabriel, and Phanuel, and many Holy Angels without number, came out from that house.

71.10 And with them the Head of Days, his head white, and pure, like wool and his garments - indescribable.

71.11 And I fell upon my face, and my whole body melted, and my spirit was transformed; and I cried out in a loud voice, in the spirit of power, and I blessed, praised, and exalted.

71.12 And these blessings, which came out from my mouth, were pleasing before that Head of Days.

71.13 And that Head of Days came with Michael, Gabriel, Raphael and Phanuel, and thousands and tens of thousands of Angels without number.

71.14 And that Angel, came to me, and greeted me with his voice, and said to me: "You are the son of man who was born to righteousness and righteousness remains over you and the righteousness of the Head of Days, will not leave you."

71.15 And he said to me: "He proclaims peace to you in the name of the world which is to come, for from there peace has come out from the creation of the world and so you will have it for ever and for ever and ever.

71.16 And all will walk according to your way, inasmuch as righteousness will never leave you. With you will be their dwelling, and with you their lot, and they will not be separated from you for ever and for ever and ever.

71.17 And so there will be length of days with that Son of Man, and the righteous will have peace, and the righteous will have 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

#### **72.1** The Book of the Revolutions of the Lights of Heaven.

Each as it is; according to their classes, according to their period of rule and their times, according to their names and places of origin, and according to their months. That

Uriel, the Holy Angel who was with me, and is their leader, showed to me. And he showed me all their regulations, exactly as they are, for each year of the world and for ever, until the new creation shall be made which will last forever.

72.2 And this is the First Law of the Lights. The light called the Sun; its rising is in the Gates of Heaven that are towards the east, and its setting is in the western Gates of Heaven.

72.3 And I saw six Gates from which the Sun rises, and six Gates in which the Sun sets, and the Moon also rises and sets in those Gates, and the leaders of the stars together with those whom they lead. There are six in the east and six in the west, all exactly in place, one next to the other; and there are many windows to the south and the north of those Gates.

72.4 And first there rises the greater light, named the Sun, and its disc is like the disc of Heaven, and the whole of it is full of a fire which gives light and warmth.

72.5 The wind blows the chariots on which it ascends, and the Sun goes down in the sky and returns through the north in order to reach the east, and is led so that it comes to the appropriate Gate and shines in the sky.

72.6 In this way it rises in the first month, in the large Gate, namely; it rises through the fourth of those six Gates that are towards the east.

72.7 And in that fourth Gate, through which the Sun rises in the first month, there are twelve window-openings from which, whenever they are opened, flames come out.

72.8 When the Sun rises in Heaven it goes out through that fourth Gate for thirty days, and exactly in the fourth Gate, in the west of Heaven, it goes down.

72.9 And in those days the day grows daily longer, and the night grows nightly shorter, until the thirtieth morning.

72.10 And on that day the day becomes longer than the night by a double part, and the day amounts to exactly ten parts, and the night amounts to eight parts.

72.11 And the Sun rises from that fourth Gate, and sets in the fourth Gate, and returns to the fifth Gate in the east for thirty mornings; and it rises from it and sets in the fifth Gate.

72.12 And then the day becomes longer by two parts, and the day amounts to eleven parts, and the night becomes shorter and amounts to seven parts.

72.13 And the Sun returns to the east and comes to the sixth Gate, and rises and sets in the sixth Gate for thirty-one mornings, because of its sign.

72.14 And on that day the day becomes longer than the night, and the day becomes double the night; and the day amounts to twelve parts, and the night becomes shorter and amounts to six parts.

72.15 And the Sun rises up so that the day may grow shorter, and the night longer; and the Sun returns to the east, and comes to the sixth Gate, and rises from it, and sets, for thirty mornings.

72.16 And when thirty mornings have been completed the day becomes shorter, by exactly one part; and the day amounts to eleven parts, and the night to seven parts.

72.17 And the Sun goes out from the west, through that sixth Gate, and goes to the east, and rises in the fifth Gate for thirty mornings and it sets in the west again, in the fifth Gate in the west.

72.18 On that day the day becomes shorter by two parts, and the day amounts to ten parts, and the night to eight parts.

72.19 And the Sun rises from that fifth Gate, and sets in the fifth Gate in the west, and rises in the fourth Gate for thirty-one mornings because of its sign, and sets in the west.

72.20 On that day the day becomes equal with the night, and is of equal length; and the night amounts to nine parts, and the day to nine parts.

72.21 And the Sun rises from that Gate and sets in the west, and returns to the east, and rises in the third Gate for thirty mornings, and sets in the west in the third Gate.

72.22 And the Sun rises from that third Gate, and sets in the third Gate in the west, and returns to the east; and the Sun rises in the second Gate in the east for thirty mornings, and likewise, it sets in the second Gate, in the west of Heaven.

72.24 And on that day the night amounts to eleven parts and the day to seven parts.

72.25 And the Sun rises, on that day, from the second Gate, and sets in the west in the second Gate, and returns to the east to the first Gate for thirty-one mornings, then sets in the west in the first Gate.

72.26 And on that day the night becomes longer, and becomes double the day; and the night amounts to exactly twelve parts, and the

day to six parts.

72.27 And with this, the Sun has completed the divisions of its journey, and it turns back again, along these divisions of its journey; and it comes through that first Gate for thirty mornings, and sets in the west opposite it.

72.28 And on that day the night becomes shorter in length by one part, and amounts to eleven parts, and the day to seven parts.

72.29 And the Sun returns, and comes to the second Gate in the east, and it returns along those divisions of its journey for thirty mornings, rising and setting.

72.30 And on that day the night becomes shorter in length and the night amounts to ten parts and the day to eight parts.

72.31 And on that day, the Sun rises from the second Gate, and sets in the west, and returns to the east, and rises in the third Gate for thirty one mornings, and sets in the west of the sky.

72.32 And on that day the night becomes shorter, and amounts to nine parts, and the day amounts to nine parts, and the night becomes equal with the day. And the year amounts to exactly 364 days.

72.33 And the length of the day and the night, and the shortness of the day and the night - they are different because of the journey of the Sun.

72.34 Because of it, its journey becomes daily longer, and nightly shorter.

72.35 And this is the law and the journey of the Sun and its return, as often as it returns; sixty times it returns and rises, that is the great eternal light, which for ever and ever is named the Sun.

72.36 And this that rises is the great light, which is named after its appearance, as the Lord commanded.

72.37 And thus it rises and sets; it neither decreases, nor rests, but runs day and night in its chariot. And its light is seven times brighter than that of the Moon but in size the two are equal.

**73**.1 And after this law I saw another law, for the lesser light, named the Moon.

73.2 And its disc is like the disc of the Sun, and the wind blows its chariot on which it rides, and in fixed measure light is given to it.

73.3 And every month it's rising and setting change, and its days are as the days of the Sun, and when its light is uniformly full, it is a

seventh part the light of the Sun.

73.4 And thus it rises, and its first phase is towards the east; it rises on the thirtieth morning. And on that day it appears, and becomes for you the first phase of the Moon, on the thirtieth morning, together with the Sun in the Gate through which the Sun rises.

73.5 And a half (. . . . .) .with a seventh part, and its entire disc is empty, without light, except for a seventh part, a fourteenth part of it's light.

73.6 And on the day that it receives a seventh part and a half of its light, its light amounts to a seventh, and a seventh part and a half.

73.7 It sets with the Sun, and when the Sun rises, the Moon rises with it, and receives a half of one part of light. And on that night at the beginning of its morning, at the beginning of the Moon's day, the Moon sets with the Sun, and is dark on that night in six and seven parts and a half.

73.8 And it rises on that day, with exactly a seventh part, goes out, recedes from the rising of the Sun, and becomes bright on the remainder of its days, in the other six and seven parts.

**74**.1 And another journey, and law, I saw for it, in that according to this law it makes its monthly journey.

74.2 And Uriel, the Holy Angel who is leader of them all, showed me everything, and I wrote down their positions as he showed them to me. And I wrote down their months, as they are, and the appearance of their light, until fifteen days have been completed.

74.3 In seventh parts it makes all its darkness full, and in seventh parts it makes all its light full, in the east and in the west.

74.4 And in certain months, it changes its setting, and in certain months, it follows its own individual course.

74.5 In two months it sets with the Sun, in those two Gates that are in the middle, in the third and in the fourth Gate.

74.6 It goes out for seven days and turns back, and returns again to the Gate from which the Sun rises. And in that Gate it makes all its light full, and it recedes from the Sun, and comes, in eight days, to the sixth Gate from which the Sun rises.

74.7 And when the Sun rises from the fourth Gate, the Moon goes out for seven days, until

it rises from the fifth Gate. And again it returns in seven days to the fourth Gate, makes all its light full, recedes, and comes to the first Gate in eight days.

74.8 And again it returns in seven days to the fourth Gate from which the Sun rises.

74.9 Thus I saw their positions; how the Moon rose and the Sun set in those days.

74.10 And if five years are added together, the Sun has an excess of thirty days. For each year, of the five years, there are three hundred and sixty four days.

74.11 And the excess, of the Sun and the stars, comes to six days. In five years, with six days each, they have an excess of thirty days, and the Moon falls behind the Sun and the stars by thirty days.

74.12 And the Moon conducts the years exactly, all of them according to their eternal positions; they are neither early nor late, even by one day, but change the year in exactly 364 days.

74.13 In three years, there are 1,092 days, and in five years 1,820 days, so that in eight years there are 2,912 days.

74.14 For the Moon alone, the days in three years come to 1,062 days, and in five years it is fifty days behind.

74.15 And there are 1,770 days in five years so that for the Moon the days in eight years amount to 2,832 days.

74.16 For the difference in eight years is eighty days, and all the days that the Moon is behind, in eight years, are eighty days.

74.17 And the year is completed exactly, in accordance with their positions, and the positions of the Sun, in that they rise from the Gates from which the Sun rises and sets for thirty days.

**75**.1 And the leaders of the tens of thousands, who are in charge of the whole of creation, and in charge of all the stars, and also the four days which are added, and are not separated from their position, according to the whole reckoning of the year. And these serve on the four days that are not counted in the reckoning of the year.

75.2 And because of them men go wrong in them. For these lights really serve in the stations of the world, one in the first Gate, and one in the third Gate, and one in the fourth Gate, and one in the sixth Gate. And the exact



harmony of the world is completed in the separate 364 stations of the world.

75.3 For the signs, and the times, and the years, and the days, were showed to me by the Angel Uriel whom the Lord of Eternal Glory has placed in charge of all the Lights of Heaven. In Heaven and in the world, so that they might rule on the Face of Heaven, and appear over the earth, and be leaders of day and night; the Sun, the Moon, the stars, and all the serving creatures who revolve in all the Chariots of Heaven.

75.4 Likewise, Uriel showed to me twelve Gate-openings in the disc of the chariot of the Sun, in the sky, from which the rays of the Sun come out. And from them heat comes out over the Earth when they are opened at the times that are appointed for them.

75.5 And there are openings for the winds, and for the spirit of the dew, when they are opened at their times, opened in Heaven, at the ends of the earth.

75.6 I saw twelve Gates in Heaven, at the ends of the earth, from which the Sun, and the Moon, and the stars, and all the works of Heaven, go out in the east and in the west.

75.7 And there are many window-openings to the north and to the south, and each window, at its appointed time, sends out heat corresponding to those Gates, from which the stars go out, in accordance with His command to them, and in which they set according to their number.

75.8 And I saw chariots in Heaven, running through the region above those Gates, in which the stars that never set rotate.

75.9 And one is bigger than all the others. And it goes round through the whole world.

**76.**1 And at the ends of the earth, I saw twelve Gates open to all the winds, from which the winds come out and blow over the earth.

76.2 Three of them open in the front of Heaven, and three in the back, and three on the right of Heaven, and three on the left.

76.3 And the three first are those towards the east, and then the three towards the north, and the three after these towards the south, and the three in the west.

76.4 Through four of them come winds of blessing and peace. And from the other eight come winds of punishment; when they are sent

they bring devastation to the whole Earth, and to the water which is on it, and to all those who dwell upon it, and to everything that is in the water and on dry ground.

76.5 And the first wind from those Gates, called the east wind, comes out through the first Gate, which is towards the east. The one that comes from the south brings devastation, drought, heat, and destruction.

76.6 And through the second Gate, in the middle, comes what is right. And from it come rain, and fruitfulness, and prosperity, and dew. And through the third Gate, which is towards the north, comes cold and drought.

76.7 And after these, the winds towards the south come out, through three Gates. First, through the first of the Gates, which inclines towards the east, comes a hot wind.

76.8 And through the middle Gate, which is next to it, come pleasant fragrances, and dew, and rain, and prosperity, and life.

76.9 And through the third Gate, which is towards the west, come dew, and rain, and locusts, and devastation.

76.10 And after these, the winds towards the north...(…)from the seventh Gate, which is towards the east, come dew and rain, locusts and devastation.

76.11 And through the Gate exactly in the middle, come rain, and dew, and life, and prosperity. And through the third Gate, which is towards the west come mist and hoarfrost, and snow, and rain, and dew, and locusts.

76.12 And after these the winds towards the west. Through the first Gate, which inclines towards the north, come dew, and rain, and hoarfrost, and cold, and snow, and frost.

76.13 And from the middle Gate, come dew and rain, prosperity and blessing. And through the last Gate, which is towards the south, come drought and devastation, burning and destruction.

76.14 And thus the twelve Gates, of the four quarters of Heaven are complete. And all their laws, and all their punishments, and all their benefits, I have shown to you, my son Methuselah.

**77.**1 They called the first quarter eastern because it is the first, and they call the second the south because there the Most High descends, and there especially the one who is

blessed forever descends.

77.2 And the western quarter is called waning because there all the lights of Heaven wane and go down.

77.3 And the fourth quarter, named the north, is divided into three parts. And the first of them is the dwelling place for men; and the second contains seas of water, and the deeps, and the forests, and rivers, and darkness and mist; and the third part contains the Garden of Righteousness.

77.4 I saw seven high mountains, which were higher than all other mountains on the earth; and from them snow comes. And days and times and years, pass away and go by.

77.5 I saw seven rivers on the earth, larger than all the other rivers; one of them comes from the east and pours out its waters into the Great Sea.

77.6 And two of them come from the north to the sea and pour out their water into the Erythraean Sea in the east.

77.7 And the remaining four flow out on the side of the north, to their seas, two to the Erythraean Sea, and two into the Great Sea, and they discharge themselves there, and not into the wilderness, as some say.

77.8 I saw seven large islands, in the sea and on the land, two on the land, and five in the Great Sea.

**78.**1 The names of the Sun are as follows: The first Oryares, and the second Tomases.

78.2 The Moon has four names: The first name is Asonya, and the second Ebla, and the third Benase, and the fourth Era'e.

78.3 These are the two great lights; their disc is like the disc of Heaven and in size the two are equal.

78.4 In the disc of the Sun, are seven parts of light, which are added to it more than to the Moon, and in fixed measure light is transferred to the Moon until a seventh part of the Sun is exhausted.

78.5 And they set, go into the Gates of the west, go round through the north, and rise through the Gates of the east, on the face of Heaven.

78.6 And when the Moon rises, it appears in the sky, and has a half of a seventh part of light, and on the fourteenth day it makes all its light full.

78.7 And fifteen parts of light are transferred

to it, until on the fifteenth day its light is full, according to the sign of the year, and amounts to fifteen parts. And the Moon comes into being by halves of a seventh part.

78.8 And in its waning on the first day, it decreases to fourteen parts of its light. And on the second to thirteen parts, and on the third to twelve parts, on the fourth to eleven parts, and on the fifth to ten parts, and on the sixth to nine parts, and on the seventh to eight parts, and on the eighth to seven parts, and on the ninth to six parts, and on the tenth to five parts, and on the eleventh to four parts, and on the twelfth to three, and on the thirteenth to two, and on the fourteenth to half of a seventh part. And all the light that remains from the total disappears on the fifteenth day.

78.9 And in certain months the Moon has twenty-nine days and once twenty-eight.

78.10 And Uriel showed me another law: - when light is transferred to the Moon, and on which side it is transferred from the Sun.

78.11 All the time that the Moon is increasing in its light, it transfers as it becomes opposite the Sun, until in fourteen days it's light is full in the sky; and when it is all ablaze, it's light is full in the sky.

78.12 And on the first day it is called the New Moon, for on that, daylight rises on it.

78.13 And its light becomes full exactly on the day that as the Sun goes down in the west it rises from the east for the night. And the Moon shines for the whole night until the Sun rises opposite it, and the Moon is seen opposite the Sun.

78.14 And on the side on which the light of the Moon appears, there again it wanes, until all its light disappears, and the days of the Moon end and its disc remains empty without light.

78.15 And for three months, at its proper time, it achieves thirty days, and for three months, it achieves twenty-nine days, during which it completes its waning, in the first period, in the first Gate, 127 days.

78.16 And in the time of it's rising, for three months, it appears in each month with thirty days. And for three months it appears in each month with twenty-nine days

78.17 By night, for twenty days each time, it looks like a man, and by day like Heaven, for there is nothing else in it except it's light.

79.1 And now, my son Methuselah, I have shown you everything, and the whole Law of the Stars of Heaven is complete.

79.2 And he showed me the whole law for these, for every day, and for every time, and for every rule, and for every year, and for the end thereof, according to its command, for every month and every week.

79.3 And the waning of the Moon, which occurs in the sixth Gate, for in that sixth Gate it's light becomes full, and after that it is the beginning of the month.

79.4 And the waning, which occurs in the first Gate, at its proper time, until 127 days are complete, or by weeks; twenty-five weeks and two days.

79.5 And how it falls behind the Sun, according to the law of the stars, by exactly five days in one period of time, when it has completed the pathway you have seen.

79.6 Such is the appearance, and likeness, of every light, which Uriel, the great Angel who is their leader, showed to me.

80.1 And in those days Uriel answered me and said to me: "Behold, I have shown you everything, Oh Enoch. And I have revealed everything to you, so that you may see this Sun, and this Moon, and those who lead the Stars of Heaven, and all those who turn them, their tasks and their times and their rising.

80.2 But in the days of the sinners the years will become shorter, and their seed will be late on their land, and on their fields. And all things on the earth will change and will not appear at their proper time. And the rain will be withheld and Heaven will retain it.

80.3 And in those times the fruits of the earth will be late, and will not grow at their proper time, and the fruits of the trees will be withheld at their proper time.

80.4 And the Moon will change its customary practice and will not appear at its proper time.

80.5 But in those days it will appear in Heaven, come on top of a large chariot in the west, and shine with more than normal brightness.

80.6 And many heads of the stars, in command, will go astray. And these will change their courses and their activities and will not appear at the times that have been

prescribed for them.

80.7 And the entire law of the stars will be closed to the sinners, and the thoughts of those who dwell upon the Earth will go astray over them, and they will turn from all their ways and will go astray, and will think them gods.

80.8 And many evils will overtake them and punishment will come upon them to destroy them all."

81.1 And he said to me: "Oh Enoch, look at the book of the Tablets of Heaven and read what is written upon them, and note every individual fact."

81.2 And I looked at everything that was written and I noted everything. And I read the book and everything that was written in it, all the deeds of men, and all the children of flesh who will be upon the Earth, for all the generations of eternity.

81.3 And then I immediately blessed the Lord, the Eternal King of Glory, in that he has made all the works of the world, and I praised the Lord because of his patience, and I blessed him on account of the sons of Adam.

81.4 And at that time I said: "Blessed is the man who dies righteous and good, concerning whom no book of iniquity has been written, and against whom no guilt has been found."

81.5 And these three Holy ones brought me and set me on the earth in front of the door of my house, and said to me: "Tell everything to your son Methuselah, and show all your children that no flesh is righteous, before the Lord, for He created them.

81.6 For one year we will leave you with your children, until you have regained your strength, so that you may teach your children and write these things down for them, and testify to all your children. And in the second year we will take you from amongst them.

81.7 Let your heart be strong, for the good will proclaim righteousness to the good, the righteous will rejoice with the righteous and they will wish each other well.

81.8 But the sinner will die with the sinner and the apostate will sink with the apostate.

81.9 And those who practice righteousness will die because of the deeds of men, and will be gathered in because of the deeds of the impious."

81.10 And in those days they finished

speaking to me and I went to my family as I blessed the Lord of Ages.

82.1 And now, my son Methuselah, all these things I recount to you, and write down for you. I have revealed everything to you, and have given you books about all these things. Keep, my son Methuselah, the books from the hand of your father so that you may pass them on to the generations of eternity.

82.2 I have given wisdom to you, and to your children, and to those who will be your children, that they may give it to their children, for all the generations, forever, this wisdom that is beyond their thoughts.

82.3 And those who understand it will not sleep, but will incline their ears that they may learn this wisdom, and it will be better for those who eat from it than good food.

82.4 Blessed are all the righteous, blessed are all those who walk in the way of righteousness and do not sin like the sinners.

In the numbering of all their days in which the Sun journeys in Heaven, coming in and out, through the Gates of Heaven, for thirty days.

With the leaders of the thousands, of this order of stars, and with the four which are added, and divided between the four seasons of the year, which lead them and appear with them on four days.

82.5 Because of them men go wrong, and they do not reckon them in the reckoning of the whole year; for men go wrong in respect of them and do not know them exactly.

82.6 For they belong in the reckoning of the year, and are truly recorded forever, one in the first Gate, and one in the third, and one in the fourth and one in the sixth. And the year is completed in 364 days.

82.7 And the account of it is true, and the recorded reckoning of it is exact, for the lights, and the months, and the feasts, and the years, and the days. Uriel showed me, and inspired me; he to whom the Lord of the whole created world gave commands about the Host of Heaven for me.

82.8 And he has power in Heaven, over night and day, to cause light to shine on men; the Sun, the Moon, and the stars, and all the Powers of Heaven, which rotate in their orbits.

82.9 And this is the Law of the Stars, which set in their places, at their times, and at their

feasts, and in their months.

82.10 And these are the names of those who lead them, who keep watch, so that they appear at their times, and in their orders, and in their months, and in their periods of rule, and in their positions.

82.11 Their four leaders, who divide the four parts of the year, appear first; and after them the twelve leaders of the orders, who divide the months and the years into 364 days, with the heads over thousands, who separate the days. And for the four days, that are added to them, there are the leaders who separate the four parts of the year.

82.12 And as for these heads over thousands, one is added between the leader and the led, but their leaders make the separation.

82.13 And these are the names of the leaders who separate the four appointed parts of the year: Melkiel, Helemmelek, Meleyal, and Narel.

82.14 And the names of those whom they lead: Adnarel, Iyasusael, Iylumiel; these three follow behind the leaders of the orders. And all others follow behind the three leaders of the orders, who follow behind those leaders of positions, who separate the four parts of the year.

82.15 In the beginning of the year, Melkiel rises first and rules, who is called the southern Sun - and all the days of his period, during which he rules, are ninety-one.

82.16 And these are the signs of the days that are to be seen on the earth, in the days of his period of rule; sweat, and heat, and calm. And all the trees bear fruit, and leaves appear on all the trees, and the wheat harvest, and rose flowers. And all the flowers bloom in the field but the trees of winter are withered.

82.17 And these are the names of the leaders who are under them: Berkeel, Zelebsael, and another one who is added, a head over a thousand, named Heloyaseph. And the days of the period of rule, of this one, are complete.

82.18 The second leader, after him, is Helemmelec, whom they call the Shining Sun; and all the days of his light are ninety-one.

82.19 And these are the signs of the days on earth: heat, and drought. And the trees bring their fruit to ripeness and maturity and make their fruit dry. And the sheep mate and become pregnant. And men gather all the fruits of the earth, and everything that is in the fields, and the vats of wine. And these things

occur in the days of his period of rule.  
82.20 And these are the names, and the orders, and the leaders of these heads over thousands: Gedaeal, Keel, and Heel. And the name of the head-over-a-thousand, who is added to them, is Asfael. And the days of his period of rule are complete.

#### Section IV. Chapters LXXXIII-XC.

##### The Dream-Visions.

**83**.1 And now, my son Methuselah, I will show you all the visions that I saw, recounting them before you.  
83.2 Two visions I saw, before I took a wife, and neither one was like the other. For the first time, when I learnt the art of writing, and for the second time, before I took your mother. I saw a terrible vision and concerning this I made supplication to the Lord.  
83.3 I had lain down in the house of my grandfather, Malalel, when I saw in a vision how Heaven was thrown down, and removed, and it fell upon the Earth.  
83.4 And when it fell upon the Earth, I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down upon hills, and tall trees were torn up by their roots, and were thrown down, and sank into the abyss.  
83.5 And then speech fell into my mouth, and I raised my voice to cry out, and said: "The earth is destroyed!"  
83.6 And my grandfather, Malalel, roused me, since I lay near him, and said to me: "Why did you cry out so, my son, and why do you moan so?"  
83.7 And I recounted to him the whole vision, which I had seen, and he said to me: "A terrible thing you have seen, my son! Your dream vision concerns the secrets of all the sin of the Earth; it is about to sink into the abyss and be utterly destroyed."  
83.8 And now, my son, rise and make supplication to the Lord of Glory, for you are faithful, that a remnant may be left on the Earth and that he may not wipe out the whole Earth.  
83.9 My son, from Heaven all this will come upon the Earth, and upon the Earth there will be great destruction."  
83.10 And then I rose and prayed, and made

supplication, and wrote my prayer down for the generations of eternity, and I will show everything to you my son Methuselah.  
83.11 And, when I went out below and saw the sky, and the Sun rising in the east, and the Moon setting in the west, and some stars, and the whole Earth, and everything as He knew it since the beginning. Then I blessed the Lord of Judgment and ascribed Majesty to him, for he makes the Sun come out from the windows of the east, so that it ascends and rises on the face of Heaven, and follows the path which has been shown to it.

**84**.1 And I raised my hands in righteousness and I blessed the Holy and Great One. And I spoke with the breath of my mouth, and with the tongue of flesh, which God has made for men born of flesh so that they might speak with it; and he has given them breath, and a tongue, and a mouth, so that they might speak with them.  
84.2 "Blessed are you, Oh Lord King, and great and powerful in your majesty, Lord of the whole Creation of Heaven, King of Kings, and God of the whole world! And your kingly authority, and your Sovereignty and your Majesty will last forever, and forever and ever, and your power, for all generations. And all the Heavens are your throne, forever, and the whole Earth your footstool forever, and ever and ever.  
84.3 For you made, and you rule, everything, and nothing is too hard for you, and no wisdom escapes you; it does not turn away from your throne nor from your presence. And you know, and see, and hear, everything, and nothing is hidden from you, for you see everything.  
84.4 And now the Angels of your Heaven are doing wrong and your anger rests upon the flesh of men until the day of the great judgment.  
84.5 And now, Oh God, Lord, and Great King, I entreat and ask that you will fulfill my prayer to leave me a posterity on Earth and not to wipe out all the flesh of men and make the earth empty so that there is destruction forever.  
84.6 And now, my Lord, wipe out from the earth the flesh that has provoked your anger, but the flesh of righteousness and uprightness establish as a seed bearing plant forever. And

do not hide your face from the prayer of your servant, Oh Lord."

**85**.1 And after this I saw another dream, and I will show it all to you, my son.  
85.2 And Enoch raised his voice and said to his son Methuselah: "To you I speak, my son. Hear my words, and incline your ear to the dream vision of your father.  
85.3 Before I took your mother, Edna, I saw a vision on my bed: - and behold - a bull came out of the earth, and that bull was white. And, after it, a heifer came out, and with the heifer came two bullocks, and one of them was black and the other red.  
85.4 And that black bullock struck the red one, and pursued it over the earth, and from then on I could not see that red bullock.  
85.5 But that black bullock grew, and a heifer went with it; and I saw that many bulls came out from it, which were like it, and followed behind it.  
85.6 And that cow, that first one, came from the presence of that first bull, seeking that red bullock, but did not find it. And then it moaned bitterly and continued to seek it.  
85.7 And I looked until that first bull came to it, and calmed it, and from that time it did not cry out.  
85.8 And after this, she bore another white bull, and after this she bore many black bulls and cows.  
85.9 And I saw, in my sleep, that white bull, how it likewise grew and became a large white bull. And from it came many white bulls, and they were like it.  
85.10 And they began to beget many white bulls that were like them - one following another.

**86**.1 And again, I looked with my eyes as I was sleeping, and I saw Heaven above, and behold, a star fell from Heaven, and it arose and ate and pastured amongst those bulls.  
86.2 And, after this, I saw the large and the black bulls, and behold, all of them changed their pens, and their pastures, and their heifers. And they began to moan, one after another.  
86.3 And, again, I saw in the vision and looked up at Heaven, and behold, I saw many stars, how they came down, and were thrown

down from Heaven to that first star, and fell amongst those heifers and bulls. They were with them pasturing amongst them.  
86.4 And I looked at them and saw, and behold, all of them let out their private parts, like horses, and began to mount the cows of the bulls. And they all became pregnant and bore elephants, camels, and asses.  
86.5 And all the bulls were afraid of them, and were terrified in front of them. And they began to bite with their teeth, and to devour, and to gore with their horns.  
86.6 And so they began to devour those bulls, and behold, all the sons of the Earth began to tremble and shake before them and to flee.

**87**.1 And again I saw them, how they began to gore one another, and to devour one another, and the Earth began to cry out.  
87.2 And I raised my eyes again to Heaven, and saw in the vision, and behold, there came from Heaven beings that were like white men. And four came from that place, and three others with them.  
87.3 And those three, who came out last, took hold of me by my hand and raised me from the generations of the Earth, and lifted me up onto a high place, and showed me a tower high above the earth, and all the hills were lower.  
87.4 And one said to me: "Remain here until you have seen everything which is coming upon these elephants, and camels, and asses, and upon the stars, and upon all the bulls."

**88**.1 And I saw one of those four who had come out first, how he took hold of that first star, which had fallen from Heaven, and bound it by its hands and feet, and threw it into an abyss. And that abyss was narrow, and deep, and horrible, and dark.  
88.2 And one of them drew his sword, and gave it to those elephants, camels, and asses; and they began to strike one another, and the whole Earth shook because of them.  
88.3 And as I looked in the vision, behold, one of those four who had come out cast a line from Heaven and gathered and took all the large stars; those whose private parts were like the private parts of horses, and bound them all by their hands and their feet, and threw them into a chasm of the Earth.

89.1 And one of those four, went to a white bull, and taught him a mystery, trembling as he was. He was born a bull, but became a man, and built for himself a large vessel, and dwelt on it, and three bulls went with him in that vessel, and they were covered over.

89.2 And, again, I raised my eyes to Heaven and saw a high roof with seven water channels on it, and those channels discharged much water into an enclosure.

89.3 And I looked again, and behold, springs opened on the floor of that large enclosure, and water began to bubble up, and to rise above the floor. And I looked at that enclosure until its whole floor was covered by water.

89.4 And water, darkness, and mist increased on it, and I looked at the height of that water, and that water had risen above that enclosure and was pouring out over the enclosure, and it remained on the earth.

89.5 And all the bulls of that enclosure were gathered together, until I saw how they sank, and were swallowed up, and destroyed, in that water.

89.6 And that vessel floated on the water, but all the bulls, elephants, camels, and asses sank to the bottom, together with all the animals, so that I could not see them. And they were unable to get out, but were destroyed, and sank into the depths.

89.7 And, again, I looked at that vision until those water channels were removed from that high roof, and the chasms of the Earth were made level, and other abysses were opened.

89.8 And the water began to run down into them, until the earth became visible, and that vessel settled on the earth and the darkness departed, and light appeared.

89.9 And that white bull, who became a man, went out from that vessel, and the three bulls with him. And one of the three bulls was white, like that bull, and one of them was red as blood, and one was black. And that white bull passed away from them.

89.10 And they began to beget wild animals and birds, so that there arose from them every kind of species: lions, tigers, wolves, dogs, hyenas, wild-boars, foxes, badgers, pigs, falcons, vultures, kites, eagles, and ravens. But amongst them was born a white bull.

89.11 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 wild asses increased.

89.12 But that bull, which was born from it, begat a black wild boar and a white sheep, and that wild-boar begat many boars and that sheep begat twelve sheep.

89.13 And when those twelve sheep had grown, they handed one of their number over to the asses, and those in turn, handed that sheep over to the wolves; and that sheep grew up amongst the wolves.

89.14 And the Lord brought the eleven sheep to dwell with it, and to pasture with it amongst the wolves, and they increased and became many flocks of sheep.

89.15 And the wolves began to make them afraid, and they oppressed them until they made away with their young, and then they threw their young into a river with much water; but those sheep began to cry out because of their young, and to complain to their Lord.

89.16 But a sheep, which had been saved from the wolves, fled and escaped to the wild asses. And I saw the sheep moaning and crying out, and petitioning the Lord with all their power, until that Lord of the sheep came down at the call of the sheep, from a high room, and came to them, and looked at them.

89.17 And he called that sheep, which had fled from the wolves, and spoke to it about the wolves, that it should warn them that they should not touch the sheep.

89.18 And the sheep went to the wolves, in accordance with the Word of the Lord, and another sheep met that sheep and went with it. And the two of them together, entered the assembly of those wolves, spoke to them, and warned them that from then on, they should not touch those sheep.

89.19 And after this, I saw the wolves, how they acted even more harshly towards the sheep, with all their power, and the sheep called out.

89.20 And their Lord came to the sheep and began to beat those wolves; and the wolves began to moan, but the sheep became silent and from then on they did not cry out.

89.21 And I looked at the sheep until they escaped from the wolves; but the eyes of the wolves were blinded, and those wolves went out in pursuit of the sheep with all their forces.

89.22 And the Lord of the sheep went with

them, as he led them, and all his sheep followed him; and his face was glorious, and his appearance terrible and magnificent.

89.23 But the wolves began to pursue those sheep until they met them by a stretch of water.

89.24 And that stretch of water was divided, and the water stood on one side, and on the other, before them. And their Lord as he led them, stood between them and the wolves.

89.25 And while those wolves had not yet seen the sheep, they went into the middle of that stretch of water; but the wolves pursued the sheep, and those wolves ran after them into that stretch of water.

89.26 But when they saw the Lord of the sheep they turned to flee in front of him; but that stretch of water flowed together again, and suddenly resumed its natural form, and the water swelled up, and rose until it covered those wolves.

89.27 And I looked until all the wolves that had pursued those sheep were destroyed and drowned.

89.28 But the sheep escaped that water, and went to a desert, where there was neither water, nor grass. And they began to open their eyes and see, and I saw the Lord of the sheep pasturing them, and giving them water and grass, and that sheep going and leading them.

89.29 And that sheep went up to the summit of a high rock and the Lord of the sheep sent it to them.

89.30 And after this, I saw the Lord of the sheep standing before them, and his appearance was terrible and majestic, and all those sheep saw him and were afraid of him.

89.31 And all of them were afraid and trembled before him; and they cried out to that sheep, with those who were in their midst: "We cannot stand before our Lord nor look at him."

89.32 And that sheep, which led them, again went up to the summit of that rock; and the sheep began to be blinded, and go astray from the path which had been shown to them, but that sheep did not know.

89.33 And the Lord of the sheep was extremely angry with them, and that sheep knew, and went down from the summit of the rock, and came to the sheep, and found the majority of them, with their eyes blinded, and going astray from his path.

89.34 And when they saw it they were afraid

and trembled before it and wished that they could return to their enclosure. And that sheep took some other sheep with it, and went to those sheep that had gone astray, and then began to kill them; and the sheep were afraid of it. And that sheep brought back those sheep that had gone astray, and they returned to their enclosures.

89.36 And I looked there at the vision, until that sheep became a man, and built a house for the Lord of the sheep, and made all the sheep stand in that house.

89.37 And I looked until that sheep, which had met that sheep that led the sheep, fell asleep. And I looked until all the large sheep were destroyed and small ones arose in their place, and they came to a pasture, and drew near a river of water.

89.38 And that sheep that led them, which had become a man, separated from them and fell asleep, and all the sheep sought it, and cried out very bitterly over it.

89.39 And I looked until they left off crying for that sheep, and crossed that river of water. And there arose all the sheep that led them, in place of those which had fallen asleep; and they led.

89.40 And I looked until the sheep came to a good place and a pleasant and glorious land, and I looked until those sheep were satisfied. And that house was in the middle of them in that green and pleasant land.

89.41 And sometimes their eyes were opened, and sometimes blinded, until another sheep rose up, led them, and brought them all back. And their eyes were opened.

89.42 And the dogs, and the foxes, and the wild boars, began to devour those sheep until the Lord of the sheep raised up a ram from among them, which led them.

89.43 And that ram began to butt those dogs, foxes, and wild boars, on one side and on the other until it had destroyed them all.

89.44 And the eyes of that sheep were opened, and it saw that ram in the middle of the sheep, how it renounced its glory, and began to butt those sheep, and how it trampled on them and behaved unbecomingly.

89.45 And the Lord of the sheep sent the sheep to another sheep and raised it up to be a ram and to lead the sheep in place of that sheep which had renounced its glory.

89.46 And it went to it, and spoke with it alone, and raised up that ram, and made it the

prince and leader of the sheep. And, during all this, those dogs oppressed the sheep.

89.47 And the first ram pursued that second ram and that second ram rose and fled before it. And I looked until those dogs made the first ram fall.

89.48 And that second ram rose up and led the small sheep, and that ram begat many sheep, and fell asleep. And a small sheep became a ram, in place of it, and became the prince and leader of those sheep.

89.49 And those sheep grew and increased; but all the dogs, and foxes, and wild boars, were afraid and fled from it. And that ram butted and killed all the animals, and those animals did not again prevail amongst the sheep, and did not seize anything further from them.

89.50 And that house became large and broad, and for those sheep a high tower was built on that house for the Lord of the sheep. And that house was low but the tower was raised up and high. And the Lord of the sheep stood on that tower and they spread a full table before him.

89.51 And I saw those sheep again, how they went astray, and walked in many ways, and left that house of theirs; and the Lord of the sheep called some of the sheep, and sent them to the sheep, but the sheep began to kill them.

89.52 But one of them was saved, and was not killed, and it sprang away and cried out against the sheep. And they wished to kill it but the Lord of the sheep saved it from the hands of the sheep, brought it up to me, and made it stay.

89.53 And he sent many other sheep to those sheep, to testify to them and to lament over them.

89.54 And after this, I saw how when they left the house of the Lord of the sheep, and his tower, they went astray in everything, and their eyes were blinded. And I saw how the Lord of the sheep wrought much slaughter among them, in their pastures, until those sheep invited that slaughter, and betrayed his place.

89.55 And he gave them into the hands of the lions, and the tigers, and the wolves, and the hyenas, and into the hands of the foxes, and to all the animals. And those wild animals began to tear those sheep in pieces.

89.56 And I saw how he left that house of theirs, and their tower, and gave them all into the hands of the lions so that they might tear

them in pieces and devour them, and into the hands of all the animals.

89.57 And I began to cry out with all my power, to call the Lord of the sheep, and to represent to him concerning the sheep; that all the wild animals were devouring them.

89.58 But he remained still, although he saw, and he rejoiced that they were devoured, swallowed up and carried off. And he gave them into the hands of all the animals for food.

89.59 And he called seventy shepherds, and cast off those sheep, so that they might pasture them. And he said to the shepherds and to their companions: "Each one of you, from now on, is to pasture the sheep and do whatever I command you.

89.60 And I will hand them over to you, duly numbered, and I will tell you which of them are to be destroyed, and destroy them." And he handed those sheep over to them.

89.61 And he called another, and said to him: "Observe and see everything that these shepherds do against these sheep for they will destroy from among them more than I have commanded them.

89.62 And write down all the excess and destruction, which is wrought by the shepherds; how many they destroy at my command and how many they destroy of their own volition. Write down against each shepherd, individually, all that he destroys.

89.63 And read out in front of me exactly how many they destroy of their own volition and how many are handed over for destruction so that this may be a testimony for me against them. So that I may know all the deeds of the shepherds in order to hand them over for judgment. And I will see what they do, whether they abide by my command with which I have commanded them, or not.

89.64 But they must not know this, and you must not show this to them, but only write down against each individual in his time all that the shepherds destroy, and bring it all up to me."

89.65 And I looked until those shepherds pastured at their times, and they began to kill and destroy more than they were commanded, and they gave those sheep into the hands of the lions.

89.66 And the lions and the tigers devoured and swallowed up the majority of those sheep, and the wild boars devoured with them; and they burnt down that tower and demolished

that house.

89.67 And I was extremely sad about that tower because that house of the sheep had been demolished; and after that I was unable to see whether those sheep went into that house.

89.68 And the shepherds and their companions handed those sheep over to all the animals so that they might devour them. Each one of them, at his time, received an exact number, and for each of them, one after the other, there was written in a book how many of them were destroyed.

89.69 And each one killed and destroyed more than was prescribed and I began to weep and moan very much because of those sheep.

89.70 And likewise, in the vision, I saw that one who wrote, how each day, he wrote down each one that was destroyed by those shepherds. And he brought up, and presented, the whole book to the Lord of the sheep, everything they had done and all that each one of them had made away with, and all that they had handed to destruction.

89.71 And the book was read out in front of the Lord of the sheep, and he took the book in his hand, read it, sealed it, and put it down.

89.72 And after this I saw how the shepherds pastured for twelve hours, and behold three of those sheep returned, and arrived, and came and began to build up all that had fallen down from that house; but the wild boars hindered them so that they could not.

89.73 And they again began to build, as before, and they raised up that tower, and it was called the high tower. And they began again to place a table before the tower but all the bread on it was unclean and was not pure.

89.74 And, besides all this, the eyes of these sheep were blinded so that they could not see, and their shepherds likewise. And they handed yet more of them over to destruction, and they trampled on the sheep with their feet, and devoured them.

89.75 But the Lord of the sheep remained still, until all the sheep were scattered abroad, and had mixed with them, and they did not save them from the hands of the animals.

89.76 And that one who wrote the book brought it up, showed it, and read it out in the dwelling of the Lord of the sheep. And he entreated Him on behalf of them, and petitioned Him, as he showed Him all the deeds of their shepherds and testified in front

of Him against all the shepherds.

89.77 And he took the book, put it down by Him, and went out.

**90.**1 And I looked until the time that thirty-five shepherds had pastured the sheep the same way, and, each individually; they all completed their time like the first ones. And others received them into their hands to pasture them, at their time, each shepherd at his own time.

90.2 And after this, I saw in the vision, all the birds of the sky coming: - The eagles, the vultures, and the kites, and the ravens. But the eagles led all the birds, and they began to devour those sheep, to peck out their eyes, and to devour their flesh.

90.3 And the sheep cried out because the birds devoured their flesh. And I cried out and lamented in my sleep because of that shepherd who pastured the sheep.

90.4 And I looked until those sheep were devoured by those dogs, and by the eagles, and by the kites, and they left them neither flesh nor skin, nor sinew, until only their bones remained. And their bones fell upon the ground and the sheep became few.

90.5 And I looked until the time that twenty-three shepherds had pastured, and they completed, each in his time, fifty eight times.

90.6 And small lambs were born from those white sheep, and they began to open their eyes, to see, and to cry to the sheep.

90.7 But the sheep did not cry to them, and did not listen to what they said to them, but were extremely deaf, and their eyes were extremely and excessively blinded.

90.8 And I saw in the vision, how the ravens flew upon those lambs, and took one of those lambs, and dashed the sheep in pieces and devoured them.

90.9 And I looked until horns came up on those lambs but the ravens cast their horns down. And I looked until a big horn grew on one of those sheep, and their eyes were opened.

90.10 And it looked at them and their eyes were opened. And it cried to the sheep, and the rams saw it, and they all ran to it.

90.11 And, besides all this, those eagles, and vultures, and ravens, and kites, were still continually tearing the sheep in pieces, and flying upon them and devouring them. And

the sheep were silent but the rams lamented and cried out.

90.12 And those ravens battled and fought with it, and wished to make away with its horn, but they did not prevail against it.

90.13 And I looked at them until the shepherds and the eagles, and those vultures, and kites, came and cried to the ravens that they should dash the horn of that ram in pieces. And they fought and battled with it, and it fought with them and cried out so that its help might come to it.

90.14 And I looked until that man, who wrote down the names of the shepherds and brought them up before the Lord of the sheep, came, and he helped that ram and showed it everything; its help was coming down.

90.15 And I looked until that Lord of the sheep came to them in anger, all those who saw him fled, and they all fell into the shadow in front of Him.

90.16 All the eagles and vultures and ravens and kites, gathered together and brought with them all the wild sheep, and they all came together and helped one another in order to dash that horn of the ram in pieces.

90.17 And I looked at that man, who wrote the book at the command of the Lord, until he opened that book of the destruction that those last twelve shepherds had wrought. And he showed, in front of the Lord of the sheep, that they had destroyed even more than those before them had.

90.18 And I looked until the Lord of the sheep came to them and took the Staff of His Anger and struck the Earth. And the Earth was split. And all the animals, and the birds of the sky, fell from those sheep and sank in the earth; and it closed over them.

90.19 And I looked until a big sword was given to the sheep. And the sheep went out against all the wild animals to kill them. And all the animals, and birds of the sky, fled before them.

90.20 And I looked until a throne was set up in a pleasant land and the Lord of the sheep sat on it. And they took all the sealed books and opened the books in front of the Lord of the sheep.

90.21 And the Lord called those men, the seven first white ones, and commanded them to bring in front of Him the first star, which went before those stars whose private parts were like horses, and they brought them all in

front of Him.

90.22 And He said to that man who wrote in front of Him, who was one of the seven white ones, He said to him: "Take those seventy shepherds, to whom I handed over the sheep, and who, on their own authority, took and killed more than I commanded them."

90.23 And behold, I saw them all bound, and they all stood in front of Him.

90.24 And the judgment was held, first on the stars, and they were judged and found guilty, and they went to the place of damnation, and were thrown into a deep place full of fire burning, and full of pillars of fire.

90.25 And those seventy shepherds were judged, and found guilty, and they also were thrown into that abyss of fire.

90.26 And I saw at that time, how a similar abyss was opened in the middle of the Earth which was full of fire, and they brought those blind sheep and they were all judged, and found guilty, and thrown into that abyss of fire and they burned. And that abyss was on the south of that house.

90.27 And I saw those sheep burning and their bones were burning.

90.28 And I stood up to look until he folded up that old house, and they removed all the pillars, and all the beams and ornaments of that house were folded up with it. And they removed it and put it in a place in the south of the land.

90.29 And I looked until the Lord of the sheep brought a new house, larger and higher than the first one, and he set it up on the site of the first one that had been folded up. And all its pillars were new, and its ornaments were new and larger than those of the first one - the old one that had been removed. And the Lord of the sheep was in the middle of it.

90.30 And I saw all the sheep that were left, and all the animals of the earth, and all the birds of the sky, falling down and worshipping those sheep, and entreating them and obeying them in every command.

90.31 And after this, those three who were dressed in white and had taken hold of my hand, the ones who had brought me up at first. They, with the hand of that ram also holding me, took me up, and put me down in the middle of those sheep before the judgment was held.

90.32 And those sheep were all white and their wool thick and pure.

90.33 And all those which had been destroyed and scattered, and all the wild animals, and all the birds of the sky, gathered together in that house, and the Lord of the sheep rejoiced very much because they were all good, and had returned to His house.

90.34 And I looked until they had laid down that sword, which had been given to the sheep, and they brought it back into his house, and it was sealed in front of the Lord. And all the sheep were enclosed in that house but it did not hold them.

90.35 And the eyes of all of them were opened, and they saw well, and there was not one among them that did not see.

90.36 And I saw that that house was large, broad, and exceptionally full.

90.37 And I saw how a white bull was born, and its horns were big, and all the wild animals, and all the birds of the sky, were afraid of it, and entreated it continually.

90.38 And I looked until all their species were transformed and they all became white bulls. And the first among them was a wild-ox. And that wild-ox was a large animal and had big black horns on its head. And the Lord of the sheep rejoiced over them, and over all the bulls.

90.39 And I was asleep in the middle of them and I woke up and saw everything.

90.40 And this is the vision which I saw while I was asleep, and I woke up, blessed the Lord of Righteousness, and ascribed glory to him.

90.41 But after this I wept bitterly and my tears did not stop until I could not endure it. When I looked, they ran down, because of what I saw, for everything will come to pass and be fulfilled, and all the deeds of men, in their order, were shown to me.

90.42 That night I remembered my first dream, and because of it I wept, and was disturbed, because I had seen that vision.

## Section V. XCI-CIV

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

91.1 And now my son Methuselah, call to me all your brothers, and gather to me all the children of your mother. For a voice calls me, and a spirit has been poured over me, so that I

may show you everything that will come upon you forever.

91.2 And after this Methuselah went and called his brothers to him and gathered his relations.

91.3 And he spoke about righteousness to all his sons, and said:

"Hear, my children, all the words of your father, and listen properly to the voice of my mouth, for I will testify and speak to you - my beloved. Love uprightness and walk in it!

91.4 And do not draw near to uprightness with a double heart, and do not associate with those of a double heart, but walk in righteousness my children and it will lead you in good paths, and righteousness will be your companion.

91.5 For I know that the state of wrongdoing will continue on Earth, and a great punishment will be carried out on the Earth, and an end will be made of all iniquity. And it will be cut off at its roots and its whole edifice will pass away.

91.6 And iniquity will again be complete on the Earth, and all the deeds of iniquity, and the deeds of wrong, and of wickedness, will prevail for a second time."

91.7 And when iniquity, and sin, and blasphemy, and wrong, and all kinds of evil deeds increase, and when apostasy, wickedness, and uncleanness increase, a great punishment will come from Heaven upon all these. And the Holy Lord will come in anger, and in wrath, to execute judgment on the Earth.

91.8 In those days wrongdoing will be cut off at its roots, and the roots of iniquity, together with deceit, will be destroyed from under Heaven.

91.9 And all the idols of the nations will be given up, their towers will be burnt in fire, and they will remove them from the whole Earth. And they will be thrown down into the Judgment of Fire, and will be destroyed in anger, and in the severe judgment that is forever.

91.10 And the righteous will rise from sleep, and wisdom will rise, and will be given to them.

91.11 And after this the roots of iniquity will be cut off and the sword will destroy the sinners. The blasphemers will be cut off; in every place blasphemy will be destroyed by the sword.

91.12 And after this there will be another week; **the eighth**, that of righteousness, and a sword will be given to it so that the Righteous Judgment may be executed on those who do wrong, and the sinners will be handed over into the hands of the righteous.

91.13 And, at its end, they will acquire Houses because of their righteousness, and a House will be built for the Great King in Glory, forever.

91.14 And after this, in the **ninth week**, the Righteous Judgment will be revealed to the whole world. And all the deeds of the impious will vanish from the whole Earth. And the world will be written down for destruction and all men will look to the Path of Uprightness.

91.15 And, after this, in the **tenth week**, in the seventh part, there will be an Eternal Judgment that will be executed on the Watchers and the Great Eternal Heaven that will spring from the midst of the Angels.

91.16 And the First Heaven will vanish and pass away and a New Heaven will appear, and all the Powers of Heaven will shine forever, with sevenfold light.

91.17 And after this, there will be many weeks without number, forever, in goodness and in righteousness. And from then on sin will never again be mentioned.

91.18 And now I tell you, my children, and show you the paths of righteousness, and the paths of wrongdoing. And I will show you again so that you may know what is to come.

91.19 And now listen, my children, walk in the paths of righteousness and do not walk in the paths of wrongdoing, for all those who walk in the path of iniquity will be destroyed forever.

**92**.1 Written by Enoch-the-Scribe, this complete wisdom and teaching, praised by all men and a judge of the whole Earth. For all my sons who dwell on Earth. And for the last generations who will practice justice and peace.

92.2 Let not your spirit be saddened by the times for the Holy and Great One has appointed days for all things.

92.3 And the righteous man will rise from sleep, will rise and will walk in the path of righteousness, and all his paths, and his journeys, will be in eternal goodness and

mercy.

92.4 He will show mercy to the righteous man and to him give eternal uprightness, and to him give power. And he will live in goodness, and righteousness, and will walk in eternal light.

92.5 And sin will be destroyed in darkness, forever, and from that day will never again be seen.

**93**.1 And, after this, Enoch began to speak from the books:

93.2 And Enoch said: "Concerning the sons of righteousness, and concerning the chosen of the world, and concerning the plant of righteousness and uprightness, I will speak these things to you, and make them known to you, my children.

I, Enoch, according to that which appeared to me in the Heavenly vision, and that which I know from the words of the Holy Angels, and understanding from the Tablets of Heaven."

93.3 And Enoch then began to speak from the books, and said: "I was born the seventh, in the **first week**, while justice and righteousness still lasted.

93.4 And, after me, in the **second week**, great injustice will arise, and deceit will have sprung up. And in it there will be the First End, and in it, a man will be saved. And after it has ended, iniquity will grow, and He will make a law for the sinners.

93.5 And after this in the **third week**, at its end, a man will be chosen as the Plant of Righteous Judgment, and after him will come the Plant of Righteousness, forever.

93.6 And after this, in the **fourth week**, at its end, visions of the righteous and Holy will be seen, and a Law for All Generations, and an enclosure will be made for them.

93.7 And after this, in the **fifth week**, at its end, a House of Glory and Sovereignty will be built forever.

93.8 And after this, in the **sixth week**, all those who live in it will be blinded. And the hearts of them all, lacking wisdom, will sink into impiety. And in it, a man will ascend, and at its end the House of Sovereignty will be burnt with fire. And in it the whole race of the chosen root will be scattered.

93.9 And after this, in the **seventh week**, an apostate generation will arise. And many will be its deeds - but all its deeds will be apostasy.

93.10 And at its end, the Chosen Righteous, from the Eternal Plant of Righteousness, will be chosen, to whom will be given sevenfold teaching, concerning his whole creation.

93.11 For is there any man who can hear the voice of the Holy One and not be disturbed? And who is there who can think his thoughts? And who is there who can look at all the works of Heaven?

93.12 And how should there be anyone who could understand the works of Heaven, and see a soul, or a spirit, and tell about it, or ascend and see all their ends and comprehend them, or make anything like them?

93.13 And is there any man who could know the length and breadth of the Earth? And to who has all its measurements been shown?

93.14 Or is there any man who could know the length of Heaven, and what is its height, and on what is it fixed, and how large is the number of stars, and where do all the lights rest?

**94**.1 And now I say to you, my children, love righteousness and walk in it; for the paths of righteousness are worthy of acceptance, but the paths of iniquity will quickly be destroyed and vanish.

94.2 And to certain men, from a future generation, the paths of wrongdoing and of death will be revealed; and they will keep away from them and will not follow them.

94.3 And now I say to you, the righteous: do not walk in the wicked path, or in wrongdoing, or in the paths of death, and do not draw near to them or you may be destroyed.

94.4 But seek, and choose for yourself, righteousness, and a life that is pleasing and walk in the paths of peace so that you may live and prosper.

94.5 And hold my words firmly in the thoughts of your heart, and do not let them be erased from your heart, for I know that sinners will tempt men to debase wisdom, and no place will be found for it, and temptation will in no way decrease.

94.6 Woe to those who build iniquity and found deceit for they will quickly be thrown down and will not have peace.

94.7 Woe to those who build their houses with sin, for from their whole foundation they will be thrown down, and by the sword they shall fall, and those who acquire gold and silver will

quickly be destroyed in the judgment.

94.8 Woe to you, you rich, for you have trusted in your riches, but from your riches you will depart for you did not remember the Most High in the days of your riches.

94.9 You have committed blasphemy, and iniquity, and are ready for the days of the outpouring of blood, and for the day of darkness, and for the day of the Great Judgment.

94.10 Thus I say, and make known to you, that He who created you will throw you down, and over your fall there will be no mercy, but your creator will rejoice at your destruction.

94.11 And your righteousness in those days will be a reproach to the sinners and to the impious.

**95**.1 Would that my eyes were a rain-cloud, so that I might weep over you, and pour out my tears like rain, so that I might have rest from the sorrow of my heart!

95.2 Who permitted you to practice hatred and wickedness? May judgment come upon you, the sinners!

95.3 Do not be afraid of the sinners, you righteous, for the Lord will again deliver them into your hands, so that you may execute judgment on them as you desire.

95.4 Woe to you who pronounce anathema that you cannot remove. Healing will be far from you because of your sin.

95.5 Woe to you who repay your neighbours with evil for you will be repaid according to your deeds.

95.6 Woe to you, you lying witnesses, and to those who weigh out iniquity, for you will quickly be destroyed.

95.7 Woe to you, you sinners, because you persecute the righteous, for you yourselves will be handed over and persecuted, you men of iniquity, and their yoke will be heavy on you.

**96**.1 Be hopeful, you righteous, for the sinners will quickly be destroyed before you, and you will have power over them, as you desire.

96.2 And in the day of the distress of the sinners, your young will rise up, like eagles, and your nest will be higher than that of

vultures. And you will go up, and like badgers, enter the crevices of the earth, and the clefts of the rock, forever, before the lawless, but they will groan and weep because of you, like satyrs.

96.3 And do not be afraid you who have suffered, for you will receive healing, and a bright light will shine upon you, and the Voice of Rest you will hear from Heaven.

96.4 Woes to you, you sinners, for your riches make you appear righteous, but your hearts prove you to be sinners. And this word will be a testimony against you as a reminder of your evil deeds.

96.5 Woe to you who devour the finest of the wheat, and drink the best of the water, and trample upon the humble through your power.

96.6 Woe to you who drink water all the time, for you will quickly be repaid, and will become exhausted and dry for you have left the spring of life.

96.7 Woe to you who commit iniquity, and deceit, and blasphemy, it will be a reminder of evil against you.

96.8 Woe to you, you powerful, who through power oppress the righteous; for the day of your destruction will come.

In those days many good days will come for the righteous in the day of your judgment.

**97**.1 Believe, you righteous, that the sinners will become an object of shame and will be destroyed on the Day of Judgment.

97.2 Be it known to you, sinners, that the Most High remembers your destruction and that the Angels rejoice over your destruction.

97.3 What will you do, you sinners, and where will you flee on that day of judgment when you hear the sound of prayer of the righteous?

97.4 But you will not be like them against whom this word will be a testimony:

“You have been associated with the sinners.”

97.5 And in those days, the prayer of the Holy will be in front of the Lord, and for you will come the days of your judgment.

97.6 And the words of your iniquity will be read out before the Great and Holy One, and your faces will blush with shame, and every deed which is founded upon iniquity will be rejected.

97.7 Woe to you, you sinners, who are in the middle of the sea, or on dry ground, their memory will be harmful to you.

97.8 Woe to you who acquire silver and gold, but not in righteousness, and say: “We have become very rich and have possessions, and have acquired everything that we desired.

97.9 And now let us do what we planned, for we have gathered silver and filled our storehouses, and as many as water are the servants of our houses.”

97.10 And like the water your life will flow away, for your riches will not stay with you, but will quickly go up from you, for you acquired everything in iniquity and you will be given over to a great curse.

**98**.1 Now I swear to you, the wise, and the foolish, that you will see many things on the earth.

98.2 For you men will put on yourselves more adornments than a woman, and more coloured garments than a girl, clothed in sovereignty, and in majesty, and in power, and silver, and gold, and purple, and honours, - and food will be poured out like water.

98.3 Because of this they will have neither knowledge nor wisdom. And through this, they will be destroyed, together with their possessions, and with all their glory and their honour. And in shame, and in slaughter, and in great destitution, their spirits will be thrown into the fiery furnace.

98.4 I swear to you, you sinners, that as a mountain has not, and will not, become a slave, nor a hill a woman's maid, so sin was not sent on the Earth but man, of himself, created it. And those who commit it will be subject to a great curse.

98.5 And barrenness has not been given to a woman but because of the deeds of her hand she dies without children.

98.6 I swear to you, you sinners, by the Holy and Great One, that all your evil deeds are revealed in Heaven and that your wrongdoing is not covered or hidden.

98.7 And do not think in your spirit nor say in your heart, that you do not know, or do not see, every sin is written down every day in Heaven in front of the Most High.

98.8 From now on, you know that all your wrongdoing that you do will be written down every day, until the day of your judgment.

98.9 Woe to you, you fools, for you will be destroyed through your folly. And you do not listen to the wise and good will not come upon

you.

98.10 And now know that you are ready for the day of destruction. And do not hope that you will live, you sinners; rather you will go and die, for you know no ransom. You are ready for the Day of the Great Judgment and for the day of distress and great shame for your spirits.

98.11 Woe to you, you stubborn of heart who do evil and eat blood, from where do you have good things to eat and drink and to be satisfied? From all the good things which our Lord the Most High has placed in abundance on the earth. Therefore you will not have peace.

98.12 Woe to you who love deeds of iniquity. Why do you hope for good for yourselves? Know that you will be given into the hands of the righteous, and they will cut your throats and kill you, and will not have mercy on you.

98.13 Woe to you who rejoice in the distress of the righteous for graves will not be dug for you.

98.14 Woe to you who declare the words of the righteous empty for you will have no hope of life.

98.15 Woe to you who write lying words, and the words of the impious, for they write their lies so that men may hear and continue their folly. And they will not have peace but will die a sudden death.

**99**.1 Woe to you who do impious deeds and praise and honour lying words; you will be destroyed and will not have a good life.

99.2 Woe to you who alter the words of truth, and they distort the eternal law and count themselves as being without sin; they will be trampled underfoot on the ground.

99.3 In those days make ready, you righteous, to raise your prayers as a reminder and lay them as a testimony before the Angels, that they may lay the sin of the sinners before the Most High as a reminder.

99.4 In those days the nations will be thrown into confusion and the races of the nations will rise on the Day of Destruction.

99.5 And in those days, those who are in need will go out, seize their children, and cast out their children. And their offspring will slip from them, and they will cast out their children while they are still sucklings, and will not return to them, and will not have mercy on

their beloved ones.

99.6 And again I swear to you, the sinners, that sin is ready for the Day of Unceasing Bloodshed.

99.7 And they worship stone, and some carve images of gold and of silver, and of wood and of clay. And some, with no knowledge, worship unclean spirits and demons, and every kind of error. But no help will be obtained from them.

99.8 And they will sink into impiety because of the folly of their hearts, and their eyes will be blinded through the fear of their hearts, and through the vision of their ambitions.

99.9 Through these they will become impious and fearful, for they do all their deeds with lies, and worship stones, and they will be destroyed at the same moment.

99.10 And in those days, blessed are those who accept the words of wisdom, and understand them, and follow the paths of the Most High, and walk in the path of righteousness, and do not act impiously with the impious, for they will be saved.

99.11 Woe to you who extend evil to your neighbours; for you will be killed in Sheol.

99.12 Woe to you who lay foundations of sin and deceit, and who cause bitterness on the Earth, for because of this an end will be made of them.

99.13 Woe to you who build your houses with the toil of others, and all their building materials are the sticks and stones of sin; I say to you: “You will not have peace.”

99.14 Woe to those who reject the measure, and the eternal inheritance of their fathers, and cause their souls to follow error, for they will not have rest.

99.15 Woe to those who commit iniquity, and help wrong, and kill their neighbours, until the Day of the Great Judgment; for he will throw down your glory.

99.16 And you put evil into your hearts, and rouse the spirit of his anger, so that he may destroy you all with the sword. And all the righteous and the Holy will remember your sin.

**100**.1 And in those days, and in one place, fathers and sons will strike one another, and brothers will together fall in death, until their blood flows as if it were a stream.

100.2 For a man will not, in mercy, withhold



his hand from his sons, nor from his son's sons, in order to kill them. And the sinner will not withhold his hand from his honoured brother from dawn until the Sun sets they will kill one another.

100.3 And the horse will walk up to its chest in the blood of sinners and the chariot will sink up to its height.

100.4 And in those days the Angels will come down into the hidden places, and gather together in one place all those who have helped sin, and the Most High will rise on that day to execute the Great Judgment on all the sinners.

100.5 And he will set guards, from the Holy Angels, over all the righteous and Holy, and they will guard them like the apple of an eye, until an end is made of all evil and all sin. And even if the righteous sleep a long sleep they have nothing to fear.

100.6 And the wise men will see the truth, and the sons of the Earth will understand all the words of this book, and they will know that their riches will not be able to save them or overthrow their sin.

100.7 Woe to you, you sinners, when you afflict the righteous on the day of severe trouble, and burn them with fire, you will be repaid according to your deeds.

100.8 Woe to you, you perverse of heart who watch to devise evil; fear will come upon you and there is no one who will help you.

100.9 Woe to you, you sinners, for an account of the words of your mouth, and for an account of the deeds of your hands that you have impiously done; you will burn in blazing flames of fire.

100.10 And now know that the Angels will inquire in Heaven into your deeds, from the Sun and the Moon and the Stars, into your sins, for on earth you execute judgment on the righteous.

100.11 And all the clouds and mist and dew and rain will testify against you, for they will be withheld from you so that they do not fall on you, and they will think about your sins.

100.12 And now give gifts to the rain, so that it may not be withheld from falling on you, and so that the dew, if it has accepted gold and silver from you, may fall.

100.13 When the hoarfrost and snow, with their cold, and all the snow-winds with their torments fall on you. In those days, you will not be able to stand before them.

**101.**1 Contemplate Heaven, all you sons of Heaven, and all the works of the Most High, and fear him, and do not do evil in front of Him.

101.2 If He closes the Windows of Heaven, and withholds the rain and the dew, so that it does not fall on the earth because of you, what will you do?

101.3 And if he sends his anger upon you, and upon all your deeds, will you not entreat him? For you speak proud and hard against his righteousness. And you will not have peace.

101.4 And do you not see the captains of the ships; how their ships are tossed by the waves and rocked by the winds and are in distress?

101.5 And because of this they are afraid, for all their good possessions that go out on the sea with them, and they think nothing good in their hearts, only that the sea will swallow them up, and that they will be destroyed in it.

101.6 Is not all the sea, and all its waters, and all its movement, the work of the Most High, and did he not seal all it's doings and bind it all with sand?

101.7 And at his rebuke it dries up and becomes afraid, and all its fish die, and everything in it; but you sinners who are on Earth do not fear him.

101.8 Did he not make Heaven, Earth, and everything that is in them? And who gave knowledge, and wisdom, to all things that move on the ground and in the sea?

101.9 And do not those captains of the ships fear the sea?

Yet, sinners do not fear the Most High.

**102.**1 And in those days, if he brings a fierce fire upon you, where will you flee, and where will you be safe? And when he utters his voice against you will you not be terrified and afraid?

102.2 And all the Lights will shake with great fear, and the whole Earth will be terrified, and will tremble and quail.

102.3 And all the Angels will carry out their commands, and will seek to hide from the One who is Great in Glory, and the children of the Earth will tremble and shake; and you sinners will be cursed forever and will not have peace.

102.4 Do not be afraid you souls of the righteous, and be hopeful, you who have died

in righteousness.

102.5 And do not be sad that your souls have gone down into Sheol in sadness and that your bodies did not obtain during your life a reward in accordance with your goodness.

102.6 But when you die the sinners will say about you: "As we die, the righteous have also died, and of what use to them were their deeds?"

102.7 "Behold, like us they have died in sadness and in darkness, and what advantage do they have over us? From now on we are equal."

102.8 "And what will they receive and what will they see forever? For behold, they too have died, and from now on they will never again see the light."

102.9 And I say to you, you sinners: "You are content to eat and drink, and strip men naked, and steal, and sin, and acquire possessions, and see good days.

102.10 But you saw the righteous, how their end was peace, for no wrong was found in them until the day of their death."

102.11 "But they were destroyed and became as though they had not been and their souls went down to Sheol in distress."

**103.**1 And now I swear to you, the righteous, by His Great Glory and His Honour, and by His Magnificent Sovereignty, and by His Majesty: - I swear to you that I understand this mystery.

103.2 And I have read the Tablets of Heaven and seen the writing of the Holy Ones. And I found written and engraved in it, concerning them, that all good, and joy, and honour, have been made ready, and written down, for the spirits of those who died in righteousness.

103.3 And much good will be given to you in recompense for your toil and that your lot will be more excellent than the lot of the living.

103.4 And the spirits of you who have died in righteousness will live, and your spirits will rejoice and be glad, and the memory of them will remain in front of the Great One for all the generations of eternity. Therefore do not fear their abuse.

103.5 Woe to you, you sinners, when you die in your sin, and those who are like you say about you: "Blessed were the sinners they saw their days.

103.6 And now they have died in prosperity

and wealth, distress and slaughter they did not see during their life, but they have died in glory, and judgment was not executed on them in their life."

103.7 Know that their souls will be made to go down into Sheol, they will be wretched, and their distress will be great.

103.8 And in darkness, and in chains, and in burning flames, your spirits will come to the Great Judgment. And the Great Judgment will last for all generations, forever. Woe to you for you will not have peace.

103.9 Do not say, the righteous and the good who were alive; "In the days of our affliction we toiled laboriously, and saw every affliction, and met many evils. We were spent and became few and our spirit small.

103.10 We were destroyed and there was no one who helped us with words or with deeds. We were powerless and found nothing. We were tortured and destroyed and did not expect to see life from one day to the next.

103.11 We hoped to become the head but became the tail. We toiled and laboured, but were not masters of the fruits of our toil; we became food for the sinners, and the lawless made their yoke heavy upon us.

103.12 Those who hated us, those who goaded us, were masters of us. And to those who hated us we bowed our necks but they did not have mercy on us.

103.13 We sought to escape from them so that we might flee and be at rest. But we found no place where we might flee and be safe from them.

103.14 We complained about them to the rulers, in our distress, and cried out against those who devoured us, but they took no notice of our cries, and did not wish to listen to our voice.

103.15 And they helped those who plundered us and devoured us, and those who made us few, and they concealed their wrongdoing, and did not remove from us the yoke of those who devoured us, and scattered us, and killed us. And they concealed our slaughter and did not remember that they had raised their hands against us."

**104.**1 I swear to you, you righteous, that in Heaven the Angels remember you for good in front of the Glory of the Great One, and that your names are written down in front of the

Glory of the Great One.

104.2 Be hopeful! For you were formerly put to shame through evils and afflictions, but now you will shine like the Lights of Heaven, and will be seen, and the Gate of Heaven will be opened to you.

104.3 And persevere in your cry for judgment and it will appear to you, for justice will be exacted from the rulers for all your distress, and from all those who helped those who plundered you.

104.4 Be hopeful, and do not abandon your hope, for you will have great joy like the Angels of Heaven.

104.5 What will you have to do? You will not have to hide on the day of the Great Judgment, nor will you be found to be sinners. The Eternal Judgment will be upon you for all the generations of eternity.

104.6 And now do not be afraid, you righteous, when you see the sinners growing strong and prospering in their desires, and do not be associated with them but keep far away from their wrongdoing, for you will be associates of the Host of Heaven.

104.7 For you sinners say: "None of our sins will be inquired into and written down!" But they will write down your sins every day.

104.8 And now I show you that light and darkness, day and night, see all your sins.

104.9 Do not be impious in your hearts, and do not lie, and do not alter the words of truth, nor say that the words of the Holy and Great One are lies, and do not praise your idols. For all your lies, and all your impiety, lead not to righteousness but to great sin.

104.10 And now I know this mystery; that many sinners will alter and distort the words of truth, and speak evil words, and lie, and concoct great fabrications, and write books in their own words.

104.11 But when they write my words exactly in their languages, and do not alter or omit anything from my words, but write everything exactly, everything that I testified about before; then I know another mystery:

104.12 That books will be given to the righteous and wise and will be a source of joy and truth and much wisdom.

104.13 And books will be given to them, and they will believe in them and rejoice over them; and all the righteous who have learnt from them all the ways of truth will be glad.

105.1 And in those days, says the Lord, they shall call and testify to the sons of the Earth about the wisdom in them. Show it to them for you are their leaders and the rewards will be over all the Earth.

105.2 For my son and I will join ourselves with them, forever, in the paths of uprightness during their lives.

And you will have peace.

Rejoice - you sons of uprightness!

Amen.

### Fragment of the Book of Noah

106.1 And after those days my son Methuselah chose a wife for his son Lamech and she became pregnant by him and bore a son.

106.2 And his body was white like snow, and red like the flower of a rose, and the hair of his head was white like wool. And his eyes were beautiful and when he opened his eyes he made the whole house bright, like the Sun, so that the whole house was exceptionally bright.

106.3 And when he was taken from the hand of the midwife he opened his mouth and spoke to the Lord of Righteousness.

106.4 And his father Lamech was afraid of him, and fled, and went to his father Methuselah.

106.5 And he said to him: "I have begotten a strange son; he is not like a man but is like the children of the Angels of Heaven, of a different type and not like us. And his eyes are like the rays of the Sun and his face glorious.

106.6 And it seems to me that he is not sprung from me but from the Angels and I am afraid that something extraordinary may be done on the earth in his days.

106.7 And now, my father, I am entreating you and petitioning you, to go to our father Enoch, and learn from him the truth, for his dwelling is with the Angels."

106.8 And when Methuselah heard the words of his son he came to me, at the ends of the Earth, for he had heard that I was there. And he cried out, and I heard his voice and went to him. And I said to him: "Behold I am here my son, for you have come to me."

106.9 And he answered me, and said: "Because of a great matter I have come to you, and because of a disturbing vision, have I come near.

106.10 And now hear me, my father, for a child has been born to my son Lamech, whose form and type are not like the type of a man. His colour is whiter than snow, and redder than the flower of the 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 made the whole house bright.

106.11 And he was taken from the hand of the midwife, and he opened his mouth, and blessed the Lord of Heaven.

106.12 And his father Lamech was afraid and fled to me. And he does not believe he is sprung from him but thinks him to be from the Angels of Heaven. And behold, I have come to you, so that you may make known to me the truth."

106.13 And I, Enoch, answered and said to him: "The Lord will do new things on Earth, and this I have already seen in a vision, and made known to you. For in the generation of my father, Jared, some from the height of Heaven transgressed the word of the Lord.

106.14 And behold, they commit sin and transgress the law, and have been promiscuous with women, and commit sin with them, and have married some of them, and have begotten children by them.

106.15 And there will be great destruction over the whole Earth, and there will be a deluge, and there will be great destruction for one year.

106.16 But this child, who has been born to you, will be left on the Earth, and his three sons will be saved with him. When all the men who are on the Earth die he and his sons will be saved.

106.17 They will beget on the Earth giants, not of spirit, but of flesh, and there will be great wrath on Earth, and the Earth will be cleansed of all corruption.

106.18 And now make known to your son Lamech that the one who has been born is truly his son. And call his name Noah, for he will be a remnant for you and he and his sons will be saved from the destruction which is coming on the earth because of all the sin and all the iniquity, which will be committed on the Earth in his days.

106.19 But after this, there will be yet greater

iniquity than that which was committed on the earth before. For I know the mysteries of the Holy Ones, for the Lord showed them to me and made them known to me, and I read them in the Tablets of Heaven.

107.1 And I saw written on them, that generation upon generation will do wrong, until a generation of righteousness shall arise, and wrongdoing shall be destroyed, and sin shall depart from the earth, and everything good shall come upon it.

107.2 And now, my son, go, make known to your son Lamech, that this child that has been born, is truly his son, and this is no lie.

107.3 And when Methuselah had heard the words of his father Enoch - for he showed him everything which is secret - he returned, having seen him, and called the name of that child Noah; for he will comfort the Earth after all the destruction.

108.1 Another book which Enoch wrote for his son Methuselah and for those who should come after him and keep the law in the last days.

108.2 You who have observed, and are waiting in these days, until an end shall be made of those who do evil, and an end shall be made of the power of the wrongdoers.

108.3 Do indeed wait until sin shall pass away, for their names shall be erased from the Books of the Holy Ones, and their offspring will be destroyed forever. And their spirits will be killed, and they will cry out and moan in a chaotic desert place, and will burn in fire, for there is no Earth there.

108.4 And there I saw something like a cloud, which could not be discerned, for because of its depth I was not able to look into it. And the flames of a fire I saw, burning brightly, and things like bright mountains revolved and shook from side to side.

108.5 And I asked one of the Holy Angels, who were with me, and I said to him: "What is this bright place? For there is no sky, but only the flames of a burning fire, and the sounds of crying, and weeping, and moaning, and severe pain."

108.6 And he said to me: "This place which you see; here will be thrown the spirits of the

sinners, and of the blasphemers, and of those who do evil. And of those who alter everything that the Lord has spoken through the mouths of the prophets about the things that shall be done.

108.7 For there are books, and records, about them in Heaven above so that the Angels may read them and know what is about to come upon the sinners. And upon the spirits of the humble, and of those who afflicted their bodies and were recompensed by God, and of those who were abused by evil men.

108.8 Those who loved God and did not love gold, or silver, or any possessions, but gave up their bodies to torment.

108.9 Those who, from the moment they existed, did not desire earthly food, but counted themselves as a breath which passes away, and kept to this. And the Lord tested them much, and their spirits were found pure, so that they might bless His Name.”

108.10 And all their blessings I have recounted in the books, and he has assigned them their reward, for they were found to be such that they loved Heaven more than their life in the world. And although they were trampled underfoot by evil men, and had to listen to reviling and reproach from them, and were abused, yet they blessed their Lord.

108.11 And the Lord said: “And now I will call the spirits of the good, who are of the Generation of Light, and I will transform those who were born in darkness, who in the flesh were not recompensed with honour as was fitting to their faith.

108.12 And I will bring out into the shining light those who love my Holy Name and I will set each one on the throne of his honour.”

108.13 And they will shine for times without number, for righteous is the Judgment of God, for with the faithful He will keep faith in the dwelling of upright paths.

108.14 And they will see those who were born in darkness thrown into the darkness while the righteous shine.

108.15 And the sinners will cry out as they see them shining but they themselves will go where days and times have been written down for them.

## THE BOOK OF THE SECRETS OF ENOCH

### INTRODUCTION (from Wikipedia)

The Second Book of Enoch (usually abbreviated 2Enoch, and otherwise variously known as Slavonic Enoch or The Secrets of Enoch) is a pseudepigraphic (a text whose claimed authorship is unfounded) of the Old Testament. It is usually considered to be part of the Apocalyptic literature. Late 1st century CE is the dating often preferred. The text has been preserved in full only in Slavonic, but in 2009 it was announced that Coptic fragments of the book had been identified. Greek is indicated as the language behind the Slavonic version. It is not regarded as scripture by Jews or any Christian group. It was rediscovered and published at the end of 19th century.

Most scholars consider 2Enoch to be composed by an unknown Jewish sectarian group, while some authors think it is a 1st century Christian text. A very few scholars consider it a later Christian work. This article discusses 2Enoch. It is distinct from the Book of Enoch, known as 1Enoch. There is also an unrelated 3 Enoch. The numbering of these texts has been applied by scholars to distinguish the texts from one another.

Dates ranging from the 1st century BC to the 10th century CE have been proposed, with the late 1st century CE often preferred. The date of the text can be deduced solely on the basis of the internal evidence since the book has survived only in the medieval manuscripts (even if a reference of 2Enoch could be found in Origen's *De Principis* i, 3:3). Composition shall be later than the Book of the Watchers in 1 Enoch (about III century BCE). The crucial arguments for the early dating of the text have very largely been linked to the themes of the Temple in Jerusalem and its ongoing practices and customs. Scholarly efforts have been in this respect mostly directed toward finding hints that the Sanctuary was still standing when the original text was composed. Scholars noted that the text gives no indication that the destruction of the Temple had already occurred at the time of the book's composition. Critical readers of the pseudepigraphic would have some difficulties finding any explicit expression of feelings of sadness or mourning about the loss of the sanctuary.

Affirmations of the value of animal sacrifice and Enoch's halakhic instructions found in 2Enoch 59 also appear to be fashioned not in the “preservationist,” mishnaic-like mode but rather as if they reflected sacrificial practices that still existed when the author was writing his book. The author tries to legitimize the central place of worship, which through the reference to the place Ahuzan, which is a cryptic name for a Jewish Temple.

Scholars have also previously noted in the text some indications of the ongoing practice of pilgrimage to the central place of worship. These indications could be expected in a text written in the Alexandrian Diaspora. Thus in his instructions to the children, Enoch repeatedly encourages them to bring the gifts before the face of God for the remission of sins, a practice which appears to recall well-known sacrificial customs widespread in the Second Temple period. Further, the Slavonic apocalypse also contains a direct command to visit the Temple three times a day, an inconsistency if the sanctuary had been already destroyed.

# THE BOOK OF THE SECRETS OF ENOCH

Also known as Slavonic Enoch or 2 Enoch  
Translated from the Slavonic by W. R. Morfill, M.A.

1.1 There was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparition and inexpressible singing of the host of Cherubim, and of the boundless light.

1.2 At that time, he said, when my one hundred and sixty-fifth year was completed, I begat my son Mathusal (Methuselah).

1.3 After this too I lived two hundred years and completed of all the years of my life three hundred and sixty-five years.

1.4 On the first day of the month I was in my house alone and was resting on my bed and slept.

1.5 And when I was asleep, great distress came up into my heart, and I was weeping with my eyes in sleep, and I could not understand what this distress was, or what would happen to me.

1.6 And there appeared to me two men, exceeding big, so that I never saw such on earth; their faces were shining like the sun, their eyes too (were) like a burning light, and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings brighter than gold, their hands whiter than snow.

1.7 They were standing at the head of my bed and began to call me by my name.

1.8 And I arose from my sleep and saw clearly those two men standing in front of me.

1.9 And I saluted them and was seized with fear and the appearance of my face was changed from terror, and those men said to me:

1.10 Have courage, Enoch, do not fear; the eternal God sent us to you, and lo! You shalt to-day ascend with us into heaven, and you shall tell your sons and all your household all that they shall do without you on earth in your house, and let no one seek you till the Lord return you to them.

1.11 And I made haste to obey them and went out from my house, and made to the doors, as it was ordered me, and summoned my sons Mathusal (Methuselah) and Regim and Gaidad and made known to them all the marvels those (men) had told me.

2.1 Listen to me, my children, I know not whither I go, or what will befall me; now therefore, my children, I tell you: turn not from God before the face of the vain, who made not Heaven and earth, for these shall perish and those who worship them, and may the Lord make confident your hearts in the fear of him. And now, my children, let no one think to seek me, until the Lord return me to you.

3.1 It came to pass, when Enoch had told his sons, that the angels took him on to their wings and bore him up on to the first heaven and placed him on the clouds. And there I looked, and again I looked higher, and saw the ether, and they placed me on the first heaven and showed me a very great Sea, greater than the earthly sea.

4.1 They brought before my face the elders and rulers of the stellar orders, and showed me two hundred angels, who rule the stars and (their) services to the heavens, and fly with their wings and come round all those who sail.

5.1 And here I looked down and saw the treasure-houses of the snow, and the angels who keep their terrible store-houses, and the clouds whence they come out and into which they go.

6.1 They showed me the treasure-house of the dew, like oil of the olive, and the appearance of its form, as of all the flowers of the earth; further many angels guarding the treasure-houses of these (things), and how they are made to shut and open.

7.1 And those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels (spirits) were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

7.2 And I said to the men who were with me: Wherefore are these incessantly tortured? They answered me: These are God's apostates, who obeyed not God's commands, but took counsel with their own will, and turned away with their prince, who also (is) fastened on the fifth heaven.

7.3 And I felt great pity for them, and they saluted me, and said to me: Man of God, pray for us to the Lord; and I answered to them: Who am I, a mortal man, that I should pray for angels (spirits)? Who knows whither I go, or what will befall me? Or who will pray for me?

8.1 And those men took me thence, and led me up on to the third heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness.

8.2 And I saw all the sweet-flowering trees and beheld their fruits, which were sweet-smelling, and all the foods borne (by them) bubbling with fragrant exhalation.

8.3 And in the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise; and this tree is of ineffable goodness and fragrance, and adorned

more than every existing thing; and on all sides (it is) in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits.

8.4 Its root is in the garden at the earth's end.

8.5 And paradise is between corruptibility and incorruptibility.

8.6 And two springs come out which send forth honey and milk, and their springs send forth oil and wine, and they separate into four parts, and go round with quiet course, and go down into the PARADISE OF EDEN, between corruptibility and incorruptibility.

8.7 And thence they go forth along the earth, and have a revolution to their circle even as other elements.

8.8 And here there is no unfruitful tree, and every place is blessed.

8.9 And (there are) three hundred angels very bright, who keep the garden, and with incessant sweet singing and never-silent voices serve the Lord throughout all days and hours.

8.10 And I said: How very sweet is this place, and those men said to me:

9.1 This place, O Enoch, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungry, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of the Lord, and serve him alone, and for them is prepared this place for eternal inheritance.

10.1 And those two men led me up on to the Northern side, and showed me there a very terrible place, and (there were) all manner of tortures in that place: cruel darkness and unilluminated gloom, and there is no light there, but murky fire constantly flaming aloft, and (there is) a fiery river coming forth, and that whole place is everywhere fire, and everywhere (there is) frost and ice, thirst and shivering, while the bonds are very cruel, and the angels (spirits) fearful and merciless, bearing angry weapons, merciless torture, and I said:

10.2 Woe, woe, how very terrible is this place.

10.3 And those men said to me: This place, O Enoch, is prepared for those who dishonour God, who on earth practice sin against nature, which is child-corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, stealing, lies, calumnies, envy, rancour, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungering to die; being able to clothe, stripped the naked; and who knew not their creator, and bowed to the soulless (and lifeless) gods, who cannot see nor hear, vain gods, (who also) built hewn images and bow down to unclean handiwork, for all these is prepared this place among these, for eternal inheritance.

**11**.1 Those men took me, and led me up on to the fourth heaven, and showed me all the successive goings, and all the rays of the light of sun and moon.

11.2 And I measure their goings, and compared their light, and saw that the sun's light is greater than the moon's.

11.3 Its circle and the wheels on which it goes always, like the wind going past with very marvellous speed, and day and night it has no rest.

11.4 Its passage and return (are accompanied by) four great stars, (and) each star has under it a thousand stars, to the right of the sun's wheel, (and by) four to the left, each having under it a thousand stars, altogether eight thousand, issuing with the sun continually.

11.5 And by day fifteen myriads of angels attend it, and by night A thousand.

11.6 And six-winged ones issue with the angels before the sun's wheel into the fiery flames, and a hundred angels kindle the sun and set it alight.

**12**.1 And I looked and saw other flying elements of the sun, whose names (are) Phoenixes and Chalkydri, marvellous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance (is) empurpled, like the rainbow; their size (is) nine hundred measures, their wings (are like)

those of angels, each (has) twelve, and they attend and accompany the sun, bearing heat and dew, as it is ordered them from God.

12.2 Thus (the sun) revolves and goes, and rises under the heaven, and its course goes under the earth with the light of its rays incessantly.

**13**.1 Those men bore me away to the east, and placed me at the sun's gates, where the sun goes forth according to the regulation of the seasons and the circuit of the months of the whole year, and the number of the hours day and night.

13.2 And I saw six gates open, each gate having sixty-one stadia and A quarter of one stadium, and I measured (them) truly, and understood their size (to be) so much, through which the sun goes forth, and goes to the west, and is made even, and rises throughout all the months, and turns back again from the six gates according to the succession of the seasons; thus (the period) of the whole year is finished after the returns of the four seasons.

**14**.1 And again those men led me away to the western parts, and showed me six great gates open corresponding to the eastern gates, opposite to where the sun sets, according to the number of the days three hundred and sixty-five and A quarter.

14.2 Thus again it goes down to the western gates, (and) draws away its light, the greatness of its brightness, under the earth; for since the crown of its shining is in heaven with the Lord, and guarded by four hundred angels, while the sun goes round on wheel under the earth, and stands seven great hours in night, and spends half (its course) under the earth, when it comes to the eastern approach in the eighth hour of the night, it brings its lights, and the crown of shining, and the sun flames forth more than fire.

**15**.1 Then the elements of the sun, called Phoenixes and Chalkydri break into song, therefore every bird flutters with its wings, rejoicing at the giver of light, and they broke into song at the command of the Lord.

15.2 The giver of light comes to give brightness to the whole world, and the morning guard takes shape, which is the rays of the sun, and the sun of the earth goes out, and receives its brightness to light up the whole face of the earth, and they showed me this calculation of the sun's going.

15.3 And the gates which it enters, these are the great gates of the calculation of the hours of the year; for this reason the sun is a great creation, whose circuit (lasts) twenty-eight years, and begins again from the beginning.

**16**.1 Those men showed me the other course, that of the moon, twelve great gates, crowned from west to east, by which the moon goes in and out of the customary times.

16.2 It goes in at the first gate to the western places of the sun, by the first gates with (thirty)-one (days) exactly, by the second gates with thirty-one days exactly, by the third with thirty days exactly, by the fourth with thirty days exactly, by the fifth with thirty-one days exactly, by the sixth with thirty-one days exactly, by the seventh with thirty days exactly, by the eighth with thirty-one days perfectly, by the ninth with thirty-one days exactly, by the tenth with thirty days perfectly, by the eleventh with thirty-one days exactly, by the twelfth with twenty-eight days exactly.

16.3 And it goes through the western gates in the order and number of the eastern, and accomplishes the three hundred and sixty-five and a quarter days of the solar year, while the lunar year has three hundred fifty-four, and there are wanting (to it) twelve days of the solar circle, which are the lunar epacts of the whole year.

16.4 Thus, too, the great circle contains five hundred and thirty-two years.

16.5 The quarter (of a day) is omitted for three years, the fourth fulfills it exactly.

16.6 Therefore they are taken outside of heaven for three years and are not added to the number of days, because they change the time of the years to two new months towards completion, to two others towards diminution.

16.7 And when the western gates are finished, it returns and goes to the eastern to the lights, and goes thus day and night about the heavenly circles, lower than all circles, swifter than the heavenly winds, and spirits and

elements and angels flying; each angel has six wings.

16.8 It has a sevenfold course in nineteen years.

**17**.1 In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant (voice) and various singing, which it is impossible to describe, and (which) astonishes every mind, so wonderful and marvellous is the singing of those angels, and I was delighted listening to it.

**18**.1 The men took me on to the fifth heaven and placed me, and there I saw many and countless soldiers, called Grigori, of human appearance, and their size (was) greater than that of great giants and their faces withered, and the silence of their mouths perpetual, and their was no service on the fifth heaven, and I said to the men who were with me:

18.2 Wherefore are these very withered and their faces melancholy, and their mouths silent, and (wherefore) is there no service on this heaven?

18.3 And they said to me: These are the Grigori, who with their prince Satanaïl (Satan) rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvellous big men and great enmity.

18.4 And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on the Lord's great day.

18.5 And I said to the Grigori: I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them (to be) under earth till

(the existing) heaven and earth shall end for ever.

18.6 And I said: Wherefore do you wait, brethren, and do not serve before the Lord's face, and have not put your services before the Lord's face, lest you anger your Lord utterly?

18.7 And they listened to my admonition, and spoke to the four ranks in heaven, and lo! As I stood with those two men four trumpets trumpeted together with great voice, and the Grigori broke into song with one voice, and their voice went up before the Lord pitifully and affectingly.

19.1 And thence those men took me and bore me up on to the sixth heaven, and there I saw seven bands of angels, very bright and very glorious, and their faces shining more than the sun's shining, glistening, and there is no difference in their faces, or behaviour, or manner of dress; and these make the orders, and learn the goings of the stars, and the alteration of the moon, or revolution of the sun, and the good government of the world.

19.2 And when they see evildoing they make commandments and instruction, and sweet and loud singing, and all (songs) of praise.

19.3 These are the archangels who are above angels, measure all life in heaven and on earth, and the angels who are (appointed) over seasons and years, the angels who are over rivers and sea, and who are over the fruits of the earth, and the angels who are over every grass, giving food to all, to every living thing, and the angels who write all the souls of men, and all their deeds, and their lives before the Lord's face; in their midst are six Phoenixes and six Cherubim and six six-winged ones continually with one voice singing one voice, and it is not possible to describe their singing, and they rejoice before the Lord at his footstool.

20.1 And those two men lifted me up thence on to the seventh heaven, and I saw there a very great light, and fiery troops of great archangels, incorporeal forces, and dominions, orders and governments, Cherubim and seraphim, thrones and many-eyed ones, nine regiments, the Ioanit stations of light, and I became afraid, and began to tremble with

great terror, and those men took me, and led me after them, and said to me:

20.2 Have courage, Enoch, do not fear, and showed me the Lord from afar, sitting on His very high throne. For what is there on the tenth heaven, since the Lord dwells there?

20.3 On the tenth heaven is God, in the Hebrew tongue he is called Aravat.

20.4 And all the heavenly troops would come and stand on the ten steps according to their rank, and would bow down to the Lord, and would again go to their places in joy and felicity, singing songs in the boundless light with small and tender voices, gloriously serving him.

21.1 And the Cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face doing his will, and cover his whole throne, singing with gentle voice before the Lord's face: Holy, holy, holy, Lord Ruler of Sabaoth, heavens and earth are full of Your glory.

21.2 When I saw all these things, those men said to me: Enoch, thus far is it commanded us to journey with you, and those men went away from me and thereupon I saw them not.

21.3 And I remained alone at the end of the seventh heaven and became afraid, and fell on my face and said to myself: Woe is me, what has befallen me?

21.4 And the Lord sent one of his glorious ones, the archangel Gabriel, and (he) said to me: Have courage, Enoch, do not fear, arise before the Lord's face into eternity, arise, come with me.

21.5 And I answered him, and said in myself: My Lord, my soul is departed from me, from terror and trembling, and I called to the men who led me up to this place, on them I relied, and (it is) with them I go before the Lord's face.

21.6 And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face.

21.7 And I saw the eighth heaven, which is called in the Hebrew tongue Muzaloth, changer of the seasons, of drought, and of wet, and of the twelve constellations of the circle of the firmament, which are above the seventh heaven.

21.8 And I saw the ninth heaven, which is called in Hebrew Kuchavim, where are the heavenly homes of the twelve constellations of the circle of the firmament.

22.1 On the tenth heaven, (which is called) Aravoth, I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, and it burns.

22.2 Thus (in a moment of eternity) I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible.

22.3 And who am I to tell of the Lord's unspeakable being, and of his very wonderful face? And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne (is) very great and not made with hands, nor the quantity of those standing round him, troops of Cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory.

22.4 And I fell prone and bowed down to the Lord, and the Lord with his lips said to me:

22.5 Have courage, Enoch, do not fear, arise and stand before my face into eternity.

22.6 And the archistratage Michael lifted me up, and led me to before the Lord's face.

22.7 And the Lord said to his servants tempting them: Let Enoch stand before my face into eternity, and the glorious ones bowed down to the Lord, and said: Let Enoch go according to Your word.

22.8 And the Lord said to Michael: Go and take Enoch from out (of) his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.

22.9 And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and (I) was like (transfigured) one of his glorious ones.

22.10 And the Lord summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord; and the Lord said to Pravuil: Bring out the books from my store-houses, and a reed of quick-writing, and give (it) to Enoch, and

deliver to him the choice and comforting books out of your hand.

23.1 And he was telling me all the works of heaven, earth and sea, and all the elements, their passages and goings, and the thunderings of the thunders, the sun and moon, the goings and changes of the stars, the seasons, years, days, and hours, the risings of the wind, the numbers of the angels, and the formation of their songs, and all human things, the tongue of every human song and life, the commandments, instructions, and sweet-voiced singings, and all things that it is fitting to learn.

23.2 And Pravuil told me: All the things that I have told you, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world.

23.3 And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

24.1 And the Lord summoned me, and said to me: Enoch, sit down on my left with Gabriel.

24.2 And I bowed down to the Lord, and the Lord spoke to me: Enoch, beloved, all (that) you see, all things that are standing finished I tell to you even before the very beginning, all that I created from non-being, and visible (physical) things from invisible (spiritual).

24.3 Hear, Enoch, and take in these my words, for not to My angels have I told my secret, and I have not told them their rise, nor my endless realm, nor have they understood my creating, which I tell you to-day.

24.4 For before all things were visible (physical), I alone used to go about in the invisible (spiritual) things, like the sun from east to west, and from west to east.

24.5 But even the sun has peace in itself, while I found no peace, because I was creating all things, and I conceived the thought of placing foundations, and of creating visible (physical) creation.

25.1 I commanded in the very lowest (parts), that visible (physical) things should

come down from invisible (spiritual), and Adoil came down very great, and I beheld him, and lo! He had a belly of great light.

25.2 And I said to him: Become undone, Adoil, and let the visible (physical) (come) out of you.

25.3 And he came undone, and a great light came out. And I (was) in the midst of the great light, and as there is born light from light, there came forth a great age, and showed all creation, which I had thought to create.

25.4 And I saw that (it was) good.

25.5 And I placed for myself a throne, and took my seat on it, and said to the light: Go thence up higher and fix yourself high above the throne, and be A foundation to the highest things.

25.6 And above the light there is nothing else, and then I bent up and looked up from my throne.

**26**.1 And I summoned the very lowest a second time, and said: Let Archas come forth hard, and he came forth hard from the invisible (spiritual).

26.2 And Archas came forth, hard, heavy, and very red.

26.3 And I said: Be opened, Archas, and let there be born from you, and he came undone, an age came forth, very great and very dark, bearing the creation of all lower things, and I saw that (it was) good and said to him:

26.4 Go thence down below, and make yourself firm, and be a foundation for the lower things, and it happened and he went down and fixed himself, and became the foundation for the lower things, and below the darkness there is nothing else.

**27**.1 And I commanded that there should be taken from light and darkness, and I said: Be thick, and it became thus, and I spread it out with the light, and it became water, and I spread it out over the darkness, below the light, and then I made firm the waters, that is to say the bottomless, and I made foundation of light around the water, and created seven circles from inside, and imaged (the water) like crystal wet and dry, that is to say like glass, (and) the circumcession of the waters and the other elements, and I showed each one

of them its road, and the seven stars each one of them in its heaven, that they go thus, and I saw that it was good.

27.2 And I separated between light and between darkness, that is to say in the midst of the water hither and thither, and I said to the light, that it should be the day, and to the darkness, that it should be the night, and there was evening and there was morning the first day.

**28**.1 And then I made firm the heavenly circle, and (made) that the lower water which is under heaven collect itself together, into one whole, and that the chaos become dry, and it became so.

28.2 Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth, and the midst of the earth I called abyss, that is to say the bottomless, I collected the sea in one place and bound it together with a yoke.

28.3 And I said to the sea: Behold I give you (your) eternal limits, and you shalt not break loose from your component parts.

28.4 Thus I made fast the firmament. This day I called me the first-created [Sunday].

**29**.1 And for all the heavenly troops I imaged the image and essence of fire, and my eye looked at the very hard, firm rock, and from the gleam of my eye the lightning received its wonderful nature, (which) is both fire in water and water in fire, and one does not put out the other, nor does the one dry up the other, therefore the lightning is brighter than the sun, softer than water and firmer than hard rock.

29.2 And from the rock I cut off a great fire, and from the fire I created the orders of the incorporeal ten troops of angels, and their weapons are fiery and their raiment a burning flame, and I commanded that each one should stand in his order.

29.3 And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power.

29.4 And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.

**30**.1 On the third day I commanded the earth to make grow great and fruitful trees, and hills, and seed to sow, and I planted Paradise, and enclosed it, and placed as armed (guardians) flaming angels, and thus I created renewal.

30.2 Then came evening, and came morning the fourth day.

30.3 [Wednesday]. On the fourth day I commanded that there should be great lights on the heavenly circles.

30.4 On the first uppermost circle I placed the stars, Kruno, and on the second Aphrodit, on the third Aris, on the fifth Zoues, on the sixth Ermis, on the seventh lesser the moon, and adorned it with the lesser stars.

30.5 And on the lower I placed the sun for the illumination of day, and the moon and stars for the illumination of night.

30.6 The sun that it should go according to each constellation, twelve, and I appointed the succession of the months and their names and lives, their thunderings, and their hour-markings, how they should succeed.

30.7 Then evening came and morning came the fifth day.

30.8 [Thursday]. On the fifth day I commanded the sea, that it should bring forth fishes, and feathered birds of many varieties, and all animals creeping over the earth, going forth over the earth on four legs, and soaring in the air, male sex and female, and every soul breathing the spirit of life.

30.9 And there came evening, and there came morning the sixth day.

30.10 [Friday]. On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun; four, his bones from stone; five, his intelligence from the swiftness of the angels and from cloud; six, his veins and his hair from the grass of the earth; seven, his soul from my breath and from the wind.

30.11 And I gave him seven natures: to the flesh hearing, the eyes for sight, to the soul smell, the veins for touch, the blood for taste, the bones for endurance, to the intelligence sweetness [enjoyment].

30.12 I conceived a cunning saying to say, I created man from invisible (spiritual) and from visible (physical) nature, of both are his death and life and image, he knows speech like some created thing, small in greatness and again great in smallness, and I placed him on earth, a second angel, honourable, great and glorious, and I appointed him as ruler to rule on earth and to have my wisdom, and there was none like him of earth of all my existing creatures.

30.13 And I appointed him a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam, and showed him the two ways, the light and the darkness, and I told him:

30.14 This is good, and that bad, that I should learn whether he has love towards me, or hatred, that it be clear which in his race love me.

30.15 For I have seen his nature, but he has not seen his own nature, therefore (through) not seeing he will sin worse, and I said After sin (what is there) but death?

30.16 And I put sleep into him and he fell asleep. And I took from him A rib, and created him a wife, that death should come to him by his wife, and I took his last word and called her name mother, that is to say, Eva (Eve).

**31**.1 Adam has life on earth, and I created a garden in Eden in the east, that he should observe the testament and keep the command.

31.2 I made the heavens open to him, that he should see the angels singing the song of victory, and the gloomless light.

31.3 And he was continuously in paradise, and the devil understood that I wanted to create another world, because Adam was lord on earth, to rule and control it.

31.4 The devil is the evil spirit of the lower places, as a fugitive he made Sotona from the heavens as his name was Satanail (Satan), thus he became different from the angels, (but his nature) did not change (his) intelligence as far as (his) understanding of righteous and sinful (things).

31.5 And he understood his condemnation and the sin which he had sinned before, therefore he conceived thought against Adam, in such form he entered and seduced Eva (Eve), but did not touch Adam.

31.6 But I cursed ignorance, but what I had blessed previously, those I did not curse, I cursed not man, nor the earth, nor other creatures, but man's evil fruit, and his works.

**32.**<sup>1</sup> I said to him: Earth you are, and into the earth whence I took you shalt go, and I will not ruin you, but send you whence I took you.

32.2 Then I can again receive you at My second presence.

32.3 And I blessed all my creatures visible (physical) and invisible (spiritual). And Adam was five and half hours in paradise.

32.4 And I blessed the seventh day, which is the Sabbath, on which he rested from all his works.

**33.**<sup>1</sup> And I appointed the eighth day also, that the eighth day should be the first-created after my work, and that (the first seven) revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.

33.2 And now, Enoch, all that I have told you, all that you have understood, all that you have seen of heavenly things, all that you have seen on earth, and all that I have written in books by my great wisdom, all these things I have devised and created from the uppermost foundation to the lower and to the end, and there is no counsellor nor inheritor to my creations.

33.3 I am self-eternal, not made with hands, and without change.

33.4 My thought is my counsellor, my wisdom and my word are made, and my eyes observe all things how they stand here and tremble with terror.

33.5 If I turn away my face, then all things will be destroyed.

33.6 And apply your mind, Enoch, and know him who is speaking to you, and take thence the books which you yourself have written.

33.7 And I give you Samuil and Raguil, who led you up, and the books, and go down to earth, and tell your sons all that I have told

you, and all that you have seen, from the lower heaven up to my throne, and all the troops.

33.8 For I created all forces, and there is none that resists me or that does not subject himself to me. For all subject themselves to my monarchy, and labour for my sole rule.

33.9 Give them the books of the handwriting, and they will read (them) and will know me for the creator of all things, and will understand how there is no other God but me.

33.10 And let them distribute the books of your handwriting—children to children, generation to generation, nations to nations.

33.11 And I will give you, Enoch, my intercessor, the archistratege Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.

**34.**<sup>1</sup> They have rejected my commandments and my yoke, worthless seed has come up, not fearing God, and they would not bow down to me, but have begun to bow down to vain gods, and denied my unity, and have laden the whole earth with untruths, offences, abominable lecheries, namely one with another, and all manner of other unclean wickedness, which are disgusting to relate.

34.2 And therefore I will bring down a deluge upon the earth and will destroy all men, and the whole earth will crumble together into great darkness.

**35.**<sup>1</sup> Behold from their seed shall arise another generation, much afterwards, but of them many will be very insatiate.

35.2 He who raises that generation, (shall) reveal to them the books of your handwriting, of your fathers, (to them) to whom he must point out the guardianship of the world, to the faithful men and workers of my pleasure, who do not acknowledge my name in vain.

35.3 And they shall tell another generation, and those (others) having read shall be glorified thereafter, more than the first.

**36.**<sup>1</sup> Now, Enoch, I give you the term of thirty days to spend in your house, and tell your sons and all your household, that all may hear from my face what is told them by you,

that they may read and understand, how there is no other God but me.

36.2 And that they may always keep my commandments, and begin to read and take in the books of your handwriting.

36.3 And after thirty days I shall send my angel for you, and he will take you from earth and from your sons to me.

**37.**<sup>1</sup> And the Lord called upon one of the older angels, terrible and menacing, and placed him by me, in appearance white as snow, and his hands like ice, having the appearance of great frost, and he froze my face, because I could not endure the terror of the Lord, just as it is not possible to endure A stove's fire and the sun's heat, and the frost of the air.

37.2 And the Lord said to me: Enoch, if your face be not frozen here, no man will be able to behold your face.

**38.**<sup>1</sup> And the Lord said to those men who first led me up: Let Enoch go down on to earth with you, and await him till the determined day.

38.2 And they placed me by night on my bed.

38.3 And Mathusal (Methuselah) expecting my coming, keeping watch by day and by night at my bed, was filled with awe when he heard my coming, and I told him, Let all my household come together, that I tell them everything.

**39.**<sup>1</sup> Oh my children, my beloved ones, hear the admonition of your father, as much as is according to the Lord's will.

39.2 I have been let come to you to-day, and announce to you, not from my lips, but from the Lord's lips, all that is and was and all that is now, and all that will be till judgment-day.

39.3 For the Lord has let me come to you, you hear therefore the words of my lips, of a man made big for you, but I am one who has seen the Lord's face, like iron made to glow from fire it sends forth sparks and burns.

39.4 You look now upon my eyes, (the eyes) of a man big with meaning for you, but I have seen the Lord's eyes, shining like the sun's rays and filling the eyes of man with awe.

39.5 You see now, my children, the right hand of a man that helps you, but I have seen the Lord's right hand filling heaven as he helped me.

39.6 You see the compass of my work like your own, but I have seen the Lord's limitless and perfect compass, which has no end.

39.7 You hear the words of my lips, as I heard the words of the Lord, like great thunder incessantly with hurling of clouds.

39.8 And now, my children, hear the discourses of the father of the earth, how fearful and awful it is to come before the face of the ruler of the earth, how much more terrible and awful it is to come before the face of the ruler of heaven, the controller (judge) of quick and dead, and of the heavenly troops. Who can endure that endless pain?

**40.**<sup>1</sup> And now, my children, I know all things, for this (is) from the Lord's lips, and this my eyes have seen, from beginning to end.

40.2 I know all things, and have written all things into books, the heavens and their end, and their plenitude, and all the armies and their marchings.

40.3 I have measured and described the stars, the great countless multitude (of them).

40.4 What man has seen their revolutions, and their entrances? For not even the angels see their number, while I have written all their names.

40.5 And I measured the sun's circle, and measured its rays, counted the hours, I wrote down too all things that go over the earth, I have written the things that are nourished, and all seed sown and unsown, which the earth produces and all plants, and every grass and every flower, and their sweet smells, and their names, and the dwelling-places of the clouds, and their composition, and their wings, and how they bear rain and raindrops.

40.6 And I investigated all things, and wrote the road of the thunder and of the lightning, and they showed me the keys and their guardians, their rise, the way they go; it is let out (gently) in measure by a chain, lest by A heavy chain and violence it hurl down the angry clouds and destroy all things on earth.

40.7 I wrote the treasure-houses of the snow, and the store-houses of the cold and the frosty airs, and I observed their season's key-holder,



he fills the clouds with them, and does not exhaust the treasure-houses.

40.8 And I wrote the resting-places of the winds and observed and saw how their key-holders bear weighing-scales and measures; first, they put them in (one) weighing-scale, then in the other the weights and let them out according to measure cunningly over the whole earth, lest by heavy breathing they make the earth to rock.

40.9 And I measured out the whole earth, its mountains, and all hills, fields, trees, stones, rivers, all existing things I wrote down, the height from earth to the seventh heaven, and downwards to the very lowest hell, and the judgment-place, and the very great, open and weeping hell.

40.10 And I saw how the prisoners are in pain, expecting the limitless judgment.

40.11 And I wrote down all those being judged by the judge, and all their judgment (and sentences) and all their works.

**41**.1 And I saw all forefathers from (all) time with Adam and Eva (Eve), and I sighed and broke into tears and said of the ruin of their dishonour:

41.2 Woe is me for my infirmity and (for that) of my forefathers, and thought in my heart and said:

41.3 Blessed (is) the man who has not been born or who has been born and shall not sin before the Lord's face, that he come not into this place, nor bring the yoke of this place.

**42**.1 I saw the key-holders and guards of the gates of hell standing, like great serpents, and their faces like extinguishing lamps, and their eyes of fire, their sharp teeth, and I saw all the Lord's works, how they are right, while the works of man are some (good), and others bad, and in their works are known those who lie evilly.

**43**.1 I, my children, measured and wrote out every work and every measure and every righteous judgment.

43.2 As (one) year is more honourable than another, so is (one) man more honourable than another, some for great possessions, some for

wisdom of heart, some for particular intellect, some for cunning, one for silence of lip, another for cleanliness, one for strength, another for comeliness, one for youth, another for sharp wit, one for shape of body, another for sensibility, let it be heard everywhere, but there is none better than he who fears God, he shall be more glorious in time to come.

**44**.1 The Lord with his hands having created man, in the likeness of his own face, the Lord made him small and great.

44.2 Whoever reviles the ruler's face, and abhors the Lord's face, has despised the Lord's face, and he who vents anger on any man without injury, the Lord's great anger will cut him down, he who spits on the face of man reproachfully, will be cut down at the Lord's great judgment.

44.3 Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great judgment every weight, every measure and every makeweight (will be) as in the market, that is to say (they are) hung on scales and stand in the market, (and every one) shall learn his own measure, and according to his measure shall take his reward.

**45**.1 Whoever hastens to make offerings before the Lord's face, the Lord for his part will hasten that offering by granting of his work.

45.2 But whoever increases his lamp before the Lord's face and make not true judgment, the Lord will (not) increase his treasure in the realm of the highest.

45.3 When the Lord demands bread, or candles, or (the) flesh (of beasts), or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that (only) tests the heart of man.

**46**.1 Hear, my people, and take in the words of my lips.

46.2 If any one bring any gifts to an earthly ruler, and have disloyal thoughts in his heart, and the ruler know this, will he not be angry

with him, and not refuse his gifts, and not give him over to judgment?

46.3 Or (if) one man make himself appear good to another by deceit of tongue, but (have) evil in his heart, then will not (the other) understand the treachery of his heart, and himself be condemned, since his untruth was plain to all?

46.4 And when the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

**47**.1 And now, my children, lay thought on your hearts, mark well the words of your father, which are all (come) to you from the Lord's lips.

47.2 Take these books of your father's handwriting and read them.

47.3 For the books are many, and in them you will learn all the Lord's works, all that has been from the beginning of creation, and will be till the end of time.

47.4 And if you will observe my handwriting, you will not sin against the Lord; because there is no other except the Lord, neither in heaven, nor in earth, nor in the very lowest (places), nor in the (one) foundation.

47.5 The Lord has placed the foundations in the unknown, and has spread forth heavens visible (physical) and invisible (spiritual); he fixed the earth on the waters, and created countless creatures, and who has counted the water and the foundation of the unfixed, or the dust of the earth, or the sand of the sea, or the drops of the rain, or the morning dew, or the wind's breathings? Who has filled earth and sea, and the indissoluble winter?

47.6 I cut the stars out of fire, and decorated heaven, and put it in their midst.

**48**.1 That the sun go along the seven heavenly circles, which are the appointment of one hundred and eighty-two thrones, that it go down on a short day, and again one hundred and eighty-two, that it go down on a big day, and he has two thrones on which he rests, revolving hither and thither above the thrones of the months, from the seventeenth day of the month Tsivan it goes down to the month

Thevan, from the seventeenth of Thevan it goes up.

48.2 And thus it goes close to the earth, then the earth is glad and makes grow its fruits, and when it goes away, then the earth is sad, and trees and all fruits have no florescence.

48.3 All this he measured, with good measurement of hours, and fixed A measure by his wisdom, of the visible (physical) and the invisible (spiritual).

48.4 From the invisible (spiritual) he made all things visible (physical), himself being invisible (spiritual).

48.5 Thus I make known to you, my children, and distribute the books to your children, into all your generations, and amongst the nations who shall have the sense to fear God, let them receive them, and may they come to love them more than any food or earthly sweets, and read them and apply themselves to them.

48.6 And those who understand not the Lord, who fear not God, who accept not, but reject, who do not receive the (books), a terrible judgment awaits these.

48.7 Blessed is the man who shall bear their yoke and shall drag them along, for he shall be released on the day of the great judgment.

**49**.1 I swear to you, my children, but I swear not by any oath, neither by heaven nor by earth, nor by any other creature which God created.

49.2 The Lord said: There is no oath in me, nor injustice, but truth.

49.3 If there is no truth in men, let them swear by the words, Yea, yea, or else, Nay, nay.

49.4 And I swear to you, yea, yea, that there has been no man in his mother's womb, (but that) already before, even to each one there is a place prepared for the repose of that soul, and a measure fixed how much it is intended that a man be tried in this world.

49.5 Yea, children, deceive not yourselves, for there has been previously prepared a place for every soul of man.

**50**.1 I have put every man's work in writing and none born on earth can remain hidden nor his works remain concealed.

50.2 I see all things.

50.3 Now therefore, my children, in patience and meekness spend the number of your days, that you inherit endless life.

50.4 Endure for the sake of the Lord every wound, every injury, every evil word and attack.

50.5 If ill-requitals befall you, return (them) not either to neighbour or enemy, because the Lord will return (them) for you and be your avenger on the day of great judgment, that there be no avenging here among men.

50.6 Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.

50.7 Injure not widows nor orphans nor strangers, lest God's wrath come upon you.

**51**.1 Stretch out your hands to the poor according to your strength.

51.2 Hide not your silver in the earth.

51.3 Help the faithful man in affliction, and affliction will not find you in the time of your trouble.

51.4 And every grievous and cruel yoke that come upon you bear all for the sake of the Lord, and thus you will find your reward in the day of judgment.

51.5 It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your creator.

51.6 Because every breathing (thing) glorifies him, and every creature visible (physical) and invisible (spiritual) returns him praise.

**52**.1 Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart.

52.2 Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbour, because he brings God into contempt.

52.3 Blessed is he who opens his lips blessing and praising God.

52.4 Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse.

52.5 Blessed is he who blesses all the Lord's works.

52.6 Cursed is he who brings the Lord's creation into contempt.

52.7 Blessed is he who looks down and raises the fallen.

52.8 Cursed is he who looks to and is eager for the destruction of what is not his.

52.9 Blessed is he who keeps the foundations of his fathers made firm from the beginning.

52.10 Cursed is he who perverts the decrees of his forefathers.

52.11 Blessed is he who imparts peace and love.

52.12 Cursed is he who disturbs those that love their neighbours.

52.13 Blessed is he who speaks with humble tongue and heart to all.

52.14 Cursed is he who speaks peace with his tongue, while in his heart there is no peace but a sword.

52.15 For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgment.

**53**.1 And now, my children, do not say: Our father is standing before God, and is praying for our sins, for there is there no helper of any man who has sinned.

53.2 You see how I wrote all works of every man, before his creation, (all) that is done amongst all men for all time, and none can tell or relate my handwriting, because the Lord see all imaginings of man, how they are vain, where they lie in the treasure-houses of the heart.

53.3 And now, my children, mark well all the words of your father, that I tell you, lest you regret, saying: Why did our father not tell us?

**54**.1 At that time, not understanding this let these books which I have given you be for an inheritance of your peace.

54.2 Hand them to all who want them, and instruct them, that they may see the Lord's very great and marvellous works.

**55**.1 My children, behold, the day of my term and time have approached.

55.2 For the angels who shall go with me are standing before me and urge me to my departure from you; they are standing here on earth, awaiting what has been told them.

55.3 For to-morrow I shall go up on to heaven, to the uppermost Jerusalem to my eternal inheritance.

55.4 Therefore I bid you do before the Lord's face all (his) good pleasure.

**56**.1 Mathosalam having answered his father Enoch, said: What is agreeable to your eyes, father, that I may make before your face, that you may bless our dwellings, and your sons, and that your people may be made glorious through you, and then (that) you may depart thus, as the Lord said?

56.2 Enoch answered to his son Mathosalam (and) said: Hear, child, from the time when the Lord anointed me with the ointment of his glory, (there has been no) food in me, and my soul remembers not earthly enjoyment, neither do I want anything earthly.

**57**.1 My child Methosalam, summon all your brethren and all your household and the elders of the people, that I may talk to them and depart, as is planned for me.

57.2 And Methosalam made haste, and summoned his brethren, Regim, Riman, Uchan, Chermion, Gaidad, and all the elders of the people before the face of his father Enoch; and he blessed them, (and) said to them:

**58**.1 Listen to me, my children, to-day.

58.2 In those days when the Lord came down on to earth for Adam's sake, and visited all his creatures, which he created himself, after all these he created Adam, and the Lord called all the beasts of the earth, all the reptiles, and all the birds that soar in the air, and brought them all before the face of our father Adam.

58.3 And Adam gave the names to all things living on earth.

58.4 And the Lord appointed him ruler over all, and subjected to him all things under his hands, and made them dumb and made them dull that they be commanded of man, and be in subjection and obedience to him.

58.5 Thus also the Lord created every man lord over all his possessions.

58.6 The Lord will not judge a single soul of beast for man's sake, but adjudges the souls of

men to their beasts in this world; for men have a special place.

58.7 And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse man, if he feed them ill.

**59**.1 Whoever defiles the soul of beasts, defiles his own soul.

59.2 For man brings clean animals to make sacrifice for sin, that he may have cure of his soul.

59.3 And if they bring for sacrifice clean animals, and birds, man has cure, he cures his soul.

59.4 All is given you for food, bind it by the four feet, that is to make good the cure, he cures his soul.

59.5 But whoever kills beast without wounds, kills his own souls and defiles his own flesh.

59.6 And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

**60**.1 He who works the killing of a man's soul, kills his own soul, and kills his own body, and there is no cure for him for all time.

60.2 He who puts a man in any snare, shall stick in it himself, and there is no cure for him for all time.

60.3 He who puts a man in any vessel, his retribution will not be wanting at the great judgment for all time.

60.4 He who works crookedly or speaks evil against any soul, will not make justice for himself for all time.

**61**.1 And now, my children, keep your hearts from every injustice, which the Lord hates. Just as a man asks something for his own soul from God, so let him do to every living soul, because I know all things, how in the great time to come there is much inheritance prepared for men, good for the good, and bad for the bad, without number many.

61.2 Blessed are those who enter the good houses, for in the bad houses there is no peace nor return from them.

61.3 Hear, my children, small and great! When man puts a good thought in his heart, brings gifts from his labours before the Lord's face and his hands made them not, then the Lord will turn away his face from the labour of his hand, and (that) man cannot find the labour of his hands.

61.4 And if his hands made it, but his heart murmur, and his heart cease not making murmur incessantly, he has not any advantage.

**62.**<sup>1</sup> Blessed is the man who in his patience brings his gifts with faith before the Lord's face, because he will find forgiveness of sins.

62.2 But if he take back his words before the time, there is no repentance for him; and if the time pass and he do not of his own will what is promised, there is no repentance after death.

62.3 Because every work which man does before the time, is all deceit before men, and sin before God.

**63.**<sup>1</sup> When man clothes the naked and fills the hungry, he will find reward from God.

63.2 But if his heart murmur, he commits a double evil; ruin of himself and of that which he gives; and for him there will be no finding of reward on account of that.

63.3 And if his own heart is filled with his food and his own flesh, clothed with his own clothing, he commits contempt, and will forfeit all his endurance of poverty, and will not find reward of his good deeds.

63.4 Every proud and magniloquent man is hateful to the Lord, and every false speech, clothed in untruth; it will be cut with the blade of the sword of death, and thrown into the fire, and shall burn for all time.

**64.**<sup>1</sup> When Enoch had spoken these words to his sons, all people far and near heard how the Lord was calling Enoch. They took counsel together:

64.2 Let us go and kiss Enoch, and two thousand men came together and came to the place Achuzan where Enoch was, and his sons.

64.3 And the elders of the people, the whole assembly, came and bowed down and began to kiss Enoch and said to him:

64.4 Our father Enoch, (may) you (be) blessed of the Lord, the eternal ruler, and now bless your sons and all the people, that we may be glorified to-day before your face.

64.5 For you shalt be glorified before the Lord's face for all time, since the Lord chose you, rather than all men on earth, and designated you writer of all his creation, visible (physical) and invisible (spiritual), and redeemed of the sins of man, and helper of your household.

**65.**<sup>1</sup> And Enoch answered all his people saying: Hear, my children, before that all creatures were created, the Lord created the visible (physical) and invisible (spiritual) things.

65.2 And as much time as there was and went past, understand that after all that he created man in the likeness of his own form, and put into him eyes to see, and ears to hear, and heart to reflect, and intellect wherewith to deliberate.

65.3 And the Lord saw all man's works, and created all his creatures, and divided time, from time he fixed the years, and from the years he appointed the months, and from the months he appointed the days, and of days he appointed seven.

65.4 And in those he appointed the hours, measured them out exactly, that man might reflect on time and count years, months, and hours, (their) alternation, beginning, and end, and that he might count his own life, from the beginning until death, and reflect on his sin and write his work bad and good; because no work is hidden before the Lord, that every man might know his works and never transgress all his commandments, and keep my handwriting from generation to generation.

65.5 When all creation visible (physical) and invisible (spiritual), as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be adhered together and will not be counted.

65.6 There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon,

for the righteous the great aeon will begin, and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor brutality, nor night, nor darkness, but great light.

65.7 And they shall have a great indestructible wall, and a paradise bright and incorruptible (eternal), for all corruptible (mortal) things shall pass away, and there will be eternal life.

**66.**<sup>1</sup> And now, my children, keep your souls from all injustice, such as the Lord hates.

66.2 Walk before his face with terror and trembling and serve him alone.

66.3 Bow down to the true God, not to dumb idols, but bow down to his similitude, and bring all just offerings before the Lord's face. The Lord hates what is unjust.

66.4 For the Lord sees all things; when man takes thought in his heart, then he counsels the intellects, and every thought is always before the Lord, who made firm the earth and put all creatures on it.

66.5 If you look to heaven, the Lord is there; if you take thought of the sea's deep and all the under-earth, the Lord is there.

66.6 For the Lord created all things. Bow not down to things made by man, leaving the Lord of all creation, because no work can remain hidden before the Lord's face.

66.7 Walk, my children, in long-suffering, in meekness, honesty, in provocation, in grief, in faith and in truth, in (reliance on) promises, in illness, in abuse, in wounds, in temptation, in nakedness, in privation, loving one another, till you go out from this age of ills, that you become inheritors of endless time.

66.8 Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things; he put all down in writing, that you might read and understand.

**67.**<sup>1</sup> When Enoch had talked to the people, the Lord sent out darkness on to the earth, and

there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord (is); and he received him and placed him before his face, and the darkness went off from the earth, and light came again.

67.2 And the people saw and understood not how Enoch had been taken, and glorified God, and found a roll in which was traced The Invisible (spiritual) God; and all went to their dwelling places.

**68.**<sup>1</sup> Enoch was born on the sixth day of the month Tsivan, and lived three hundred and sixty-five years.

68.2 He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days.

68.3 He wrote all these signs of all creation, which the Lord created, and wrote three hundred and sixty-six books, and handed them over to his sons and remained on earth thirty days, and was again taken up to heaven on the sixth day of the month Tsivan, on the very day and hour when he was born.

68.4 As every man's nature in this life is dark, so are also his conception, birth, and departure from this life.

68.5 At what hour he was conceived, at that hour he was born, and at that hour too he died.

68.6 Methosalam and his brethren, all the sons of Enoch, made haste, and erected an altar at that place called Achuzan, whence and where Enoch had been taken up to heaven.

68.7 And they took sacrificial oxen and summoned all people and sacrificed the sacrifice before the Lord's face.

68.8 All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch.

68.9 And they made a great feast, rejoicing and making merry three days, praising God, who had given them such a sign through Enoch, who had found favour with him, and that they should hand it on to their sons from generation to generation, from age to age.

68.10 Amen.

# 3 ENOCH: THE BOOK OF ENOCH

BY R. ISHMAEL BEN ELISHA  
THE HIGH PRIEST

INTRODUCTION (from Wikipedia)

3Enoch is an Old Testament Apocryphal book. 3 Enoch purports to have been written in the second century CE, but its origins can only be traced to the fifth century. Other names for 3Enoch include "The Third Book of Enoch", "The Book of the Palaces", "The Book of Rabbi Ishmael the High Priest" and "The Revelation of Metatron".

Content

Modern scholars describe this book as pseudepigraphal, as it says it is written by Rabbi Ishmael who became a 'high priest' after visions of ascension to Heaven, 90 AD - 135 AD. Rabbi Ishmael is a leading figure of Merkabah literature.

The name Sefer Hekhalot (Hekhalot meaning Palaces/Temples), along with its proposed author, places this book as a member of Hekalot/Merkabah lore. Its contents suggest that 3Enoch's contents and ideas are newer than those shown in other Merkabah texts. The book does not contain Merkabah hymns, it has unique layout and adjuration. All these facts make 3Enoch unique not just among Merkabah writings, but also within the writings of Enoch.

3Enoch contains a number of Greek and Latin words. This book, unlike 1 Enoch, appears to have been originally written in Hebrew. There are a number of indications suggesting that the writers of 3Enoch had knowledge of, and most likely read, 1 Enoch.

Some points that appear in Enoch 1 and Enoch 3 are:

Enoch ascends to Heaven in a storm chariot (3 Enoch 6:1; 7:1)

Enoch is transformed into an angel (3 Enoch 9:1-5; 15:1-2)

Enoch as an exalted angel is enthroned in Heaven (3 Enoch 10:1-3; 16:1)

Enoch receives a revelation of cosmological secrets of creation (3 Enoch 13:1-2)

The story about precious metals and how they will not avail their users and those that make idols from them (3 Enoch 5:7-14)

One of the characters is a hostile angel named Azaz'el/Aza'el (3 Enoch 4:6; 5:9)

The main themes running through 3Enoch are the ascension of Enoch into Heaven and his transformation into the angel Metatron.

# 3 ENOCH: THE BOOK OF ENOCH

BY R. ISHMAEL BEN ELISHA  
THE HIGH PRIEST

EDITED AND TRANSLATED BY  
HUGO ODEBERG

## **R. Ishmael ascends to heaven to behold the vision of the Merkaba and is given in charge to Metatron**

AND ENOCH WALKED WITH GOD : AND  
HE WAS NOT ; FOR GOD TOOK HIM  
(Gen. v. 24)

Rabbi Ishmael said :

**1**.1 When I ascended on high to behold the vision of the Merkaba and had entered the six Halls, one within the other:

1.2 as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high (i.e. towards the Divine Majesty), I said :

1.3 " Lord of the Universe, I pray thee, that the merit of Aaron, the son of Amram, the lover of peace

and pursuer of peace, who received the crown of priesthood from Thy Glory on the mount of Sinai, be valid for me in this hour, so that Qafsiel\*, the prince, and the angels with him may not get power over me nor throw me down from the heavens ".

1.4 Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant ('Ebed) the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand.

1.5 And he took me by his hand in their sight, saying to me: "Enter in peace before the high and exalted King<sup>3</sup> and behold the picture of the Merkaba".

1.6 Then I entered the seventh Hall, and he led me to the camp(s) of Shekina and placed me

before the Holy One, blessed be He, to behold the Merkaba.

1.7 As soon as the princes of the Merkaba and the flaming Seraphim perceived me, they fixed their eyes upon me. Instantly trembling and shuddering seized me and I fell down and was benumbed by the radiant image of their eyes and the splendid appearance of their faces; until the Holy One, blessed be He, rebuked them, saying:

1.8 "My servants, my Seraphim, my Kerubim and my 'Ophannim! Cover ye your eyes before Ishmael, my son, my friend, my beloved one and my glory, that he tremble not nor shudder!"

1.9 Forthwith Metatron the Prince of the Presence, came and restored my spirit and put me upon my feet.

1.10 After that (moment) there was not in me strength enough to say a song before the Throne of Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the hour had passed.

1.11 After one hour (had passed) the Holy One, blessed be He, opened to me the gates of Shekina, the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of Speech (Dibbur), the gates of Song, the gates of Qedushsha, the gates of Chant.

1.12 And he enlightened my eyes and my heart by words of psalm, song, praise, exaltation, thanksgiving, extolment, glorification, hymn and eulogy. And as I opened my mouth, uttering a song before the Holy One, blessed be He, the Holy Chayyoth beneath and above the Throne of Glory answered and said: "HOLY " and "BLESSED BE THE GLORY OF YHWH FROM HIS PLACE !" (i.e. chanted the Qedushsha).

### **The highest classes of angels make inquiries about R. Ishmael which are answered by Metatron**

R. Ishmael said:

**2.**1 In that hour the eagles of the Merkaba, the flaming 'Ophanim and the Seraphim of consuming fire asked Metatron, saying to him: 2.2 "Youth ! Why sufferest thou one born of woman to enter and behold the Merkaba? From which nation, from which tribe is this one? What is his character?" 2.3 Metatron answered and said to them : "From the nation of Israel whom the Holy One, blessed be He, chose for his people from among seventy tongues (nations), from the tribe of Levi, whom he set aside as a contribution to his name and from the seed of Aaron whom the Holy One, blessed be He, did choose for his servant and put upon him the crown of priesthood on Sinai". 2.4 Forthwith they spake and said : "Indeed, this one is worthy to behold the Merkaba ". And they said: "Happy is the people that is in such a case!".

### **Metatron has 70 names, but God calls him 'Youth'**

R. Ishmael said:

**3.**1 In that hour I asked Metatron, the angel, the Prince of the Presence: "What is thy name?" 3.2 He answered me: "I have seventy names, corresponding to the seventy tongues of the world and all of them are based upon the name Metatron, angel of the Presence; but my King calls me 'Youth' (Na'ar)"

### **Metatron is identical with Enoch who was translated to heaven at the time of the Deluge**

R. Ishmael said :

**4.**1 I asked Metatron and said to him: "Why art thou called by the name of thy Creator, by

seventy names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honoured above all the mighty ones in kingship, greatness and glory : why do they call thee ' Youth ' in the high heavens ?"

4.2 He answered and said to me: " Because I am Enoch, the son of Jared.

4.3 For when the generation of the flood sinned and were confounded in their deeds, saying unto God: 'Depart from us, for we desire not the knowledge of thy ways' (Job xxi. 14), then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that they may not say: 'The Merciful One is cruel'".

4.4 What sinned all those multitudes, their wives, their sons and their, daughters, their horses, their mules and their cattle and their property, and all the birds of the world, all of which the Holy One, blessed be He, destroyed from the world together with them in the waters of the flood?"

4.5 Hence the Holy One, blessed be He, lifted me up in their lifetime before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, assigned me for a prince

and a ruler among the ministering angels.

4.6 In that hour three of the ministering angels, 'UZZA, 'AZZA and 'AZZAEL came forth and brought charges against me in the high heavens, saying before the Holy One, blessed be He:

"Said not the Ancient Ones (First Ones) rightly before Thee: < Do not create man! ' ' " The Holy One, blessed be He, answered and said unto them: "I have made and I will bear, yea, I will carry and will deliver". (Is. xlv. 4.)

4.7 As soon as they saw me, they said before Him: "Lord of the Universe ! What is this one that he should ascend to the height of heights? Is not he one from among the sons of [the sons of] those

who perished in the days of the Flood? "What doeth he in the Raqia'?"

4.8 Again, the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and speak in my presence? I delight in this one more than in all of you, and hence he shall be a prince and a ruler over you in the high heavens."

4.9 Forthwith all stood up and went out to meet me, prostrated themselves before me and said: "Happy art thou and happy is thy father for thy Creator doth favour thee".

4.10 And because I am small and a youth among them in days, months and years, therefore they call me "Youth" (Na'ar).

### **The idolatry of the generation of Enosh causes God to remove the Shekina from earth. The idolatry inspired by 'Azza, 'Uzza and 'Azziel**

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

**5.**1 From the day when the Holy One, blessed be He, expelled the first Adam from the Garden of Eden (and onwards), Shekina was dwelling upon a Kerub under the Tree of Life.

5.2 And the ministering angels were gathering together and going down from heaven in parties, from the Raqia in companies and from the heavens in camps to do His will in the whole world.

5.3 And the first man and his generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekina.

5.4 For the splendour of the Shekina traversed the world from one end to the other (with a splendour) 365,000 times (that) of the globe of the sun. And everyone who made use of the splendour of the Shekina, on him no flies and no gnats did rest, neither was he ill nor suffered he any pain. No demons got power over him, neither were they able to injure him.

5.5 When the Holy One, blessed be He, went out and went in: from the Garden to Eden, from Eden to the Garden, from the Garden to Raqia and from Raqia to the Garden of Eden then all and everyone beheld the splendour of His Shekina and they were not injured;

5.6 until the time of the generation of Enosh who was the head of all idol worshippers of the world.

5.7 And what did the generation of Enosh do? They went from one end of the world to the other, and each one brought silver, gold, precious stones and pearls in heaps like unto mountains and hills making idols out of them throughout all the world. And they erected the

idols in every quarter of the world: the size of each idol was 1000 parasangs.

5.8 And they brought down the sun, the moon, planets and constellations, and placed them before the idols on their right hand and on their left, to attend them even as they attend the Holy One, blessed be He, as it is written (1 Kings xxii. 19): "And all the host of heaven was standing by him on his right hand and on his left".

5.9 What power was in them that they were able to bring them down? They would not have been able to bring them down but for 'Uzza, 'Azza and 'Azziel who taught them sorceries whereby they brought them down and made use of them

5.10 In that time the ministering angels brought charges (against them) before the Holy One, blessed be He, saying before him: "Master of the World! What hast thou to do with the children of men? As it is written (Ps. viii. 4) 'What is man (Enosh) that thou art mindful of him?' 'Mah Adam' is not written here, but 'Mah Enosh', for he (Enosh) is the head of the idol worshippers.

5.11 Why hast thou left the highest of the high heavens, the abode of thy glorious Name, and the high and exalted Throne in 'Araboth Raqia' in the highest and art gone and dwellest with the children of men who worship idols and equal thee to the idols.

5.12 Now thou art on earth and the idols likewise. What hast thou to do with the inhabitants of the earth who worship idols?"

5.13 Forthwith the Holy One, blessed be He, lifted up His Shekina from the earth, from their midst. (14) In that moment came the ministering angels, the troops of hosts and the armies of 'Araboth in thousand camps and ten thousand hosts : they fetched trumpets and took the horns in their hands and surrounded the Shekina with all kinds of songs. And He ascended to the high heavens, as it is written (Ps. xlvii. 5): "God is gone up with a shout, the Lord with the sound of a trumpet ".

### **Enoch lifted up to heaven together with the Shekina. Angels protests answered by God**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

6.1 When the Holy One, blessed be He, desired to lift me up on high, He first sent 'Anaphiel H (H = Tetragrammaton) the Prince, and he took me from their midst in their sight and carried me in great glory upon a fiery chariot with fiery horses, servants of glory. And he lifted me up to the high heavens together with the Shekina.

6.2 As soon as I reached the high heavens, the Holy Chayyoth, the 'Ophanim, the Seraphim, the Kerubim, the Wheels of the Merkaba (the Galgallim), and the ministers of the consuming fire, perceiving my smell from a distance of 365,000 myriads of parasangs, said: "What smell of one born of woman and what taste of a white drop (is this) that ascends on high, and (lo, he is merely) a gnat among those who 'divide flames (of fire)'?"

6.3 The Holy One, blessed be He, answered and spake unto them: "My servants, my hosts, my Kerubim, my 'Ophanim, my Seraphim! Be ye not displeased on account of this! Since all the children of men have denied me and my great Kingdom and are gone worshipping idols, I have removed my Shekina from among them and have lifted it up on high. But this one whom I have taken from among them is an ELECT ONE among (the inhabitants of) the world and he is equal to all of them in faith, righteousness and perfection of deed and I have taken him for (as) a tribute from my world under all the heavens".

### **Enoch raised upon the wings of the Shekina to the place of the Throne, the Merkaba and the angelic hosts**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

7.1 When the Holy One, blessed be He, took me away from the generation of the Flood, he lifted me on the wings of the wind of Shekina to the highest heaven and brought me into the great palaces of the 'Araboth Raqia' on high, where are the glorious Throne of Shekina, the Merkaba, the troops of anger, the armies of vehemence, the fiery Shin'anim', the flaming Kerubim, and the burning 'Ophanim, the flaming servants, the flashing Chashmattim and the lightening Seraphim. And he placed

me (there) to attend the Throne of Glory day after day.

### **The gates (of the treasures of heaven) opened to Metatron**

R. Ishmael said : Metatron, the Prince of the Presence, said to me :

8.1 Before He appointed me to attend the Throne of Glory, the Holy One, blessed be He, opened to me  
three hundred thousand gates of Understanding  
three hundred thousand gates of Subtlety  
three hundred thousand gates of Life  
three hundred thousand gates of grace and loving-kindness  
three hundred thousand gates of love  
three hundred thousand gates of Tora

three hundred thousand gates of meekness  
three hundred thousand gates of maintenance  
three hundred thousand gates' of mercy  
three hundred thousand gates of fear of heaven  
8.2 In that hour the Holy One, blessed be He, added in me wisdom unto wisdom, understanding unto understanding, subtlety unto subtlety, knowledge unto knowledge, mercy unto mercy, instruction unto instruction, love unto love, loving-kindness unto loving-kindness, goodness unto goodness, meekness unto meekness, power unto power, strength unto strength, might unto might, brilliance unto brilliance, beauty unto beauty, splendour unto splendour, and I was honoured and adorned with all these good and praiseworthy things more than all the children of heaven.

### **Enoch receives blessings from the Most High and is adorned with angelic attributes**

R. Ishmael said : Metatron, the Prince of the Presence, said to me :

9.1 After all these things the Holy One, blessed be He, put His hand upon me and blessed me with 5360 blessings.

9.2 And I was raised and enlarged to the size of the length and width of the world.

9.3 And He caused 72 wings to grow on me, 36 on each side. And each wing was as the whole world.

9.4 And He fixed on me 365 eyes : each eye was as the great luminary.

9.5 And He left no kind of splendour, brilliance, radiance, beauty in (of) all the lights of the universe that He did not fix on me.

### **God places Metatron on a throne at the door of the seventh Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King**

R. Ishmael said : Metatron, the Prince of the Presence, said to me :

10.1 All these things the Holy One, blessed be He, made for me:He made me a Throne, similar to the Throne of Glory. And He spread over me a curtain of splendour and brilliant appearance, of beauty, grace and mercy, similar to the curtain of the Throne of Glory; and on it were fixed all kinds of lights in the universe.

10.2 And He placed it at the door of the Seventh Hall and seated me on it.

10.3 And the herald went forth into every heaven, saying:This is Metatron, my servant. I have made him into a prince and a ruler over all the princes of my kingdoms and over all the children of heaven, except the eight great princes, the honoured and revered ones who are called YHWH, by the name of their King.

10.4 And every angel and every prince who has a word to speak in my presence (before me) shall go into his presence (before him) and shall speak to him (instead).

10.5 And every command that he utters to you in my name do ye observe and fulfil. For the Prince of

Wisdom and the Prince of Understanding have I committed to him to instruct him in the wisdom of heavenly things and of earthly

things, in the wisdom of this world and of the world to come.

10.6 Moreover, I have set him over all the treasures of the palaces of Araboth and over all the stores of life that I have in the high heavens.

### **God reveals all mysteries and secrets to Metatron**

R. Ishmael said : Metatron, the angel, the Prince of the Presence, said to me:

11.1 Henceforth the Holy One, blessed be He, revealed to me all the mysteries of Tora and all the secrets of wisdom and all the depths of the Perfect Law; and all living beings' thoughts of heart and all the secrets of the universe and all the secrets of Creation were revealed unto me even as they are revealed unto the Maker of Creation.

11.2 And I watched intently to behold the secrets of the depth and the wonderful mystery. Before a man did think in secret, I saw (it) and before a man made a thing I beheld it.

11.3 And there was no thing on high nor in the deep hidden from me.

### **God clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH"**

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

12.1 By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven, He made me a garment of glory on which were fixed all kinds of lights, and He clad me in it.

12.2 And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance and majesty.

12.3 And he made me a royal crown in which were fixed forty-nine costly stones like unto the light of the globe of the sun.

12.4 For its splendour went forth in the four quarters of the 'Araboth Raqia', and in

(through) the seven heavens, and in the four quarters of the world. And he put it on my head.

12.5 And He called me THE LESSER YHWH in the presence of all His heavenly household; as it is written (Ex. xxiii. 21): "For my name is in him".

**God writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created**

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me :

**13**.1 Because of the great love and mercy with which the Holy One, blessed be He, loved and cherished me more than all the children of heaven, He wrote with his ringer with a flaming style upon the crown on my head the letters by which were created heaven and earth, the seas and rivers, the mountains and hills, the planets and constellations, the lightnings, winds, earthquakes and voices (thunders), the snow and hail, the storm-wind and the tempest ; the letters by which were created all the needs of the world and all the orders of Creation.

13.2 And every single letter sent forth time after time as it were lightnings, time after time as it were torches, time after time as it were flames of fire, time after time (rays) like [as] the rising of the sun and the moon and the planets.

**All the highest princes, the elementary angels and the planetary and sideric angels fear and tremble at the sight of Metatron crowned**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**14**.1 When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height of 'Araboth Raqiaf and all the hosts of every heaven; and even the princes (of) the 'Elim, the princes (of) the 'Er'ellim and the princes (of) the Tafsarim, who are greater than all the ministering angels who minister

before the Throne of Glory, shook, feared and trembled before me when they beheld me.

14.2 Even Sammael, the Prince of the Accusers, who is greater than all the princes of kingdoms on high; feared and trembled before me.

14.3 And even the angel of fire, and the angel of hail, and the angel of the wind, and the angel of the lightning, and the angel of anger, and the angel of the thunder, and the angel of the snow, and the angel of the rain ; and the angel of the day, and the angel of the night, and the angel of the sun and the angel of the moon, and the angel of the planets and the angel of the constellations who rule the world under their hands, feared and trembled and were affrighted before me, when they beheld me.

14.4 These are the names of the rulers of the world: Gabriel, the angel of the fire, Baradiel, the angel of the hail, Ruchiel who is appointed over the wind, Baraqiel who is appointed over the lightnings, Za'amiel who is appointed over the vehemence, Ziqiel who is appointed over the sparks, Zi'iel who is appointed over the commotion, Zdaphiel who is appointed over the storm-wind, Ra'amiel who is appointed over the thunders, Rctashiel who is appointed over the earthquake, Shalgiel who is appointed over the snow, Matariel who is appointed over the rain, Shimshiel who is appointed over the day, Lailiel who is appointed over the night, Galgalliel who is appointed over the globe of the sun, 'Ophanniel who is appointed over the globe of the moon, Kokbiel who is appointed over the planets, Rahatiel who is appointed over the constellations.

14.5 And they all fell prostrate, when they saw me. And they were not able to behold me because of the majestic glory and beauty of the appearance of the shining light of the crown of glory upon my head.

**Metatron transformed into fire**

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me :

**15**.1 As soon as the Holy One, blessed be He, took me in (His) service to attend the

Throne of Glory and the Wheels (Galgallim) of the Merkaba and the needs of Shekina, forthwith my flesh was changed into flames, my sinews into flaming fire, my bones into coals of burning juniper, the light of my eyelids into splendour of lightnings, my eye-balls into fire-brands, the hair of my head into dot flames, all my limbs into wings of burning fire and the whole of my body into glowing fire.

15.2 And on my right were divisions 6 of fiery flames, on my left fire-brands were burning, round about me stormwind and tempest were blowing and in front of me and behind me was roaring of thunder with earthquake.

**15\* FRAGMENT OF 'ASCENSION OF MOSES'**

15.1 R. Ishmael said: Said to me Metatron, the Prince of the Presence and the prince over all the princes and he stands befote Him who is greater than all the Elohim. And he goes in under the Throne of Glory. And he has a great tabernacle of light on high. And he brings forth the fire of deafness and puts (it) into the ears of the Holy Chayyoth, that they may not hear the voice of the Word (Dibbur) that goes forth from the mouth of the Divine Majesty.

15.2 And when Moses ascended on high, he fasted 121 fasts, till the habitations of the chashmal were opened to him; and he saw the heart within the heart of the Lion and he saw the innumerable companies of the hosts Around about him. And they desired to burn him. But Moses prayed for mercy, first for Israel and after that for himself: and He who sitteth on the Merkaba opened the windows that are above the heads of the Kerubim. And a host of 1800 advocates and the Prince of the Presence, Metatron, with them went forth to meet Moses. And they took the prayers of Israel and put them as a crown on the head of the Holy One, blessed be He.

15.3 And they said (Deut. vi. 4): "Hear, O Israel; the Lord our God is one Lord" and their face shone and rejoiced over Shekina and they said to Metatron: "What are these? And to whom do they give all this honour and glory?" And they answered: "To the Glorious Lord of Israel". And they spake: "Hear, O Israel: the Lord, our God, is one Lord. To whom shall be given abundance of honour and majesty but to Thee YHWH, the Divine Majesty, the King, living and eternal".

15.4 In that moment spake Akatriel Yah Yehod Sebaoth and said to Metatron, the Prince of the Presence: "Let no prayer that he prayeth before me return (to him) void. Hear thou his prayer and fulfil his desire whether (it be) great or small".

15.5 Forthwith Metatron, the Prince of the Presence, said to Moses:

"Son of Amram! Fear not, for now God delights in thee. And ask thou u thy desire of the Glory and Majesty. For thy face shines from one end of the world to the other". But Moses answered him: "(I fear) lest I bring guiltiness upon myself". Metatron said to him: "Receive the letters of the oath, in (by) which there is no breaking the covenant" (which precludes any breach of the covenant).

**Probably additional Metatron divested of his privilege of presiding on a Throne of his own on account of Acher's misapprehension in taking him for a second Divine Power**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the Glory of all heaven, said to me:

**16**.1 At first I was sitting upon a great Throne at the door of the Seventh Hall ; and I was judging the children of heaven, the household on high by authority of the Holy One, blessed be He. And I divided Greatness, Kingship, Dignity, Rulership, Honour and Praise, and Diadem and Crown of Glory unto all the princes of kingdoms, while I was presiding (lit. sitting) in the Celestial Court (Yeshiba), and the princes of kingdoms were standing before me, on my right and on my left by authority of the Holy One, blessed be He.

16.2 But when Acher came to behold the vision of the Merkaba and fixed his eyes on me, he feared and trembled before me and his soul was affrighted even unto departing from him, because of fear, horror and dread of me, when he beheld me sitting upon a throne like a king with all the ministering angels standing by me as my servants and all the princes of kingdoms adorned with crowns surrounding me:

16.3 in that moment he opened his mouth and said: "Indeed, there are two Divine Powers in heaven!"

16.4 Forthwith Bath Qol (the Divine Voice) went forth from heaven from before the Shekina and said: "Return, ye backsliding children (Jer. iii. 22), except Acher!"

16.5 Then came 'Aniyel, the Prince, the honoured, glorified, beloved, wonderful, revered and fearful one, in commission from the Holy One, blessed be He and gave me sixty strokes with lashes of fire and made me stand on my feet.

### **The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels**

R. Ishmael said : Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

**17**.1 Seven (are the) princes, the great, beautiful, revered, wonderful and honoured ones who are appointed over the seven heavens. And these are they : MIKAEL, GABRIEL, SHATQIEL, SHACHAQIEL, BAKARIEL, BADARIEL, PACHRIEL.

17.2 And every one of them is the prince of the host of (one) heaven. And each one of them is accompanied by 496,000 myriads of ministering angels.

17.3 MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the 'Araboth. GABRIEL, the prince of the host, is appointed over the sixth heaven which is in Makon.

SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in Ma'on.

SHAHAQ'EL, prince of the host, is appointed over the fourth heaven which is in Zebul.

BADARIEL, prince of the host, is appointed over the third heaven which is in Shehaqim.

BARAKIEL, prince of the host, is appointed over the second heaven which is in the height of (Merom) Raqia.

PAZRIEL, prince of the host, is appointed over the first heaven which is in Wilon, which is in Shamayim.

17.4 Under them is GALGALLIEL, the prince who is appointed over the globe (galgal) of the sun, and with him are 96 great and honoured angels who move the sun in Raqia'.

17.5 Under them is 'OPHANNIEL, the prince who is set over the globe ('ophari) of the moon. And with him are 88 angels who move the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. And when is the moon sitting in the East at its turning point? Answer: in the fifteenth day of every month.

17.6 Under them is RAHATIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHATIEL? Because he makes the stars run (marhit) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East.

17.7 Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move the planets from city to city and from province to province in the Raqia' of heavens.

17.8 And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of them when he is travelling in Raqia' , royal servants are running with great glory and majesty even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.

### **The order of ranks of the angels and the homage received by the higher ranks from the lower ones**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

**18**.1 THE ANGELS OF THE FIRST HEAVEN, when(ever) they see their prince,

they dismount from their horses and fall on their faces.

And THE PRINCE OF THE FIRST HEAVEN, when he sees the prince of the second heaven, he dismounts, removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SECOND HEAVEN, when he sees the Prince of the third heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE THIRD HEAVEN, when he sees the prince of the fourth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE FOURTH HEAVEN, when he sees the prince of the fifth heaven, he removes the crown of glory from his head and falls on his face.

xAnd THE PRINCE OF THE FIFTH HEAVEN, when he sees the prince of the sixth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SIXTH HEAVEN, when he sees the prince of the seventh heaven, he removes the crown of glory from his head and falls on his face.

18.2 And THE PRINCE OF THE SEVENTH HEAVEN, when he sees THE SEVENTY-TWO PRINCES OF KINGDOMS, he removes the crown of glory from his head and falls on his face.

18.3 And the seventy-two princes of kingdoms, when they see THE DOOR KEEPERS OF THE FIRST HALL IN THE ARABOTH RAQIA in the highest, they remove the royal crown from their head and fall on their faces.

3And THE DOOR KEEPERS OF THE FIRST HALL, when they see the door keepers of the second Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SECOND HALL, when they see the door keepers of the third Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE THIRD HALL, when they see the door keepers of the fourth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FOURTH HALL, when they see the door

keepers of the fifth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FIFTH HALL, when they see the door keepers of the sixth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SIXTH HALL, when they see the DOOR KEEPERS OF THE SEVENTH HALL, they remove the crown of glory from their head and fall on their faces.

18.4 And the door keepers of the seventh Hall, when they see THE FOUR GREAT PRINCES, the honoured ones, WHO ARE APPOINTED OVER THE FOUR CAMPS OF SHEKINA, they remove the crown(s) of glory from their head and fall on their faces.

18.5 And the four great princes, when they see TAG'AS, the prince, great and honoured with song (and) praise, at the head of all the children of heaven, they remove the crown of glory from their head and fall on their faces.

18.6 And Tag' as, the great and honoured prince, when he sees BARATTIEL, the great prince of three fingers in the height of 'Araboth, the highest heaven, he removes the crown of glory from his head and falls on his face.

18.7 And Barattiel, the great prince, when he sees HAMON, the great prince, the fearful and honoured, pleasant and terrible one who maketh all the children of heaven to tremble, when the time draweth nigh (that is set) for the saying of the '(Thrice) Holy', as it is written (Isa. xxxiii. 3): "At the noise of the tumult (hamon) the peoples are fled; at the lifting up of thyself the nations are scattered" he removes the crown of glory from his head and falls on his face.

18.8 And Hamon, the great prince, when he sees TUTRESIEL, the great prince, he removes the crown of glory from his head and falls on his face.

18.9 And Tutresiel H', the great prince, when he sees ATRUGIEL, the great prince, he removes the crown of glory from his head and falls on his face.

18.10 And Atrugiel the great prince, when he sees NA'ARIRIEL H', the great prince, he removes the crown of glory from his head and falls on his face.



18.11 And Na'aririel H', the great prince, when he sees SASNIGIEL H', the great prince, he removes the crown of glory from his head and falls on his face.

18.12 And Sasnigiel H', when he sees ZAZRIEL H', the great prince, he removes the crown of glory from his head and falls on his face.

18.13 And Zazriel H', the prince, when he sees GEBURATIEL H', the prince, he removes the crown of glory from his head and falls on his face.

18.14 And Geburatiel H', the prince, when he sees 'ARAPHIEL H', the prince, he removes the crown of glory from his head and falls on his face.

18.15 And 'Araphiel H', the prince, when he sees 'ASHRUYLU, the prince, who presides in all the sessions of the children of heaven, he removes the crown of glory from his head and falls on his face.

18.16 And Ashruylu H, the prince, when he sees GALLISUR H', THE PRINCE, WHO REVEALS ALL THE SECRETS OF THE LAW (Tora), he removes the crown of glory from his head and falls on his face.

18.17 And Gallisur H', the prince, when he sees ZAKZAKIEL H', the prince who is appointed to write down the merits of Israel on the Throne of Glory, he removes the crown of glory from his head and falls on his face.

18.18 And Zakzakiel H', the great prince, when he sees 'ANAPHIEL H', the prince who keeps the keys of the heavenly Halls, he removes the crown of glory from his head and falls on his face. Why is he called by the name of 'Anaphiel ? Because the bough of his honour and majesty and his crown and his splendour and his brilliance covers (overshadows) all the chambers of 'Arboth Raqia on high even as the Maker of the World (doth overshadow them). Just as it is written with regard to the Maker of the World (Hab. iii. 3): "His glory covered the heavens, and the earth was full of his praise", even so do the honour and majesty of 'Anaphiel cover all the glories of 'Arboth the highest.

18.19 And when he sees SOTHER 'ASHIEL H', the prince, the great, fearful and honoured one, he removes the crown of glory from his head and falls on his face. Why is he called Sother Ashiel? Because he is appointed over the four heads of the fiery river over against

the Throne of Glory; and every single prince who goes out or enters before the Shekina, goes out or enters only by his permission.

For the seals of the fiery river are entrusted to him. And furthermore, his height is 7000 myriads of parasangs. And he stirs up the fire of the river ; and he goes out and enters before the Shekina to expound what is written (recorded) concerning the inhabitants of the world. According as it is written (Dan. vii. 10) : "the judgement was set, and the books were opened".

18.20 And Sother 'Ashiel the prince, when he sees SHOQED CHOZI, the great prince, the mighty, terrible and honoured one, he removes the crown of glory from his head and falls upon his face.

And why is he called Shoqed Chozi? Because he weighs all the merits (of man) in a balance in the presence of the Holy One, blessed be He.

18.21 And when he sees ZEHANPURYU H', the great prince, the mighty and terrible one, honoured, glorified and feared in all the heavenly household, he removes the crown of glory from his head and falls on his face. Why is he called Zehanpuryu? Because he rebukes the fiery river and pushes it back to its place.

18.22 And when he sees 'AZBUGA H', the great prince, glorified, revered, honoured, adorned, wonderful, exalted, beloved and feared among all the great princes who know the mystery of the Throne of Glory, he removes the crown of glory from his head and falls on his face. Why is he called 'Azbuga? Because in the future he will gird (clothe) the righteous and pious of the world with the garments of life and wrap them in the cloak of life, that they may live in them an eternal life.

18.23 And when he sees the two great princes, the strong and glorified ones who are standing above him, he removes the crown of glory from his head and falls on his face. And these are the names of the two princes:

SOPHERIEL H' (WHO) KILLETH, (Sopheriel H' the Killer), the great prince, the honoured, glorified, blameless, venerable, ancient and mighty one; (and) SOPHERIEL H' (WHO) MAKETH ALIVE (Sopheriel H' the Lifegiver), the great prince, the honoured, glorified, blameless, ancient and mighty one.

18.24 Why is he called Sopheriel H' who killeth (Sopheriel H' the Killer)? Because he is appointed over the books of the dead : [so that]

everyone, when the day of his death draws nigh, he writes him in the books of the dead.

Why is he called Sopheriel H' who maketh alive (Sopheriel H' the Lifegiver)? Because he is appointed over the books of the living (of life), so that every one whom the Holy One, blessed be He, will bring into life, he writes him in the book of the living (of life), by authority of MAQOM. Thou might perhaps say: "Since the Holy One, blessed be He, is sitting on a throne, they also are sitting when writing". (Answer): The Scripture teaches us (1 Kings xxii. 19, 2 Chron. xviii. 18) : "And all the host of heaven are standing by him".

"The host of heaven " (it is said) in order to show us, that even the Great Princes, none like whom there is in the high heavens, do not fulfil the requests of the Shekina otherwise than standing. But how is it (possible that) they (are able to) write, when they are standing?

It is like this :

18.25 One is standing on the wheels of the tempest and the other is standing on the wheels of the storm-wind.

The one is clad in kingly garments, the other is clad in kingly garments.

The one is wrapped in a mantle of majesty and the other is wrapped in a mantle of majesty.

The one is crowned with a royal crown, and the other is crowned with a royal crown.

The one's body is full of eyes, and the other's body is full of eyes.

The appearance of one is like unto the appearance of lightnings, and the appearance of the other is like unto the appearance of lightnings.

The eyes of the one are like the sun in its might, and the eyes of the other are like the sun in its might.

The one's height is like the height of the seven heavens, and the other's height is like the height of the seven heavens.

The wings of the one are as (many as) the days of the year, and the wings of the other are as (many as) the days of the year.

The wings of the one extend over the breadth of Raqia', and the wings of the other extend over the breadth of Raqia.

The lips of the one, are as the gates of the East, and the lips of the other are as the gates of the East.

The tongue of the one is as high as the waves of the sea, and the tongue of the other is as high as the waves of the sea.

From the mouth of the one a flame goes forth, and from the mouth of the other a flame goes forth.

From the mouth of the one there go forth lightnings and from the mouth of the other there go forth lightnings.

From the sweat of the one fire is kindled, and from the perspiration of the other fire is kindled.

From the one's tongue a torch is burning, and from the tongue of the other a torch is burning. On the head of the one there is a sapphire stone, and upon the head of the other there is a sapphire stone.

On the shoulders of the one there is a wheel of a swift cherub, and on the shoulders of the other there is a wheel of a swift cherub.

One has in his hand a burning scroll, the other has in his hand a burning scroll.

The one has in his hand a flaming style, the other has in his hand a flaming style.

The length of the scroll is 3000 myriads of parasangs ; the size of the style is 3000 myriads of parasangs; the size of every single letter that they write is 365 parasangs.

### **Rikbiel, the prince of the wheels of the Merkaba. The surroundings of the Merkaba. The commotion among the angelic hosts at the time of the Qedushsha**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**19.**<sup>1</sup> Above 2 these three angels, these great princes there is one Prince, distinguished, honoured, noble, glorified, adorned, fearful, valiant, strong, great, magnified, glorious, crowned, wonderful, exalted, blameless, beloved, lordly, high and lofty, ancient and mighty, like unto whom there is none among the princes. His name is RIKBIEH H', the great and revered Prince who is standing by the Merkaba.

19.2 And why is he called RIKBIEH? Because he is appointed over the wheels of the Merkaba, and they are given in his charge.

19.3 And how many are the wheels? Eight; two in each direction. And there are four winds compassing them round about. And these are their names: "the Storm-Wind", "the Tempest", "the Strong Wind", and "the Wind of Earthquake".

19.4 And under them four fiery rivers are continually running, one fiery river on each side. And round about them, between the rivers, four clouds are planted (placed), and these they are: "clouds of fire", "clouds of lamps", "clouds of coal", "clouds of brimstone" and they are standing over against [their] wheels.

19.5 And the feet of the Chayyoth are resting upon the wheels. And between one wheel and the other earthquake is roaring and thunder is thundering.

19.6 And when the time draws nigh for the recital of the Song, (then) the multitudes of wheels are moved, the multitude of clouds tremble, all the chieftains (shallishim) are made afraid, all the horsemen (parashim) do rage, all the mighty ones (gibborim) are excited, all the hosts (seba'im) are afrighted, all the troops (gedudim) are in fear, all the appointed ones (memunnim) haste away, all the princes (sarim) and armies (chayyelim) are dismayed, all the servants (mesharetim) do faint and all the angels (mal'akim) and divisions (degolim) travail with pain.

19.7 And one wheel makes a sound to be heard to the other and one Kerub to another, one Chayya. to another, one Seraph to another (saying) (Ps. Ixviii. 5) "Extol to him that rideth in 'Araboth, by his name Jah and rejoice before him!"

### **CHAYYLIEL, the prince of the Chayyoth**

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me :

**20.**<sup>1</sup> Above these there is one great and mighty prince. His name is CHAYYLIEL H', a noble and revered prince, a glorious and mighty prince, a great and revered prince, a prince before whom all the children of heaven do tremble, a prince who is able to swallow up the whole earth in one moment (at a mouthful).

20. 2 And why is he called CHAYYLIEL H'? Because he is appointed over the Holy Chayyoth and smites the Chayyoth with lashes of fire: and glorifies them, when they give praise and glory and rejoicing and he causes them to make haste to say "Holy" and "Blessed be the Glory of H' from his place!" (i.e. the Qedushshd).

### **The Chayyoth**

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

**21.**<sup>1</sup> Four (are) the Chayyoth corresponding to the four winds. Each Chayya is as the space of the whole world. And each one has four faces ; and each face is as the face of the East.

21.2 Each one has four wings and each wing is like the cover (roof) of the universe.

21.3 And each one has faces in the middle of faces and wings in the middle of wings. The size of the faces is (as the size of) 248 faces, and the size of the wings is (as the size of) 365 wings.

21.4 And every one is crowned with 2000 crowns on his head. And each crown is like unto the bow in the cloud. And its splendour is like unto the splendour of the globe of the sun. And the sparks that go forth from every one are like the splendour of the morning star (planet Venus) in the East.

### **KERUBIEL, the Prince of the Kerubim. Description of the Kerubim**

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me :

**22a.**<sup>1</sup> Above these there is one prince, noble, wonderful, strong, and praised with all kinds of praise. His name is KERUBIEL H', a mighty prince, full of power and strength a prince of highness, and Highness (is) with him, a righteous prince, and righteousness (is) with him, a holy prince, and holiness (is) with him, a prince glorified in (by) thousand hosts, exalted by ten thousand armies.

22.2 At his wrath the earth trembles, at his anger the camps are moved, from fear of him

the foundations are shaken, at his rebuke the 'Araboth do tremble.

22.3 His stature is full of (burning) coals. The height of his stature is as the height of the seven heavens the breadth of his stature is as the wideness of the seven heavens and the thickness of his stature is as the seven heavens.

22.4 The opening of his mouth is like a lamp of fire. His tongue is a consuming fire. His eyebrows are like unto the splendour of the lightning. His eyes are like sparks of brilliance. His countenance is like a burning fire.

22.5 And there is a crown of holiness upon his head on which (crown) the Explicit Name is graven, and lightnings go forth from it. And the bow of Shekina is between his shoulders.

22.6 And his sword is like unto a lightning; and upon his loins there are arrows like unto a flame, and upon his armour and shield there is a consuming fire, and upon his neck there are coals of burning juniper and (also) round about him (there are coals of burning juniper).

22.7 And the splendour of Shekina is on his face ; and the horns of majesty on his wheels; and a royal diadem upon his skull.

22.8 And his body is full of eyes. And wings are covering the whole of his high stature (lit. the height of his stature is all wings).

22.9 On his right hand a flame is burning, and on his left a fire is glowing; and coals are burning from it. And firebrands go forth from his body. And lightnings are cast forth from his face. With him there is always thunder upon (in) thunder, by his side there is ever earthquake upon (in) earthquake.

22.10 And the two princes of the Merkaba are together with him.

22.11 Why is he called KERUBIEL H', the Prince. Because he is appointed over the chariot of the Kerubim. And the mighty Kerubim are given in his charge. And he adorns the crowns on their heads and polishes the diadem upon their skull.

22.12 He magnifies the glory of their appearance. And he glorifies the beauty of their majesty. And he increases the greatness of their honour. He causes the song of their praise to be sung. He intensifies their beautiful strength. He causes the brilliance of their glory to shine forth. He beautifies their goodly mercy and lovingkindness. He frames the fairness of their radiance. He makes their

merciful beauty even more beautiful. He glorifies their upright majesty. He extols the order of their praise, to stablish the dwellingplace of him "who dwelleth on the Kerubim".

22.13 And the Kerubim are standing by the Holy Chayyoth, and their wings are raised up to their heads (lit. are as the height of their heads)

and Shekina is (resting) upon them and the brilliance of the Glory is upon their faces

and song and praise in their mouth and their hands are under their wings and their feet are covered by their wings and horns of glory are upon their heads and the splendour of Shekina on their face and Shekina is (resting) upon them and sapphire stones are round about them and columns of fire on their four sides and columns of firebrands beside them.

22.14 There is one sapphire on one side and another sapphire on another side and under the sapphires there are coals of burning juniper.

22.15 And one Kerub is standing in each direction but the wings of the Kerubim compass each other above their skulls in glory; and they spread them to sing with them a song to him that inhabiteth the clouds and to praise with them the fearful majesty of the king of kings.

22.16 And KERUBIEL H', the prince who is appointed over them, he arrays them in comely, beautiful and pleasant orders and he exalts them in all manner of exaltation, dignity and glory. And he hastens them in glory and might to do the will of their Creator every moment. For above their lofty heads abides continually the glory of the high king "who dwelleth on the Kerubim".

### **(ADDITIONAL)**

**22b.**<sup>1</sup> And there is a court before the Throne of Glory, 22.2 which no seraph nor angel can enter, and it is 36,000 myriads of parasangs, as it is written (Is.vi.2): "and the Seraphim are standing above him" (the last word of the scriptural passage being 'Lamech-Vav' [numerical value: 36]).

22.3 As the numerical value Lamech-Vav (36) the number of the bridges there.

22.4 And there are 24 myriads of wheels of fire. And the ministering angels are 12,000 myriads. And there are 12,000 rivers of hail, and 12,000 treasuries of snow. And in the seven Halls are chariots of fire and flames, without reckoning, or end or searching.

R. Ishmael said to me: Metatron, the angel, the Prince of the Presence, said to me:

## 22b'

.1 How are the angels standing on high? Pie said: Like a bridge that is placed over a river so that every one can pass over it, likewise a bridge is placed from the beginning of the entry to the end.

22.2 And three ministering angels surround it and utter a song before YHWH, the God of Israel. And there are standing before it lords of dread and captains of fear, thousand times thousand and ten thousand times ten thousand in number and they sing praise and hymns before YHWH, the God of Israel.

22.3 Numerous bridges are there: bridges of fire and numerous bridges of hail. Also numerous rivers of hail, numerous treasuries of snow and numerous wheels of fire.

22.4 And how many are the ministering angels? 12,000 myriads: six (thousand myriads) above and six (thousand myriads) below. And 12,000 are the treasuries of snow, six above and six below. And 24 myriads of wheels of fire, 12 (myriads) above and 12 (myriads) below. And they surround the bridges and the rivers of fire and the rivers of hail. And there are numerous ministering angels, forming entries, for all the creatures that are standing in the midst thereof, corresponding to (over against) the paths of Raqia Shamayim.

22.5 What doeth YHWH, the God of Israel, the King of Glory? The Great and Fearful God, mighty in strength, doth cover his face.

22.6 In Araboth are 660,000 myriads of angels of glory standing over against the Throne of Glory and the divisions of flaming fire. And the King of Glory doth cover His face; for else the (Arabothe Raqia) would be rent asunder in its midst because of the majesty, splendour, beauty, radiance, loveliness, brilliancy, brightness and excellency of the appearance of (the Holy One,) blessed be He.

22.7 There are numerous ministering angels performing his will, numerous kings, numerous princes in the 'Arabothe of his delight, angels who are revered among the rulers in heaven, distinguished, adorned with song and bringing love to remembrance: (who) are affrighted by the splendour of the Shekina, and their eyes are dazzled by the shining beauty of their King, their faces grow black and their strength doth fail.

22.8 There go forth rivers of joy, streams of gladness, rivers of rejoicing, streams of triumph, rivers of love, streams of friendship (another reading:) of commotion and they flow over and go forth before the Throne of Glory and wax great and go through the gates of the paths of 'Arabothe Raqia at the voice of the shouting and music of the CHAYYOTH, at the voice of the rejoicing of the timbrels of his 'OPHANNIM and at the melody of the cymbals of His Kerubim. And they wax great and go forth with commotion with the sound of the hymn: "HOLY, HOLY, HOLY, IS THE LORD OF HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY!"

R. Ishmael said: Metatron, the Prince of the Presence said to me:

## 22c

.1 What is the distance between one bridge and another? 12 myriads of parasangs. Their ascent is 12 myriads of parasangs, and their descent 12 myriads of parasangs.

22.2 (The distance) between the rivers of dread and the rivers of fear is 22 myriads of parasangs; between the rivers of hail and the rivers of darkness 36 myriads of parasangs; between the chambers of lightnings and the clouds of compassion 42 myriads of parasangs; between the clouds of compassion and the Merkaba 84 myriads of parasangs; between the Merkaba and the Kerubim 148 myriads of parasangs; between the Kerubim and the 'Ophannim 24 myriads of parasangs; between the 'Ophannim and the chambers of chambers 24 myriads of parasangs; between the chambers of chambers and the Holy Chayyoth 40,000 myriads of parasangs; between one wing (of the Chayyoth) and another 12 myriads of parasangs; and the breadth of each one wing is of that same measure; and the distance between the Holy

Chayyoth and the Throne of Glory is 30,000 myriads of parasangs.

22.3 And from the foot of the Throne to the seat there are 40,000 myriads of parasangs. And the name of Him that sitteth on it: let the name be sanctified!

22.4 And the arches of the Bow are set above the 'Arabothe, and they are 1000 thousands and 10,000 times ten thousands (of parasangs) high. Their measure is after the measure of the 'Irin and Qaddishin (Watchers and Holy Ones). As it is written (Gen. ix. 13) "My bow I have set in the cloud". It is not written here "I will set" but "I have set", (i.e.) already; clouds that surround the Throne of Glory. As His clouds pass by, the angels of hail (turn into) burning coal.

22.5 And a fire of the voice goes down from by the Holy Chayyoth. And because of the breath of that voice they "run" (Ezek. i. 14) to another place, fearing lest it command them to go; and they "return" lest it injure them from the other side. Therefore "they run and return" (Ezek. i. 14).

22.6 And these arches of the Bow are more beautiful and radiant than the radiance of the sun during the summer solstice. And they are whiter than a flaming fire and they are great and beautiful.

22.7 Above the arches of the Bow are the wheels of the 'Ophannim. Their height is 1000 thousand and 10,000 times 10,000 units of measure after the measure of the Seraphim and the Troops (Gedudim).

### The winds blowing under the wings of the Kerubim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

## 23

.1 There are numerous winds blowing under the wings of the Kerubim.

There blows "the Brooding Wind", as it is written (Gen. i. 2): "and the wind of God was brooding upon the face of the waters".

23.2 There blows "the Strong Wind", as it is said (Ex. xiv. 21): "and the Lord caused the sea to go back by a strong east wind all that night".

23.3 There blows "the East Wind" as it is written (Ex. x. 13): "the east wind brought the locusts".

23.4 There blows "the Wind of Quails" as it is written (Num. xi. 31): "And there went forth a wind from the Lord and brought quails".

23.5 There blows "the Wind of Jealousy" as it is written (Num.v.14): "And the wind of jealousy came upon him".

23.6 There blows the "Wind of Earthquake" as it is written (i Kings .xix. 1 1): "and after that the wind of the earthquake ; but the Lord was not in the earthquake".

23.7 There blows the "Wind of H' " as it is written (Ex. xxxvii. i) : "and he carried me out by the wind of H' and set me down".

23.8 There blows the "Evil Wind " as it is written (i Sam. xvi. 23): "and the evil wind departed from him".

23.9 There blow the "Wind of Wisdom" and the "Wind of Understanding" and the "Wind of Knowledge" and the "Wind of the Fear of H'" as it is written (Is. xi. 2): "And the wind of H'shall rest upon him; the wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear.

23.10 There blows the "Wind of Rain", as it is written (Prov. xxv. 23): "the north wind bringeth forth rain".

23.11 There blows the "Wind of Lightnings ", as it is written (Jer.x.13, li. 16): "he maketh lightnings for the rain and bringeth forth the wind out of his treasuries".

23.12 There blows the "Wind, Breaking the Rocks", as it is written (i Kings xix. n): "the Lord passed by and a great and strong wind (rent the mountains and brake in pieces the rocks before the Lord)".

23.13 There blows the "Wind of Assuagement of the Sea", as it is written (Gen. viii. i): "and God made a wind to pass over the earth, and the waters assuaged".

23.14 There blows the "Wind of Wrath", as it is written (Job i. 19) : "and behold there came a great wind from the wilderness and smote the four corners of the house and it fell".

23.15 There blows the " Storm-Wind ", as it is written (Ps. cxlviii. 8) : "*Storm-wind, fulfilling his word*".

23.16 And Satan is standing among these winds, for "storm-wind " is nothing else but "Satan", and all these winds do not blow but under the wings of the Kerubim, as it is written (Ps. xviii. n) : "and he rode upon a cherub and did fly, yea, and he flew swiftly upon the wings of the wind".

23.17 And whither go all these winds? The Scripture teaches us, that they go out from under the wings of the Kerubim and descend on the globe of the sun, as it is written (Eccl.1.6) : *"The wind goeth toward the south and turneth about unto the north ; it turneth about continually in its course and the wind 14 returneth again to its circuits"*. And from the globe of the sun they return and descend upon the rivers and the seas, upon] the mountains and upon the hills, as it is written (Am.iv.13): *"For lo, he that formeth the mountains and createth the wind"*.

23.18 And from the mountains and the hills they return and descend to the seas and the rivers ; and from the seas and the rivers they return and descend upon (the) cities and provinces ; and from the cities and provinces they return and descend into the Garden, and from the Garden they return and descend to Eden, as it is written (Gen.iii. 8): *"walking in the Garden in the wind of day"*. And in the midst of the Garden they join together and blow from one side to the other and are perfumed with the spices of the Garden even from its remotest parts, until they separate from each other, and, filled with the scent of the pure spices, they bring the odour from the remotest parts of Eden and the spices of the Garden to the righteous and godly who in the time to come shall inherit the Garden of Eden and the Tree of Life, as it is written (Cant. iv. 16) : *"Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits"*.

### **The different chariots of the Holy One, blessed be He**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me :

**24**.1 Numerous chariots has the Holy One, blessed be He: He has the *"Chariots of (the) Kerubim"*, as it is written (Ps.xviii.11, 2 Sam.xxii.11): *"And he rode upon a cherub and did fly"*.

24.2 He has the "Chariots of Wind", as it is written (ib.) : *"and he flew swiftly upon the wings of the wind "*.

24.3 He has the "Chariots of (the) Swift Cloud", as it is written (Is. xix. i): *"Behold, the Lord rideth upon a swift cloud"*.

24.4 He has "the Chariots of Clouds", as it is written (Ex. xix. 9): *"Lo, I come unto thee in a cloud"*.

24.5 He has the "Chariots of the Altar", as it is written (Am. ix. i) :*"I saw the Lord standing upon the Altar"*.

24.6 He has the "Chariots of Ribbotaim", as it is written (Ps.Ixviii. 18) : *"The chariots of God are Ribbotaim ; thousands of angels "*.

24.7 He has the "Chariots of the Tent", as it is written (Deut.xxxi. 15) : *"And the Lord appeared in the Tent in a pillar of cloud "*.

24.8 He has the "Chariots of the Tabernacle", as it is written (Lev. i. 1): *"And the Lord spake unto him out of the tabernacle"*.

24.9 He has the "Chariots of the Mercy-Seat", as it is written (Num. vii. 89): *"then he heard the Voice speaking unto him from upon the mercy-seat"*.

24.10 He has the "Chariots of Sapphire Stone", as it is written (Ex. xxiv. 10) : *"and there was under his feet as it were a paved work of sapphire stone"*.

24.11 He has the "Chariots of Eagles ", as it is written (Ex. xix. 4) :*"I bare you on eagles' wings"*. Eagles literally are not meant here but "they that fly swiftly as eagles".

24.12 He has the "chariots of Shout", as it is written (Ps. xlvi. 6) :*"God is gone up with a shout"*.

24.13 He has the "Chariots of 'Araboth", as it is written (Ps.Ixviii. 5): *"Extol Him that rideth upon the 'Araboth"*.

24.14 He has the "Chariots of Thick Clouds", as it is written (Ps. civ. 3): *"who maketh the thick clouds His chariot"*.

24.15 He has the "Chariots of the Chayyoth", as it is written (Ezek. i. 14) : *"and the Chayyoth ran and returned"*. They run by permission and return by permission, for Shekina is above their heads.

24.16 He has the "Chariots of Wheels (Galgallim)", as it is written (Ezek. x. 2): *"And he said: Go in between the whirling wheels"*.

24.17 He has the "Chariots of a Swift Kerub", as it is written (Ps.xviii.10 & Is.xix.1): *"riding on a swift cherub"*.

And at the time when He rides on a swift kerub, as he sets one of His feet upon him, before he sets the other foot upon his back, he looks through eighteen thousand worlds at one glance. And he discerns and sees into them all and knows what is in all of them and then he sets down the other foot upon him, according as it is written (Ezek.xlviii.35): *"Round about eighteen thousand"*.

Whence do we know that He looks through every one of them every day? It is written (Ps. xiv. 2): *"He looked down from heaven upon the children of men to see if there were any that did understand,that did seek after God"*.

24.18 He has the "Chariots of the 'Ophannim", as it is written

(Ezek. x. 12): *"and the 'Ophannim were full of eyes round about"*.

24.19 He has the "Chariots of His Holy Throne", as it is written (Ps. xlvii. 8) :*" God sitteth upon his holy throne "*.

24.20 He has the "chariots of the Throne of Yah", as it is written (Ex. xvii. 16) : *"Because a hand is lifted up upon the Throne of Jah"*.

24.21 He has the "Chariots of the Throne of Judgement", as it is written (Is. v. 16): *"but the Lord of hosts shall be exalted in judgment"*.

24.22 He has the "Chariots of the Throne of Glory ", as it is written (Jer. xvii. 12) : *"The Throne of Glory, set on high from the beginning, is the place of our sanctuary"*.

24.23 He has the "Chariots of the High and Exalted Throne", as it is written (Is. vi. i): *"I saw the Lord sitting upon the high and exalted throne"*.

### **'Ophanniel, the prince of the 'Ophannim. Description of the 'Ophannim**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**25**.1 Above these there is one great prince, revered, high, lordly, fearful, ancient and strong. 'OPHPHANNIEL H is his name.

25.2 He has sixteen faces, four faces on each side,(also) hundred wings on each side. And he has 8466 eyes, corresponding to the days of the year. [2190 –and some say 2116- on each side.] [2191 /2196 and sixteen on each side.]

25.3 And those two eyes of his face, in each one of them lightnings are flashing, and from each one of them firebrands are burning ; and no creature is able to behold them : for anyone who looks at them is burnt instantly.

25.4 His height is (as) the distance of 2500 years' journey. No eye can behold and no mouth can tell the mighty power of his strength save the King of kings, the Holy One, blessed be He, alone.

25.5 Why is he called 'OPHPHANNIEL ?

Because he is appointed over the 'Ophannim and the 'Ophannim are given in his charge. He stands every day and attends and beautifies them. And he exalts and orders their apartment and polishes their standing-place and makes bright their dwellings, makes their corners even and cleanses their seats. And he waits upon them early and late, by day and by night, to increase their beauty, to make great their dignity and to make them "diligent in praise of their Creator.

25.6 And all the 'Ophannim are full of eyes, and they are all full of brightness; seventy two sapphire stones are fixed on their garments on their right side and seventy two sapphire stones are fixed on their garments on their left side.

25.7 And four carbuncle stones are fixed on the crown of every single one, the splendour of which proceeds in the four directions of 'Araboth even as the splendour of the globe of the sun proceeds in all the directions of the universe. And why is it called Carbuncle (Bareqet)? Because its splendour is like the appearance of a lightning (Baraq). And tents of splendour, tents of brilliance, tents of brightness as of sapphire and carbuncle inclose them because of the shining appearance of their eyes.

### **SERAPHIEL, the Prince of the Seraphim. Description of the Seraphim**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**26**.1 Above these there is one prince, wonderful, noble, great, honourable, mighty, terrible, a chief and leader 1 and a swift scribe, glorified, honoured and beloved.

26.2 He is altogether filled with splendour, full of praise and shining; and he is wholly full of brilliance, of light and of beauty; and the whole of him is filled with goodness and greatness.

26.3 His countenance is altogether like (that of) angels, but his body is like an eagle's body.

26.4 His splendour is like unto lightnings, his appearance like fire brands, his beauty like unto sparks, his honour like fiery coals, his majesty like chashmals, his radiance like the light of the planet Venus.

The image of him is like unto the Greater Light. His height is as the seven heavens. The light from his eyebrows is like the sevenfold light.

26.5 The sapphire stone upon his head is as great as the whole universe and like unto the splendour of the very heavens in radiance.

26.6 His body is full of eyes like the stars of the sky, innumerable and unsearchable. Every eye is like the planet Venus. Yet, there are some of them like the Lesser Light and some of them like unto the Greater Light. From his ankles to his knees (they are) like unto stars of lightning, from his knees to his thighs like unto the planet Venus, from his thighs to his loins like unto the moon, from his loins to his neck like the sun, from his neck to his skull like unto the Light Imperishable. (Cf. Zeph. iii. 5.)

26.7 The crown on his head is like unto the splendour of the Throne of Glory. The measure of the crown is the distance of 502 years' journey. There is no kind of splendour, no kind of brilliance, no kind of radiance, no kind of light in the universe but is fixed on that crown.

26.8 The name of that prince is SERAPHIEL H". And the crown on his head, its name is "the Prince of Peace". And why is he called by the name of SERAPHIEL"? Because he is appointed over the Seraphim. And the flaming Seraphim are given in his charge. And he presides over them by day and by night and teaches them song, praise, proclamation of beauty, might and majesty; that they may proclaim the beauty of their King in all manner of Praise and Sanctification (Qedushsha).

26.9 How many are the Seraphim? Four, corresponding to the four winds of the world. And how many wings have they each one of

them? Six, corresponding to the six days of Creation. And how

many faces have they? Each one of them four faces.

26.10 The measure of the Seraphim and the height of each one of them correspond to the height of the seven heavens. The size of each wing is like the measure of all Raqia'. The size of each face is like that of the face of the East.

26.11 And each one of them gives forth light like unto the splendour of the Throne of Glory: so that not even the Holy Chayyoth, the honoured 'Ophanim, nor the majestic KeruUm are able to behold it. For everyone who beholds it, his eyes are darkened because of its great splendour.

26.12 Why are they called Seraphim? Because they burn (saraph) the writing tables of Satan : Every day Satan is sitting, together with SAMMAEL, the Prince of Rome, and with DUBBIEL, the Prince of Persia, and they write the iniquities of Israel on writing tables which they hand over to the Seraphim, in order that they may present them before the Holy One, blessed be He, so that He may destroy Israel from the world. But the Seraphim know from the secrets of the Holy One, blessed be He, that he desires not, that this people Israel should perish. What do the Seraphim? Every day do they receive (accept) them from the hand of Satan and burn them in the burning fire over against the high and exalted Throne in order that they may not come before the Holy One, blessed be He, at the time when he is sitting upon the Throne of Judgement, judging the whole world in truth.

### **RADWERIEL, the keeper of the Book of Records**

R. Ishmael said: Metatron, the Angel of H', the Prince of the Presence, said to me :

**27**.1 Above the Seraphim there is one prince, exalted above all the princes, wondrous more than all the servants. His name is RADWERIEL H' who is appointed over the treasuries of the books.

27.2 He fetches forth the Case of Writings (with) the Book of Records in it, and brings it before the Holy One, blessed be He. And he breaks the seals of the case, opens it, takes out the books and delivers them before the Holy

One, blessed be He. And the Holy One, blessed be He, receives them of his hand and gives them in his sight to the Scribes, that they may read them in the Great Beth Din (The court of justice) in the height of 'Araboth Raqia', before the heavenly household.

27.3 And why is he called RADWERIEL? Because out of every word that goes forth from his mouth an angel is created : and he stands in the songs (in the singing company) of the ministering angels and utters a song before the Holy One, blessed be He when the time draws nigh for the recitation of the (Thrice) Holy.

### **The 'Irin and Qaddishin**

R. Ishmael said : Metatron, the Angel, the Prince of the Presence, said to me :

**28**.1 Above all these there are four great princes, Irin and Qaddishin by name: high, honoured, revered, beloved, wonderful and glorious ones, greater than all the children of heaven. There is none like unto them among all the celestial princes and none their equal among all the Servants. For each one of them is equal to all the rest together.

28.2 And their dwelling is over against the Throne of Glory, and their standing place over against the Holy One, blessed be He, so that the brilliance of their dwelling is a reflection of the brilliance of the Throne of Glory. And the splendour of their countenance is a reflection of the splendour of Shekina.

28.3 And they are glorified by the glory of 4the Divine Majesty (Gebura) and praised by (through) the praise of Shekina.

28.4 And not only that, but the Holy One, blessed be He, does nothing in his world without first consulting them, but after that he doeth it. As it is written (Dan. iv. 17) : "The sentence is by the decree of the 'Irin and the demand by the word of the Qaddishin."

28.5 The Irin are two and the Qaddishin are two. And how are they standing before the Holy One, blessed be He? It is to be understood, that one 'Ir is standing on one side and the other 'Ir on the other side, and one Qaddish is standing on one side and the other on the other side.

28.6 And ever do they exalt the humble, and they abase to the ground those that are proud,

and they exalt to the height those that are humble.

28.7 And every day, as the Holy One, blessed be He, is sitting upon the Throne of Judgement and judges the whole world, and the Books of the Living and the Books of the Dead are opened before Him, then all the children of heaven are standing before him in fear, dread, awe and trembling. At that time, (when) the Holy One, blessed be He, is sitting upon the Throne of Judgement to execute judgement, his garment is white as snow, the hair on his head as pure wool and the whole of his cloak is like the shining light. And he is covered with righteousness all over as with a coat of mail.

28.8 And those 'Irm and Qaddishin are standing before him like court officers before the judge. And they raise and argue every case and close the case that comes before the Holy One, blessed be He, in judgement, according as it is written (Dan. iv. 17) : "*The sentence is by the decree of the 'Irm and the demand by the word of the Qaddishin*"

28.9 Some of them argue and others pass the sentence in the Great Beth Din in 'Araboth. Some of them make the requests from before uthe Divine Majesty and some close the cases before the Most

High. Others finish by going down and (confirming ) executing the sentences on earth below. According as it is written (Dan. iv. 13 , 14) : "*Behold an 'Ir and a Qaddish came down from heaven and cried aloud and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: let the beasts get away from under it, and the fowls from his branches* ".

28.10 Why are they called 'Irin and Qaddishint By reason that they sanctify the body and the spirit with lashes of fire on the third day of the judgement, as it is written (Hos. vi. 2): "*After two days will he revive us : on the third he will raise us up, and we shall live before him.*"

### **Description of a class of angels**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence,said to me:

**29**.1 Each one of them has seventy names corresponding to the seventy tongues of the

world. And all of them are (based) upon the name of the Holy One, blessed be He. And every several name is written with a flaming style upon the Fearful Crown (Keiher Nora) which is on the head of the high and exalted King.

29.2 And from each one of them there go forth sparks and lightnings. And each one of them is beset with horns of splendour round about. From each one lights are shining forth, and each one is surrounded by tents of brilliance so that not even the Seraphim and the Chayyoth who are greater than all the children of heaven are able to behold them.

### **The 72 princes of Kingdoms and the Prince of the World officiating at the Great Sanhedrin in heaven**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

**30**.1 Whenever the Great Beth Din is seated in the 'Araboth Raqia' on high there is no opening of the mouth for anyone in the world save those great princes who are called H' by the name of the Holy One, blessed be He.

30.2 How many are those princes? Seventy-two princes of the kingdoms of the world besides the Prince of the World who speaks (pleads) in favour of the world before the Holy One, blessed be He, every day, at the hour when the book is opened in which are recorded all the doings of the world, according as it is written (Dan.vii.10) : "The judgement was set and the books were opened."

### **(The attributes of) Justice, Mercy and Truth by the Throne of Judgement**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence,said to me :

**31**.1 At the time when the Holy One, blessed be He, is sitting on the Throne, of Judgement, (then) Justice is standing on His right and Mercy on His left and Truth before His face.

31.2 And when man enters before Him to judgement,(then) there comes forth from the splendour of the Mercy towards him as (it were) a staff and stands in front of him. Forthwith man falls upon his face, (and) all the angels of destruction fear and tremble before him, according as it is written (Is.xvi.5): "*And with mercy shall the throne be established, and he shall sit upon it in truth.*"

### **The execution of judgement on the wicked. God's sword**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**32**.1 When the Holy One, blessed be He, opens the Book half of which is fire and half flame, (then) they go out from before Him in every moment to execute the judgement on the wicked by His sword

(that is) drawn forth out of its sheath and the splendour of which shines like a lightning and pervades the world from one end to the other, as it is written (Is. lxvi. 16): "*For by fire will the Lord plead (and by his sword with all flesh).*"

32.2 And all the inhabitants of the world (lit. those who come into the world) fear and tremble before Him, when they behold His sharpened sword like unto a lightning from one end of the world to the other, and sparks and flashes of the size of the stars of Raqia' going out from it; according as it is written (Deut. xxxii. 41): "*If I whet the lightning of my sword*".

### **The angels of Mercy, of Peace and of Destruction by the Throne of Judgement. The scribes, (vss. i, 2) The angels by the Throne of Glory and the fiery rivers under it. (vss. 3-5)**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**33**.1 At the time that the Holy One, blessed be He, is sitting on the Throne of Judgement, (then) the angels of Mercy are standing on His right, the angels of Peace are standing on His left and the angels of Destruction are standing in front of Him.

33.2 And one scribe is standing beneath Him, and another scribe above Him.

33.3 And the glorious Seraphimsurround the Throne on its four sides with walls of lightnings, and the 'Ophanim, surround them with fire-brands round about the Throne of Glory. And clouds of fire and clouds of flames compass them to the right and to the left; and the Holy Chayyoth carry the Throne of Glory from below: each one with three fingers. The measure of the fingers of each one is 800,000 and 700 times hundred, (and) 66,000 parasangs.

33.4 And underneath the feet of the Chayyoth seven fiery rivers are running and flowing. And the breadth of each river is 365 thousand parasangs and its depth is 248 thousand myriads of parasangs. Its length is unsearchable and immeasurable.

33.5 And each river turns round in a bow in the four directions of 'Araboth Raqiet , and (from there) it falls down to Ma'on and is stayed, and from Ma'1 on to Zebul, from Zebul to Shechaqim, from Shechaqim to Raqia' , from Raqia' to Shamayim and from Shamayim upon the heads of the wicked who are in Gehenna, as it is written (Jer. xxiii. 19): "*Behold a whirlwind of the Lord, even his fury, is gone, yea, a whirling tempest; it shall burst upon the head of the wicked*".

### **The different concentric circles round the Chayyoth, consisting of fire, water, hailstones etc. and of the angels uttering the Qedushsha responsorium**

R. Ishmael said: Metatron; the Angel, the Prince of the Presence, said to me :

**34**.1 The hoofs of the Chayyoth are surrounded by seven clouds of burning coals. The clouds of burning coals are surrounded on the outside by seven walls of flame(s). The seven walls of flame(s) are surrounded on the outside by seven walls of hailstones (stones of 'Et-gabish, Ezek. xiii.11,13, xxviii.22). The hailstones are surrounded on the outside by stones of hail (stone of Barad). The stones of hail are surrounded on the outside by stones of "the wings of the tempest".

The stones of "the wings of the tempest" are surrounded on the outside by flames of fire. The flames of fire are surrounded by the chambers of the whirlwind. The chambers of the whirlwind are surrounded on the outside by the fire and the water.

34.2 Round about the fire and the water are those who utter the "Holy". Round about those who utter the "Holy" are those who utter the "Blessed". Round about those who utter the "Blessed" are the bright clouds. The bright clouds are surrounded on the outside by coals of burning jumper ; and on the outside surrounding the coals of burning juniper there are thousand camps of fire and ten thousand hosts of flame(s). And between every several camp and every several host there is a cloud, so that they may not be burnt by the fire.

### **The camps of angels in 'Araboth Raqia: angels, performing the Qedushsha**

1 R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**35**.(1) 506 thousand myriads of camps has the Holy One, blessed be He, in the height of 'Araboth Raqia. And each camp is (composed of) 496 thousand angels.

(2) And every single angel, the height of his stature is as the great sea; and the appearance of their countenance as the appearance of the lightning, and their eyes as lamps of fire, and their arms and their feet like in colour to polished brass and the roaring voice of their words like the voice of a multitude.

(3) And they are all standing before the Throne of Glory in four rows. And the princes of the army are standing at the head of each row.

(4) And some of them utter the "Holy" and others utter the "Blessed", some of them run as messengers, others are standing in attendance, according as it is written (Dan.vii. 10): "*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set and the books were opened*".

(5) And in the hour, when the time draws nigh for to say the "Holy", (then) first there goes forth a whirlwind from before the Holy One,

blessed be He, and bursts upon the camp of Shekina and there arises a great commotion among them, as it is written (Jer.xxx. 23): "*Behold, the whirlwind of the Lord goeth forth with fury, a continuing commotion*".

(6) At that moment 4thousand thousands of them are changed into sparks, thousand thousands of them into firebrands, thousand thousands into flashes, thousand thousands into flames, thousand thousands into males, thousand thousands into females, thousand thousands into winds, thousand thousands into burning fires, thousand thousands into flames, thousand thousands into sparks, thousand thousands into chashmals of light; until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator of them all with fear, dread, awe and trembling, with commotion, anguish, terror and trepidation. Then they are changed again into their former shape to have the fear of their King before them always, as they have set their hearts on saying the Song continually, as it is written (Is. vi. 3): "*And one cried unto another and said (Holy, Holy, Holy, etc.)*".

### **The angels bathe in the fiery river before reciting the 'Song'**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**36**.1 At the time when the ministering angels desire to say (the) Song, (then) Nehar di-Nur (the fiery stream) rises with many thousand thousands and myriads of myriads" (of angels) of power and strength of fire and it runs and passes under the Throne of Glory, between the camps of the ministering angels and the troops of 'Araboth.

36.2 And all the ministering angels first go down into Nehar di-Nur, and they dip themselves in the fire and dip their tongue and their mouth seven times ; and after that they go up and put on the garment of 'Machaqe Samal' and cover themselves with cloaks of chashmal and stand in four rows over against the Throne of Glory, in all the heavens.

### **The four camps of Shekina and their surroundings**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**37**.1 In the seven Halls there are standing four chariots of Shekina, and before each one are standing the four camps of Shekina. Between each camp a river of fire is continually flowing.

37.2 Between each river there are bright clouds [surrounding them], and between each cloud there are put up pillars of brimstone. Between one pillar and another there are standing flaming wheels, surrounding them. And between one wheel and another there are flames of fire round about. Between one flame and another there are treasuries of lightnings; behind the treasuries of lightnings are the wings of the stormwind. Behind the wings of the stormwind are the chambers of the tempest; behind the chambers of the tempest there are winds, voices, thunders, sparks [upon] sparks and earthquakes [upon] earthquakes.

### **The fear that befalls all the heavens at the sound of the 'Holy', especially the heavenly bodies. These appeased by the Prince of the World**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**38**.1 At the time, when the ministering angels utter (the Thrice) Holy, then all the pillars of the heavens and their sockets do tremble, and the gates of the Halls of Araboth Raqia' are shaken and the foundations of Shechaqim and the Universe (Tebel) are moved, and the orders of Ma'on and the chambers of Makon quiver, and all the orders of Raqia and the constellations and the planets are dismayed, and the globes of the sun and the moon haste away and flee out of their courses and run 12,000 parasangs and seek to throw themselves down from heaven,

38.2 by reason of the roaring voice of their chant, and the noise of their praise and the sparks and lightnings that go forth from their

faces; as it is written (Ps. lxxvii. 18): "*The voice of thy thunder was in the heaven (the lightnings lightened the world, the earth trembled and shook)*".

38.3 Until the prince of the world calls them, saying: "Be ye quiet in your place ! Fear not because of the ministering angels who sing the Song before the Holy One, blessed be He". As it is written (Job.xxxviii. 7): "*When the morning stars sang together and all the children of heaven shouted for joy*".

### **The explicit names fly off from the Throne and all the various angelic hosts prostrate themselves before it at the time of the Qedushsha**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**39**.1 When the ministering angels utter the "Holy" then all the explicit names that are graven with a flaming style on the Throne of Glory fly off like eagles, with sixteen wings. And they surround and compass the Holy One, blessed be He, on the four sides of the place of His Shekina l.

39.2 And the angels of the host, and the flaming Servants, and the mighty 'Ophannim, and the Kerubim of the Shekina, and the Holy Chayyoth, and the Seraphim, and the 'Er'ellim, and the Taphsarim and the troops of consuming fire, and the fiery armies, and the flaming hosts, and the holy princes, adorned with crowns, clad in kingly majesty, wrapped in glory, girt with loftiness, fall upon their faces three times, saying: "Blessed be the name of His glorious kingdom for ever and ever".

### **The ministering angels rewarded with crowns, when uttering the "Holy" in its right order, and punished by consuming fire if not. New ones created in the stead of the consumed angels**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**40**.1 When the ministering angels say "Holy" before the Holy One, blessed be He, in

the proper way, then the servants of His Throne, the attendants of His Glory, go forth with great mirth from under the Throne of Glory.

40.2 And they all carry in their hands, each one of them thousand thousand and ten thousand times ten thousand crowns of stars, similar in appearance to the planet Venus, and put them on the ministering angels and the great princes who utter the "Holy". Three crowns they put on each one of them: one crown because they say "Holy", another crown, because they say "Holy, Holy", and a third crown because they say "Holy, Holy, Holy, is the Lord of Hosts" .

40.3 And in the moment that they do not utter the "Holy" in the right order, a consuming fire goes forth from the little finger of the Holy One, blessed be He, and falls down in the midst of their ranks and is divided into 496 thousand parts corresponding to the four camps of the ministering angels, and consumes them in one moment, as it is written (Ps. xcvi. 3): "*A fire goeth before him and burneth up his adversaries round about*".

40.4 After that the Holy One, blessed be He, opens His mouth and speaks one word and creates others in their stead, new ones like them. And each one stands before His Throne of Glory, uttering the "Holy", as it is written (Lam. iii. 23): "*They are new every morning; great is thy faithfulness*".

### **Metatron shows R. Ishmael the letters engraved on the Throne of Glory by which letters everything in heaven and earth has been created**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**41**.1 Come and behold the letters by which the heaven and the earth were created, the letters by which were created the mountains and hills, the letters by which were created the seas and rivers, the letters by which were created the trees and herbs, the letters by which were created the planets and the constellations, the letters by which were created the globe of the moon and the globe of the sun, Orion, the Pleiades and all the different luminaries of Raqia' .

41.2 the letters by which were created the Throne of Glory and the Wheels of the Merkaba, the letters by which were created the necessities of the worlds,

41.3 the letters by which were created wisdom, understanding, knowledge, prudence, meekness and righteousness by which the whole world is sustained.

41.4 And I walked by his side and he took me by his hand and raised me upon his wings and showed me those letters, all of them, that are graven with a flaming style on the Throne of Glory : and sparks

go forth from them and cover all the chambers of 'Araboth.

### **Instances of polar opposites kept in balance by several Divine Names and other similar wonders**

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me :

**42.**1 Come and I will show thee, where the waters are suspended in the highest, where fire is burning in the midst of hail, where lightnings lighten out of the midst of snowy mountains, where thunders are roaring in the celestial heights, where a flame is burning in the midst of the burning fire and where voices make themselves heard in the midst of thunder and earthquake.

42.2 Then I went by his side and he took me by his hand and lifted me up on his wings and showed me all those things. I beheld the waters suspended on high in 'Araboth Raqia' by (force of) the name YAH 'EHYE 'ASHER 'EHYE (Jah, I am that I am),

And their fruits going down from heaven and watering the face of the world, as it is written (Ps.civ.13): "*(He watereth the mountains from his chambers :) the earth is satisfied with the fruit of thy work*".

42.3 And I saw fire and snow and hailstone that were mingled together within each other and yet were undamaged, by (force of) the name 'ESH 'OKELA (consuming fire), as it is written (Deut. iv. 24) : "For the Lord, thy God, is a consuming fire".

42.4 And I saw lightnings that were lightening out of mountains of snow and yet were not damaged (quenched), by (force of) the name YAH SUR 'OLAMIM (Jah, the everlasting

rock), as it is written (Is. xxvi.4): "*For in Jah, YHWH, the everlasting rock*".

42.5 And I saw thunders and voices that were roaring in the midst of fiery flames and were not damaged (silenced), by (force of) the name 'EL-SHADDAI RABBA (the Great God Almighty) as it is written (Gen. xvii. i): "I am God Almighty".

42.6 And I beheld a flame (and) a glow (glowing flames) that were flaming and glowing in the midst of burning fire, and yet were not damaged (devoured), by (force of) the name YAD 'AL KES YAH

(the hand upon the Throne of the Lord) as it is written (Ex. xvii. 16) : " And he said: for the hand is upon the Throne of the Lord ".

42.7 And I beheld rivers of fire in the midst of rivers of water and they were not damaged (quenched) by (force of) the name 'OSE SHALOM (Maker of Peace) as it is written (Job xxv. 2): "*He maketh peace in his high places*". For he makes peace between the fire and the water, between the hail and the fire, between the wind and the cloud, between the earthquake and the sparks.

### **Metatron shows R. Ishmael the abode of the unborn spirits and of the spirits of the righteous dead**

R. Ishmael said: Metatron said to me:

**43.**1 Come and I will show thee I where are the spirits of the righteous that have been created and have returned, and the spirits of the righteous that have not yet been created.

43.2 And he lifted me up to his side, took me by his hand and lifted me up near the Throne of Glory by the place of the Shekina ; and he revealed the Throne of Glory to me, and he showed me the spirits that have been created and had returned : and they were flying above the Throne of Glory before the Holy One, blessed be He.

43.3 After that I went to interpret the following verse of Scripture and I found in what is written (Isa.Ivii. 16): "*for the spirit clothed itself before me, and the souls I have made*" that ("for the spirit was clothed before me") means the spirits that have been created in the chamber of creation of the righteous and that have returned before the Holy One, blessed be He; (and the words:) "and the souls I have made" refer to the spirits of the

righteous that have not yet been created in the chamber (GUPH).

### **Metatron shows R. Ishmael the abode of the wicked and the intermediate in Sheol. (vss. 1-6) The Patriarchs pray for the deliverance of Israel (vss. 7-10)**

R. Ishmael said: Metatron, x the Angel, the Prince of the Presence, said to me :

**44.**1 Come and I will show thee the spirits of the wicked and the spirits of the intermediate where they are standing, and the spirits of the intermediate, whither they go down, and the spirits of the wicked, where they go down.

44.2 And he said to me : The spirits of the wicked go down to She'ol by the hands of two angels of destruction: ZA'APHIEL and SIMKIEL are their names.

44.3 SIMKIEL is appointed over the intermediate to support them and purify them because of the great mercy of the Prince of the Place (Maqom). ZA'APHIEL is appointed over the spirits of the wicked in order to cast them down from the presence of the Holy One, blessed be He, and from the splendour of the Shekina to She'ol, to be punished in the fire of Gehenna with staves of burning coal.

44.4 And I went by his side, and he took me by his hand and showed me all of them with his fingers.

44.5 And I beheld the appearance of their faces (and, lo, it was) as the appearance of children of men, and their bodies like eagles. And not only that but (furthermore) the colour of the countenance of the intermediate was like pale grey on account of their deeds, for there are stains upon them until they have become cleaned from their iniquity in the fire.

44.6 And the colour of the wicked was like the bottom of a pot on account of the wickedness of their doings.

44.7 And I saw the spirits of the Patriarchs Abraham Isaac and Jacob and the rest of the righteous whom they have brought up out of their graves and who have ascended to the Heaven (Raqirf). And

they were praying before the Holy One, blessed be He, saying in their prayer: "Lord of the Universe! How long wilt thou sit upon

(thy) Throne like a mourner in the days of his mourning with thy right hand behind thee and not deliver thy children and reveal thy Kingdom in the world? And for how long wilt thou have no pity upon thy children who are made slaves among the nations of the world? Nor upon thy right hand that is behind thee wherewith thou didst stretch out the heavens and the earth and the heavens of heavens? When wilt thou have compassion?"

44.8 Then the Holy One, blessed be He, answered every one of them, saying: "Since these wicked do sin so and so, and transgress with such and such transgressions against me, how could I deliver my great Right Hand in the downfall by their hands (caused by them).

44.9 In that moment Metatron called me and spake to me: "My servant! Take the books, and read their evil doings!" Forthwith I took the books and read their doings and there were to be found 36 transgressions (written down) with regard to each wicked one and besides, that they have transgressed all the letters in the Tora, as it is written (Dan.ix.11) : "*Yea, all Israel have transgressed thy Law*". It is not written 'al torateka but 'et torateka, for they have transgressed from 'Aleph to Taw, 40 statutes have they transgressed for each letter.

44.10 Forthwith Abraham, Isaac and Jacob wept. Then said to them the Holy One, blessed be He: "Abraham, my beloved, Isaac, my Elect one, Jacob, my firstborn! How can I now deliver them from among the nations of the world?" And forthwith MIKAEL, the Prince of Israel, cried and wept with a loud voice and said (Ps. x. i) : "*Why standest thou afar off, O Lord?*".

### **Metatron shows R. Ishmael past and future events recorded on the Curtain of the Throne**

R. Ishmael said: Metatron said to me:

**45.**1 Come, and I will show thee the Curtain of MAQOM (the Divine Majesty) which is spread before the Holy One, blessed be He, (and) whereon are graven all the generations of the world and all their doings, both what they have done and what they will do until the end of all generations.



45.2 And I went, and he showed it to me pointing it out with his fingers like a father who teaches his children the letters of Tora. And I saw each generation, the rulers of each generation, and the heads of each generation, the shepherds of each generation, the oppressors (drivers) of each generation, the keepers of each generation, the scourgers of each generation, the overseers of each generation, the judges of each generation, the court officers of each generation, the teachers of each generation, the supporters of each generation, the chiefs of each generation, the presidents of academies of each generation, the magistrates of each generation, the princes of each generation, the counsellors of each generation, the nobles of each generation, and the men of might of each generation, the elders of each generation, and the guides of each generation.

45.3 And I saw Adam, his generation, their doings and their thoughts, Noah and his generation, their doings and their thoughts, and the generation of the flood, their doings and their thoughts, Shem and his generation, their doings and their thoughts, Nimrod and the generation of the confusion of tongues, and his generation, their doings and their thoughts, Abraham and his generation, their doings and their thoughts, Isaac and his generation, their doings and their thoughts, Ishmael and his generation, their doings and their thoughts, Jacob and his generation, their doings and their thoughts, Joseph and his generation, their doings and their thoughts, the tribes and their generation, their doings and their thoughts, Amram and his generation, their doings and their thoughts, Moses and his generation, their doings and their thoughts,

45.4 Aaron and Mirjam their works and their doings, the princes and the elders, their works and doings, Joshua and his generation, their works and doings, the judges and their generation, their works and doings, Eli and his generation, their works and doings, "Phinehas, their works and doings, Elkanah and his generation, their works and their doings, Samuel and his generation, their works and doings, the kings of Judah with their

generations, their works and their doings, the kings of Israel and their generations, their works and their doings, the princes of Israel, their works and their doings; the princes of the nations of the world, their works and their doings, the heads of the councils of Israel, their works and their doings; the heads of (the councils in) the nations of the world, their generations, their works and their doings; the rulers of Israel and their generation, their works and their doings; the nobles of Israel and their generation, their works and their doings; the nobles of the nations of the world and their generation(s), their works and their doings; the men of reputation in Israel, their generation, their works and their doings; the judges of Israel, their generation, their works and their doings; the judges of the nations of the world and their generation, their works and their doings; the teachers of children in Israel, their generations, their works and their doings; the teachers of children in the nations of the world, their generations, their works and their doings; the counsellors (interpreters) of Israel, their generation, their works and their doings; the counsellors (interpreters) of the nations of the world, their generation, their works and their doings; all the prophets of Israel, their generation, their works and their doings; all the prophets of the nations of the world, their generation, their works and their doings; 45.5 and all the fights and wars that the nations of the world wrought against the people of Israel in the time of their kingdom. And I saw Messiah, son of Joseph, and his generation "and their" works and their doings that they will do against the nations of the world. And I saw Messiah, son of David, and his generation, and all the fights and wars, and their works and their doings that they will do with Israel both for good and evil. And I saw all the fights and wars that Gog and Magog will fight in the days of Messiah, and all that the Holy One, blessed be He, will do with them in the time to come.

45.6 And all the rest of all the leaders of the generations and all the works of the generations both in Israel and in the nations of the world, both what is done and what will be done hereafter to all generations until the end of time, (all) were graven on the Curtain of MAQOM. And I saw all these things with my eyes; and after I had seen it, I opened my

mouth in praise of MAQOM (the Divine Majesty) (saying thus, Eccl.viii.4, 5): "*For the King's word hath power (and who may say unto him: What doest thou?) Whoso keepeth the commandments shall know no evil thing*". And I said: (Ps. civ. 24) "*O Lord, how manifold are thy works!*".

### The place of the stars shown to R. Ishmael

R. Ishmael said : Metatron said to me :

46.1 (Come and I will show thee) the space of the stars a that are standing in Raqia' night by night in fear of the Almighty (MAQOM) and (I will show thee) where they go and where they stand.

46.2 I walked by his side, and he took me by his hand and pointed out all to me with his fingers. And they were standing on sparks of flames round the Merkaba of the Almighty (MAQOM). What did Metatron do? At that moment he clapped his hands and chased them off from their place. Forthwith they flew off on flaming wings, rose and fled from the four sides of the Throne of the Merkaba, and (as they flew) he told me the names of every single one. As it is written (Ps. cxlvii. 4) : "*He telleth the number of the stars ; he giveth them all their names*", teaching, that the Holy One, blessed be He,

has given a name to each one of them. 46.3 And they all enter in counted order under the guidance of (lit. through, by the hands of) RAHATIEL to Raqia' hashSHamayim to serve the world. And they go out in counted order to praise the Holy One, blessed be He, with songs and hymns, according as it is written (Ps. xix. i): "*The heavens declare the glory of God*".

46.4 But in the time to come the Holy One, blessed be He, will create them anew, as it is written (Lam. iii. 23): "*They are new every morning*". And they open their mouth and utter a song. Which is the song that they utter? (Ps. viii.3): "*When I consider thy heavens*".

### Metatron shows R. Ishmael the spirits of the punished angels

R. Ishmael said: Metatron said to me:

47.1 Come and I will show thee the souls of the angels and the spirits of the ministering servants whose bodies have been burnt in the fire of MAQOM (the Almighty) that goes forth from his little finger. And they have been made into fiery coals in the midst of the fiery river (Nehar di-Nur). But their spirits and their souls are standing behind the Shekina.

47.2 Whenever the ministering angels utter a song at a wrong time or as not appointed to be sung they are burnt and consumed by the fire of their Creator and by a flame from their Maker, in the places (chambers) of the whirlwind, for it blows upon them and drives them into the Nehar di-Nur; and there they are made into numerous mountains of burning coal. But their spirit and their soul return to their Creator, and all are standing behind their Master.

47.3 And I went by his side and he took me by his hand; and he showed me all the souls of the angels and the spirits of the ministering servants who were standing behind the Shekina upon wings of the whirlwind and walls of fire surrounding them.

47.4 At that moment Metatron opened to me the gates of the walls within which they were standing behind the Shekina, And I lifted up my eyes and saw them, and behold, the likeness of every one was as (that of) angels and their wings like birds' (wings), made out of flames, the work of burning fire. In that moment I opened my mouth in praise of MAQOM and said (Ps. xcii. 5): "*How great are thy works, O Lord*".

### Metatron shows R. Ishmael the Right Hand of the Most High, now inactive behind Him, but in the future destined to work the deliverance of Israel

R. Ishmael said : Metatron said to me :

48a.1 Come, and I will show thee the Right Hand of MAQOM, laid behind (Him) because of the destruction of the Holy Temple; from which all kinds of splendour and light shine forth and by which the 955 heavens were

created ; and whom not even the Seraphim and the 'Ophanim are permitted (to behold), until the day of salvation shall arrive.

48.2 And I went by his side and he took me by his hand and showed me (the Right Hand of MAQOM), with all manner of praise, rejoicing and song: and no mouth can tell its praise, and no eye can behold it, because of its greatness, dignity, majesty, glory and beauty.

48.3 And not only that, but all the souls of the righteous who are counted worthy to behold the joy of Jerusalem, they are standing by it, praising and praying before it three times every day, saying (Is.li.9): "Awake, awake, put on strength, O arm of the Lord" according as it is written (Is.lxiii.12): "*He caused his glorious arm to go at the right hand of Moses*".

48.4 In that moment the Right Hand of MAQOM was weeping. And there went forth from its five fingers five rivers of tears and fell down into the great sea and shook the whole world, according as it is written (Is.xxiv.19,20): "*The earth is utterly broken, the earth is clean dissolved, the earth is moved exceedingly, the earth shall stagger like a drunken man and shall be moved to and fro like a hut*", five times corresponding to the fingers of his Great Right Hand.

48.5 But when the Holy One, blessed be He, sees, that there is no righteous man in the generation, and no pious man (Chasid] on earth, and no justice in the hands of men ; and (that there is) no man like unto Moses, and no intercessor as Samuel who could pray before MAQOM for the salvation and for the deliverance, and for His Kingdom, that it be revealed in the whole world; and for His great Right Hand that He put it before Himself again to work great salvation by it for Israel,

48.6 then forthwith will the Holy One, blessed be He, remember His own justice, favour, mercy and grace : and He will deliver His great Arm by himself, and His righteousness will support Him. According as it is written (Is. lix. 16): "*And he saw, that there was no man*" (that is:) *like unto Moses who prayed countless times for Israel in the desert and averted the (Divine) decrees from them*" and he wondered, that there was no intercessor like unto Samuel who intreated the Holy One, blessed be He, and called unto Him and he answered him and fulfilled his desire, even if it was not fit (in accordance with the Divine plan), according as it is written (i Sam. xii. 17)

: "*Is it not wheat-harvest today? I will call unto the Lord*".

48.7 And not only that, but He joined fellowship with Moses in every place, as it is written (Ps.xcix.6): "Moses and Aaron among His priests." And again it is written (Jer. xv. i): "*Though Moses and Samuel stood before me*" (Is. lxiii. 5): "*Mine own arm brought salvation unto me*".

48.8 Said the Holy One, blessed be He in that hour: " How long shall I wait for the children of men to work salvation according to their righteousness for my arm? For my own sake and for the sake of my merit and righteousness will I deliver my arm and by it redeem my children from among the nations of the world. As it is written (Is. xlvi. n): "*For my own sake will I do it. For how should my name be profaned*".

48.9 In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world: for its length is as the length of the world and its breadth is as the width of the world. And the appearance of its splendour is like unto the splendour of the sunshine in its might, in the summer solstice.

48.10 Forthwith Israel will be saved from among the nations of the world. And Messiah will appear unto them and He will bring them up to Jerusalem with great joy. And not only that but Israel will come from the four quarters of the World and eat with Messiah. But the nations of the world shall not eat with them, as it is written (Is.lii.10): "*The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God*". And again (Deut. xxxii. 12): "*The Lord alone did lead him, and there was no strange god with him*". (Zech. xiv. 9) : "*And the Lord shall be king over all the earth*".

**The Divine Names that go forth from the Throne of Glory, crowned and escorted by numerous angelic hosts through the heavens and back again to the Throne the angels sing the 'Holy' and the 'Blessed'**

**48b.**<sup>1</sup> These are the seventy-two names written on the heart of the Holy One, blessed

be He: SS, SeDeQ {righteousness}, SaHPeL SUR {Is. xxvi.4}, SBI, SaDdiQ {righteous}, S'Ph, SHN, SeBa'oTh {Lord of Hosts}, ShaDdaY {God Almighty}, 'eLoHIM {God}, YHWH, SH, DGUL, W'DOM, SSS", 'YW, 'F, 'HW, YaH, HW, WWW, SSS, PPP, NN, HH, HaY {living}, HaY, ROKeB 'aRaBoTH {riding upon the 'Araboth', Ps. lxviii. 5}, YH, HH, WH, MMM, NNN, HWW, YH, YHH, HPoS, H'S, 'I, W, S", Z', "", QQQ {Holy, Holy, Holy}, QShR, BW, ZK, GINUR, GINURYa', Y', YOD, 'aLePh, H'N, P'P, R'W, YYWy YYW, BBS, DDD, TTT, KKK, KLL, SYS, 'XT', BShKMLW {blessed be the Name of His glorious kingdom for ever and ever}, completed for MeLeK HaLOLaM {the King of the Universe}, JBRH LB' {the beginning of Wisdom for the children of men}, BNlK W" Y {blessed be He who gives strength to the weary and increaseth strength to them that have no might, Is. xl. 29} that go forth (adorned) with numerous crowns of fire with numerous crowns of flame, with numerous crowns of chashmal, with numerous crowns of lightning from before the Throne of Glory. And with them (there are) thousand hundreds of power (i.e. powerful angels) who escort them like a king with trembling and dread, with awe and shivering, with honour and majesty and fear, with terror, with greatness and dignity, with glory and strength, with understanding and knowledge and with a pillar of fire and a pillar of flame and lightning and their light is as lightnings of light and with the likeness of the chashmal.

48.2 And they give glory unto them and they answer and cry before them: Holy, Holy, Holy. And they roll (convoy) them through every heaven as mighty and honoured princes. And when they bring them all back to the place of the Throne of Glory, then all the Chayyoth by the Merkaba open their mouth in praise of His glorious name, saying: "Blessed be the name of His glorious kingdom for ever and ever".

**An Enoch-Metatron piece**

\*ALT 1

**48c.**<sup>1</sup> "I seized him, and I took him and I appointed him" that is Enoch, the son of Jared, whose name is Metatron

48.2 and I took him from among the children of men

48.5 and made him a Throne over against my Throne. Which is the size of that Throne? Seventy thousand parasangs (all) of fire.

48.9 I committed unto him 70 angels corresponding to the nations (of the world) and I gave into his charge all the household above and below.

48.7 And I committed to him Wisdom and Intelligence more than (to) all the angels. And I called his name "the LESSER YAH", whose name is by Gematria 71. And I arranged for him all the works of Creation. And I made his power to transcend (lit. I made for him power more than) all the ministering angels.

\*ALT 2

48.3 He committed unto Metatron that is Enoch, the son of Jared all treasures. And I appointed him

over all the stores that I have in every heaven. And I committed into his hands the keys of each heavenly store.

48.4 I made (of) him the prince over all the princes, and I made (of) him a minister of my Throne of Glory, to provide for and arrange the Holy Chayyoth, to wreath the crowns for them (to crown them with crowns), to clothe them with honour and majesty to prepare for them a seat when he is sitting on his throne to magnify his glory in the height.

48.5 The height of his stature among all those (that are) of high stature (is) seventy thousand parasangs. And I made his glory great as the majesty of my glory.

48.6 and the brilliance of his eyes as the splendour of the Throne of Glory.

48.7 his garment honour and majesty, his royal crown 500 by 500 parasangs.

\*ALT 3

48.1 Aleph I made him strong, I took him, I appointed him: (namely) Metatron, my servant who is one (unique) among all the children of heaven. I made him strong in the generation of the first Adam. But when I beheld the men of the generation of the flood, that they were corrupt, then I went and removed my Shekina from among them. And I lifted it up on high with the sound of a trumpet and with a shout, as it is written (Ps.xlvii. 6): "*God is gone up*"

with a shout, the Lord with the sound of a trumpet".

48.2 "And I took him": (that is) Enoch, the son of Jared, from among them. And I lifted him up with the sound of a trumpet and with a tera'a (shout) to the high heavens, to be my witness together with the Chayyoth by the Merkaba in the world to come.

48.3 I appointed him over all the treasures and stores that I have in every heaven. And I committed into his hand the keys of every several one.

48.4 I made (of) him the prince over all the princes and a minister of the Throne of Glory (and) the Halls of 'Araboth: to open their doors to me, and (of) the Throne of Glory, to exalt an arrange it; (and I appointed him over) the Holy Chayyot to breathe crowns upon their heads; the majestic 'Ophannim, to crown them with strength and glory; the; honoured Kerubim, to clothe: them in majesty; over the radiant sparks, to make them to shine with splendour and brilliance; over the flaming Seraphim, to cover them with highness; the Chashmallim of light, to make them radiant with Light and to prepare the seat for me every morning as I sit upon the Throne of Glory. And to extol and magnify my glory in the height of my power; (and I have committed unto him) the secrets of above and the secrets of below (heavenly secrets and earthly secrets).

48.5 I made him higher than all. The height of his stature, in the midst of all (who are) high of stature (I made) seventy thousand parasangs. I made his Throne great by the majesty of my Throne. And I increased its glory by the honour of my glory.

48.6 I transformed his flesh into torches of fire, and all the bones of his body into fiery coals; and I made the appearance of his eyes as the lightning, and the light of his eyebrows as the imperishable light. I made his face bright as the splendour of the sun, and his eyes as the splendour of the Throne of Glory.

48.7 I made honour and majesty his clothing, beauty and highness his covering cloak and a royal crown of 500 by (times) 500 parasangs (his) diadem. And I put upon him of my honour, my majesty and the splendour. of my glory that is upon my Throne of Glory. I called him the LESSER YHWH, the Prince of the Presence, the Knower of Secrets: for every

secret did I reveal to him as a father and all mysteries declared I unto him in uprightness.

48.8 I set up his throne at the door of my Hall that he may sit and judge the heavenly household on high. And I placed every prince before him, to receive authority from him, to perform his will.

48.9 Seventy names did I take from (my) names and called him by them to enhance his glory.

Seventy princes gave I into his hand, to command unto them my precepts and my words in every language: to abase by his word the proud to the ground, and to exalt by the utterance of his lips the humble to the height; to smite kings by his speech, to turn kings away from their paths, to set up(the) rulers over their dominion as it is written (Dan.ii. 21): "*and he changeth the times and the seasons*", and to give wisdom unto all the wise of the world and understanding (and) knowledge to all who understand knowledge, as it is written (Dan. ii. 21): "*and knowledge to them that know understanding*", to reveal to them the secrets of my words and to teach the decree of my righteous judgement,

48.10 as it is written (Is.Iv. n): "*so shall my word be that goeth forth out of my mouth; it shall not return unto me void but shall accomplish (that which I please)*". 'E'esch' (I shall accomplish) is not written here, but "asdh' (he shall accomplish), meaning, that whatever word and whatever utterance goes forth from before the Holy One, blessed be He, Metatron stands and carries it out. And he establishes the decrees of the Holy One, blessed be He.

**The names of Metatron. The treasures of Wisdom opened to Moses on mount Sinai. The angels protest against Metatron for revealing the secrets to Moses and are answered and rebuked by God. The chain of tradition and the power of the transmitted mysteries to heal diseases**

**48d.**<sup>1</sup> Seventy names has Metatron which the Holy One, blessed be He, took from his own name and put upon him. And these they are:

YeHOEL, YaH, YeHOEL, YOPHIEL and Yophphiel, and 'APHPHIEL and MaRGeZIEL, GIPpUYEL, Pa'aZIEL, 'A'aH, PeRIEL, TaTRIEL, TaBKIEL,W, YHWH, DH, WHYH, 'eBeD, DiBbURIEL, 'aPh'aPIEL, SPPIEL, PaSPaSIEL, SeNeGRON, MeTaTRON, SOGDIN, 'ADRIGON, ASUM, SaQPAM, SaQTAM, MIGON MITTON, MOTTRON, ROSPHIM, QINOTH, ChaTaTYaH, DeGaZYaH, PSPYaH, BSKNYH, MZRg, BaRaD., MKRKK, MSPRD, ChShG, ChShB, MNRTTT, BSRYM, MITMON, TITMON, PiSQON, SaPhSaPhYaH, ZRCh, ZRChYaH, B', BeYaH, HBH BeYaH, PeLeT, PLTYaH, RaBRaBYaH, ChaS, ChaSYaH, TaPhTaPhYaH, TaMTaMYaH, SeHaSYaH, IRURYaH, 'aL'aLYaH, BaZRIDYaH, SaTsaTKYaH, SaSDYaH, RaZRazYaH, BaZRazYaH, 'aRIMYaH, SBHYaH, SBIBKHYH, SIMKaM, YaHSeYaH, SSBIBYaH, SaBKaSBeYaH, QeLILQaLYaH, fKIHHH, HHYH, WH, WHYH, ZaKkIKYaH, TUTRISYaH, SURYaH, ZeH, PeNIRHYaH, ZIZ'H, GaL RaZaYYa, MaMLIKYaH, TTYaH, eMeQ, QaMYaH, MeKaPpeRYaH, PeRISHYaH, SePhaM, GBIR, GiBBORYaH, GOR, GORYaH, ZIW, 'OKBaR, the LESSER YHWH, after the name of his Master, (Ex.xxiii. 21) "*for my name is in him*", RaBIBIEL, TUMIEL, Segansakkiei ('Sagnezagiel' / 'Neganzegael), the Prince of Wisdom.

48.2 And why is he called by the name Sagnesakiel? Because all the treasures of wisdom are committed in his hand.

48.3 And all of them were opened to Moses on Sinai, so that he learnt them during the forty days, while he was standing (remaining): the Torah in the seventy aspects of the seventy tongues, the Prophets in the seventy aspects of the seventy tongues, the Writings in the seventy aspects of the seventy tongues, the Halakas in the seventy aspects of the seventy tongues, the Traditions in the seventy aspects of the seventy tongues, the Haggadas in the seventy aspects of the seventy tongues and the Toseftas in the seventy aspects of the seventy tongues'.

48.4 But as soon as the forty days were ended, he forgot all of them in one moment. Then the Holy One, blessed be He, called Yephiphayah, the Prince of the Law, and (through him) they

were given to Moses as a gift. As it is written (Deut. x. 4): "*and the Lord gave them unto me*". And after that it remained with him. And whence do we know, that it remained (in his memory) ? Because it is written (Mai. iv. 4): "Remember ye the Law of Moses my servant which I commanded unto him in Horeb for all Israel, even my statutes and judgements". The Law of Moses': that is the Tora, the Prophets and the Writings, 'statutes': that is the Halakas and Traditions, 'judgements'; that is the Haggadas and the Toseftas. And all of them were given to Moses on high on Sinai.

48.5 These seventy names (are) a reflection of the Explicit Name(s) on the Merkaba which are graven upon the Throne of Glory. For the Holy One, blessed be He, took from His Explicit Name(s) and put upon the name of Metatron: Seventy Names of His by which the ministering angels call the King of the kings of kings, blessed be He, in the high heavens, and twenty-two letters that are on the ring upon his finger with which are sealed the destinies of the princes of kingdoms on high in greatness and power and with which are sealed the lots of the Angel of Death, and the destinies of every nation and tongue.

48.6 Said Metatron, the Angel, the Prince of the Presence; the Angel, the Prince of the Wisdom; the Angel, the Prince of the Understanding; the Angel, the Prince of the Kings; the Angel, the Prince of the Rulers; the angel, the Prince of the Glory; the angel, the Prince of the high ones, and of the princes, the exalted, great and honoured ones, in heaven and on earth:

48.7 "H, the God of Israel, is my witness in this thing, (that) when I revealed this secret to Moses, then all the hosts in every heaven on high raged against me and said to me:

48.8 Why dost thou reveal this secret to son of man, born of woman, tainted and unclean, a man of a putrefying drop, the secret by which were created heaven and earth, the sea and the dry land, the mountains and hills, the rivers and springs, Gehenna of fire and hail, the Garden of Eden and the Tree of Life; and by which were formed Adam and Eve, and the cattle, and the wild beasts, and the fowl of the air, and the fish of the sea, and Behemoth and Leviathan, and the creeping things, the worms, the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and Knowledge and Thought and the Gnosis of

things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

I answered them: Because the Holy One, blessed be He, has given me authority, And furthermore, I have obtained permission from the high and exalted Throne, from which all the Explicit Names go forth with lightnings of fire and flaming chashmallim.

48.9 But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them away with rebuke from before him, saying to them: "I delight in, and have set my love on, and have entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all the children of heaven.

48.10 And Metatron brought them out from his house of treasures and committed them to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men of the Great Synagogue, and the men of the Great Synagogue to Ezra and Ezra the Scribe to Hillel the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of faith, and the men of faith (committed them) to give warning and to heal by them all diseases that rage in the world, as it is written (Ex. xv. 26): *"If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians : for I am the Lord, that healeth thee"*.

(Ended and finished. Praise be unto the Creator of the World.)

## OTHER APOCRYPHA

# Life of Adam and Eve

## INTRODUCTION (From Wikipedia)

The Life of Adam and Eve, also known, in its Greek version, as the Apocalypse of Moses, is a Jewish pseudepigraphical group of writings. It recounts the lives of Adam and Eve from after their expulsion from the Garden of Eden to their deaths. It provides more detail about the Fall of Man, including Eve's version of the story. Satan explains that he rebelled when God commanded him to worship Adam. After Adam dies, he and all his descendants are promised a resurrection.

The ancient versions of the *Life of Adam and Eve* are: the *Greek Apocalypse of Moses*, the *Latin Life of Adam and Eve*, the *Slavonic Life of Adam and Eve*, the *Armenian Penitence of Adam*, the *Georgian Book of Adam*, and one or two fragmentary Coptic versions. These texts are usually named as *Primary Adam Literature* to distinguish them from subsequent related texts, such as the Cave of Treasures that includes what appears to be extracts.

They differ greatly in length and wording, but for the most part are derived from a single source that has not survived, and contain (except for some obvious insertions) no undeniably Christian teaching. Each version contains some unique material, as well as variations and omissions.

While the versions were composed from the early third to the fifth century, the literary units in the work are considered to be older and predominantly of Jewish origin. There is wide agreement that the original was composed in a Semitic language in the first century AD.

## THEMES

The main theological issue in these texts is that of the consequences of the Fall of Man, of which sickness and death are mentioned. Other themes include the exaltation of Adam in the Garden, the fall of Satan, the anointing with the oil of the Tree of Life, and a combination of majesty and anthropomorphism in the figure of God, involving numerous merkabahs and other details that show a relationship with 2 Enoch. While the idea of resurrection of the dead is present, there is no idea of Messianism, a fact that lends strong support to the theory of a Jewish origin. The Life of Adam and Eve is also important in the study of the early Seth traditions.

Interesting parallels can be found with some New Testament passages, such as the mention of the Tree of Life in Revelation 22:2. The more striking resemblances are with ideas in the Pauline epistles: Eve as the source of sin (2 Corinthians 11:3), Satan disguising himself as an angel of light (2 Corinthians 11:14), the location of the paradise in the third heaven (2 Corinthians 12:2). No direct relationship can be determined between the New Testament and the Life of Adam and Eve, but the similarities suggest that Paul and the author of 2 Enoch were near contemporaries of the original author of this work and moved in the same circle of ideas.

# VITA ADAE ET EVAE

## Latin Life of Adam and Eve

From "The Apocrypha and Pseudepigrapha of the Old Testament"

R.H. Charles Oxford: Clarendon Press, 1913

1.1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

2.1 But after seven days, they began to be hungry and started to look for victual to eat, and they

2.2 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.

3.1 I And Adam arose and walked seven days over all that land, and found no victual such as they

3.2 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.

3.3 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.'

4.1 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' food.

4.2 And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat;

4.3 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.'

5.1 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

5.3 fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

6.1 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.

6.2 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.'

7.1 And Eve walked to the river Tigris and did

7.2 as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

8.1 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.'

8.3 Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

9.1 And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river

9.2 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

9.3 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;

9.4 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  
9.5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

10.1 But Eve heard and believed and went out of the water of the river, and her flesh was (trembling)

10.2 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.

10.3 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?

10.4 How hast thou been again ensnared by our adversary, by whose means we have been estranged from our abode in paradise and spiritual joy?'

11.1 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

11.2 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

11.3 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?'

12.1 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

12.2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost

12.3 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?'

13.1 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled

13.2 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.'

14.1 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  
14.3 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.'

15.1,2 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  
15.3 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.'

16.1 And God the Lord was wrath with me and banished me and my angels from our glory; and on

16.2 thy account were we expelled from our abodes into this world and hurled on the earth. And

16.3 straightway we were overcome with grief, since we had been spoiled of so great glory.

16.4 And we 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.

17.1 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

17.2,3 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.

18.1 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 sunseting,  
18.2 and there will I be, until I die.' And she began to walk towards the western parts and to mourn

18.3 and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb offspring of three months old.

19.1 And when the time of her bearing approached, she began to be distressed with pains, and she

19.2 cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the

19.3 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.'

20.1 But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath the serpent fought with her.'

20.2 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

20.3 hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the Lord for Eve.

21.1 And behold, there came twelve angels and two 'virtues', standing on the right and on the left

21.2 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  
21.3 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.

22.1 And Adam carried Eve and the boy and led

22.2 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.

22.3 For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together.

22.4 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.'

22.5 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.'

23.1 And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated.

23.2 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.

24.1 And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.'

24.2 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.

25.1 And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and

25.2 saw after your mother and I had been driven out of paradise. When we were at prayer, there

25.3 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.

26.1 When I saw this, I was confounded, and terror seized me and I bowed myself down before

26.2 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.'

27.1 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

27.2 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.'

27.3 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.'

28.1 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.

28.2 '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.'

28.3 After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand and

28.4 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.

29.1 And I went across, and Michael the archangel went across with me, and he led me back to

29.2 the place whence he had caught me up. Harken, 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

29.3 knowledge, and knew and perceived what will come to pass in this age; [what God intends to do

29.4 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.

29.5 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

29.6 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;

29.7 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

29.8 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

29.9 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

29.10 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.

30.1 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.'

30.2 And they were assembled in three parts, before his sight, in the house of prayer, where they used

30.3 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

30.4 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?'

31.1 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.'

31.2 Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great

31.3 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).'

32.1 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)

32.2 '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.

**33.**1 (Moreover) God the Lord gave us two angels  
33.2 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  
33.3 unlawful and forbidden tree. And she did eat and gave to me.

**34.**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  
34.2 separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.'

**35.**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.'  
35.3 And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

**36.**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

36.2 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.'

**37.**1 Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast  
37.2 [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.'  
37.3 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?'

**38.**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?'  
38.2 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.'

**39.**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.

**40.**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  
40.2 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'.

**41.**1 But when they had been praying and imploring for many hours, behold, the angel Michael ap-  
41.2 peared to them and said: 'I have been sent to you from the Lord -I am set by God over the

41.3 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.

**42.**1 'For I tell thee that in no wise wilt thou be able to receive thereof save in the last days.'

42.2 [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

42.3 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

42.4 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

42.5 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.]

**43.**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

43.2 luminaries of heaven. With these words, straightway Michael departed from Seth.

43.3 And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

**44.**1 And when Seth and his mother had reached Adam, they told him, how the beast [the serpent]

44.2 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

44.3 children after my death, [for those who arise from us shall toil and fail but they shall be

44.4 wanting and curse us (and) say, All evils have our parents brought upon us, who were at the beginning.

44.5 When Eve heard these words, she began to weep and moan.

**45.**1 And just as Michael the archangel had foretold, after six days came Adam's death.

45.2 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,

45.3 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

**46.**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

46.2 Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body of thy

46.3 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:

**47.**1 'Blessed art thou, O Lord, for thou hast had pity on Thy creature.'



# APOCALYPSIS MOSIS

## Greek Life of Adam and Eve

From-The Apocrypha and Pseudepigrapha of the Old Testament

R.H. Charles

Oxford: The Clarendon Press, 1913

**48**.1 Then Seth saw the hand of God stretched out holding Adam and he handed him over to

48.2 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.

48.3 Then shall he sit on the throne of him who hath been his supplanter.'

48.4 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.'

48.5 And all the 'powers' of angels marched before Adam, and the sleep of the dead was

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

48.7 [and no one else], and Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

**49**.1 Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons

49.2 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

49.3 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

**50**.1 But hearken unto me, my children. Make ye then tables of stone and others of clay, and write

50.2 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).'

50.3 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.

**51**.1 When they had been mourning four days, (then) Michael the archangel appeared and said

51.2 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.'

51.3 Thereupon Seth made the tables.

**1**.1 This is the story of Adam and Eve after they had gone out of Paradise. And Adam knew his wife

1.2 Eve and went upwards to the sun-rising and abode there eighteen years and two months. And

1.3 Eve conceived and bare two sons; Adiafotos, who is called Cain and Amilabes who is called Abel.

**2**.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,

2.2 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

2.3 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

2.4 and see what has happened to them. (I fear) lest the adversary may be assailing them somewhere.'

**3**.1 And they both went and found Abel murdered. I by the hand of Cain his brother. And God

3.2 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

3.3 to Adam. But he kept the word in his heart, and with him also Eve, though they grieved concerning Abel their son.

**4**.1 And after this, Adam knew Eve his wife, and she conceived and bare Seth. And Adam said to Eve: 'See! we have 4.2 begotten a son in place of Abel, whom Cain slew, let us give glory and sacrifice to God.'

**5**.1 And Adam begat thirty sons and thirty daughters and Adam lived nine hundred and thirty years; and he fell sick and cried with a loud voice and said:

5.2 'Let all my sons come to me that I may see them before I die.

5.3 And all assembled, for the earth was divided into three parts. And Seth his son said to him:

5.4 'Father Adam, what is thy complaint?' 5.5 And he saith, 'MY children, I am crushed by the burden of trouble.' And they say to him, 'What is trouble?'

**6**.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 6.2 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 6.3 I have (much) sickness and trouble!' Seth saith to him: 'And how hath this come upon thee?'

**7**.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  
7.2 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.  
7.3 Then she gave also to me to eat.

8.1 '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."

9.1 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  
9.2 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  
9.3 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.'

10.1 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  
10.2 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  
10.3 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  
10.4 cried out and said:

11.1 '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  
11.2 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,  
11.3 if I begin to reprove thee.'

12.1 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  
12.2 the beast to Seth: 'Behold, I stand off from the image of God.' And he went to his lair.

13.1 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  
13.2 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.  
13.3 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 13.6 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.'

14.1 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  
14.2 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  
14.3 our children and our children's children and tell them the manner of our transgression.'

15.1 Then saith Eve to them: 'Hear all my children and children's children and I will relate to you  
15.2 how the enemy deceived us. It befell that we were guarding paradise, each of us the portion  
15.3 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.]

16.1 And the devil spake to the serpent saying, Rise up, come to me and I will tell thee a word  
16.2 whereby thou mayst have profit." And he arose and came to him. And the devil saith to him:  
16.3 "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  
16.4 as we were cast out through him." The serpent saith to him, "I fear lest the Lord be wroth with  
16.5 me." The devil saith to him: "Fear not, only be my vessel and I will speak through thy mouth words to deceive him."

17.1 And instantly he hung himself from the wall of paradise, and when the angels ascended to  
17.2 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  
17.3 to him, "I am." 'What art thou doing in paradise?' And I said to him, "God set us to guard and  
17.4 to eat of it." The devil answered through the mouth of the serpent: 'Ye do well but ye do not eat  
17.5 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."

18.1 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."  
18.2,3 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.  
18.4 But God perceived this that ye would be like Him, so he envied you and said, Ye shall not eat of  
18.5,6 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."

19.1 And I opened to him and he walked a little way, then turned and said to me: "I have changed my  
19.2 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  
19.3 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.

**20**.1 And in that very hour my eyes were opened, and forthwith I knew that I was bare of the righteousness

20.2 with which I had been clothed (upon), and I wept and said to him: "Why hast thou 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.

20.4 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

20.5 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.

**21**.1 And I cried out in that very hour, 'Adam, Adam, where art thou? Rise up, come to me and

21.2 I will show thee a great secret." But when your father came, I spake to him words of transgression

21.3 [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

21.4 a God." And your father answered and said, "I fear lest God be wroth with me." And I said to

21.5 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.

21.6 And to me he saith, "O wicked woman! what have I done to thee that thou hast deprived me of the glory of God?"

**22**.1 And in that same hour, we heard the archangel Michael blowing with his trumpet and calling to

22.2 the angels and saying: "Thus saith the Lord, Come with me to Paradise and hear the judgement with which I shall judge Adam."

22.3 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

22.4 and mine, broke out into flowers. And the throne of God was fixed where the Tree of Life was.

**23**.1 And God called Adam saying, "Adam, where art thou? Can the house be hidden from the presence

23.2 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,

23.3 (my) Master." God saith to him, "Who showed thee that thou art naked, unless thou hast forsaken my

23.4 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."

**24**.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.]

24.3 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.

24.4 The beasts, over whom thou didst rule,

shall rise up in rebellion against thee, for thou hast not kept my commandment."

**25**.1 And the Lord turned to me and said: "Since thou hast hearkened to the serpent, and turned

25.2 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

25.3 life, from thy sore trouble and anguish. But thou shalt confess and say: 'Lord, Lord, save me, and

25.4 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."

**26**.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.

26.2 Thou shalt be deprived of the victual of which thou didst eat and shalt feed on dust all the days of

26.3 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

26.4 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."

**27**.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

27.3 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

27.5 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."

**28**.1 But the Lord turned to Adam and said: 'I will not suffer thee henceforward to be in paradise."

28.2 And Adam answered and said, " Grant me, O Lord, of the Tree of Life that I may eat of it, before

28.3 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

28.4 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."

**29**.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,

29.3 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

29.5 for his food." And God bade Adam go in and take sweet spices and fragrant herbs from paradise

29.6 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  
29.7 paradise. And we were on the earth.

**30**.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.'

**31**.1 And when Eve had said this in the midst of her sons, while Adam was lying ill and bound to die  
31.2 after a single day from the sickness which had fastened upon him, she saith to him: 'How is it that  
31.3 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  
31.4 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.'

**32**.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.'  
32.3 Even thus prayed Eve on her knees; (and) behold, the angel of humanity came to her, and raised  
32.4 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.'

**33**.1 And Eve rose up and wiped off her tears with her hand, and the angel saith to her, 'Lift Up thyself  
33.2 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  
33.3 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  
33.5 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.'

**34**.1 And I Eve beheld two great and fearful wonders standing in the presence of God and I wept for  
34.2 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.'

**35**.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  
35.2 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.'  
35.3 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  
35.4 negroes who stand by at the prayers for thy father Adam?'

**36**.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  
36.2 to him: 'And where is their light and why have they taken on such a black appearance?' And  
36.3 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.'

**37**.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  
37.2 the works of His making, for He hath pitied Adam the creature of His hands.' But when the  
37.3 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.  
37.4 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  
37.6 him where God told him.'

**38**.1 But after all this, the archangel asked concerning the laying out of the remains. And God  
38.2 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  
38.3 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  
38.4 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  
38.5 paradise on the earth and Seth grieved exceedingly over him.

**39**.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  
39.2 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  
39.3 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.'

**40**.1 Then God spake to the archangel(s) Michael, (Gabriel, Uriel, and Raphael): 'Go away  
40.2 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  
40.3 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  
40.5 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  
40.6 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 40.7 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.

**41**.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 41.2 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.'

**42**.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. 42.2 And Eve also, when the six days were fulfilled, 42.3 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 42.4 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, 42.5 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 42.6 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 42.7 (both) led astray and transgressed thy command, but were not separated. Even so, Lord, do not 42.8 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.

**43**.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 43.2 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 43.3 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 43.4 the angel, and ascended into heaven, glorifying (God) and saying: 'Allelujah.' [Holy, holy, holy is the Lord, in the glory of 43.5 God the Father, for to Him it is meet to give glory, honour and worship, with the eternal life-giving spirit now and always and for ever. Amen.] [Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever Amen.] [Then the archangel Joel glorified God; saying, 'Holy, Holy, Holy Lord, heaven and earth are full of thy glory.']

# THE SLAVONIC LIFE OF ADAM AND EVE

From The Apocrypha and Pseudepigrapha of the Old Testament  
R.H. Charles

Oxford: Clarendon Press, 1913

Scanned and Edited by Joshua Williams, Northwest Nazarene College, 1995

**28**.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 28.2 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!'

**29**.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 29.2 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.'

**30**.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. 30.2 O Lord Creator, allow us food.'

**31**.1 And for fifteen days continuously we entreated. Then we heard Michael the archangel and Joel 31.2 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. 31.3 Then the 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.'

**32**.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 32.3 he took the oxen and began to plough.

**33**.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 33.2 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 33.3 of Heaven are the Lord's, and the things of earth and Paradise and the whole Universe.'

**34**.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 34.2 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 34.3 would descend on earth and tread the devil under foot.) The devil said: 'Write me thy 34.4 bond.' And Adam wrote: 'Who is lord of the earth, to the same do I belong and my children.'

## APOCALYPSE OF ADAM

**35**.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 35.2 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, 35.3 fast forty days, but I will fast forty-four.'

**36**.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  
36.2 I said: 'O (my) lord, with my whole heart will I call upon God.' And Adam said to me:

36.3 '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  
36.4 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.

**37**.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.

**38**.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,  
38.2 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.'

**39**.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 39.2 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.)*

### INTRODUCTION ( From Wikipedia)

The Apocalypse of Adam discovered in 1945 as part of the Nag Hammadi library (codex V.5) is a Gnostic work written in Coptic. It has no *necessary* references to Christianity and it is accordingly debated whether it is a Christian Gnostic work or an example of Jewish Gnosticism. It proclaims one form of Sethian Gnosticism.

Adam in his 700th year tells Seth how he learned a word of knowledge of the eternal God from Eve and that he and Eve were indeed more powerful than their supposed creator. But that knowledge was lost in the fall when the subcreator - the demiurge - separated Adam and Eve. Adam relates how three mysterious strangers brought about Seth's begetting and so a preservation of this knowledge. Adam then prophecies at length attempts of the subcreator god to destroy mankind, including the prophecy of the great Deluge and of attempted destruction by fire but an Illuminator will come in the end. When the Illuminator comes, thirteen kingdoms proclaim thirteen different standard but conflicting birth legends about the Illuminator, but only the "generation without a king" proclaims the truth.

Non-Gnostic last words of Adam to Seth are found in Conflict of Adam and Eve with Satan, the Life of Adam and Eve and the Testament of Adam.

Its close dependence on Jewish apocalyptic tradition suggests that it may represent a transitional stage in an evolution from Jewish to gnostic apocalyptic. In this case the document may be a very early one, perhaps first or second century A.D., but no clera indications of its date have been perceived. *Apoc. Adam* is a Sethian work in the sense that Seth and his posterity are the tradents of the saving knowledge; it does not have any uniquely close affinities to the description of the Sethians found in Hipp. *Ref.* V.19-21 or Epiph. *Pan.* 39. Within the Nag Hammadi collection it has a great deal in common with *Gos. Eg.* (III, 2), which seems to suppose a christianized version of the story. Using as a key the three sets of angel names, which are not common in the gnostic writings (Abraxas, Sablo, and Gamaliel, 75, 22-23; Micheu, Michar, and Mnesinous, 84, 5-6; Iesseus Mazareus Iessedekus, 85, 30-31), we find that *Apoc. Adam* is related to the untitled work of Cod. Bruc., to *Gos. Eg.*, to *Zostrianos* (VIII, 1), and to *Trim. Prot.* (XIII, 1). In addition several of these works share an interest in the personage of Seth and some concern with the interpretation of baptism, thus reflecting at least a remote connection with (Jewish) baptist circles." (*The Coptic Gnostic Library*, vol. 11, pp. 152-153)

# THE APOCALYPSE OF ADAM

Nag Hammadi Codex V,5.

Translated by George W. MacRae

The revelation of Adam's origin as told to his son Seth

The revelation which Adam taught his son Seth in the seven hundredth year, saying, Listen to my words, my son Seth. When God had created me out of the earth along with Eve, your mother, I went about with her in a glory which she had seen in the Aeon from which we had come forth. She taught me a word of knowledge of the eternal God. And we resembled the great angels, for we were higher than the God who had created us and the powers with him, whom we did not know.

Then God, the ruler of the Aeons and the powers, divided us in wrath. Then we became two Aeons. And the glory in our hearts left us, me and your mother Eve, along with the first knowledge that breathed within us. And glory fled from us; not from this Aeon from which we had come forth, I and Eve your mother. But knowledge entered into the seed of great Aeons. For this reason I myself have called you by the name of that man who is the seed of the great generation or from whom it comes. After those days the eternal knowledge of the God of truth withdrew from me and your mother Eve. Since that time we learned about dead things, like men. Then we recognized the God who had created us. For we were not strangers to his powers. And we served him in fear and slavery. And after these events we became darkened in our hearts. Now I slept in the thought of my heart.

And I saw three men before me whose likeness I was unable to recognize, since they were not from the powers of the God who had created us. They surpassed glory, and men, saying to me, "Arise, Adam, from the sleep of death and hear about the Aeon and the seed of that man to whom life has come, who came from you and from Eve, your wife"

When I had heard these words from the great men who were standing before me, then we sighed, I and Eve, in our hearts. And the Lord, the God who had created us, stood before us. He said to us, "Adam, why were you both sighing in your hearts? Do you not know that I am the God who created you? And I breathed into you a spirit of life as a living soul" Then darkness came upon our eyes.

Then the God, who created us, created a son from himself and Eve, your mother. I knew sweet desire for your mother. Then the vigor of our eternal knowledge was destroyed in us, and weakness pursued us. Therefore the days of our lives became few. For I knew that I had come under the authority of death.

Now then, my son Seth, I will reveal to you the things which those men whom I saw before me at first revealed to me after I have completed the times of this generation and the years of the generation has been accomplished.

For rain-showers of God the almighty will be poured forth so that he might destroy all the flesh of God the almighty, so that he might destroy all flesh from the earth by means of that which is around them, along with those from the seed of the men to whom passed the life of the knowledge, that came from me and Eve, your mother. For they were strangers to him. Afterwards the great angels will come on high clouds, who will bring those men into the place where the spirit of life dwells in glory there. Then the whole multitude of the flesh will be left behind in the waters.

Then God will rest from his wrath. And he will cast his power upon the waters, and give power to his power to his sons and their wives by means of the ark along with the animals, whichever he pleased, and the birds of heaven, which he called and released upon the earth. And God will say to Noah - whom the generations will call Deucalion - "Behold, I

have protected you in the ark along with your wife and your sons and their wives and their animals and the birds of heaven, which you called and released upon the earth. Therefore I will give the earth to you - you and your sons. In kingly fashion you will rule over it - you and your sons. And no seed will come from you of the men who will not stand in my prescence in another glory."

Then they will become as the cloud of the great light. Those men will come who have been cast forth from the knowledge of the great Aeon and the angels. They will stand before Noah and the Aeons. And God will say to Noah, "Why have you departed from what I told you? You have created another generation so that you may scorn my power" Then Noah will say, "I shall testify before your might that the generation of these men did not come from me nor from my sons."

And he will bring those men into their proper land and build them a holy dwelling place. And they will be called by that name and dwell there six hundred years in a knowledge of imperishability. And the angels of the great Light will dwell with them. No foul deed will dwell in their hearts, but only the knowledge of the true God.

The Noah will divide the whole earth among his sons, Ham and Japheth and Shem. He will say to them "My sons, listen to my words. Behold, I have divided the earth among you. But serve him in fear and slavery all the days of your life. Let not your seed depart from the face of God the almighty. My seed will be pleasing before you and before your power. Seal it by your strong hand with fear and commandment, so that the whole seed which came forth from me may not be inclined away from you and God the almighty, but it will serve in humility and fear of its knowledge."

Then others from the seed of Ham and Japheth will come, four hundred thousand men, and enter into another land and sojourn with those men who came forth from the great eternal knowledge. For the shadow of their power will protect those who have sojourned with them from every evil thing and every unclean desire. Then the seed of Ham and Japheth will form twelve kingdoms, and their seed also will

enter into the kingdom of another people, and will take counsel from the great aeons of imperishability. And they will go to Sacla, their God. They who go in to the powers, accusing the great men who are in their glory.

They will say to Sacla "What is the power of these men who stood in your prescence, who were taken from the seed of Ham and Japheth, who will number four hundred thousand men? They have been received into another aeon from which they had come forth, and they have overturned all the glory of your power and the dominion of your hand. For the seed of Noah through his son has done all your will, and so have all the powers in the Aeons over which your might rules, while both those men and the ones who are sojourners in their glory have not done your will. But they have turned aside your whole throng".

Then the God of the Aeons will give them some of those who serve him. They will come upon that land where the great men will be who have not been defiled, nor will be defiled by any desire. For their soul did not come from a defiled hand, but it came from a great commandment of the eternal angel. Then fire and sulphur and asphalt will be cast upon those men, and fire and blinding mist will come over those Aeons, and the eyes of the powers of the illuminators will be darkened, and the Aeons will not see them in those days. And the great clouds of light will descend, and other clouds of light will come down upon them from the great Aeons.

Abrasax and Sablo and Gamaliel will descend and bring those men out of the fire and the wrath, and take them above the Aeons and the Rulers of the powers, and take them away there, with the holy angels and the Aeons. The men will be like those angels, for they are not strangers to them. But they work in the imperishable seed.

Once again, for the third time, the illuminator of knowledge will pass by in great glory, in order to leave something of the seed of Noah and the sons of Ham and Japheth - to leave for himself fruitbearing trees. And he will redeem their souls from the day of death. For the whole creation that came from the dead earth will be under the authority of death. But those who

reflect upon the knowledge of the eternal God in their hearts will not perish. For they have not received spirit from this kingdom alone, but they have received it from one of the eternal angels. The illuminator will come. And he will perform signs and wonders in order to scorn the powers and their ruler.

Then the God of the powers will be disturbed, saying, "What is the power of this man who is higher than we?" Then he will arouse a great wrath against that man. And the glory will withdraw and dwell in holy houses which it has chosen for itself. And the powers will not see it with their eyes, nor will they see the illuminator either. Then they will punish the flesh of the man upon whom the holy spirit has come.

Then the angels and all the generations of the powers will use the name in error, asking, "Where did the error come from?" or "Where did the words of deception, which all the powers have failed to discover, come from?"

Now the first kingdom says of him.....[]  
He was nourished in the heavens.  
He received the glory of that one and the power.  
He came to the bosom of his mother.  
And thus he came to the water.  
And the second kingdom says about him that he came from a great prophet. And a bird came, took the child who was born and brought him onto a high mountain. And he was nourished by the bird of Heaven. An Angel came forth there. He said to him "Arise! God has given glory to you"

He received glory and strength.  
And thus he came to the water.  
The third kingdom says of him that he came from a virgin womb. He was cast out of his city, he and his mother; he was brought to a desert place.

He was nourished there.  
And thus he came to the water.

The fourth kingdom says of him that he came from a virgin.... Solomon sought her, he and Phersalo and Sael and his armies, which had been sent out. Solomon himself sent his army of demons to seek out the virgin. And they did

not find the one whom they sought, but the virgin who was given them. It was she whom they fetched. Solomon took her. The virgin became pregnant and gave birth to the child there.

She nourished him on a border of the desert. When he had been nourished, he received glory and power from the seed from which he was begotten. And thus he came to the water.

And the fifth kingdom says of him that he came from a drop from Heaven. He was thrown into the sea. The Abyss received him, gave birth to him, and brought him to Heaven. He received glory and power.  
And thus he came to the water.

And the sixth kingdom says that [.....] down to the Aeon which is below, in order to gather flowers. She became pregnant from the desire of the flowers. She gave birth to him in that place. The angels of the flower garden nourished him. He received glory there and power. And thus he came to the water.

And the seventh kingdom says of him that he is a drop. It came from Heaven to earth. Dragons brought him down to caves. He became a child. A spirit came upon him and brought him on high to the place where the drop had come forth. He received glory and power there. And thus he came to the water.

And the eighth kingdom says of him that a cloud came upon the earth and enveloped a rock. He came from it. The angels who were above the cloud nourished him. He received glory and power there. And thus he came to the water.

And the ninth kingdom says of him that from the nine Muses one separated away. She came to a high mountain and spent some time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire and became pregnant from her desire. He was born. The angels who were over the desire nourished him. He received glory and power there.  
And thus he came to the water.

The tenth kingdom says of him that his god loved a cloud of desire. He begot in his hand and cast upon the cloud above him some of the drop, and he was born. He received glory and power there.  
And thus he came to the water.

The Eleventh kingdom says of him that the father desired his own daughter. She herself became pregnant from her father. She cast [...] tomb out in the desert. The angel nourished him there.  
And thus he came to the water.

And the twelfth kingdom says of him that he came from two illuminators. He was nourished there.  
He received glory and power.  
And thus he came to the water.

And the thirteenth kingdom says of him that every birth of their ruler is a word. And this word received a mandate there. He received glory and power.  
And thus he came to the water.

But the generation without a king over it says that God chose him from all the Aeons. He caused a knowledge of the undefiled one of truth to come to be in him. He said, "Out of a foreign air, from a great Aeon, the great illuminator came forth. And he made the generation of those men whom he had chosen for himself shine, so that they should shine upon the whole Aeon"

Then the seed, those who will receive his name upon the water and that of them all, will fight against the power. And a cloud of darkness will come upon them.

Then the peoples will cry out with a great voice, saying, "Blessed is the soul of those men because they have known God with a knowledge of the truth! They shall live forever, because they have not been corrupted by their desire, along with the angels, nor have they accomplished the works of the powers, but they have stood in his presence in a knowledge of God like light that has come forth from fire and blood. But we have done every deed of the powers senselessly. We have boasted in the transgression of all our works. We have cried against the God of truth

because all his work is eternal. These are against our spirits. For now we have known that our souls will die the death."

Then a voice came to them, saying "Micheu and Michar and Mnesinous, who are over the holy baptism and the living water, why were you crying out against the living God with lawless voices and tongues without law over them, and souls full of blood and foul deeds? You are full of works that are not of the truth, but your ways are full of joy and rejoicing. Having defiled the water of life, you have drawn it within the will of the powers to whom you have been given to serve them. And your thought is not like that of those men whom you persecute. Their fruit do not wither. But they will be known up to the great Aeons, because the words they had kept, of the God of the Aeons, were not committed to the book, nor were they written. But angelic beings will bring them, whom all the generations of men will not know. For they will be on the high mountain, upon a rock of truth. Therefore they will be named "The words of Imperishability and Truth" for those who know the eternal God in wisdom and knowledge and teaching of angels forever, for he knows all things."

These are the revelations which Adam made known to Seth his son, and his son taught his seed about them. This is the hidden knowledge of Adam, which he gave to Seth, which is the holy baptism of those who know the eternal knowledge through those born of the word and the imperishable illuminators, who came from the holy seed: Yessesus. Mazareus. Yessedekus, the living water.



## The Testament of Adam

The present form of the work dates from the sixth century A.D. (Budge, pp. xi, 21f.), but the original is from about the fourth century, and was written somewhere near Edessa in Syriac because of the exalted concept of that language (see Budge, pp. 22f., 132, 230; Gibson, p. 34).

For specialists on the Pseudepigrapha the main question is not how later sources, like the Book of the Bee, were dependent on the Cave of the Treasures (see E. A. Wallis Budge, *The Book of the Bee*. Oxford: Clarendon, 1886), but how it used and preserved earlier Jewish and Jewish-Christian writings, e.g. Jubilees and Life of Adam and Eve.

Worthy of special note is a text often appended to the Cave of Treasures (contrast Gibson's text), the Testament of Adam, which was edited from the Syriac by M. Kmosko ('Testamentum Patris Nostri Adam,' *Patrologia Syriaca*, ed. R. Graffin. Paris: Firmin-Didot, 1907. Vol. 2, pp. 1306-60), and from a different recension in Arabic by Gibson (pp. 12-17 [in Arabic numbering]). An English translation is found in Budge's *The Book of the Cave of Treasures* (cf. the different recension translated by Gibson, pp. 13-17). This pseudepigraphon evidences many features that suggest a date of composition in the late second century A.D. The rewriting of tradition in the second half in which Cain slays his brother because of jealousy over Lud, their sister (cf. Budge, *Cave of Treasures*, p. 70; Gibson, p. 17) may reflect early Syrian asceticism, perhaps that of the Encratites. Even earlier is the first half, because of the conspicuous absence of Christian elements and the general early Jewish tone (cf. the ending with 4Q Morgen- und Abendgebete). Significantly, the Greek portions preserve only this first section (see the editions mentioned by A.-M. Denis, no. 24, p. 11, n. 37).

The Testament of Adam is a good candidate for inclusion within the Pseudepigrapha because of its date and apparent Jewish character. The Cave of Treasures should not be so included, because it is beyond the chronological limits and is permeated with relatively late Christian ideas (e.g., "Eden is the Holy Church," Budge, *Cave of Treasures*, p. 62; Gibson, p. 8).

The purpose of the Cave of Treasures is to relate the "succession of families from Adam to Christ." After the expulsion from Eden, Adam and Eve dwell in a cave on the top of one of the mountains near Paradise, which has been shut. The cave is called "Cave of Treasures" because Adam places therein gold, myrrh, and frankincense "from the skirts of the mountain of Paradise."

S. E. Robinson writes: "The three sections of the Testament of Adam were not written at the same time, but the final Christian redaction, in which the testament took on its present form, probably occurred in the middle or late third century A.D. This tentative date for the final redaction of the Testament of Adam is supported by several bits of evidence. First, the testament is familiar with the Christian traditions found in the New Testament and must therefore be dated after, say, A.D. 100. Second, part of the Prophecy section is quoted in the Syriac *Transitus Mariae*, which is dated in the late fourth century. Third, the Testament of Adam demonstrates a literary relationship at one point with the Coptic Apocalypse of Elijah, which is dated in the third century A.D. Ordinarily this might be due to copying at some later date, but here the Testament of Adam seems to preserve the passage (a description of the signs of the Messiah) in a more original form than does the Apocalypse of Elijah and should probably not be dated after that document." (*The Old Testament Pseudepigrapha*, p. 990)

# THE TESTAMENT OF ADAM

## TESTAMENTUM ADAMI

The Syriac and Arabic texts were edited, with critical notes to the Ethiopic, by C. Bezold and the Syriac text of B. M. Add. 25875 was translated into English by E. A. Wallis Budge.

### THE HOURS OF THE DAY.

And, moreover, understand thou concerning the hours of the day and of the night, and how it is seemly that ye should make supplication to God, and to pray to Him at each of His seasons. For my Creator taught me all this, and He told me the names of all the wild animals and beasts, and of the birds of heaven, and then God made me to understand the number of the hours of the day and of the night, and He told me how the angels praise God. Understand, then, O my son, that at the first hour of the day the prayer of my children ascendeth to God. And at the second hour the prayer and petition of the angels take place. At the third hour the birds of the heavens praise Him. And at the fourth hour the spiritual beings worship Him. And at the fifth hour all the wild beasts and animals salute Him. At the sixth hour the petition of the Kîrûbêl (Cherubim) taketh place. And at the seventh hour all the angels enter the presence of God, and go forth therefrom, for at this hour the prayer of every living thing ascendeth to God. At the eighth hour the shining denizens of heaven praise Him. And at the ninth hour the angels of God who stand before the throne of the Most High do homage unto Him. And at the tenth hour the Holy Spirit overshadoweth the waters, and the devils flee away and remove themselves from the waters. And if the Holy Spirit did not overshadow the waters at this hour every day, no one could drink of the waters, [for if he did] his flesh (*i.e.* body) would be destroyed by the evil devils. And if the priest taketh water at this hour and mixeth with it holy oil, and anointeth the sick and those who are possessed of foul spirits with the mixture, they shall be healed of their sickness. And at the eleventh hour the glorifyings of the righteous take place. And at the twelfth hour God, the Most High, receiveth the prayers and petitions of the children of men.

### THE HOURS OF THE NIGHT.

And at the first hour of the night the devils render thanks and praise to God Most High, and there is in them no evil and no harm for anyone until they have finished their service of homage. And at the second hour of the night the fish and every creature that is in the waters praise God, and the wild beasts and the whales. And at the third hour the fire praiseth Him--now it is in the lowest depth, and in that hour no one can address Him (?). And at the fourth hour the Sûrâfêl (Seraphim) proclaim Him Holy. And at the fifth hour the waters which are above the heavens praise Him. Now long ago I sat and listened to the angels at this hour, and [marvelled] how they cried out; [their cry] was like the noise of a mighty wheel, and they cried out like the waves of the sea with the voice of praise to God. And at the sixth hour the clouds praised God in fear and trembling. And at the seventh hour the earth was hushed in silence and every creature that was upon it, and the waters slumbered. And if at this hour the priest taketh some water and mixeth holy oil with it, and he anointeth therewith the sick and those who cannot sleep at night because of [their] pain, those who are sick will be healed, and those who are wakeful will fall asleep. At the eighth hour the earth maketh to grow grass and green herbs, and maketh the trees to put forth leaves and fruit. And at the ninth hour the angels perform their service of homage to God, and the prayer of the children of men cometh into the presence of God the Most High. And at the tenth hour the gates of heaven are opened, and God heareth the prayer of the children of the believers, and the petition which they ask from God is granted unto them; And at the sound of the wings of the Seraphim at that time the cocks crow and praise God. And at the eleventh hour there is joy and gladness on all the earth, for the sun entereth into the Garden (*i.e.* Paradise), and his light riseth in all the

ends of the world, and illumineth every created thing. And at the twelfth hour it is befitting for my children to stand up before God, and pay homage to Him, for at this hour there resteth a great silence on all the heavenly beings.

#### ADAM FORETELLS THE COMING OF CHRIST.

Now therefore know thou all this, and hearken unto my word, and understand that the Word of God, the Most High, shall come down upon the earth, even as He told me at the moment when He thrust me out from the Garden (Paradise). For He told me that His Word in later days should become man from a woman who was a virgin whose name was Mary, and should hide in her, and put on flesh, and be born like a man with great power, and operative skill and knowledge. No one shall know Him except Himself and him to whom He manifested [Himself]. And God said that He should go about with people on the earth, and grow in days and years, and should perform signs and wonders openly, and should walk upon the sea as upon dry land, and should rebuke the sea and the winds openly, and they should be subject unto Him, and that He should cry out to the waves of the sea and they should make answer to Him speedily. And that He should make the blind to see, and the lepers to be cleansed, and the deaf to hear, and the dumb to talk, and should raise up the paralytics, and make the lame to walk, and should turn many from error to the knowledge of God, and should drive out the devils from men.

And besides [these things] God spake unto me, saying, "Be not sorrowful, O Adam, for thou didst wish to become a god and didst transgress my command. Behold, I will stablish thee, not at this present, but after a few

days." And again He spake unto me, saying, "I am God Who made thee to go forth from the Garden of Joy into the earth, which shall shoot forth thorns and brambles, and thou shalt dwell therein. Bend thy back, and make thy knees to totter in old age, and I will make thy flesh food for the worms. And after five days and half a day (i.e. five thousand five hundred years) I will have compassion upon thee, and shew thee mercy in the abundance of my compassion and my mercy. And I will come down into thy house, and I will dwell in thy flesh, and for thy sake I will be pleased to be born like an [ordinary] child. And for thy sake I will be pleased to walk in the market place. And for thy sake I will be pleased to fast forty days. And for thy sake I will be pleased to accept baptism. And for thy sake I will be pleased to endure suffering. And for thy sake I will be pleased to hang on the wood of the Cross. All these things [will I do] for thy sake, O Adam."

To Him be praise, and majesty, and dominion, and glory, and worship, and hymns, with His Father and the Holy Spirit from this time forward and for ever and ever. Amen.

Furthermore, thou must know, O my son, Seth, behold a Flood shall come and shall wash the whole earth because of the children of Kâyal (Cain), the murderer, who slew his brother through jealousy, because of his sister Lûd. And after the Flood and many weeks the latter days shall come, and everything shall be completed, and his time shall come and fire shall consume everything which is found before God, and the earth shall be sanctified, and the Lord of Lords shall walk about on it."

And Seth wrote down this Commandment, and sealed it with his seal, and with the seal of his father Adam, which he took with him from the Garden (Paradise), and with the seal of Eve his mother.

# THE APOCALYPSE OF ABRAHAM

## INTRODUCTION (From Wikipedia)

The Apocalypse of Abraham is a pseudepigraphic work based on the Old Testament. Probably composed between about 70–150 AD, it is of Jewish origin and is usually considered to be part of the Apocalyptic literature. It has survived only in Old Slavonic recensions—it is not regarded as scripture by Jews or any Christian group.

### Date of composition

The Apocalypse of Abraham narrates the Destruction of the Temple so it was written after 70 AD. It is most probably distinct from the *Ἀποκαλυψις Ἀβρααμ* used by the gnostic Sethites according to Epiphanius, while this book was possibly known to the author of the Clementine Recognitions i. 32-33, a text that narrates legends known in the second century AD. For this reason, and in comparison with other apocalyptic texts, the text is usually considered to be written before the half of the second century AD. Within the usually accepted range of 70-150 AD, the date of 79-81 AD has been speculated.

Like all the apocalyptic literature preserved only in Slavonic, there is the problem of possible textual alterations made by the Bogomils, who were interested in this kind of literature which contains some traces of the Dualistic principle typical of their beliefs. However the dualistic principle was also a feature of Gnosticism which was contemporaneous with the original writing of this text. The main suspected Bogomils' interpolations are 20:5-7, 22:5, 9:7, 23:4-10: as suggested by Rubinkiewicz, but disputed by Sacchi. Scholars suspect that some other interpolations are present: including the whole of chapter 7, and some additions, difficultly determinable in extension, in 29:3-13.

### Content

Its title does not fully explain its contents, for about one-third of it might more appropriately be called The Legend of Abraham, as this contains an account of Abraham's conversion from polytheism to henotheism quite apart from the apocalypse which follows. The work is notable for its presentation of Judaism and non-Judaism as being diametrically opposed, and its strong iconoclasm.

The text opens with a description of Abraham helping his father Terah who is a maker of idols. Abraham's doubts about idol-worship are awakened by accidents that break the stone image of Merumath and other five other idols, that Abraham was supposed to sell. Pondering over this, he objects to his father against such idols, thus causing Terah's anger. He tests further the powers of the idols by placing a wooden statue of Barisat near the fire, and telling the idol to take care of fire. On returning he finds Barisat burnt. He again strongly explains to his father the uselessness of such idols, but without results (Chapters 1-6).

The fire, the water, the earth, and the heavenly bodies are shown to be more worthy than the idols, although each one of these elements is subject to another force, so none of them can claim to be God (Chapter 7, probably a later addition).

Abraham is still considering his father's answer when he hears a voice from heaven asking him to leave his father's house. He has scarcely left the house when a fire descends and burns Terah's house (Chapter 8).

The apocalyptic section begins with Abraham's sacrifice to God, expanding and modifying the Biblical narrative of Genesis 15:8-17:

# THE APOCALYPSE OF ABRAHAM

The voice of God orders Abraham to prepare a sacrifice on the high mountain (Mount Horeb) where he will receive a revelation. Abraham is asked to have a forty days preparation for such event. The angel Yahoel is sent to Abraham, terrified at the experience, to guide him and to teach him how to perform the sacrifice. Yahoel introduces himself as a being "whose name is like unto that of God Himself" followed by a long introduction of his duties. (Chapters 9-11)

On Mount Horeb, under the guidance of Yahoel, and assisted by many other angels, Abraham offers up his sacrifice, but not without being disturbed by Azazel, the fallen archangel and seducer of mankind, who, in the form of an unclean bird, swoops down upon the carcasses, and, speaking with a human voice, tries to persuade Abraham to leave the holy place. Abraham is not seduced and Yahoel fights off Azazel. Yahoel then adds that the celestial garments, originally set aside for Azazel, now belong to Abraham. (Chapters 11-14)

The third part of the Apocalypse of Abraham narrates the ascension of Abraham to heaven:

Abraham and Yahoel, borne by a dove, ascend to the heavens: they see a great light and a great crowd in the likeness of men that were changing in aspect, running, prostrating and crying aloud, and a fire came toward them. They kneel down and worship the fire and a divine voice was heard as the sound of rushing waters. Yahoel teaches Abraham a hymn of praise to be sung, by which they ask the Lord to accept their prayer and the sacrifice made the Lord himself. When they reach the seventh heaven Abraham sees a classic example of Merkabah: the throne of God (but he does not see God), the four Living Beings with aspect of man, lion, ox, and eagle, and the many-eyed wheels. Yahoel has the task of mitigating the rivalry among Living Beings. (Chapters 15-18)

Abraham is shown by God everything that exists in the heavens: the angels, the celestial bodies, also the earth, and everything that is moving upon it. He sees also the Leviathan and its possessions in the nethermost waters, the rivers and their origin, and the Garden of Eden. He realizes it is the whole creation as designed by God before God decreed it to exist. (Chapters 19-22)

He sees the scene of the Fall: Adam and Eve as huge figures who are led to commit (sexual) sin by Azazel through his causing them to eat from the forbidden fruit (here said to be a grape from the vine). God informs Abraham that, notwithstanding "the pollution of the serpent", the man may choose to abstain from sins. Four main sins are listed: fornication, theft, homosexuality and desire. (Chapters 23-24)

Abraham then sees a scene of idolatry with boys being slaughtered, and God explains that it is his Temple and his priesthood full of his anger against the people who came out from Abraham. A vision of the destruction of the Temple follows and Abraham is explained that this is due to the sin of idolatry on the part of his seed, but the coming of men who will take care of his seed is predicted. (Chapters 25-27)

Answering how long the judgment lasts, God reveals a description of the last times: the Age is said to be divided in twelve parts; a character known simply as "a man" will appear from the pagan side, worshiped by many pagans, Jews and by Azazel and insulted and beaten by other Jews; ten plagues will occur and finally, at the sound of the trumpet, the Chosen One (the Messiah) is sent to fight the enemies, and the judgment will pass upon the heathen and the wicked. The book is closed by a short promise of the chosen people's deliverance from oppression. (Chapters 28-32)

The translation is based on new readings developed in Alexander Kulik, *Retroverting Slavonic Pseudepigrapha* (Atlanta, GA: Society of Biblical Literature, 2004 and Leiden: Brill, 2005). Reviews: Andrei Orlov, *Review of Biblical Literature* 5 (2005); Jaime Vazquez Allegue, *Review of Biblical Literature* 5 (2005); Basil Lourié, *Journal for the Study of the Pseudepigrapha* 15.3 (2006); Darrell Hannah, *Journal for the Study of the New Testament* 28.5 (2006).

Words added in order to clarify a literal translation are put in square brackets. Semitic proper names are presented in their reconstructed original forms: this holds for common biblical names, such as Abraham, Terah, or Michael, as well as for the names which are unique to this document, such as Mar-Umath(a) (CS Marumafa and Marumat, Gk Marumatha or Marumat), Bar-Eshath(a) (CS and Middle Gk Varisat), or rare Azazel (CS and Middle Gk Azazil) and Ya(h)oel (CS and Middle Gk Iaoil).

1.1 On the day when I was destroying the gods of my father Terah and the gods of my brother Nahor, when I was testing which one was the truly strong god,

1.2 at the time when my lot came up, when I had finished the services of my father Terah's sacrifice to his gods of wood, stone, gold, silver, brass and iron,

1.3 I, Abraham, having entered their temple for the service, found a god named Mar-Umath, carved out of stone, fallen at the feet of an iron god, Nakhon.

1.4 And it came to pass, that when I saw this, my heart was troubled. And I fell to thinking, because I, Abraham, was unable to return him to his place all by myself, since he was heavier than a great stone.

1.5 And I went and told my father. And he entered with me.

1.6 And as we both were moving him [Mar-Umath] to return him in his place, his head fell off of him, while I was still holding him by his head.

1.7 And it came to pass, when my father saw that the head of Mar-Umath had fallen off of him, he said to me, "Abraham!"

1.8 And I said, "Here am I!" And he said to me, "Bring me an axe and a chisel from the house."

1.9 And I brought [them] to him from the house. And he carved another Mar-Umath, out of another stone, without a head, and [placed

on him] the head that had been thrown down from Mar-Umath, and smashed the rest of Mar-Umath.

2.1 And he made five other gods, and he gave them to me [and] told me to sell them outside in the street of the town.

2.2 And I saddled my father's ass and put them on it [and] went out to the main road to sell them.

2.3 And behold, merchants from Paddan Aram came with camels to go to Egypt to buy kokonil from the Nile there.

2.4 And I greeted them and they answered me.

And I began to talk with them. One of their camels bellowed. The ass took fright and he ran and threw down the gods. And three of them were smashed and two remained.

2.5 And it came to pass, when the Syrians saw that I had gods, they said to me, "Why did you not tell us that you had gods? We would have bought them before the ass heard the camel's cry and you would have had no loss.

2.6 Give us at least the remaining gods and we will give you a proper price."

2.7 And I thought [it over] in my heart. And they gave [also] the price of the smashed gods for the gods that remained.

2.8 Since I had been distressed in my heart [wondering], "How would I let my father know about the matter?!"

2.9 And the debris of the smashed [gods] I cast into the water of the river Gur, which was at that place. And they sank into the depths and were no more.

**3.**1 And while I was still walking on the road, my heart was disturbed and my mind was distracted. And I said in my heart,  
3.2 “What is the profit of the labor which my father is doing?  
3.3 Is not he rather a god of his gods, since by his sculpting, carving and skill they come into being?  
3.4 It would be more fitting for them to worship my father, since they are his work. What gain is there for my father in his own works?  
3.5 Behold, Mar-Umath fell and was unable to get up again in his own temple, nor could I lift him on my own, until my father came and we both lifted him.  
3.6 And as we were unable, his head fell off of him. And he placed it on another stone of another god, which he had made without a head.  
3.7 And [likewise were] the other five gods which were smashed down from the ass, which were able neither to save themselves nor to hurt the ass for it smashed them, nor did their shards come up from the river.”  
3.8 And I said to myself, “If it is thus, how then can my father’s god, Mar-Umath, having a head of one stone and [the rest] being made of another stone, save a man, or hear a man’s prayer and reward him?”

**4.**1 And thinking thus, I came to my father’s house and watered the ass and set out hay for it. I brought out the money and gave it into the hand of my father Terah.  
4.2 When he saw it, he was glad, and he said, “Blessed by my gods are you, Abraham, for you gave honor to the gods, so that my labor was not in vain!”  
4.3 And I declared and said to him, “Hear, Terah, [my] father! It is the gods who are blessed by you, since you are a god to them, since you have made them; since their blessing is perdition, and their power is vain. 4.4 They could not help themselves, how [then] will they help you or bless me?”

4.5 [In fact] I was for you a kind god of this gain, since it was through my cleverness that I brought you the money for the smashed [gods].”

4.6 And when he heard my word, his anger was kindled against me, since I had spoken harsh words against his gods.

**5.**1 When I saw my father’s anger, I went out. And afterward, when I had gone out, he called me, saying, “Abraham!”  
5.2 And I said, “Here am I!”  
5.3 And he said, “Gather and take the splinters from the wood out of which I was making wooden gods before you came [and] cook me a meal!”  
5.4 And it came to pass, when I was collecting the wooden splinters, I found among them a small god, lying among the pieces of wood on my left.  
5.5 And on his forehead was written: “god Bar-Eshath.”  
5.6 And it came to pass, when I found him, I held back and did not tell my father that I had found the wooden god Bar-Eshath among the chips. And it came to pass, after I had put the splinters on the fire, in order to cook food for my father, that I went out to ask about the food and I put Bar-Eshath near the hearth of fire, saying to him menacingly, 5.7 “Bar-Eshath, make sure that the fire does not go out before I come back. If the fire does go out, blow on it to make it flare up.” 5.8 [And] I went out, having kindled my fire.  
5.9 When I came back again I found Bar-Eshath fallen backwards, his feet enveloped in fire and terribly burned.  
5.10 Laughing greatly to myself, I said, “Bar-Eshath, you certainly are able to kindle fire and cook food!”  
5.11 And it came to pass, while I was speaking laughingly, that he was gradually burned up by the fire and became ashes. 5.12 And I brought the food to my father, [and] he ate.  
5.13 And I gave him wine and milk, and he drank and satiated himself and blessed Mar-Umath, his god.  
5.14 And I said to him, “Father Terah, do not bless your god Mar-Umath, do not praise him! Praise rather your god Bar-Eshath because, in his love for you he threw himself into the fire in order to cook your food.” 5.15 And he said to me, “And where is he now?”

5.16 “He has been reduced to ashes in the fury of the fire and become dust.”

5.17 And he said, “Great is the power of Bar-Eshath! I shall make another today, and tomorrow he will make my food!”

**6.**1 When I, Abraham, heard such words from my father, I [both] laughed in my mind and [yet] groaned in the bitterness and anger of my soul.  
6.2 And I said, “How can a statue made by my father [ever] be his helper?  
6.3 Or would he have subordinated his body to his soul, his soul to his spirit, then his spirit—to folly and ignorance?”  
6.4 And I said, “Must one put up with evil? Let me risk my life for purity and I shall put forth my own clear thinking before him!” 6.5 I declared and said, “Father Terah, whichever of these gods you praise, you err in your thinking.  
6.6 Behold, my brother Nahor’s gods standing in the holy temple are more honored than yours.  
6.7 For behold, Zoukh, my brother Nahor’s god, is more honored than your god Mar-Umath, since he is made of gold sold by men.  
6.8 And if he becomes worn out with the years, he will be remade, whereas Mar-Umath, if he is changed or broken, will not be remade, since he is of stone.  
6.9 [And] what about Yoavon, a god who is in the power of another god, who stands beside Zoukh? Since [even] he is more honored than the god Bar-Eshath who is made of wood, while [Yoavon is] forged of silver. And being better proportioned, he is sold by men in order to show him.  
6.10 But Bar-Eshath, your god, before he was made had been rooted in the ground. 6.11 Being great and wondrous, with branches, flowers and [various] beauties. 6.12 And you cut him with an ax, and by your skill the god was made.  
6.13 And behold, he has dried up, and his sap is gone.  
6.14 He fell from the heights to the ground, and he went from greatness to insignificance, 6.15 and his appearance has faded.  
6.16 [Now] he himself has been burned up by the fire,  
6.17 and he turned into ashes and is no more.

6.18 Yet you say: “Today I shall make another one, and tomorrow he will make my food.”

6.19 [But] he retained no strength utterly perishing!

**7.**1 This I say:  
7.2 Fire is the noblest [element] in the image [of the world], since even the things which are [otherwise] unsubdued are subdued in it, and [since] it mocks with its flames the things which perish easily.  
7.3 But I would not call it a god either, since it is subjugated to water.  
7.4 Water is indeed nobler, since it overcomes fire and soaks the earth.  
7.5 But I would not call it a god, since it is subjugated to the earth, running underneath it.  
7.6 I would rather call the earth the noblest, since it overcomes the substance and abundance of water.  
7.7 But neither would I call it gods, since it is dried up by the sun [and since it is] made for men to plow.  
7.8 [So] I would call the sun nobler than the earth, since with its rays it illumines the inhabited world and the various airs.  
7.9 But I would not make it into a god either, since its course is obscured [both] at night [and] by the clouds.  
7.10 Nor, again, would I call the moon and the stars gods, since they too in their times at night can darken their light.  
7.11 Listen, Terah, my father, I shall seek in your presence the God who created all the gods which we consider!  
7.12 For who is it, or which one is it who colored heaven and made the sun golden, who has given light to the moon and the stars with it, who has dried the earth in the midst of many waters, who set you yourself among the elements, and who now has chosen me in the distraction of my mind?— Will he reveal himself by himself to us?— [He is] the God!”

**8.**1 And as I was thinking about these things, here is what happened to my father Terah in the courtyard of his house: The voice of the Mighty One came down from heaven in a stream of fire, saying and calling, “Abraham, Abraham!”

8.2 And I said, "Here am I!"  
8.3 And he said, "In the wisdom of your heart you are searching for the God of gods and the Creator. I am he!"  
8.4 Leave Terah your father, and leave the house, so that you too are not slain for the sins of your father's house!"  
8.5 And I went out. And it came to pass as I was going out, that I had not even gotten as far as going beyond the doors of the courtyard,  
8.6 when the sound of thunder came forth and burned him and his house and everything in the house, down to the ground [to a distance of] forty cubits.

**9**.1 Then came a voice saying to me twice, "Abraham, Abraham!"  
9.2 And I said "Here am I!"  
9.3 And he said, "Behold, it is I! Fear not, for I am the primordial and mighty God, who initially created the two luminaries of the world.  
9.4 I protect you and I am your helper.  
9.5 Go, take for me a heifer in her third year, and a she-goat in her third year, and ram in his third year, and a turtledove, and a pigeon, and set out for me a pure sacrifice. And in this sacrifice I shall set before you the ages  
9.6 and make you know secrets, and you will see great things which you have not seen, since you loved to search for me, and I called you 'my friend.'  
9.7 But for forty days abstain from every food which issues from fire, and from the drinking of wine, and from anointing [yourself] with oil.  
9.8 And then you shall set out for me the sacrifice which I have commanded you, in the place which I shall show you on a high mountain.  
9.9 And there shall I show you the ages: things built and firmed, made and renewed by my word.  
9.10 And I shall make you know what will come to pass in them on those who have done evil and [those who have done] just things among the race of men."

**10**.1 And it came to pass, when I heard the voice announcing such words to me, and I looked hither and thither.

10.2 And behold, there was no breath of man, and my spirit was affrighted, and my soul fled from me, and I became like a stone, and fell down upon the earth, for there was no longer strength in me to stand up on the earth.  
10.3 And when I was still face down on the earth, I heard the voice of the Holy One, saying, "Go, Yahoel, the namesake of the mediation of my ineffable name, sanctify this man and strengthen him from his trembling!"  
10.4 And the angel whom he sent to me in the likeness of a man came, and he took me by my right hand and stood me on my feet. 10.5 And he said to me, "Stand up, Abraham, the friend of God who has loved you, let human trembling not enfold you. 10.6 For behold, I am sent to you to strengthen you and to bless you in the name of God, the creator of heavenly and earthly things, who has loved you.  
10.7 Be bold and hasten to him.  
10.8 I am Yahoel named by him who shakes those which are with me on the seventh vault, on the firmament. I am a power in the midst of the Ineffable who put together his names in me.  
10.9 I am appointed according to his commandment to reconcile the rivalries of the Living Creatures of the Cherubim against one another, and teach those who bear him [to sing] the Song in the middle of man's night, at the seventh hour.  
10.10 I am made in order to rule over the Leviathans, since the attack and the threat of every reptile are subjugated to me.  
10.11 I am ordered to unlock Hades and to destroy those who worship the dead things.  
10.12 I am ordered to burn your father's house with him, for he honored the dead things.  
10.13 I am sent to you now to bless you and the land which the Eternal One, called by you, has prepared for you.  
10.14 And for your sake I have indicated the way of earth.  
10.15 Stand up, Abraham, go boldly, be very joyful and rejoice! And I am with you, since an honorable portion has been prepared for you by the Eternal One.  
10.16 Go, fulfill your sacrifice of the command! For behold, I am appointed to be with you and with the progeny which is due to be born from you.  
10.17 And Michael is with me in order to bless you forever. Be bold, go!"

**11**.1 And I stood and saw him who had taken my right hand and set me on my feet.  
11.2 The appearance of the griffin's body was like sapphire, and the likeness of his face like chrysolite, and the hair of his head like snow,  
11.3 and a turban on his head like the appearance of the bow in the clouds, and the closing of his garments [like] purple, and a golden staff [was] in his right hand.  
11.4 And he said to me "Abraham!" and I said, "Here is your servant!" And he said, "Let my appearance not frighten you, nor my speech trouble your soul!"  
11.5 Come with me and I shall go with you, visible until the sacrifice, but after the sacrifice invisible forever.  
11.6 Be bold and go!"

**12**.1 And we went, the two of us alone together, forty days and nights.  
12.2 And I ate no bread and drank no water, because [my] food was to see the angel who was with me, and his speech with me was my drink.  
12.3 And we came to the glorious God's mountains—Horeb.  
12.4 And I said to the angel, "Singer of the Eternal One, behold, I have no sacrifice with me, nor do I know a place for an altar on the mountain, so how shall I make the sacrifice?"  
12.5 And he said, "Look behind you."  
12.6 And I looked behind me. And behold, all the prescribed sacrifices were following us: the calf, the she-goat, the ram, the turtledove, and the pigeon.  
12.7 And the angel said to me, "Abraham!" And I said, "Here am I!"  
12.8 And he said to me, "Slaughter and cut all this, putting together the two halves, one against the other. But do not cut the birds. 12.9 And give them [halves] to the two men whom I shall show you standing beside you, since they are the altar on the mountain, to offer sacrifice to the Eternal One.  
12.10 The turtledove and the pigeon you will give me, and I shall ascend in order to show to you [the inhabited world] on the wings of two birds, in heaven and on the earth: the sea, and the abysses, and the depths, and the garden of Eden, and its rivers and the fullness of the

inhabited world and round about it you will see everything."

**13**.1 And I did everything according to the angel's command. And I gave to the angels who had come to us the divided parts of the animals. And the angel took the two birds.  
13.2 And I waited for [the time of] the evening offering.  
13.3 And an impure bird flew down on the carcasses, and I drove it away.  
13.4 And the impure bird spoke to me and said, "What are you doing, Abraham, on the holy heights, where no one eats or drinks, nor is there upon them food of men. But these will all be consumed by fire and they will burn you up.  
13.5 Leave the man who is with you and flee! Since if you ascend to the height, they will destroy you."  
13.6 And it came to pass when I saw the bird speaking I said to the angel, "What is this, my lord?" And he said, "This is iniquity, this is Azazel!"  
13.7 And he said to him, "Reproach is on you, Azazel! Since Abraham's portion is in heaven, and yours is on earth,  
13.8 Since you have chosen it and desired it to be the dwelling place of your impurity. Therefore the Eternal Lord, the Mighty One, has made you a dweller on earth.  
13.9 And because of you [there is] the wholly-evil spirit of the lie, and because of you [there are] wrath and trials on the generations of impious men.  
13.10 Since the Eternal Mighty God did not send the righteous, in their bodies, to be in your hand, in order to affirm through them the righteous life and the destruction of impiety.  
13.11 Hear, adviser! Be shamed by me, since you have been appointed to tempt not to all the righteous!  
13.12 Depart from this man!  
13.13 You cannot deceive him, because he is the enemy of you and of those who follow you and who love what you desire.  
13.14 For behold, the garment which in heaven was formerly yours has been set aside for him, and the corruption which was on him has gone over to you."

14.1 And the angel said to me, “Abraham!” And I said, “Here am I, your servant.”

14.2 And he said, “Know by this that the Eternal One whom you have loved has chosen you.

14.3 Be bold and have power, as I order you, over him who reviles justice,

14.4 or else I shall not be able to revile him who scattered about the earth the secrets of heaven and who conspired against the Mighty One.

14.5 Say to him, ‘May you be the fire brand of the furnace of the earth! Go, Azazel, into the untrodden parts of the earth.

14.6 Since your inheritance are those who are with you, with men born with the stars and clouds. And their portion is you, and they come into being through your being.

14.7 And justice is your enmity. Therefore through your own destruction vanish from before me!”

14.8 And I said the words as the angel had taught me.

14.9 And he said, “Abraham!” And I said, “Here am I, your servant!”

14.10 And the angel said to me, “Answer him not!”

14.11 And he spoke to me a second time.

14.12 And the angel said, “Now, whatever he says to you, answer him not, lest his will affect you.

14.13 Since God gave him the gravity and the will against those who answer him. Answer him not.”

14.14 And I did what the angel had commanded me. And whatever he said to me about the descent, I answered him not.

15.1 And it came to pass that when the sun was setting, and behold, a smoke like that of a furnace, and the angels who had the divided parts of the sacrifice ascended from the top of the furnace of smoke.

15.2 And the angel took me with his right hand and set me on the right wing of the pigeon and he himself sat on the left wing of the turtledove, since they both were neither slaughtered nor divided.

15.3 And he carried me up to the edge of the fiery flame.

15.4 And we ascended like great winds to the heaven which was fixed on the expanses.

15.5 And I saw on the sky, on the height we had ascended, a strong light which cannot be described.

15.6 And behold, in this light a fire was kindled [and there was] of a crowd of many people in male likeness.

15.7 They were all changing in appearance and likeness, running and being transformed and bowing and shouting in a language the words of which I did not know.

16.1 And I said to the angel, “Where, thus, have you brought me now? For now I can no longer see, because I am weakened and my spirit is departing from me.”

16.2 And he said to me, “Remain with me, do not fear!

16.3 He whom you will see going before both of us in a great sound of qedushah is the Eternal One who had loved you, whom himself you will not see.

16.4 Let your spirit not weaken from the shouting, since I am with you, strengthening you.”

17.1 And while he was still speaking, behold, a fire was coming toward us round about, and a sound was in the fire like a sound of many waters, like a sound of the sea in its uproar.

17.2 And the angel bowed with me and worshiped.

17.3 And I wanted to fall face down to the earth. And the place of elevation on which we both stood sometimes was on high, sometimes rolled down.

17.4 And he said, “Only worship, Abraham, and recite the song which I taught you.” 17.5 Since there was no earth to fall to, I only bowed down and recited the song which he had taught me.

17.6 And he said, “Recite without ceasing.”

17.7 And I recited, and he himself recited the song:

17.8 “O, Eternal, Mighty, Holy El, God Autocrat,

17.9 Self-Begotten, Incorruptible, Immaculate, Unbegotten, Spotless, Immortal,

17.10 Self-Created, Self-Illuminated, Without Mother, Without Father, Without Genealogy, 17.11 High, Fiery,

17.12 Wise, Lover Of Men, Favorable, Generous, Bountiful, Jealous Over Me, Patient, Most Merciful,

17.13 Eli {that is, my God,} Eternal, Mighty, Holy Sabaoth, Most Glorious El, El, El, El, Yahooel.

17.14 You are he whom my soul has loved, the Guardian, Eternal, Fiery, Shining, Light-Formed, Thunder-Voiced, Lightning-Looking, Many-Eyed,

17.16 receiving the entreaties of those who honor you and turning away from the entreaties of those who besiege you by the siege of their provocation,

17.17 releases those who are in the midst of the impious, those who are confused among the unrighteous of the inhabited world in the corruptible life, renewing the life of the righteous.

17.18 You make the light shine before the morning light upon your creation from your face in order to bring the day on the earth.

17.19 And in your heavenly dwellings there is an inexhaustible other light of an inexpressible splendor from the lights of your face.

17.20 Accept my prayer, and let it be sweet to you, and also the sacrifice which you yourself made to yourself through me who searched for you.

17.21 Receive me favorably and show to me, and teach me, and make known to your servant as you have promised me.”

18.1 And while I was still reciting the song, the edge of the fire which was on the expanse rose up on high.

18.2 And I heard a voice like the roaring of the sea, and it did not cease because of the fire.

18.3 And as the fire rose up, soaring higher, I saw under the fire a throne [made] of fire and the many-eyed Wheels, and they are reciting the song. And under the throne [I saw] four singing fiery Living Creatures.

18.4 And their appearance was the same, each one of them had four faces.

18.5 And this was the aspect of their faces: of a lion, of a man, of an ox, of an eagle. Four heads were on their bodies, so that the four Living Creatures had sixteen faces,

18.6 and each one had six wings: from their shoulders, and from their sides, and from their loins.

18.7 With the wings which were from their shoulders they covered their faces, and with the wings from their loins they clothed their feet, and with their middle wings they stretch out straight flying.

18.8 And as they were finishing singing, they looked at one another and threatened one another.

18.9 And it came to pass when the angel who was with me saw that they were threatening each other, he left me and went running to them.

18.10 And he turned the face of each Living Creature from the face which was opposite to it so that they could not see each other’s threatening faces.

18.11 And he taught them the song of peace [saying] that everything belonged to the Eternal One.

18.12 While I was still standing and watching, I saw behind the Living Creatures a chariot with fiery Wheels. Each Wheel was full of eyes round about.

18.13 And above the Wheels there was the throne which I had seen. And it was covered with fire and the fire encircled it round about, and an indescribable light surrounded the fiery people.

18.14 And I heard the sound of their qedusha like the voice of a single man.

19.1 And a voice came to me out of the midst of the fire, saying, “Abraham, Abraham!”

19.2 And I said, “Here am I!”

19.3 And he said, “Look at the levels which are under the expanse on which you are brought and see that on no single level is there any other but the one whom you have searched for or who has loved you.”

19.4 And while he was still speaking, and behold, the levels opened, and there are the heavens under me. And I saw on the seventh firmament upon which I stood a fire spread out and light, and dew, and a multitude of angels, and a power of the invisible glory from the Living Creatures which I had seen above. But I saw no one else there.

19.5 And I looked from the altitude of my standing to the sixth expanse.

19.6 And I saw there a multitude of incorporeal spiritual angels, carrying out the orders of the fiery angels who were on the eighth firmament, as I was standing on its suspensions.

19.7 And behold, neither on this expanse was there any other power of other form, but only the spiritual angels, and they are the power which I had seen on the seventh firmament.

19.8 And he commanded the sixth expanse to remove itself.

19.9 And I saw there, on the fifth [level], hosts of stars, and the orders they were commanded to carry out, and the elements of earth obeying them.”

**20**.1 And the Eternal Mighty One said to me, “Abraham, Abraham!”

20.2 And I said, “Here am I!”

20.3 And he said, “Look from on high at the stars which are beneath you and count them for me and tell me their number!”

20.4 And I said, “Would I be able? For I am [but] a man.”

20.5 And he said to me, “As the number of the stars and their host, so shall I make your seed into a company of nations, set apart for me in my lot with Azazel.”

20.6 And I said, “Eternal Mighty One! Let your servant speak before you and let your fury not rage against your chosen one.

20.7 Behold, before you led me up, Azazel abused me. Why then, while he is now not before you, have you set yourself with him?”

**21**.1 And he said to me, “Look now beneath your feet at the expanse and contemplate the creation which was previously covered over. On this level there is the creation and those who inhabit it and the age that has been prepared to follow it.”

21.2 And I looked beneath the expanse at my feet and I saw the likeness of heaven and what was therein.

21.3 And [I saw] there the earth and its fruits, and its moving ones, and its spiritual ones, and its host of men and their spiritual impieties, and their justifications, and the pursuits of their works, and the abyss and its torment, and its lower depths, and the perdition which is in it.

21.4 And I saw there the sea and its islands, and its animals and its fishes, and Leviathan and his spouse, and his lair, and his dens, and the world which lies upon him, and his motions and the destruction of the world because of him.

21.5 I saw there the rivers and their overflows, and their circles.

21.6 And I saw there the tree of Eden and its fruits, and the spring, the river flowing from it, and its trees and their flowering, and I saw those who act righteously. And I saw in it their food and rest.

21.7 And I saw there a great crowd of men, and women, and children, and half of them on the right side of the portrayal, and half of them on the left side of the portrayal.

**22**.1 And I said, “Eternal Mighty One! What is this picture of creation?”

22.2 And he said to me, “This is my will for existence in design, and it was pleasing to me. And then, afterward, I gave them a command by my word and they came into being. And whatever I had determined to be had already been previously depicted and stood before me in this, as you have seen, before they were created.

22.3 And I said, “O Lord! Mighty and Eternal! Who are the people in the picture on this side and on that?”

22.4 And he said to me, “These who are on the left side are a multitude of tribes who were before and who are destined to be after you: some for judgment and justice, and others for revenge and perdition at the end of the age.

22.5 Those on the right side of the picture are the people set apart for me of the people [that are] with Azazel. These are the ones I have destined to be born of you and to be called my people.”

**23**.1 “Look again at the picture, who is the one who seduced Eve, and what is the fruit of the tree.

23.2 And you will know what will happen, and how, to your seed among people in the last days of the age.

23.3 And what you cannot understand, I shall make known to you what was pleasing to me

and I shall tell you the things kept in my heart.”

23.4 And I looked at the picture, and my eyes ran to the side of the garden of Eden.

23.5 And I saw there a man very great in height and terrible in breadth, incomparable in aspect, entwined with a woman who was also equal to the man in aspect and size.

23.6 And they were standing under a tree of Eden, and the fruit of the tree was like the appearance of a bunch of grapes of vine.

23.7 And behind the tree was standing, as it were, a serpent in form, but having hands and feet like a man, and wings on its shoulders: six on the right side and six on the left.

23.8 And he was holding in his hands the grapes of the tree and feeding the two whom I saw entwined with each other.

23.9 And I said, “Who are these two entwined with each other, or who is this between them, or what is the fruit which they are eating, Mighty Eternal One?”

23.10 And he said, “This is the reason of men, this is Adam, and this is their desire on earth, this is Eve.

23.11 And he who is between them is the Impiety of their pursuits for destruction, Azazel himself.”

23.12 And I said, “Eternal Mighty One! Why then did you adjudge to this one such power to destroy humankind by his works on earth?”

23.13 And he said to me, “Hear, Abraham! Those who desire evil and whom I have hated as they are doing these [works], over them I gave him power, and [he is] to be loved by them.”

23.14 And I answered and said, “Eternal Mighty One! Why did you will to do so that evil is desired in the heart of man? Since you are angry at what was willed by you, who does a bad thing according to your design.”

**24**.1 And he said to me, “Such is the near future of the nations of peoples which are set apart for you after you from your progeny, as you will see in the picture, what is destined to be with them.

24.2 And I shall tell you what and how it will be in the last days.

24.3 Look now at everything in the picture.”

24.4 And I looked and saw there what had been in the world before.

24.5 And I saw, as it were, Adam, and Eve with him, and with them the Evil Adversary and Cain, who acted lawlessly because of the Adversary, and the murdered Abel, the perdition brought and given to him through the Lawless One.

24.6 And I saw there fornication and those who desired it, and its defilement and their jealousy; and the fire of their corruption in the lower depths of the earth.

24.7 And I saw there theft and those who hasten after it, and their judgment of retribution {that is—of the great court}.

24.8 I saw there two bare-headed men against me and their shame and the harm against their fellows and their retribution.

24.9 I saw there desire, [and] in its hand the head of every kind of lawlessness and its torment and its dispersal committed to perdition.

**25**.1 I saw there the likeness of the idol of jealousy, as a likeness of a craftsman’s [work] such as my father made, and its statue was of shining copper, and a man before it, and he was worshipping it;

25.2 and [there was] an altar opposite it and youths were slaughtered on it before the idol.

25.3 And I said to him, “What is this idol, and what is the altar, and who are those being sacrificed, and who is the sacrificer, and what is the beautiful temple which I see, art and beauty of your glory that lies beneath your throne?”

25.4 And he said, “Hear, Abraham! This temple and altar and the beautiful things which you have seen are my image of the sanctification of the name of my glory, where every prayer of men will dwell, and the gathering of kings and prophets, and the sacrifice which I shall establish to be made for me among my people coming from your progeny.

25.5 And the statue you saw is my anger, because the people who will come to me out of you will make me angry.

25.6 And the man you saw slaughtering is he who angers me. And the sacrifice is the murder of those who are for me a testimony of the close of the judgment in the end of the creation.”

**26.**1 And I said, "Eternal, Mighty One! Why did you ordain it to be so? Take back these testimonies!"  
26.2 And he said to me, "Hear, Abraham, and understand what I tell you, and answer whatever I ask you."  
26.3 Why did your father Terah not listen to your voice and abandon the demonic idolatry until he perished, and all his house with him?"  
26.4 And I said, "Eternal Mighty One! Evidently because he did not will to listen to me, nor did I follow his deeds."  
26.5 And he said to me, "Hear, Abraham! As the will of your father is in him, as your will is in you, so also the will desired by me is inevitable in coming days which you will not know in advance, nor the things which are in them."  
26.6 You will see with your own eyes what will be with your seed.  
26.7 Look at the picture!"

**27.**1 And I looked and saw, and behold, the picture swayed, and a heathen people went out from its left side and they captured those who were on the right side: the men, women, and children.  
27.2 And some they slaughtered and others they held with them.  
27.3 And behold, I saw four hosts coming to them. And they burned the temple with fire, and they carried away the holy things that were in it.  
27.4 And I said, "Eternal One! The people you have received from me are brought away by the multitudes of peoples."  
27.5 And some they are killing and others they are holding as sojourners. And they burned the temple with fire, and they are capturing and destroying the beautiful things which are in it.  
27.6 Eternal One! If this is so, why have you afflicted my heart and why will it be so?"  
27.7 And he said to me, "Listen, Abraham, all that you have seen will happen because of your seed who will provoke me, because of the idol and the murder which you saw in the picture in the temple of jealousy."  
27.8 And it will be as you have seen.  
27.9 And I said, "Eternal Mighty One! Let the evil works of impiety now pass by, but make

commandments in them! Since you can do more than the just works of this [?]!"  
27.10 And he said to me, "Rather the time of justice will come first with the righteousness of kings."  
27.11 And I shall adjudge to them with justice those whom I earlier created in order to rule thence over them.  
27.12 And from those [kings] will come men who will trouble them, as I made known to you and you saw."

**28.**1 And I answered and said, "Mighty Eternal One, you who are sanctified in your power, be charitable to my request! As for this reason you made known to me and showed me [divine secrets] when you have brought me up onto your height,  
28.2 so for the same reason make it known to me, your beloved, what I ask: whether what I saw will happen to them for long?"  
28.3 And he showed me a multitude of his people  
28.4 and said to me, "For this reason, my anger at them will come through the four hosts which you saw, and through them will come retribution from me for their works."  
28.5 And in the fourth host there are one hundred years and also one hour of the age. And for one hundred years it will be in evil [circumstances] among the heathen and an hour in their mercy and agreement as among the heathen.

**29.**1 And I said, "Eternal Mighty One! How long a time is an hour of the age?"  
29.2 And he said, "I set twelve periods for this impious age to rule over the heathens and over your seed, and what you have seen will be until the end of time."  
29.3 And reckon and you will know. Look into the picture!"  
29.4 And I looked and saw a man going out from the left side of the heathen. Men and women and children, great crowds, went out from the side of the heathen and they worshiped him.  
29.5 And while I was still looking, those on the right side went out, and some shamed this man, and some struck him, and some worshiped him.

29.6 And I saw that as they worshiped him, Azazel ran and worshiped, and having kissed his face he turned and stood behind him.  
29.7 And I said, "Eternal Mighty One! Who is this shamed and struck man, worshiped by the heathen with Azazel?"  
29.8 And he answered and said, "Hear, Abraham, the man whom you saw shamed and struck and again worshiped is the laxity of the heathen for the people who will come from you in the last days, in this twelfth hour of the age of impiety."  
29.9 And in the [same] twelfth period of the close of my age I shall set up the man from your seed which you saw.  
29.10 Everyone from my people will [finally] admit him, while the sayings of him who was as if called by me will be neglected in their minds.  
29.11 And that you saw going out from the left side of the picture and those worshiping him, this [means that] many of the heathen will hope in him.  
29.12 And those of your seed you saw on the right side, some shaming and striking him, and some worshiping him, many of them will be misled on his account.  
29.13 And he will tempt those of your seed who have worshiped him.

29.14 In the close of the twelfth hour, in the ceasing of the age of impiety, before the age of justice will start to grow, my judgment will come upon the heathen who have acted wickedly through the people of your seed who have been set apart for me.  
29.15 In those days I shall bring upon all earthly creation ten plagues through evil and disease and the groaning of the bitterness of their soul,  
29.16 as I shall bring upon the generations of men who are on it [earth], because of the anger and the corruption of their deeds with which they provoke me.  
29.17 And then from your seed will the righteous men be left, kept by me by number, hastening in the glory of my name to the place prepared beforehand for them, which you saw deserted in the picture.  
29.18 And they will live, being sustained by the sacrifices and the offerings of justice and truth in the age of justice.  
29.19 And they will rejoice over me forever, and they will destroy those who have

destroyed them, and they will rebuke those who have rebuked them by mockery, and those who spit in their faces will be rebuked by me,  
29.20 when they will see me joyfully rejoicing with my people and receiving those who return to me in repentance.  
29.21 See, Abraham, what you have seen, and hear what you have heard, and know what you have known. Go to your lot! And behold, I am with you forever."

**30.**1 And while he was still speaking, I found myself on the earth, and I said, "Eternal, Mighty One, I am no longer in the glory in which I was above, but what my soul desired to understand I do not understand in my heart."  
30.2 And he said to me, "Abraham, I shall tell [you] what your heart desired, for you have sought to know the ten plagues which I prepared against the heathen, and I prepared them beforehand after the passing of the twelve hours on earth.  
30.3 Hear what I tell you, it will be thus.  
30.4 The first—distress from much violence; the second—the fiery burning of cities;  
30.5 the third—destruction of the cattle by pestilence; the fourth—famine in their native land,  
30.6 the fifth—destruction in their domains through the ravage of earthquake and sword; the sixth—hail and increase of snow;  
30.7 the seventh—wild beasts will be their grave; the eighth—famine and pestilence will take turns in their destruction;  
30.8 the ninth—punishment by the sword and flight in distress; the tenth—thunder and voices, and ravaging earthquakes.

**31.**1 Then I shall sound the trumpet from the sky, and I shall send my chosen one, having in him one measure of all my power, and he will summon my people blamed among the heathen.  
31.2 And I shall burn with fire those who mocked them ruling over them in this age and I shall commit those who have covered me with mockery to the reproach of the coming age.



31.3 Since I have destined them to be food for the fire of hell, and ceaseless soaring in the air of the underground depths, the contents of a worm's belly.

31.4 For those who do justice, who have chosen my will and clearly kept my commandments, will see them. And they will rejoice with joy at the destruction of the abandoned.

31.5 And those who followed after the idols and after their murders will rot in the womb of the Evil One—the belly of Azazel, and they will be burned by the fire of Azazel's tongue.

31.6 Since I waited until they came to me, and they did not want it.

31.7 And they glorified an alien.

31.8 And they joined one to whom they had not been allotted, and they abandoned the prevailing Lord.

31.9 Therefore, hear, Abraham, and see! Behold, your seventh generation will go with you.

31.10 And they will go out into an alien land.

31.11 And they will be enslaved and distressed for about one hour of the impious age.

31.12 And of the people whom they will serve—I am the judge.”

## THE TESTAMENT OF ABRAHAM

### INTRODUCTION (From Wikipedia)

The Testament of Abraham a pseudepigraphic text of the Old Testament. Probably composed in the first or second century CE, it is of Jewish origin and is usually considered to be part of the Apocalyptic literature. It is not regarded as scripture by Jews or any Christian group. It is often treated as one of a trio of very similar works, the other two of which are the Testament of Isaac and Testament of Jacob, though there is no reason to assume that they were originally a single work. All three works are based on the Blessing of Jacob, found in the Bible, in their style.

The Greek text of the Testament of Abraham is preserved in two quite different recensions:

the *long recension*, which has a more developed, detailed and linear story, survives in about thirty manuscripts, among which the more important are A, E and B.

the *short recension*, where the episodes are sometime abrupt and not logically connected but with probably an earlier wording, has survived in about nine manuscripts, among which the more important are A and E (manuscript E of the short recension is notable because of the presence of many semitisms).

There is no consensus among scholars as to which recension is nearer the original, or whether we shall suppose one or more original texts. The early scholars, as James, but also recently Ludlow, working mainly on the narrative viewpoint, support the priority of the long recension. This view has been challenged for example by Turner, who studied the text from a linguistic point of view, and mainly by Schmidt, who worked deeply on manuscript E of the short recension, which was not available to the early editors.

# THE TESTAMENT OF ABRAHAM

Translated by W.A. Craigie. From Ante-Nicene Fathers, Vol. 9. Edited by Allan Menzies. (Buffalo, NY: Christian Literature Publishing Co., 1896.)

- a translation of both Greek recensions arranged in parallel columns.

## LONG RECENSION

1. 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, neighbors and travelers, 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 go, archangel Michael, to Abraham, my beloved friend, and announce to him his death and assure him thus: You shall at this time depart from this vain world, and shall quit the body, and go to your own Lord among the good.

2. 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 honored father, righteous soul chosen of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honored warrior, bright as the sun and most beautiful above all the sons of men; you are welcome; therefore I beseech your presence, tell me whence the youth of your age has come; teach me, your suppliant, whence and from what army and from what journey your 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 to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my Lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? But I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach your house. And Abraham said, Amen, be it so.

3. 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 near 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 you his promise that he made to your father Abraham and to his seed, and will also grant you the precious prayer of your father and your 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 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.

4. 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 sat 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 your 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 do whatever he says to you, and eat with him whatever he eats. 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 you shall 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, sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when you sit down with him, I will send upon you a devouring spirit, and it will consume out of your hands and through your mouth all that is on the table. Rejoice together with him in everything, only you shall 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.

5. 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 your own chamber and sleep on your 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 your neck, and embrace you before they take you 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 you weep? Tell me, my Lord, has this brother that has been entertained by us this day brought you tidings of Lot, your brother's son, that he is dead? Is it for this that you grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as you say, but your son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

6. 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, do you know who this man is? Abraham said, I know not. Sarah said, You know, my Lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when you killed 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. Do you not know, 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 you speak 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 you believe me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that shows 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!

7. 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 you saw and what befell you that you came 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 you take 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 rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which your son saw is you 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 your righteous soul from you. And now know, O most honored Abraham, that at this time you shall leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! And now are you 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 you to remind you of your death, and then I shall depart to him as I was

commanded. Abraham said, Now I know that you are an angel of the Lord, and wast sent to take my soul, but I will not go with you; but do whatever you are commanded.

8. 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 your friend Abraham, I will not go with you, but do whatever you are commanded; and now, O Lord Almighty, does your glory and immortal kingdom order anything? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus says the Lord your God, he that brought you into the land of promise, that blessed you above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted you Isaac as the fruit of the womb in old age, Verily I say unto you that blessing I will bless you, and multiplying I will multiply your seed, and I will give you all that you shall ask from me, for I am the Lord your God, and besides me there is no other. Tell me why you have rebelled against me, and why there is grief in you, and why you rebelled against my archangel Michael? Do you not know 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 your 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 you I have not sent death, I have not suffered any deadly disease to come upon you, I have not permitted the sickle of death to meet you, I have not allowed the nets of Hades to enfold you, I have never wished you to meet with any evil. But for good comfort I have sent my chief-captain Michael to you, that you may know your departure from the world, and set your house in order, and all that belongs to you, and bless Isaac your beloved son. And now know that I have done this not wishing to grieve you. Wherefore then have you said to my chief-captain, I will not go with you? Wherefore have you spoken thus? Do you not know that if I give leave to death and he

comes upon you, then I should see whether you would come or not?

9. 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 you, chief-captain of the hosts above, since you have wholly deigned to come yourself to me a sinner and in all things your unworthy servant, I beseech you even now, O chief-captain, to carry my word yet again to the Most High, and you shall say to him, Thus says Abraham your servant, Lord, Lord, in every work and word which I have asked of you you have heard me, and hast fulfilled all my counsel. Now, Lord, I resist not your power, for I too know that I am not immortal but mortal. Since therefore to your command all things yield, and fear and tremble at the face of your power, I also fear, but I ask one request of you, 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 you established 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 says your 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.

10. 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 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 honor, 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.

**11.** 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 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.

**12.** 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 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 you see, holy Abraham, are 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.

**13.** 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, "Do you see, 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, 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, Dokiell 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."

**14.** 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 you held in the midst? And the angel answered, It has been saved by your righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abraham said to the chief-captain, I beseech you, 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 your voice and your prayer, and forgive you your sin, and those whom you think 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.

**15.** 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 near, 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 you thanks, my Lord, that you have 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 your wife Sarah, behold also your beloved son Isaac, behold also all your men-servants and maid-servants round about you. Make disposition of all that you have, for the day has come near in which you shall depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or do you say this of yourself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it you. Abraham said, I will not go with you. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Your friend Abraham in all he has said to You, and have fulfilled his requests. I have shown to him Your 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 you. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with you? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Your friend, and has done all things pleasing in Your 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.

**16.** 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 you. 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, you bitter and fierce name of the world, hide your fierceness, cover your corruption, and cast away your bitterness from you, and put on your beauty and all your glory, and go down to Abraham my friend, and take him and bring him to me.

But now also I tell you 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. Abraham said to Death, Hail you of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does your glory come to us, and who are you, and whence do you come? Then Death said, Most righteous Abraham, behold I tell you the truth. I am the bitter lot of death. Abraham said to him, Nay, but you are the comeliness of the world, you are the glory and beauty of angels and men, you are fairer in form than every other, and do you say, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell you the truth. What the Lord has named me, that also I tell you. Abraham said, For what are you come hither? Death said, For your holy soul am I come. Then Abraham said, I know what you mean, but I will not go with you; and Death was silent and answered him not a word.

**17.** Then Abraham arose, and went into his house, and Death also accompanied him there. 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 your spirit from you. Abraham said to him, By the immortal God I charge you to tell me the truth. Are you death? Death said to him, I am Death.

I am the destroyer of the world. Abraham said, I beseech you, since you are Death, tell me if you come thus to all in such fairness and glory and beauty? Death said, Nay, my Lord Abraham, for your righteousnesses, and the boundless sea of your hospitality, and the greatness of your 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 you, hearken to me, and show me your fierceness and all your corruption and bitterness. And Death said, You can not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all your 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 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 odor 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.

**18.** And the all-holy Abraham, seeing these things thus, said to Death, I beseech you, all-destroying Death, hide your fierceness, and put on your beauty and the shape which you had before. And straightway Death hid his

fierceness, and put on his beauty which he had before. And Abraham said to Death, Why have you done this, that you have slain all my servants and maidservants? Has God sent you hither for this end this day? Death said, Nay, my Lord Abraham, it is not as you say, but on your account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe, most righteous Abraham, that this also is wonderful, that you also were not taken away with them. Nevertheless I tell you the truth, for if the right hand of God had not been with you at that time, you also would 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 you, 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 your 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.

**19.** 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 spirit is in indifference. Death said, I will not depart from you until I take your soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered you to say this? You say these words of yourself boastfully, and I will not go with you until the chief-captain Michael come to me, and I shall go with him. But this also I tell you, if you desire that I shall accompany you, explain to me all your 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 you the seven heads of serpents. The face of fire I showed you because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed you, 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 you because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed you 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 you 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 you 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 you also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' cubs, bears and vipers, and in short the face of every wild beast I showed you, 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 you also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

**20.** Abraham said, I beseech you, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell you 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 you all that you have asked, now I tell you, 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 you 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 your 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 you. 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.).

#### THE SHORT RECENSION

**1.** 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, You shall depart from life, for lo! The days of your temporal life are fulfilled: so that he may set his house in order before he die.

**2.** 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 you. May your journey be prosperous with you. And Michael answered him: You are 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 you may rest with me, for it is toward evening, and in the morning arise and go wherever you will, lest some evil beast meet you and do you hurt. And Michael enquired of Abraham, saying: Tell me your name, before I enter your house, lest I be burdensome to you. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from your house, and from your kindred, and go into the land which I shall show unto you. And when I went away into the land which the Lord showed me, he said to me: Your name shall no more be called Abram, but your 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 you that you went forty furlongs and brought a goat and slew it, entertaining angels in your 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 your company.

**3.** And arising they went on, and as they drew near 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 are you, because you have kept the purpose for which you were 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 you say? This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

4. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that you thus weep? Abraham answered, and said to her, It is no evil. Go into your house, and do your 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 your holy glory! And the Lord said to Michael, Announce whatsoever you will! And the Archangel answered and said, Lord, you sent me to Abraham to say to him, Depart from your body, and leave this world; the Lord calls you; and I dare not, Lord, reveal myself to him, for he is your friend, and a righteous man, and one that receives strangers. But I beseech you, 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 you created 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 you see him eat, eat also, and wherever he shall sleep, sleep there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

5. 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 your own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

6. 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 you before they take you 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 you of your brother's son Lot that he is dead? Or has anything 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 you excel all men upon earth, and the Lord has remembered you. Then Sarah said to Abraham, How dare you weep when the man of God has come in to you, and why have your eyes shed tears for today there is great rejoicing? Abraham said to her, How do you know 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 you killed it, and said to me, Arise, make ready that we may eat with these

men in our house. Abraham answered and said, You have 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 your brother from the men of Sodom, and then I knew the mystery.

7. And Abraham said to Michael, Tell me, man of God, and show to me why you have come hither. And Michael said, Your son Isaac will show you. And Abraham said to his son, My beloved son, tell me what you have seen in your dream today, and was 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 you, 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 your 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 you, Lord, take also the 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 you my father. And Michael said to Abraham, Your son Isaac has spoken truth, for you shall go, and be taken up into the heavens, but your body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set your house in order, and your children, for you have heard fully what is decreed concerning you. Abraham answered and said to Michael, I beseech you, 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 you all these things.

8. 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 you 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.

8\*. (See Ch. 11 of Long Recension)

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, Do you not know who it is? And he said, No, Lord. And Michael said to Abraham, Do you see these two gates, the small and the great? These are they which 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, you see him weeping, know that he has seen many souls being led to destruction, but when you see him laughing, he has seen many souls being led into life. Do you see 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.

9. 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 you

shall enter by it unhindered, and all those who are like you. 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.

**10.** And Abraham said, My Lord, I beseech you to lead me to the place of judgment so 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 you, when you had no mercy upon your daughter which you had, the fruit of your womb? Wherefore did you 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 do you say that you have not done murder? Did you not, after the death of your husband, go and commit adultery with your 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.

**11.** And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Do you see 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 you to write down the sins of the soul that makes atonement and it shall enter into life, and if the soul make not atonement and repent, you shall find its sins written down and it shall be cast into punishment. 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.

**12.** (See Ch. 10 of Long Recension)

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, Do you see 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, do whatever Abraham shall ask you to do for him. 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, Do you see 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.

**13.** But when the day of the death of Abraham drew near, 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 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, You are welcome, servant of the Most High. God. I beseech you, tell me who you are; and entering into my house partake of food and drink, and depart from me, for since I have seen you sitting near to me my soul has been troubled. For I am not at all worthy to come near you, for you are an exalted spirit and I am flesh and blood, and therefore I cannot bear your glory, for I see that your beauty is not of this world. And Death said to Abraham, I tell you, in all the creation that God has made, there has not been found one like you, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How dare you lie? For I see that your 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 you, 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 your beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And are you indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping....

**14.** And Abraham said to Death, Show us your 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. 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. 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, honor and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.



## THE TESTAMENT OF ISAAC

INTRODUCTION (From Wikipedia & Earlyjewishwritings.com )

The Testament of Isaac is a work now regarded as part of the Old Testament apocrypha. It is often treated as one of a trio of very similar works, the other two of which are the Testament of Abraham and Testament of Jacob, though there is no reason to assume that they were originally a single work. All three works are based on the Blessing of Jacob, found in the Bible, in their style.

There is agreement that the Testament of Isaac, which is not mentioned in ancient lists of Old Testament apocryphal works, is dependent upon the Testament of Abraham, but the exact date is difficult to discern. P. Nagel thinks it was written around A.D. 400 and M. Delcor affirms its earliness, suggesting because of affinities with the Dead Sea Scrolls that it may come from approximately the same milieu and date as the Testament of Abraham. Kuhn cautions, however, that there is really no convincing evidence for a precise dating of the Testament of Isaac. Nagel argues that the Sahidic version, the earliest, is translated from Greek. Kuhn responds that Nagel's published argument is questionable.

The Testament of Isaac has heavy Christian themes, though the Christian elements are usually regarded as later additions to what was originally a purely Jewish work.

The Christian elements in the text are not grammatically linked to the contiguous sentences and appear to disrupt the flow of thought (viz. 14v, first sentence; from 16r, last sentence, to 17r, first sentence; 24v, second sentence; 25v, concluding statement). Other passages (e.g. 15r, third sentence) are similar to traditions in the New Testament, but it is difficult to trace the direction of influence, if any.

## THE TESTAMENT OF ISAAC

Translated by K. H. KUHN . "An English Translation of the Sahidic  
Version of the "Testament of Isaac" in JTS N.S.. xviii (1967)

**This is the going forth from the body of Isaac the patriarch: he died on the twenty-fourth of Mesore ( 17 August) in the peace of God. Amen.**

**1** Now Isaac the patriarch writes his testament and addresses his words of instruction to his son Jacob and to all those gathered round him. The blessings of the patriarch will be on those who come after us, even those who listen to these words, to these words of instruction and these medicines of life, so that the grace of God may be with all those who believe. This is the end of obedience, as it is written. You have heard a word, let it abide with you – which means that a man should strive patiently with what he hears. God gives grace to those who believe: he who believes the words of God and of his saints will be an inheritor of the Kingdom of God. God has been with the generations gone by, which have passed away, because of their innocence and their faith towards God. He will be with the generations to come also.

**2** Now it came to pass, when the time had come for the Patriarch Isaac to go forth from the body, God sent to him the angel of his father Abraham at dawn on the twenty-second of Mesore. He said to him. Hail, son of promise! (Now it was the daily custom of the righteous old man Isaac to converse with the angels.) He lifted his face up to the face of the angel : he saw him assuming the likeness of his father Abraham; and he opened his mouth and raised his voice and cried out in great joy, I have seen your face like someone who has seen the face of God. The angel said to him. Listen, my beloved Isaac: I have been sent for you by God to take you to the heavens and set you beside your father Abraham, so that you can see all the saints; for your father is expecting you and is coming for you himself. Behold, a throne has been set up for you close to your father Abraham, and your lot and your

beloved son Jacob's lot will surpass that of all others in the whole of God's creation that is why you have been given for evermore the name of Patriarch and Father of the World. But the God-loving old man Isaac said to the angel, 'I am astonished by you, for you are my father'. The angel answered. my beloved Isaac, I am the angel that ministers to your father Abraham. But rejoice now, for I am to take you out of sorrow into gladness, out of suffering to rest for ever. I am to transport you from prison to a place where you can range at will — to a place of joy and gladness: I am to take you to where there is light and merriment and rejoicing and abundance that never fails. So then, draw up your testament and a statement for your household. for I am to translate you to rest for all eternity. Blessed is your father who begot you: blessed are you also: blessed is your son Jacob; and blessed are your descendants that will come after you.

**3** Now Jacob heard them talking together, but he said nothing. Our father Isaac said to the angel with a heavy heart. What shall I do about the light of my eyes, my beloved son Jacob? For I am afraid of what Esau might do to him - you know the situation. The angel said to him: 'My beloved Isaac, if all the nations on earth were gathered together, they would not be able to bring these blessings pronounced over Jacob to nothing. When you blessed him, the Father and the Son and the Holy Spirit blessed him; and Michael and Gabriel and all the angels and all the heavenly ones and the spirits of all the righteous and your father Abraham all answered Amen. The sword therefore, shall not touch his body; but he shall be held in high honour and grow great and spread far and wide, and twelve thrones shall spring from him'. Our father Isaac said to the angel: 'You have given me much comfort, but do not let Jacob know in case he is distressed'. The angel said to him: 'My beloved Isaac, blessed is every righteous man who goes forth from the body: blessed are they

when they meet with God. Woe. woe, woe, three times woe to the sinner, because he has been born into this world: great sufferings will come to him. Isaac, beloved of God, give these instructions, therefore, to your sons, and the instructions your father has given you. Hide nothing from Jacob, so that he can write them as instructions for the generations that will come after you. and those who love God may live their lives in accordance with them. And take care that I am able to fetch you with Joy, without delay. The peace of my Lord that he has given me. I give to you, as I go to him who sent me’.

4. And when the angel had said this, he rose from the bed on which Isaac was sleeping. He went back to the worlds on high while our father Isaac watched him go, astonished at the vision he had seen. And he said: ‘I shall not see daylight before I am sent for’. And while he was thinking this, behold, Jacob got up and came to the door of the room. The angel had cast a sleep over him so that he should not hear them; and he got up and ran to where his father slept and said to him: ‘My father, whom have you been talking to?’, Our father Isaac said to him: ‘You have heard, my son: your aged father has been sent for to be taken from you’, and Jacob put his arms round his father's neck and wept, saying: ‘Ah me! My strength has left me: today you have made me an orphan, my father’. Our father Isaac embraced his son Jacob and wept; and both wept together until they could weep no more. And Jacob said: ‘Take me with you, father Isaac’. But Isaac replied: ‘I would not have it so, my son; wait until you are sent for, my loved one. I remember on the day when the whole earth was shaken from end to end talking to my lord and father Abraham, and I had no strength to do anything. What God has ordained, he has ordained for each one by sure authority: his ordinances are immutable. But I know, and I am glad that I am to go to God, and I am strengthened by a guiding spirit; for this is a way that no one can escape. Listen, my son, Where is the first creation of the hands of God - our father Adam and our mother Eve? Where is Abel, and after him Mahalalel, and Jared, and our father Enoch, and Methuselah, and our father Noah, and his sons Shem, Ham, and Japheth? After these Arpachshad, and Cainan,

and Shelah, and Eber, and Reu, and Serug, and Nahor, and Terah, and my blessed father Abraham, and Lot his brother? All these experienced death except the perfect one, our father Enoch. - After these, forty-two generations more shall pass until Christ comes, born of a pure virgin called Mary. He will spend thirty years preaching in the world. At the end of all this, he will choose twelve men and reveal to them his mysteries and teach them about the archetype of his body and his true blood by means of bread and wine: and the bread will become the body of God and the wine will become the blood of God. And then he will ascend the tree of the cross and die for the whole creation, and rise on the third day and despoil hell, and deliver all mankind from the enemy. The generations to come will be saved by his body and by his blood until the end of time. The sacrifices of Christians will not cease until the end of time, whether offered secretly or openly; and the Antichrist will not appear so long as they offer up their sacrifice.

Blessed is every man who performs that service and believes in it, because the archetypal service is in the heavens; and they shall celebrate with the Son of God in his kingdom’.

5. While the God-loving old man, our father Isaac, was saying this, all his household gathered round him and wept. His son told all his relations, and they came to him in tears. Now our father Isaac had made for himself a bedroom in his house; and when his sight began to fail he withdrew into it and remained there for a hundred years, fasting daily until evening, and offering for himself and his household a young animal for their soul. And he spent half the night in prayer and praise of God. Thus he lived an ascetic life for a hundred years. And he kept three periods of forty days as fasts each year, neither drinking wine nor eating fruit nor sleeping on his bed. And he prayed and gave thanks to God continually.

6. Now when it became generally known that the man of God had regained his sight, people gathered to him from everywhere,

listening to his words of life; for they realized that a holy spirit of God was speaking in him. The great ones who came said to him: ‘You can now see clearly enough: how comes it that after your sight had failed you have now regained it?’

The God-loving old man smiled and said to them: ‘My sons and brothers, the God of my father Abraham has brought this about to comfort me in my old age. But the priest of God said to him: ‘Tell me what I ought to do, my father Isaac’. Our father Isaac said to him: ‘Keep your body holy, for the temple of God is set in it. Do not engage in controversy with other men in case an angry word escapes your mouth. Be on your guard against evil-speaking, against vainglory, and against uttering any thoughtless word; and see that your hands do not reach out after what is not yours. Do not offer a sacrifice with a blemish in it; and wash yourself with water when you approach the altar. Do not mix the thoughts of the world with the thoughts of God when you stand before him. Do your utmost to be at peace with everyone. When you stand before God and offer your sacrifice. when you come to offer it on the altar, you should recite privately a hundred prayers to God and make this confession to God saying: ‘Oh God, the incomprehensible, the unfathomable, the unattainable, the pure treasure, purify me in love; for I am flesh and blood and I run defiled to thee, that thou mayest purify me. I come burdened, and I ask that thou mayest lighten my burden: a fire will burn wood, and thy mercy will take away mine iniquities. Forgive me, me that am a sinner: I forgive the whole creation that thou hast made, I have no complaint against anyone: I am at peace with all that is made in thine image: I am unmoved by all the evil reasonings that have been brought before me. I am thy servant and the son of thy maidservant: I am the one who sins, thou art the one who forgives: forgive me and enable me to stand in thy holy place. Let my sacrifice be acceptable before thee: do not reject me because of my sins; but receive me unto thee, in spite of my many sins, like a sheep that has gone astray. God who hast been with our father Adam, and Abel. and Noah, and our father Abraham, and his son Isaac, who hast been with Jacob, be thou with me also, and receive my sacrifice from my hand’.

As you recite all this, take your sacrifice and offer it; and strive heavenwards because of the sacrifice of God, so that you do not displease him. For the work of the priest is no small thing.

7. Every priest today (and till the end of time) must be temperate as regards his food and drink and sleep; neither should he talk about events connected with this world, nor listen to anyone who is talking about them. Rather should he spend his whole life occupied with prayer and vigils and recitation until our God sends for him in peace. Every man on earth, be he priest or monk (for after a long time they will love the life of holy retreat), must renounce the world and all its evil cares and join in the holy service the angels render in purity to God. And they will be honoured before God and his angels because of their holy sacrifices and their angelic service, which is like the archetype that is rendered in the heavens. And the angels will be their friends, because of their perfect faith and their purity; and great is their honour before God. In a word, whether great or small, sinlessness is required of us. The chief sins worthy of repentance are these: You shall not kill with the sword; You shall not kill with the tongue either: You shall not commit fornication with your body; You shall not commit fornication with your thoughts; You shall not go in to the young to defile them; You shall not be envious; You shall not be angry until the sun has set; You shall not be proud in disposition; You shall not rejoice over your neighbour's fall: You shall not slander; You shall not look at a woman with a lustful eye; and. Do not readily listen to slander. We need to beware of these things, and of others like them, till each one of us is secure from the wrath that shall be revealed from heaven.

8. Now when the people gathered about him heard him, they cried out aloud saying. This is meet and right..Amen. But the God-loving old man was silent: he drew up his blanket: he covered his face. And the people and the priest were silent, so that he could rest himself a little. But the angel of his father Abraham came to him and took him up into the heavens. He saw terrors and tumults spread abroad on

this side and on that; and it was a terror and a tumult fearful to behold. Some had the face of a camel, others had the face of a lion: some had the face of a dog, others had but one eye and had tongs in their hands, three ells long, all of iron. I looked, and behold, a man was brought, and those who brought him went with him. When they reached the beasts, those who went with him withdrew to one side: the lion advanced towards him, tore him apart into little pieces, and swallowed him; it then vomited him up, and he became like himself again; and the next beast treated him in just the same way. In short, they passed him on from one to the other; each one would tear him into pieces, swallow him, and then vomit him up; and he would become like himself again. I said to the angel: What sin has this man committed, my lord, that all this is done to him? The angel said to me: 'This man you are looking at now had a quarrel with his neighbour, and he died without their being reconciled. See, he has been handed over to five chief tormentors: they spend a year tormenting him for every hour he spent Quarreling with his neighbour'. The angel also said to me: 'My beloved Isaac, do you think these are the only ones? Believe me Isaac, beloved of God, there are six hundred thousand tormentors. They spend a year tormenting a man for every hour that he spends sinning – if he did not repent, that is, before he went forth From the body.

9. He led me on and brought me to a fiery river. the waters of wich were an ell high, and its noise like the noise of heaven's thunder. And I saw a host of souls submerged in it; and those who were in that river cried out and wept aloud, and there was a great commotion and much groaning. But it is a discerning fire that does not touch the righteous, yet burns up sinners and boils them in the stench that surrounds them. I saw also the pit of the abyss, the smoke of which went up in clouds; I saw men sunk in it grinding their teeth, crying out and wailing, and each one was groaning. The angel said to me. Look and see these others too. And when I had looked at them. the angel said to me," These are those who have committed the sin of Sodom; these are indeed in great distress. I saw also pits full of worms that do not sleep; I saw Abdemerouchos who is in charge of the punishments, made all of

fire, threatening the tormentors in hell and saying. Beat them until they know that God is. I saw a house built of fiery stone, and there were grown men underneath it, crying out and wailing. The angel said to me. Look with your eyes and contemplate the Punishments. I said to the angel, My eyes could not endure it; for how long must These punishments go on? He said to me. Until the merciful God has pity.

10. After this the angel took me up into the heavens; I saw my father, Abraham and I made obeisance to him. He saluted me, with all the saints, and the saints honoured me because of my father; I they walked with me and took me to my Father, I worshipped him with all the saints. Songs of praise rang out, Thou art holy, thou art holy, thou art holy. King, Lord Sabaoth: the heavens and the earth are full of thy holy glory. The Lord said to my father from the holy place, 'Is good that you have come, Abraham, your righteous root and faithful saint: it is good that you have come to our city. Whatever you may want to ask now, make your requests in the name of your beloved son Isaac, and they shall be yours indeed'. My father Abraham said. 'Thine is the power, Oh Lord Almighty'.

The Lord said to Abraham, 'As for all those who are given the name of my beloved Isaac, let each one of them copy out his testament and honour it, and feed a poor man with bread in the name of my beloved Isaac on the day of his holy commemoration; to you will I grant them as sons in my kingdom'. Abraham said. 'My Lord Almighty, if a man cannot copy out his testament,' can'st thou not in thy mercy accept him, for thou art merciful and compassionate?'

The Lord said to Abraham: 'Let him feed a poor man with bread, and I will give him to you as a gift and as a son in my kingdom, and he shall come with you to the first hour of the thousand years.

Abraham said, 'Suppose he is poor and has no means of getting bread?' The Lord said, 'Let him spend the night of my beloved Isaac's commemoration without sleep, and I will give him to you as a gift and an inheritor in my kingdom'. My father Abraham said 'Suppose he is weak and has no strength, can'st thou not in thy mercy accept him in love?'. The Lord

said to him. 'Let him offer up a little incense in the name of your beloved son Isaac, and I will give him to you as a son in my kingdom. If he has no means of getting incense, let him seek out a copy of his testament and read it on my beloved Isaac's day. If he cannot read it, let him go and listen to others who can. If he is unable to do any of these things, let him go into his house and say a hundred Prayers, and I will give him to you as a son in my kingdom. But the most essential thing of all is that he should offer a sacrifice in my beloved Isaac's name, For his body was offered as a sacrifice.' Yet not only will I give you everyone called by my beloved Isaac's name as a son in my Kingdom; I will give you also everyone who does one of the things I have mentioned. And I will give you everyone who concerns himself about Isaac's life and his testament, or does any compassionate act. such as giving someone a cup of water to drink, or who copies out his testament with his own hand, and those who read it with all their heart in faith, believing everything that I have said. My power and the power of my beloved Son and the Holy Spirit shall be with them, and I will give them to you as sons in my kingdom. Peace to all of you, all my saints'.

11. Now when he had said this, songs of praise rang out. Thou art holy, thou art holy, thou art holy. King. Lord .Sabaoth; the heavens and the earth are full of thy holy glory. The Father said to Michael from the holy place: 'Michael, my steward, go quickly and gather together the angels and all the saints, so that they may come and meet my beloved Isaac. And Michael sounded the trumpet at once. All the saints gathered with the angels and came to the couch of our father Isaac: the Lord mounted his chariot, and the seraphim were in front of him with the angels. And when they came to our father Isaac's couch, our father Isaac beheld our Lord's face immediately turned towards him full of joy. He cried out: 'It is good that thou hast come, my Lord, and thy great archangel Michael: it is good that you have come, my father Abraham, and all the saints.

12. Now when he had said this, Jacob embraced his Father; he kissed his mouth and wept. Our father Isaac fixed his eyes on him and motioned to him to be silent. Our father Isaac said to the Lord: 'Remember my beloved Jacob'. The Lord said to him: 'My power shall be with him; and when the time comes and I become man and die and rise from the dead on the third day, I will put your name in everyone's mind, and they will invoke you as their father.'

Isaac said to Jacob: 'My beloved son, this is the last commandment I give you today; keep a sharp eye on yourself Do not dishonour the image of God; for what you do to the image of man, you do to the image of God, and God will do it to you too in the place where you will meet him. This is the beginning and the end. Now when he had said this, our Lord brought his soul out of his body, and it was white as snow. He greeted it: he set it on the chariot with him: he took it up into the heavens, with the seraphim making music before him, and all the angels and the saints. He freely granted him the good things of his kingdom for ever, and all the requests our father Abraham had asked of the Lord he freely granted him as a covenant for ever.

13. This is the going forth from the body of our father Isaac, the patriarch, on the twenty-fourth of the month Mesore. And the day on which his father Abraham offered him as a sacrifice is the eighteenth of Mechir. (12 February) The heavens and the earth were full of the soothing odour of our father Isaac, like choice silver: this is the sacrifice of our father Isaac the patriarch. When Abraham offered him as a sacrifice to God, the soothing odour of Isaac's sacrifice went up into the heavens. Blessed is every man who performs an act of mercy in the name of these patriarchs, for they will be their sons in the kingdom of the heavens. For our Lord has made with them a covenant for ever, that everyone who performs an act of mercy on the day of their commemoration shall be given to them as a son in the kingdom of the heavens forever. And they shall come to the first hour of the thousand years, in accordance with the promise of our Lord, even our God and our

Saviour Jesus Christ, through whom every glory is due to him and his good Father and the Holy Spirit, the giver of life to all creation and one in being with the Father and the Son, now and always, for ever and ever. Amen"

## TESTAMENT OF JACOB

### INTRODUCTION

James Charlesworth writes: "The Coptic text of the Testament of Jacob is shorter than the Testament of Isaac and appears to be a midrashic expansion of Genesis 47:29-50:26. The Lord sends Michael the archangel to Jacob in order to instruct him to prepare his testament for his sons. Jacob accepts God's will, in contrast to the Testament of Abraham, and prays. The angel returns to heaven; Jacob calls his sons, and then ascends to heaven and meets a multitude of tormentors. Jacob ascends higher and sees Abraham and Isaac, who are full of life and joy, and the good things prepared for the righteous." (The Pseudepigrapha and Modern Research, p. 132)

The text of the Testament of Jacob here translated is the Coptic (Bohairic) text contained in Cod. Vat.Copt. 61. The distinguishing marks of the Testament of Jacob, i.e. its essentially derivative character (especially its dependence on the book of Genesis) and the impression that the Cristian elements in it are less easily detachable than in the Testament of Isaac, coupled with the fact that no Sahidic text of it has been preserved (as is the case with the Testainent of Isaac), might suggest an origin independent of both the Testaments of Abraham and of Isaac. It might be argued, for example, that the Testament of Abraham was written first, in Greek; that the Testament of Isaac came later as an independent work (though whether written in Greek, or Sahidic, or anything else, it is impossible to say); and that later still the Bohairic translator of these two Testaments put them together and himself composed (in Bohairic) a Testament of Jacob to make a trilogy.

At the other extreme, though perhaps with less cogency, it might be argued that the three Testaments were designed as a trilogy from the start, and that all three, therefore, were originally written in Greek. In this case, it will be pure accident that only the Testament of Abraham has survived in Greek, that there are no surviving Sahidic texts of either it or the Testament of Jacob, and that the Bohairic is the first extant text to group all three together.

# THE TESTAMENT OF JACOB

Translated by K. H. Kuhn

This again is the going forth from the body of our father Jacob the patriarch, who is called Israel, on the twenty-eighth of the month Mesore ( 21 August ) in the peace of God. Amen.

1. Now it came to pass when the time had come lijr our beloved father Jacob the patriarch, the son of Isaac, the son of Abraham, to go forth from the body (and the God-loving Jacob was well on in years), the Lord sent Michael the archangel to him .And he said to him, Israel, my beloved, you righteous root, write your words of instruction for your sons, and draw up your testament for them, and concern yourself about those of your household, for the time has come for you to go to your fathers and rejoice with them for ever. And when the God-loving Jacob heard this from the angel, he answered and said to him. My lord - For it was his daily custom to talk to angels. He said to him. May the will of the Lord be done.

2. And God blessed our father Jacob. He made for himsell a place apart, to which he withdrew and offered his prayers to God day and night, while the angels visited him and guarded him and kept him safe and gave him strength in everything. God blessed him; and his people increased greatly in numbers in the land of Egypt.

For at the time he went down to Egypt to his son Joseph, his sight was failing as a result of continual weeping and worrying over his son Joseph; but after he arrived in Egypt and had seen his son Joseph's face, he saw everything clearly again. And Jacob Israel flung on his son Joseph's neck; he greeted him with tears and said: 'Now let me die, for I have seen your face once more while you are still alive, my beloved'. And Joseph ruled over the whole of Egypt. Jacob lived in the land of Gashen for seventeen years. He became very old and attained a great age: he kept all the commandments and lived always in the fear of the Lord: and his

sight failed so that he could see no one because of extreme old age.

3. He lifted his eyes towards the radiance of the angel who was speaking to him, who was in appearance and in face like his father Isaac: he was afraid and troubled. The angel said to him. Do not be afraid, Jacob: I am the angel who has been with you from your youth. I chose you to receive your father Isaac's blessing, and your mother Rebecca's. I am with you, Israel, in everything you do and everything you have seen. It was I who delivered you from Laban when he pursued you; I blessed you, and all your wives, and your sons, and all your cattle. It was I too who rescued you from Esau. It was I too who brought you down into the land of Egypt, Israel; and I have spread you out far and wide. Blessed is your father Abraham, for he became a friend of the Most High God because of his hospitality. Blessed is your lather Isaac who gave you life, for his sacrifice was perfect and pleasing to God. Blessed are you too, Jacob, for you saw God face to face and beheld the host of the angels of the Most High God. You saw the ladder set up on the earth with its top reaching to heaven. You also saw the Lord set on the top of it in power too great for words. You cried out saying: 'This is the house of God, and this is the gate of heaven. Blessed are you, for you have found strength in God and are strong among men.

Now, therefore, do not be troubled, beloved of God. Blessed are you, Israel, and blessed are all your descendants, for you shall be called patriarchs until the end of this age; for you are my people, and you are the root of the servants of God. Blessed is every nation which emulates your purity, and your virtues, and your righteousness, and your good works. Blessed is the man who commemorates you on your honoured festival. Blessed is he who does a charitable deed in your name, or gives a man a cup of cold water, or brings a perfect offering to your place, or to any place, in your name, or receives a stranger, or visits the sick, or comforts an orphan, or clothes someone

who is naked, in your name. He shall lack no good thing in this world; and in the world to come he shall have eternal life. And further, whoever writes an account of your life with its labours, or whoever makes a copy of it with his hands, or whoever reads it attentively, and whoever listens to it with faith and a resolute heart, and whoever emulates your manner of life -they shall be forgiven all their sins, and they shall be freely granted you in the kingdom of the heavens. So get up now, for you are to exchange trouble and sorrow for eternal rest, and you are to be borne away to a repose that never ceases, to a rest that never ends, and to a light that never sets, and to pleasure and gladness and spiritual joy. So now, give your commands to your sons, and peace be with you; for I am about to go to him who sent me'.

4. And when he had said this to him, the angel left him in peace and returned to the heavens, while Jacob gazed after him. And those who were in the house heard him giving thanks to the Lord and glorifying him with praises. And all his sons gathered round him, from the youngest to the eldest of them, all in tears and in great distress, saying. He is about to go away and leave us. And they said to him. What shall we do, beloved father, For we are aliens in a foreign land?. And Jacob said to them. Do not be afraid, for God appeared to me in Mesopotamia saying: 'I am the God of your fathers: do not be afraid: I am with you for ever, and with your descendants that shall come after you for ever: the land on which you are standing I will give to you and your descendants for ever. And again he said to me, Do not be afraid to go down into Egypt; I will go with you down to Egypt; and I will increase your numbers, and your descendants shall flourish for ever, and Joseph shall lay his hands upon your eyes. And your people shall increase greatly in Egypt; and then they shall return to me here, and I will do them good because of you. But now you must leave this place.

5. And after this the time drew near for Jacob Israel to go forth from the body. He called Joseph and spoke to him as follows: 'If

I have found favour with you, then put your blessed hand upon my thigh and swear to me on oath before the Lord to lay my body in my fathers grave. And Joseph said to him, I will do as you ask, my God-loving father. His father said to him. I would have you swear; and Joseph swore the oath to Jacob his father that he would take his body to his fathers grave. And Jacob bowed himself upon his son's neck.

6. Now after this it was reported to Joseph. Behold, your father is in a sorry state. He took his two sons, Ephraim and Manasseh and came to his father Israel. When Israel saw them, he said to Joseph: 'Who are these, my son?' Joseph said to his father Jacob Israel: 'These are my sons that God has given me in the land of my humiliation'. Israel said: 'Bring them near to me'. Now Israel's sight had failed because of his great age, and he could hardly see. And Joseph brought them close to him; and he kissed them. When Israel had embraced them, he said, God will add to your descendants; And Joseph made his two sons, Ephraim and Manasseh, do obeisance to him on the ground: Joseph put Manasseh under his right hand and Ephraim under his left hand. But Israel changed his hands: he laid his right hand on Ephraim's head and his left hand on Manasseh's head. And he blessed them; he gave them their patrimony, saying:

'The God who approved my fathers Abraham and Isaac,  
The God who has looked after me from my childhood till today.  
The angel who rescues me from all my tribulations.  
Bless these lads who are my sons.  
With whom is left my name.  
And the name of my holy fathers Abraham and Isaac.  
They shall multiply; they shall increase;  
They shall become a great people on the earth.

Afterwards Israel said to Joseph: 'I am dying: but you will return to the land of your fathers, and God will be with you. Behold, you have been more favoured than your brothers, for I have been taken the Amorites with my bow and my sword'.

7. Jacob called all his sons and said to them, Come to me. all of you, so that I can tell you what will happen to you. and also what will happen to each one of you at the end of time. All Israel's sons gathered round him, from the youngest to the eldest of them. Jacob Israel answered and said to his sons: 'Listen, sons of Jacob, listen to Israel your father, from Reuben my first-born unto Benjamin'. He told his sons what would happen to all twelve of them, name by name and tribe by tribe, with heaven's blessing. Then all kept silence so that he might rest a little.

8. He was taken up into the heavens to visit the resting-places. And behold, a host of tormentors came out. The appearance of each one was different; and they were ready to torment the sinners

- that is the fornicators, and the harlots, and the catamites, and the sodomites, and the adulterers, and those who have corrupted God's creation, and the magicians, and the sorcerers, and the unrighteous, and the idol-worshippers, and the astrologers, and the slanderers and the doubletongued. In short, many are the punishments for all the sins we have mentioned; the unquenchable fire, the outer darkness, the place where there shall be weeping and grinding of teeth, and the worm that does not sleep. And it is a terrible thing for you to be brought before the judge, and it is a terrible thing to come into the hands of the living God. Woe to all sinful men for whom these tortures and these tormentors are prepared. And again afterwards he took me and showed me the place where my fathers Abraham and Isaac were, a place that was all light; and they were glad and rejoiced in the kingdom of the heavens, in the city of the beloved. And he showed me all the resting-places and all the good things prepared for the righteous, and the things that eye has not seen nor ear heard, and have not come into the heart of men. that God has prepared for those who love him and do his will on earth (for if they end well, they do his will).

9. After this, Jacob said to his sons: 'Behold I am about to be taken away and laid to rest

with my people; lay my body with my people in the double grave in the field of Ephron the Hittite, where Abraham and his wife Sarah were buried, where Isaac was buried, in the path of the field and the grave that is in it, which was bought from the sons of Heth'. And when Jacob had finished saying this, he drew his feet up on to his bed; he went forth from the body like every man. And the Lord came from heaven with Michael and Gabriel accompanying him, and many legions of angels singing before him. They took the soul of Jacob Israel to abodes of light with his holy fathers Abraham and Isaac. Such was the life of Jacob Israel the patriarch. Joseph presented him to Pharaoh when he was a hundred and thirty years old and he spent another seventeen years in Egypt; together this makes a hundred and forty-seven years. He went to his rest in a ripe old age, perfect in every virtue and spiritual grace; and he glorified God in all his ways, in the peace of God. Amen.

10. Joseph threw himself upon his father, kissing him and weeping for him. And Joseph instructed his servants, the embalmers, saying: 'Embalm my father in accordance with the best Egyptian practice'. They spent forty days embalming Israel; and when the forty days of Israel's embalming were over, they spent another eight days mourning for him. And when the days of Pharaoh's mourning were over (for he had been weeping for Jacob because of his love for Joseph). Joseph spoke with Pharaoh's great ones and said to them: 'If I may claim this favour from you, speak on my behalf to Pharaoh the king saying: My father made me take an oath when he was about to go forth from the body, saying: Bury my body in my fathers grave in the land of Canaan. So now I ask to be allowed to go and bury my father there and come back again'. Pharaoh the king said to Joseph the wise: 'Go in peace and bury your father as he made you swear to do; take with you chariots and wagons, and all the great ones of my kingdom, and as many of my servants as you need'. Joseph worshipped God in Pharaoh's presence and went out from him. And Joseph set out to bury his father. Many of Pharaoh's servants went with him. and the elders of Egypt as well as all Joseph's household, and his brothers, and

the whole of Israel's household. And there went up with him chariots and horsemen; they were a very great company. And they stopped at the threshing floor of Gadad, which is on the bank on the other side of Jordan. They mourned for him there with a great and bitter mourning; and they mourned for him for seven days. Those in the lowland heard the mourning at the threshing-floor of Gadad, and they said: 'This great mourning is a mourning of the Egyptians, so that that place is called The Mourning of Egypt to this day'. They took Israel and buried him in the land of Canaan in the double grave that Abraham had bought as a burial-place for silver from Ephron the Hittite, opposite Mamre. And Joseph returned to Egypt together with his brothers and the party from Pharaoh's household. After his father's death Joseph lived for many more years and was king over Egypt. But Jacob Israel died and was laid with his people.

11. Behold now, we have told you these things as best we could in order to instruct you about the going forth from the body of our father the patriarch Jacob Israel. It is written in the divinely inspired scriptures and the ancient books of our fathers the apostles, even I, Athanasius your father. If you want confirmation of this testament of the patriarch Jacob, take the book Genesis of the prophet Moses, the lawgiver, and read what is in it: your mind will be enlightened: you will find this, and more, written about it. And again, you will find mention of God and his angels, for God was a friend to the patriarchs while they were yet in the body and spoke with them many times in many passages of scripture. And you will find that he spoke too in many passages in scripture with the patriarch Jacob, saying. I will bless your descendants and make them as many as the stars of heaven. And again, Jacob spoke with his son Joseph saying, My God appeared to me in the land of Canaan at Luz: he blessed me saying: 'I will bless you and make you too many to be counted, and peoples and nations shall spring from you; I will give this land to your descendants after you as a possession for all time'.

12. See then, my beloved, we have heard these things about our fathers the patriarchs. Let us therefore emulate their deeds and their virtues, and their love of God and their love of men, and their hospitality, that we may be worthy to become their sons in the kingdom of the heavens, and that they may pray for us to God that he may save us from punishments in hell which the holy patriarch Jacob spoke about in his words full of all sweetness, when he taught his sons about the punishments and called them the sword of the Lord God. These are the river of fire that is prepared, and which engulfs sinners in its waves and those that have defiled themselves.

These are the things the patriarch Jacob revealed when he taught the rest of his sons, that those that love instruction should listen to him and do what is good at all times, and love one another, and strive after love and pity. For pity triumphs over judgement and love covers a multitude of sins; and again. He who has pity on a poor man lends on usury to God.

13. So now, my sons, let neither prayer nor fasting { be lacking), and persist in them continually; for they drive away the demons. My sons, keep yourselves from fornication, and anger, and adultery, and every evil thing, and especially from violence, and blasphemy, and theft. For no man of violence will inherit the kingdom of the heavens, neither will any fornicator, nor catamite, nor sodomite, nor blasphemer, nor covetous man. nor curser, nor anyone who is defiled. In short, these and the others we have mentioned will not inherit the kingdom of God. My sons, honour the saints, for it is they who pray for you, that your descendants may prosper and that the land may be yours as an inheritance for ever. My sons, be hospitable, that you may share the lot of our father Abraham, the great patriarch. My sons, love the poor, that as you do to the poor man here, so God may give you the bread of eternal life in the heavens unto the end. He who feeds a poor man with bread here, God will feed him from the tree of life. Clothe the poor man who is naked here on earth, that God may put on you a robe of glory in the heavens, and so you may become a true son of our holy fathers the patriarchs. Abraham and Isaac and

Jacob, in the heavens for ever. Call to mind the word of God here and remember the saints, and take care that copies of their memoirs and their hymns are made for the encouragement of those who hear them, so that your name also may be written in the book of life in the heavens, and you too may be numbered with the number of God's saints who have pleased him in their generation, and take part in the chorus with the angels in the land of the living. We commemorate the saints, our fathers the patriarchs, at this very time every year; our father Abraham the patriarch on the twenty-eighth of Mesore, also our father Isaac the patriarch on the twenty-eighth of Mesore, and again our father Jacob on the twenty-eighth of this same month Mesore, as we have found it written in the ancient books of our holy fathers who were pleasing unto God.

Through their supplication and their prayers may all of us together be granted to share their lot in the kingdom of our Lord and our God and our Saviour Jesus Christ, through whom is the glory of the Father with him and the Holy life-giving Spirit now and always and for ever. Amen.

Remember me, that God may forgive me all my sins and give me understanding and give me stability without sin. Amen.

## LADDER OF JACOB

### INTRODUCTION (From Wikipedia)

The Ladder of Jacob is a pseudepigraphic writing of the Old Testament. It is usually considered to be part of the Apocalyptic literature. The text has been preserved only in Slavonic, and it is clearly a translation from a now lost Greek version. It is not regarded as scripture by Jews or any Christian group.

### Manuscript tradition

The text of the Ladder of Jacob has been preserved only in Slavonic; it occurs in the Tolkovaja Paleja (a compendium of various Old Testament texts and comments, that preserved also the Apocalypse of Abraham, written in Greek in the eighth or ninth century and later translated in Slavonic). Two recensions have been identified: a longer one, usually denoted A which survives in three manuscripts, and a shorter one, usually called B which is represented by the majority of the manuscript tradition. The chief difference between these is that the shorter recension reduces drastically the prayer of Jacob and omits the name of the angel Sariel (2:2-5:1).

The Slavonic text has been almost surely translated from Greek. Some plays in words suggest an original Hebrew text or a Greek text intended for readers with at least some knowledge of Hebrew.

### Date and origin

The date and origin of the Ladder of Jacob are uncertain. It is possible to infer at least three stages: an original work written in a Jewish context after the Destruction of the Temple, the use in early Byzantine world and the final translation in Slavonic on about the ninth century. In the Christian stages the text was interpolated to form an anti-Jewish polemic, by adding some comments here and there, omitting some sentences and adding a Christian conclusion: chapter seven has Christian origin. The expectation of a delayed warrior Messiah and the similarities with 2 Baruch, Apocalypse of Abraham and other apocalyptic literature suggest the original text may have been written in the first half of the second century CE.

# THE LADDER OF JACOB

by Montague Rhodes James

London: Society for Promoting Christian Knowledge (NY: Macmillan) 1920

Translated from Slavonic by Bonwetsch in the Gottingen Nachrichten, 1900

(Recension 2)

1. Now Jacob went to his Uncle Laban, and he found a place and fell asleep there, laying his head on a stone, for the sun was set: and there he saw a vision.

(Recension 1 begins)

And lo! a ladder was set up on the earth, whose top reached unto heaven. And the top of the ladder was a face as of a man, hewn out of fire. Now it had twelve steps up to the top of the ladder, and upon each step up to the top were two human faces on the right and on the left -- twenty-four faces seen to their breast, on the ladder. But the middle face was higher than them all, which I saw made of fire, to the shoulder and the arm, very terribly, more than the twenty-four faces. And as I looked, behold, the Angels of God ascending and descending thereon but the Lord was set above it, and he called me, saying: Jacob, Jacob. And I said: Here am I, Lord; And he said to me: The land whereon thou sleepest I will give to thee and to thy seed after thee: and I will multiply thy seed as the stars of heaven and as the sand of the sea; through thy seed shall all the earth be blessed, and they that dwell thereon, unto the last times, the years of the end. My blessing wherewith I have blessed thee shall pour out from thee unto the last generation. All in the east and the west shall be full of thy seed.

2. And when I heard it from above, fear and trembling fell upon me, and I rose up from my dream. And while the Voice of God was yet in mine ears, I said: How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And I set up the stone that was under my head for a pillar, and poured oil on the top of it, and I called the name of that place the house of God (Lacuna: Rec. 2 suggests the supplement: And I prayed to God and said): Lord God of Adam, of thy

(creature?), and Lord God of Abraham and Isaac my father, and of all whose ways are right before thee, thou that sittest mighty upon the Cherubim and upon the throne of the majesty, of fire and full of eyes, as I saw in my dream; that holds the Cherubim with four faces, that bears the Seraphim full of eyes, that bears the whole world under his arm, and is borne of none. Thou hast established the heaven for the glory of thy name. Thou hast spread out upon the clouds of the heaven the heaven that flieth (resteth ?) under thee, that under it thou mayest move the sun and hide it in the night lest it be held for God: thou bast ordained the way for the moon and the stars, and her thou makest to wax and wane, but for the stars, thou bast commanded them to pass over, lest these also should be supposed gods. Before the face of thy majesty the six-winged Seraphim fear, and hide their feet and their face with their wings, and with the others they fly, and sing (two lines gone: no help from Rec. 2, which omits all this invocation) Highest, with twelve faces, many-named, fiery, lightning-formed, holy one! Holy, Holy, Holy, Jao Jaova, Jaoel, Sabakdos, Chabod, Sabaoth, Omlelech, Elaber, Ame(?) S'me Barech, [98] eternal king, strong, mighty, very great, long-suffering, Blessed One, that fillest heaven and earth and the sea and the abyss and all aeons with thy glory. Hear my song wherewith I have praised thee, and grant me my petition for which I pray to thee, and show me the interpretation of my dream. For thou art strong and mighty and glorious, a holy God, the Lord of me and of my fathers. (This rather resembles the Prayer in the Apocalypse of Abraham.)

3. And while I yet spake my prayer, there appeared a voice before my face saying: Sarekl, prince of them that rejoice (or of the servants), thou that art over visions, go make Jacob to understand the interpretation of the dream which he saw, and show him all things whatsoever he saw: but first bless him. And

the archangel Sarekl came to me, and I saw: it was a face (a line gone) terrible. But I did not fear before his look, for the face which I had seen in my dream . . . was more than this, and I feared not the face of an angel. And the angel said to me: What is thy name? and I said: Jacob. But I (read he said to me) Thy name shall not henceforth be called Jacob, but thy name shall be like my name, Israel. And when I came from Fandana in Syria to meet my brother Esau, he came to me and blessed me, and called my name Israel, and told me not his name until I adjured him, and then he told me: Because thou wast . . .

[There is confusion here, it seems, between the two incidents of the ladder and the wrestling. I have wondered whether a dim reflection of the 'Prayer of Joseph' is to be traced in this paragraph, but the text is evidently in a bad state. Rec. 2 has merely the statement that an angel came and said he was sent to interpret the vision.]

4. But this said he to me: The ladder which thou sawest, which had twelve steps having two human faces which changed their appearance -- now this ladder is this age, and the twelve steps are the times of this age, and the twenty-four faces are the kings of [99] the lawless heathen of this age. Under these kings will be tried (line gone: Rec. 2 thy children's children and the line) of thy sons: they will rise up against the lawlessness of thy descendants and will lay this place waste through four descents (because ?) of the sins of thy descendants, and of the substance of the forefathers will be built this palace in the temple of the name of thy God and thy fathers (? the palace of the temple in the name of the God of thy fathers); but through the wrath of thy descendants will it be desolate until (Rec. 2 in) the fourth descent of this age: for thou didst see four visions (or faces).

5. The first that stumbleth upon the steps . . . angels ascending and descending and faces in the midst of the steps: the Most High will raise up an heir of the descendants of thy brother Esau, and all the lords of the nations of the earth will accept it, who have done evil against

thy seed, and will be given into his hand, and he will be hardly borne by them. But he beginneth to rule them with violence and to reign over them, and they cannot resist him, until the day when his decree goeth forth against them to serve the idols (line gone) and to all them that appear in such a cause, and so many . . . of thy race, so many to Thalkonagargael.

[Rec. 2: The first that stumbleth upon the steps will be a king of thy neighbours and will do evil against thy seed; he will be unwillingly borne by them. But then beginneth he to rule over them, and with violence to reign over them, and they cannot resist him, and his decree groweth against them that they should worship idols and sacrifice to the dead (the deified Emperor) and he speaketh to use force to all that are in his kingdom, which appear in such an accusation, so many to the Most High out of thy race, and so many to Thalkonagargael.]

6 (Rec. 1): And know thou, Jacob, that thy seed shall be strangers in a strange land, and men will illtreat them with bondage and lay blows on them daily but the people whom they serve will the Lord judge. When a king ariseth and fighteth, then will there be to that place (alt. when the Most High giveth his judgment to that place, he will lead forth) then will thy seed, even Israel, go forth out of the bondage of the heathen who ruled over them with violence, and will be set free from all reproach of their enemies. For, this king is the head of every revenge: and retribution of them that make attacks on thee, Israel. And the (at the?) end of the age. For the miserable will rise and cry, and the Lord heareth then, and will be softened, and the mighty letteth himself pity their sufferings, because the angels and archangels pour out their prayers for the saving of thy race. Then will their women bear much fruit, and then will the Lord fight for thy race. (Here the oldest M S. ends.)

Rec. 2: And know thou, Jacob, etc. to will the Lord judge, For the Most High will let himself pity, etc. to the saving of thy race, that the Most High may have compassion; then will their women bear much fruit, and then fighteth the Lord for thy race with terrible and great



signs, for the bondage inflicted on them. Their full storehouses will be found empty of wine and of every fruit: their land will boil over with creeping things and every deadly thing. Earthquakes and much destruction will there be. Then will the Most High accomplish his judgment on that place, and will lead forth thy seed out of the bondage of the heathen which rule over them with violence, and they will be saved from the reproaches of their enemies. But the head of the king will be for (an object of) revenge: bitterly standeth he up against them, but they cry, and the Lord heareth them and poureth out his wrath upon the Leviathan the sea serpent, and smiteth the lawless Thalkon with the sword: for against the God of gods raiseth he up his pride. But then, Jacob, appeareth thy righteousness and that of thy fathers, and of them that shall be after thee, walking in thy righteousness: and then shall thy seed blow with the trumpet, and the whole kingdom of Edom shall perish, with all the kings and peoples of the Moabites.

(Of these sections No. 4 seems to relate to the Temple and the Exile, No. 5 more clearly to the Romans, No. 6 certainly to Egypt. What follows is Christian and is only in Rec. 2.)

7. But whereas thou sawest angels descending and ascending upon the ladder, in the last times there will be a man from the Most High, and he shall desire to join the upper with the lower. Of him before his coming shall your sons and your daughters prophesy, and your young men shall see visions of him. For there shall be such signs as these at the time of his coming: a tree felled by the axe shall drop blood ( Barnabas xii.i. above); boys of three months old shall speak rationally (Sibylline Oracles, Testament of the Lord, 4 Esdras); a child in its mother's womb shall proclaim his way ( Luke i.); a young man shall be as an old man. And then cometh the expected one, whose path will be perceived by no man. Then will the earth rejoice, because it hath received the glory of heaven. That which was above shall be below. And of thy seed shall grow up a royal root (or the root of a king); and he (it) shall increase and destroy the power of the Evil one, but he himself shall be a saviour of the heathen, and the rest of them that are weary, and a cloud which shadeth the

whole world from the heat (Isa.xxxii.2), for otherwise that which is disordered could not be put in order, if he came not: otherwise that which is below could not be joined to that which is above.

8. Now at his coming will images of brass (alt. calves of brass) and stone and all graven things utter their voice for three days long. And they announce to the wise men and let them know what will befall (or is befalling) on earth, and by the star will they know the way to him, when they see him upon earth whom the angels see not above. Then will the Almighty be found in a body on the earth, and encompassed by the arms of a mortal, and he reneweth the state of man and quickeneth (Adam and) Eve that died through the fruit of the tree. Then will the deceit of the godless one be overcome, and all idols fall on their faces, for they will be put to shame by one who is adorned with honour, because they made lying inventions. Thenceforth will they not have power to rule or to give prophecies, for their honour will be taken from them, and they will remain without glory. For he (the child) that is come taketh the power and might from them and recompenseth to Abraham the truth (righteousness) which he promised him. Then he (or For this child) roundeth off all that is sharp, and every rough thing maketh he smooth, and he casteth all unrighteousness into the depths of the sea: and he doeth wonders in heaven and on the earth. And he will be wounded in the midst of the house of the beloved (Zechariah xiii. 6). But when he is wounded, then also the saving and the end of all corruption draweth near. For they that have wounded him shall themselves receive a wound which shall not be healed for them for ever. But the wounded one shall all creatures worship, and upon him shall many hope, and everywhere, and among all the Gentiles, shall he be known. But they that have known his name shall not be put to shame. And his own might and his years shall not fail for ever.

# THE ASSUMPTION OF MOSES

INTRODUCTION (From Wikipedia)

The Assumption of Moses (otherwise called the Testament of Moses) is a Jewish apocryphal pseudepigraphical work. It is known from a single sixth-century incomplete manuscript in Latin that was discovered by Antonio Ceriani in the Biblioteca Ambrosiana in Milan in the mid-nineteenth century and published by him in 1861

The two titles of this manuscript are due to different identifications with lost texts. The Stichometry of Nicephorus and some other ancient lists refer to both a Testament of Moses and an Assumption of Moses, apparently as separate texts.

Charles, in his edition of 1897 suggests that the manuscript shall be identified with the Testament of Moses because the extant text does not describe any assumption of Moses to heaven, but simply contains the last exhortations of Moses (thus his testament). Charles furthermore suggests that these two separate texts were later united to form a single work.

Due to the vaticinia ex eventu, most scholars date the work to the early 1st century AD, contemporary with the latest historical figures it describes. Some others, however, do date it to the previous century and suggest that the 1st-century references in chapters six and ten were later insertions.

Based on the literal translation of idioms within the text, it is generally accepted that the extant Latin version is a translation from Greek, with the Greek itself probably a translation from Hebrew or at least a text with considerable Semitic influence.

There are no theological peculiarities to help us attribute the text to any specific Jewish group. The main theme is the apocalyptic determinism of a history that unfolds according only to God's plan, regardless the acts of either the Israelites or the Gentiles. Another theme is the figure of Moses, who is shown as a mediator and intercessor between God and humanity.

# THE ASSUMPTION OF MOSES

also known as

## THE TESTAMENT OF MOSES

Translation adapted from R. H. Charles, *The Apocrypha and Pseudepigrapha of the Old Testament* (Oxford: University Press, 1913) 2: 407-424.

Chapters 6 & 7 are widely held to be a first century AD interpolation

(referring to the Herodian family) into a second century BC document

(referring to events precipitated by the persecution of Jews by Antiochus IV Epiphanes).

1 The Testament of Moses even the things which he commanded in the one hundred and twentieth year of his life, that is the two thousand five hundredth year from the creation of the world: (Or according to oriental reckoning the two thousand and seven hundredth, and the four hundredth after the departure from Phoenicia), when the people had gone forth after the Exodus that was made by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deutero'nomy: and he called to him Joshua the son of Nun, a man approved of the Lord, that he might be the minister of the people and of the tabernacle of the testimony with all its holy things, and that he might bring the people into the land given to their fathers, that it should be given to them according to the covenant and the oath, which He spoke in the tabernacle to give (it) by Joshua: saying to Joshua these words: '(Be strong) and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.' So says the Lord of the world. For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by (their) arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant. And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people And receive this writing that you may know how to preserve the books which I shall deliver unto you: and you shall set these in

order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

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

3 And in those days a king from the east shall come against them and his cavalry shall cover their land. And he shall burn their colony with fire together with the holy temple of the Lord, and he shall carry away all the holy vessels. And he shall cast forth all the people, and he shall take them to the land of his nativity, yea he shall take the two tribes with him. Then the two tribes shall call upon the ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty. And they shall cry aloud: 'Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner, have been carried away with you, together with our children.' Then the ten tribes shall mourn on hearing the reproaches of the two tribes, and they shall say: 'What have we done unto you, brethren? Has not this tribulation come on all the house of Israel?' And all the tribes shall mourn, crying unto heaven and saying: 'God of Abraham God of Isaac and God of Jacob, remember Thy covenant which You made with them, and the oath which You didst swear unto them by Yourself, that their seed should never fail from the land which You hast given them.' Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbor: 'Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years: and assuredly called heaven and earth to witness against us, that we should not transgress His commandments, in the which he was a mediator unto us? Behold these things have befallen us after his death according to his declaration, as he declared to us at that time, yes, behold these have taken place even to our being carried away captive into the country of the east.' Who shall be also in bondage for about seventy and seven years.

4 Then there shall enter one who is over them, and he shall spread forth his hands, and kneel upon his knees and pray on their behalf saying: 'Lord of all, King on the lofty throne, who rules the world, and did will that this people should be Your elect people, then (indeed) You didst will that You should be called their God, according to the covenant

which You didst make with their fathers. 3 And yet they have gone in captivity in another land with their wives and their children, and around the gates of strange peoples and where there is great vanity. Regard and have compassion on them, O Lord of heaven.' Then God will remember them on account of the covenant which He made with their fathers. and He will manifest His compassion in those times also. And He will put it into the mind of a king to have compassion on them, and he shall send them off to their land and country. Then some portions of the tribes shall go up and they shall come to their appointed place, and they shall anew surround the place with walls. And the two tribes shall continue in their prescribed faith, sad and lamenting because they will not be able to offer sacrifices to the Lord of their fathers. And the ten tribes shall increase and multiply among the Gentiles during the time of their captivity.

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

6 Then there shall be raised up unto them kings bearing rule, and they shall call themselves priests of the Most High God: they shall assuredly work iniquity in the holy of holies. And an insolent king shall succeed them, who will not be of the race of the priests, a man bold and shameless, and he shall

judge them as they shall deserve. And he shall cut off their chief men with the sword, and shall destroy them in secret places, so that no one may know where their bodies are. He shall slay the old and the young, and he shall not spare. Then the fear of him shall be bitter unto them in their land. And he shall execute judgments on them as the Egyptians executed upon them, during thirty and four years, and he shall punish them. And he shall beget children, (who) succeeding him shall rule for shorter periods. Into their parts cohorts and a powerful king of the west shall come, who shall conquer them: and he shall take them captive, and burn a part of their temple with fire, (and) shall crucify some around their colony.

**7** And when this is done the times shall be ended, in a moment the (second) course shall be (ended), the four hours shall come. They shall be forced. . . . And, in the time of these, destructive and impious men shall rule, saying that they are just. And these shall stir up the poison of their minds, being treacherous men, self-pleasers, dissemblers in all their own affairs and lovers of banquets at every hour of the day. gluttons, gourmands... Devourers of the goods of the (poor) saying that they do so on the ground of their justice, but in reality to destroy them, complainers, deceitful, concealing themselves lest they should be recognized, impious, filled with lawlessness and iniquity from sunrise to sunset: saying: 'We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes.' And though their hands and their minds touch unclean things, yet their mouth shall speak great things, and they shall say furthermore: 'Do not touch me lest you should pollute me in the place (where I stand)' . . .

**8** And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time, in which He will stir up against them the king of the kings of the earth and one that rules with great power, who shall crucify those who confess to their circumcision: and those who conceal (it) he shall torture and deliver them up to be bound and led into prison. And their

wives shall be given to the gods among the Gentiles, and their young sons shall be operated on by the physicians in order to bring forward their foreskin. And others amongst them shall be punished by tortures and fire and sword, and they shall be forced to bear in public their idols, polluted as they are like those who keep. them. And they shall likewise be forced by those who torture them to enter their inmost sanctuary, and they shall be forced by goads to blaspheme with insolence the word, finally after these things the laws and what they had above their altar.

**9** Then in that day there shall be a man of the tribe of Levi, whose name shall be Taxo, who having seven sons shall speak to them exhorting (them): 'Observe, my sons, behold a second ruthless (and) unclean visitation has come upon the people, and a punishment merciless and far exceeding the first. For what nation or what region or what people of those who are impious towards the Lord, who have done many abominations, have suffered as great calamities as have befallen us? Now, there?fore, my sons, hear me: for observe and know that neither did the fathers nor their forefathers tempt God, so as to transgress His commands. And you know that this is our strength, and thus we will do. Let us fast for the space of three days and on the fourth let us go into a cave which is in the field, and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

**10** And then His kingdom shall appear throughout all His creation, And then Satan shall be no more, And sorrow shall depart with him. Then the hands of the angel shall be filled Who has been appointed chief, And he shall forthwith avenge them of their enemies. For the Heavenly One will arise from His royal throne, And He will go forth from His holy habitation With indignation and wrath on account of His sons.

And the earth shall tremble: to its confines shall it be shaken:  
And the high mountains shall be made low  
And the hills shall be shaken and fall.  
And the horns of the sun shall be broken and he shall be turned into darkness;  
And the moon shall not give her light, and be turned wholly into blood.  
And the circle of the stars shall be disturbed.  
And the sea shall retire into the abyss,  
And the fountains of waters shall fail,  
And the rivers shall dry up.  
For the Most High will arise, the Eternal God alone,  
And He will appear to punish the Gentiles,  
And He will destroy all their idols.  
Then you, O Israel, shall be happy,  
And you shall mount upon the necks and wings of the eagle,  
And they shall be ended.  
And God will exalt you,  
And He will cause you to approach to the heaven of the stars,  
In the place of their habitation.  
And you will look from on high and see your enemies in Ge(henna)  
And you shall recognize them and rejoice,  
And you shall give thanks and confess thy Creator.

And do you; Joshua (the son of) Nun, keep these words and this book; For from my death [assumption] until His advent there shall be 250 times [= year-weeks = 1750 years]. And this is the course of the times which they shall pursue till they are consummated. And I shall go to sleep with my fathers. Wherefore, Joshua you (son of) Nun, (be strong and) be of good courage; (for) God has chosen (you) to be minister in the same covenant.

**11** And when Joshua had heard the words of Moses that were so written in his writing all that he had before said, he rent his clothes and cast himself at Moses' feet. And Moses comforted him and wept with him. And Joshua answered him and said: 'Why do you comfort me, (my) lord Moses ? And how shall I be comforted in regard to the bitter word which you hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that you depart from this people? (But now) what place shall receive you? Or what shall be

the sign that marks (your) sepulcher? Or who shall dare to move your body from there as that of a mere man from place to place? For all men when they die have according to their age their sepulchers on earth; but your sepulcher is from the rising to the setting sun, and from the south to the confines of the north: all the world is your sepulcher. My lord, you are departing, and who shall feed this people? Or who is there that shall have compassion on them and who shall be their guide by the way? Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of their forefathers? How therefore am I to foster this people as a father (his) only son, or as a mistress her daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and (takes care) that her feet are not unshod for running upon the ground. (And how) shall I supply them with food and drink according to the pleasure of their will? For of them, there shall be 600,000 (men), for these have multiplied to this degree through your prayers, (my) lord Moses. And what wisdom or understanding have I that I should judge or answer by word in the house (of the Lord)? And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the holy spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, [that he is no longer among them], shall say "Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that rules all the world with compassion and righteous?ness, reminding Him of the covenant of the fathers and propitiating the Lord with the oath." For they shall say: "He is not with them: let us go therefore and destroy them from off the face of the earth." What shall then become of this people, my lord Moses?"

**12** And when Joshua had finished (these) words, he cast himself again at the feet of

Moses. And Moses took his hand and raised him into the seat before him, and answered and said unto him: Joshua, do not despise yourself; but set your mind at ease, and hear my words. All the nations which are in the earth God has created and us, He has foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, but all things He hath foreseen and caused all to come forth. (Yes) all things which are to be in this earth the Lord has foreseen and, look, they are brought forward (into the light. . . . The Lord,) has on their behalf appointed me to (pray) for their sins and (make intercession) for them. For not for any virtue or strength of mine, but of His good pleasure have His compassion and longsuffering fallen to my lot. For I say unto you, Joshua: it is not on account of the godliness of this people that you shall root out the nations. The lights of the heaven, the foundations of the earth have been made and approved by God and are under the signet ring of His right hand. Those, therefore, who do and fulfill the commandments of God shall increase and be prospered: but those who sin and set at naught the commandments shall be without the blessings before mentioned, and they shall be punished with many torments by the nations. But wholly to root out and destroy them is not permitted. For God will go forth who has foreseen all things for ever, and His covenant has been established and by the oath which . . . (manuscript breaks off in mid sentence)

# THE BOOK OF JUBILEES

## INTRODUCTION ( From Wikipedia)

The Book of Jubilees, sometimes called the Lesser Genesis (Leptogenesis), is an ancient Jewish religious work, considered one of the Pseudepigrapha by most Roman Catholic, Eastern Orthodox and Protestant Christians. It was well known to Early Christian writers in the East and the West, as well as by the Rabbis. Later it was so thoroughly suppressed that no complete Hebrew, Greek or Latin version has survived. It is considered canonical for the Ethiopian Orthodox Church, where it is known as the Book of Division (Ge'ez: Mets'hafe Kufale). In the modern scholarly view, it reworks material found in the biblical books of Genesis and Exodus in the light of concerns of some 2nd century BC Jews.

The Book of Jubilees claims to present "the history of the division of the days of the Law, of the events of the years, the year-weeks, and the jubilees of the world" as secretly revealed to Moses (in addition to the Torah or "Instruction") by Angels while Moses was on Mount Sinai for forty days and forty nights[citation needed]. The chronology given in Jubilees is based on multiples of seven; the jubilees are periods of 49 years, seven 'year-weeks', into which all of time has been divided. According to the author of Jubilees, all proper customs that mankind should follow are determined by God's decree

## MANUSCRIPTS OF JUBILEES

Until the discovery of the Dead Sea Scrolls, the only surviving manuscripts of Jubilees were fragmentary quotations in Greek (in a work by Epiphanius, for example), a preserved fragment of a Latin translation of the Greek that contains about a quarter of the whole work, and four Ethiopic manuscripts that date to the 15th and 16th centuries, which are complete. The Ethiopic texts, now numbering twenty-seven, are the primary basis for translations into English. Passages in the texts of Jubilees that are directly parallel to verses in Genesis do not directly reproduce either of the two surviving manuscript traditions; consequently, the lost Hebrew original is thought to have used an otherwise unrecorded text for Genesis and the early chapters of Exodus, one that was independent of either the Masoretic text or the earlier Hebrew text that was the basis for the Septuagint. As the variation among parallel manuscript traditions that are exhibited by the Septuagint compared with the Masoretic text and which are embodied in the further variants among the Dead Sea Scrolls have demonstrated, even canonical Hebrew texts did not possess any single hard and fast 'authorized' manuscript tradition, in the first centuries BC.

A further fragment in Syriac in the British Museum, titled Names of the wives of the patriarchs according to the Hebrew books called Jubilees suggests that there once existed a Syriac translation. How much is missing can be guessed from the Stichometry of Nicephorus, where 4300 stichoi or lines are attributed to The Book of Jubilees.

Between 1947 and 1956 approximately 15 Jubilees scrolls were found in five caves at Qumran, all written in Hebrew. The large quantity of manuscripts (more than for any biblical books except for Psalms, Deuteronomy, Isaiah, Exodus, and Genesis, in descending order) indicates that Jubilees was widely used at Qumran. A comparison of the Qumran texts with the Ethiopic version, performed by James VanderKam, found that the Ethiopic was in most respects an accurate and literalistic translation.

## ORIGINS

Before the discovery of the Dead Sea Scrolls, the predominant scholarly view was that expressed by Robert Henry Charles. Based on internal evidence, he maintained that the Book of Jubilees was

written in Hebrew between the year that Hyrcanus became high priest (135 BC) and his breach with the Pharisees some years before his death in (105 BC), and that the author was a Pharisee. Jubilees would be the product of the midrash which had 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 in turn, 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, solves difficulties in the narrative, gives details that were passed over in the originals, removes all offensive elements that could suggest any blemish in the actions of the patriarchs, and infuses the history with the spirit of Pharisaic Judaism."

After the discovery of the Dead Sea Scrolls, the Pharisaic hypothesis of the origin of the document has been almost completely abandoned. Jubilees also lacks Sadduceic and Essenic concern for cultic and ritual purity (concentrating on moral purity). Its hero Jacob is not a priest; it goes so far as to put Jacob into contact with his dead grandfather.

The majority of scholars locate Jubilees in the context of Jewish apocalypticism.

Jubilees was immediately adopted by the Hasmoneans, and became a source for the Aramaic Levi Document. Jubilees remained a point of reference for priestly circles (although they disputed its calendric proposal), and the Temple Scroll and "Epistle of Enoch" (1 Enoch 91:1-10, 92:3-93:10, 91:11-92:2, 93:11-105:3) are based on Jubilees. It is the source for certain of the Testaments of the Twelve Patriarchs, for instance that of Reuben.

There is no official record of it in Pharisaic or Rabbinic sources, and it was among several books that were left out of the canon established by the Sanhedrin (possibly at Yavne, ca. 80 AD). Sub rosa, many of the traditions which Jubilees includes for the first time are echoed in later Jewish sources, including some 12th-century midrashim which may have had access to a Hebrew copy.

The book of Jubilees was evidently held in high regard, and sometimes quoted, by the Early Church Fathers. In the 4th century, after Bishops had been appointed by the Roman Emperor Constantine, they rejected many of the books that did not appear in the Masoretic version, including Jubilees[citation needed]. The Oriental Orthodox Churches continued to consider Jubilees an important book of the Bible and older than Genesis[citation needed]. The Ethiopian Tewahedo Church accepts the account given in the book itself, of having been given to Moses atop Mt. Sinai. It is only because of its canonical status in the Oriental Orthodox Churches that the book in its entirety has managed to survive at all.

## CONTENT

Jubilees covers much of the same ground as Genesis, but often with additional detail, and addressing Moses in the second person as the entire history of creation, and of Israel up to that point, is recounted in divisions of 49 years each, or "Jubilees". The elapsed time from the creation, up to Moses receiving the scriptures upon Sinai during the Exodus, is calculated as fifty Jubilees, less the 40 years still to be spent wandering in the desert before entering Canaan — or 2,410 years.

Four classes of angels are mentioned: angels of the presence, angels of sanctifications, guardian angels over individuals, and angels presiding over the phenomena of nature. Enoch was the first man initiated by the angels in the art of writing, and wrote down, accordingly, all the secrets of astronomy, of chronology, and of the world's epochs. As regards demonology, the writer's position is largely that of the deuterocanonical writings from both New and Old Testament times.

The Book of Jubilees narrates the genesis of angels on the first day of Creation and the story of how a group of fallen angels mated with mortal females, giving rise to a race of giants known as the Nephilim. The Ethiopian version states that the "angels" were in fact the disobedient offspring of Seth (Deiqqa Set), while the "mortal females" were daughters of Cain. This is also the view held by most of the earliest commentators. Their hybrid children, the Nephilim in existence during the time of Noah, were wiped out by the great flood.

Biblical references to "giants" found in Numbers, Deuteronomy, and Joshua have confused some who regard these "giants" to be the same as the antediluvian Nephilim; the Hebrew words for "giants" in most of these verses are "Anakim" or "Rephaim". (One such verse, Num. 13:33, does refer to the sons of Anak as 'Nephilim'.) These references do not necessarily contradict the account of the original Nephilim being completely destroyed in the Deluge. However, Jubilees does state that God granted ten percent of the disembodied spirits of the Nephilim to try to lead mankind astray after the flood.

According to this book, Hebrew is the language of Heaven, and was originally spoken by all creatures in the Garden, animals and man, however the animals lost their power of speech when Adam and Eve were expelled. Some time following the Deluge, the earth is apportioned into three divisions for the three sons of Noah, and his sixteen grandsons. After the destruction of the tower of Babel, their families were scattered to their respective allotments, and Hebrew was forgotten, until Abraham was taught it by the angels.

Jubilees also contains a few scattered allusions to the Messianic kingdom. RH Charles in 1913 wrote: "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 until 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."

## SOURCES

Jubilees bases its take on Enoch on the "Book of Watchers", 1 Enoch 1-36.

Its sequence of events leading to the Flood match those of the "Dream Visions", 1 Enoch 83-90. However the direction of dependence is controversial.

# THE BOOK OF JUBILEES

Translation of R. H. Charles revised by C. RABIN

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.'

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

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

1.3 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

1.4 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

1.5 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

1.6 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

1.7 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 swear to thy fathers, to Abraham and to Isaac and to Jacob, saying: 'Unto your seed

1.8 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

1.10 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

1.11 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

1.12 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

1.13 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.

1.14 And they will forget all My law and all My commandments and all My judgments,

and will go

1.15 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 1.16 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

1.17 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

1.18, 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 1.20 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

1.21 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

1.22 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

1.23 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.

1.24 And their souls will cleave to Me and to all My commandments, and they will fulfil My

1.25 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

1.26 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

1.27 with them throughout eternity.' And He said to the angel of the presence: Write for Moses from

1.28 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

1.29 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.

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

2.2 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

2.3 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.

2.4 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

2.5 on the second day. And on the third day He commanded the waters to pass from off the face of

2.6 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,

2.7 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

2.8 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 2.9 light from the darkness. And God appointed the sun to be a great sign on the earth for days and

2.10 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 2.12 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

2.13 fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the sixth day

2.14 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

2.15 him dominion. And these four kinds He created on the sixth day. And there were altogether

2.16 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

2.17 everything. And He gave us a great sign, the Sabbath day, that we should work six days, but

2.18 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

2.19 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

2.20 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 2.21 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

2.22 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

2.23 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 2.24 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

2.25 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

2.26 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

2.27 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

2.28 day. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and

2.29 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, 2.30 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

2.31 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

2.32 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

2.33 days. This law and testimony was given to the children of Israel as a law for ever unto their generations.

**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.

3.2 And Adam named them all by their respective names, and as he called them, so was their name.

3.3 And on these five days Adam saw all these, male and female, according to every kind that was on

3.4 the earth, but he was alone and found no helpmeet for him. And the Lord said unto us: 'It is not

3.5 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

3.6 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

3.7 [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

3.8 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,

3.9 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

3.10 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

3.11 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

3.12 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

3.13 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

3.14 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

3.15 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

3.16 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

3.17 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,

3.18 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

3.20 evil. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit

3.21 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

3.22 naked. And he took figleaves and sewed (them) together, and made an apron for himself, and

3.23, 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

3.25 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

3.26 thou return.' And He made for them coats of skin, and clothed them, and sent them forth from

3.27 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

3.28 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.

3.29 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

3.30 for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and

3.31 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

3.32 Gentiles uncover themselves. And on the new moon of the fourth month, Adam and his wife went

3.33 forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation. And

3.34 Adam called the name of his wife Eve. And they had no son till the first jubilee, [8 A.M.] and after this he

3.35 knew her. Now he tilled the land as he had been instructed in the Garden of Eden.

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

4.3 the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven,

4.4 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

4.5 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

4.6 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

4.7 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

4.8 raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' And in the sixth

4.9 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

4.10, 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

4.12,13 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

4.14 in the third year of the fifth week, and he called his name Kenan. And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mualeth his sister to be his wife, and



she bare him a son in the ninth jubilee, 4.15 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 4.16 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 4.17 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 4.18 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 4.19 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 4.20 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 4.21 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 4.22 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 4.23 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 4.24 condemnation 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 4.25 deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary, 4.26 (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- 4.27 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 4.28 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 4.29 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 4.30 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 4.31 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 4.32 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 4.33 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.

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 5.2 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 5.3 (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 5.4 before His eyes. And He said that He would destroy man and all flesh upon the face of the earth 5.5,6 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 5.7 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 5.8 from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh 5.9 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 5.10 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 5.11 the Lord. And He destroyed all from their places, and there was not left one of them whom 5.12 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 5.13 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 5.14 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 5.15 ordained and written and engraved. In regard to all He will judge, the great according to his 5.16 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  
5.17 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  
5.19 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-  
5.20 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  
5.21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to  
5.22 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  
5.23 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.  
5.24 And the Lord opened seven flood-gates of heaven,  
And the mouths of the fountains of the great deep, seven mouths in number.  
5.25 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.  
5.26 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.

5.27 And the water prevailed on the face of the earth five months -one hundred and fifty days.  
5.28, 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  
5.30 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  
5.31 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.  
5.32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

**6**.1 And on the new moon of the third month he went forth from the ark, and built an altar on  
6.2 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  
6.3 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  
6.4 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  
6.5 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

6.6 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  
6.7 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  
6.8 blood of man. Whoso sheddeth man's blood by man shall his blood be shed, for in the image of  
6.9,10 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  
6.11 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  
6.12 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.  
6.13 And do thou command the children of Israel to eat no blood, so that their names and their seed  
6.14 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  
6.15 it and not be rooted out. And He gave to Noah and his sons a sign that there should not again  
6.16 be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that there

6.17 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  
6.18 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  
6.19 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.  
6.20 And do thou command the children of Israel to observe this festival in all their generations for a  
6.21 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:  
6.22 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.  
6.23 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  
6.24 as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever,  
6.25 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  
6.26 (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

6.27 the abysses of the earth were opened, and the waters began to descend into them. And on the new

6.28 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.

6.29 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

6.30 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

6.31 tablets. And there is no neglecting (this commandment) for a single year or from year to year.

6.32 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

6.33 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

6.34 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

6.35 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

6.36 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

6.37 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 6.38 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.

**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 7.2 seventh month. And he made wine therefrom and put it into a vessel, and kept it until the fifth

7.3 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

7.4 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, 7.5 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

7.6 ascend acceptable before the Lord his God. And he rejoiced and drank of this wine, he and his

7.7 children with joy. And it was evening, and he went into his tent, and being drunken he lay down

7.8 and slept, and was uncovered in his tent as he slept. And Ham saw Noah his father naked, and

7.9 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

7.10 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; and

7.11 enslaved servant shall he be unto his brethren.' And he blessed Shem, and said: 'Blessed be the

7.12 Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and God shall

7.13 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

7.14 his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for

7.15 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

7.16 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.

7.17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its

7.18 east; and Na'eltama'uk on the south; 'Adatan'es 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

7.19 Lud, and Aram. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and

7.20 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

7.21 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

7.22 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

7.23 Naphil slew the Eljo, and the Eljo mankind, and one man another. And every one sold himself

7.24 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

7.25 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

7.26 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.

7.27 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,

7.28 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.

7.29 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.

7.30 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

7.31 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,

7.32 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

7.33 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

7.34 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

7.35 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

7.36 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

7.37 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,

7.38 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

7.39 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.'

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

8.2 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

8.3 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

8.4 stars in all the signs of heaven. And he wrote it down and said nothing regarding it; for he was

8.5 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

8.6 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.]

8.7 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

8.8 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

8.9 to divide the earth amongst themselves: for this reason he called his name Peleg. And they

8.10 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

8.11 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.

8.12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the

8.13 south belongs to Shem. And it extends till it reaches Karaso: this is in the bosom of the tongue

8.14 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

8.15 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

Rafa, and it descends

8.17 to the bank of the mouth of the river Tina. This portion came forth by lot for Shem and his sons,

8.18 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.'

8.19 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

8.20 were created as holy places facing each other. And he blessed the God of gods, who had put the

8.21 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

8.22 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

8.23 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

8.24 of Eden. And this is the land which came forth for Ham as the portion which he was to

occupy  
 8.25 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-  
 8.26 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  
 8.27 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  
 8.28 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  
 8.29 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;  
 8.30 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.

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  
 9.2 [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  
 9.3 to the Red Sea and the river Tina. And for Asshur came forth the second Portion, all the land of  
 9.4 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 9.5 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  
 9.6 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  
 9.7, 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  
 9.9 Me'at. And for Madai came forth as his portion that he should possess from the west of his two  
 9.10 brothers to the islands, and to the coasts of the islands. And for Javan came forth the fourth  
 9.11 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.  
 9.12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it  
 9.13 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  
 9.14 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  
 9.15 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.

10.1 And in the third week of this jubilee the unclean demons began to lead astray the children of  
 10.2 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  
 10.3 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.  
 10.4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.  
 10.5 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  
 10.6 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  
 10.7,8 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.'  
 10.9 And He said: Let the tenth part of them

remain before him, and let nine parts descend into the  
 10.10 place of condemnation.' And one of us He commanded that we should teach Noah all their  
 10.11 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 condemnation  
 10.12 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  
 10.13 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  
 10.14 (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he  
 10.15 loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on  
 10.16 Mount Lubar in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen  
 10.17 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  
 10.18 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  
 10.19 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  
 10.20 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

10.21 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

10.22 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 10.23 them till the day of judgment.' And the Lord descended, and we descended with him to see the

10.24 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

10.25 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

10.26 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

10.27 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. 10.28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion

10.29 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

10.30 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

10.31 ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. Dwell

10.32 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

10.33 our 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

10.34,35 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 10.36 this day. And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

**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 11.2 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 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

11.3 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

11.5 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, 11.6 and to shed blood upon the earth. For this reason he called the name of Seroh, Serug, for every one

11.7 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

11.8 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

11.9 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 11.10 daughter of Nestag of the Chaldees. And she bare him Terah in the seventh year of this week. [1806 A.M.]

11.11 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

11.12 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

11.13 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

11.14 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,

11.15 by the name of the father of his mother; for he had died before his daughter had conceived a son.

11.16 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 11.17 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

11.18 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

11.19 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 11.20 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

11.21 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

11.22 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

11.23 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

11.24 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.

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

12.2 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?

12.3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not:

12.4 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.

12.5 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.'

12.6 And his father said unto him, I also know it, my son, but what shall I do with a people who have

12.7 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

12.9 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,

12.10 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

12.11 seventh year of this week, [1932 A.M.] and he called his name Lot. And Nahor, his

brother, took to himself

12.12 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 12.13 house and no man knew it. And they arose in the night and sought to save their gods from the

12.14 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

12.15 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

12.16 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

12.17 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?

12.18 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.'

12.19 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.

12.20 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.'

12.21 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.'

12.22 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.

12.23 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.

12.24 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

12.25 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

12.26 overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak

12.27 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

12.28 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 12.29 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.

12.30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take

12.31 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.'

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

13.2 a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to

13.3 the lofty oak. And the Lord said to him: 'To thee and to thy seed will I give this land.'

13.4 And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him.

13.5 And he removed from thence unto the mountain . . . Bethel on the west and Ai on the 13.6 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 elaxes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the 13.7 mountains. And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought

13.8 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, 13.9 the eternal God, art my God.' And he offered on the altar a burnt sacrifice unto the Lord that He

13.10 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 13.11 in the land. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt

13.12 five years before his wife was torn away from him. Now Tanais in Egypt was at that time built-

13.13 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.

13.14 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

13.15 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

13.16 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 13.17 and ever.' And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and

13.18 the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's

13.19 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

13.20 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

13.21 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.

13.22 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

13.23 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

13.24 all his possessions, and they went to Dan. And one who had escaped came and told Abram that

13.25 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

13.26 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.

13.27,28 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

13.29 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.'

**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

14.2 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

14.3 will be my heir, and to me thou hast given no seed.' And he said unto him: 'This (man) will not

14.4 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

14.5 art able to number them.' And he looked toward heaven, and beheld the stars. And He said

14.6 unto him: 'So shall thy seed be.' And he believed in the Lord, and it was counted to him for

14.7 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

14.8 thy seed after thee.' And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'

14.9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep

14.10 of three years, and a turtle-dove, and a pigeon.' And he took all these in the middle of the month

14.11 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

14.12 laid them over against each other; but the birds divided he not. And birds came down upon the

14.13 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

14.14 years. And the nation also to whom they will be in bondage will I judge, and after that they shall

14.15 come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried

14.16 in a good old age. But in the fourth generation they shall return hither; for the iniquity of the

14.17 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

14.18 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

14.19 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

14.20 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

14.21 for ever. And Abram rejoiced, and made all these things known to Sarai his wife; and he believed

14.22 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

14.23 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

14.24 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.

**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

15.2 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

15.3 offered upon the altar with frankincense. And the Lord appeared to Abram, and said unto him:

15.4 '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:

15.5 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

15.6 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.

15.9 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.

15.10 the land where thou hast been a sojourner,

15.11 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

15.12 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

15.13 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-

15.14 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

15.15 his people, for he has broken My covenant.' And God said unto Abraham: 'As for Sarai thy wife,

15.16 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

15.17 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?'

15.18,19 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

15.20 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,

15.21 and he shall beget twelve princes, and I will make him a great nation. But My covenant will

15.22 I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.' And He left

15.23 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

15.24 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

15.25 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

15.26 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

15.27 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 15.28 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

15.29 rooted out of the land. For the command is ordained for a covenant, that they should observe it

15.30 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

15.31 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.

15.32 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

15.33 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,

15.34 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.

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.

16.2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished

16.3 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,

16.4,5 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.

16.6 And, in like manner, God will execute judgment on the places where they have done according to

16.7 the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God

16.8 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

16.9 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 16.10 of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between

16.11 Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from

16.12 thence, and dwelt at the Well of the Oath. And in the middle of the sixth month the Lord visited

16.13 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

16.14 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

16.15 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

16.16 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 16.17 (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

16.18 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

16.19 a holy nation. And we went our way, and we announced to Sarah all that we had told him, and

16.20 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.

16.21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate

16.22 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,

16.23 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.

16.24 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 16.25 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, 16.26 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 16.27 should become like Him who had made all things. And he blessed and rejoiced, and he called the

16.28 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

16.29 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

16.30 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

16.31 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.

**17.**1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made

17.2 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

17.3 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

17.4 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

17.5 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,

17.6 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,

17.7 harken to her words and do (them); for in Isaac shall thy name and seed be called. But as for

17.8 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

17.9 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,

17.10 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

17.11 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

17.12 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

17.13 the wilderness of Paran. And the child grew and became an archer, and God was with him, and his

17.14 mother took him a wife from among the daughters of Egypt. And she bare him a son, and he called

17.15 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 17.16 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.

17.17 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

17.18 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.

**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

18.3 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

18.4 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

18.5 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

18.6 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

18.7 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

18.8 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

18.9 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

18.10 the Lord.' And I called to him from heaven, and said unto him: 'Abraham, Abraham,' and he

18.11 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

18.12 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

18.13 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

18.14 Mount Sion. And the Lord called Abraham by his name a second time from heaven, as he caused

18.15 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,

18.16 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.'

18.17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.]

18.18 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

18.19 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.

**19**.1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt

19.2 opposite Hebron, that is Kirjath Arba, two weeks of years. And in the first year of the third week

19.3 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

19.4 disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they

19.5 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

19.6 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

19.7 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

19.8 years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found

19.9 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

19.10 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.

19.11 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,

19.12 and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years. And in

19.13 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 19.14 dwelt in tents. And the youths grew, and Jacob learned to write; but Esau did not learn, for he

19.15 was a man of the field and a hunter, and he learnt war, and all his deeds were fierce. And Abraham

19.16 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

19.17 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.

19.18 For I know that the Lord will choose him to be a people for possession unto Himself, above all

19.19 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.

19.20 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.

19.21 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.

19.22 If a man can number the sand of the earth, His seed also shall be numbered.

19.23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and

19.24 his seed alway. And in his seed shall my name be blessed, and the name of my fathers, Shem, and

19.25 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.

19.26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and

19.27 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

19.28 earth. And the Spirits of Mastema shall not rule over thee or over thy seed to turn thee from the

19.29 Lord, who is thy God from henceforth for ever. And may the Lord God be a father to thee and

19.30 thou the first-born son, and to the people alway. Go in peace, my son.' And they both went forth

19.31 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.

**20**.1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.]

20.2 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

20.3 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 20.4 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 20.5 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. 20.6 '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. 20.7 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, 20.8 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. 20.9 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.

20.10 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.

20.11 And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away

20.12 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

20.13 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.

**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 21.2 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

21.3 in all His ways. My soul has hated idols, 21.4 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 judgment

21.5 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

21.6 abominations and after the graven images and after the molten images. And eat no blood at all of

21.7 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.

21.8 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 of the inwards and the two kidneys, and all the fat that

21.9 is upon them, and upon the loins and liver thou shalt remove, together with the kidneys. And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink-offering

21.10, 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.

21.11 And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all

21.12 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,

21.13 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

21.14 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

21.15 fragrance goes not up to heaven. Observe this commandment and do it, my son, that thou mayst

21.16 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

21.17 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

21.18 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 21.20 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.

21.21 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.

21.22 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.

21.23 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.

21.24 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.

21.25 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.

21.26 And he went out from him rejoicing.

**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

22.2 father, and Abraham rejoiced because his two sons had come. For Isaac had many possessions in

22.3 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

22.4 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.

22.5 And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and

22.6 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.

22.7 '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

22.8 been unto me peace. The sword of the adversary has not overcome me in all that Thou hast given

22.9 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 22.10 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

22.11 alway. And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said:

'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed.

22.12 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.

22.13 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. 22.14 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,

22.15 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.

22.16 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. 22.17 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.

22.18 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.]

22.19 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.

22.20 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.

22.21 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.

22.22 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.

22.23 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.

22.24 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.'

22.25,26 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

22.27 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

22.28 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

22.29 alway. And do not forsake him, nor set him at naught 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

22.30 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.'

**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.

23.2 And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's

23.3 father, was dead. And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he

23.4 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

23.5 when they had gone in they found Abraham lying dead. And Isaac fell on the face of his father

23.6 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

23.7 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

23.8 weeping for Abraham were ended. And he lived three jubilees and four weeks of years, one hundred

23.9 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

23.10 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

23.11 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 knowledge

23.12 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

23.13 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 23.14 pains.' And all these shall come on an evil generation, which transgresses on the earth: their works

23.15 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,

23.16 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.

23.17 For all have done evil, and every mouth

speaks iniquity and all their works are an uncleanness and

23.18 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

23.19 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.

23.20 And they shall stand swords and war to turn them back into the way; but they shall

23.21 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

23.22 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 23.23 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.

23.24 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.

23.25 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.

23.26 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.

23.27 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.

23.28 And there shall be no old man Nor one who is satisfied with his days, For all shall be (as) children and youths.

23.29 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.

23.30 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.

23.31 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

23.32 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.

**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.]

24.2 of this jubilee, seven years. And in the first year of the fourth week a famine began in the land, [2080 A.M.]

24.3 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

24.4 thee bread, and also some of this lentil pottage.' And Esau said in his heart: 'I shall die; of

24.5 what profit to me is this birthright?' And he said to Jacob: 'I give it to thee.' And Jacob said:

24.6 'Swear to me, this day,' and he swore 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

24.7 called Edom, on account of the red pottage which Jacob gave him for his birthright. And Jacob became

24.8 the elder, and Esau was brought down from his dignity. And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines

24.9 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 24.10 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 swore unto Abraham thy father, and I will multiply thy seed as the

24.11 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

24.12,13 this land.' And he dwelt in Gerar 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 24.14 surely die.' And Isaac waxed strong among the Philistines, and he got many possessions, oxen

24.15 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.

24.16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines

24.17 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

24.18 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

24.19 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

24.20 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  
24.21 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.]

24.22 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

24.23 servant.' And he built an altar there, which Abraham his father had first built, and he called upon

24.24 the name of the Lord, and he offered sacrifice to the God of Abraham his father. And they digged

24.25 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

24.26 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

24.27 Phicol the prefect Or his host. And Isaac knew that day that under constraint he had sworn to them

24.28 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

24.29 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. 24.30 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.

24.31 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.

24.32 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.

24.33 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.

**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,

25.2 for (their deeds) are evil. And I, my son, love thee exceedingly, and my heart and my affection

25.3 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 25.4 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

25.5 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

25.6 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

25.7 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

25.8 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.

25.9 I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters

25.10 of the seed of Canaan, and I will not act wickedly as my brother has done. Fear not, mother; be

25.11 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

25.12 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

25.13 shall his seed be continually and throughout all the generations for evermore.

Bless him, O Lord, 25.14 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:

25.15 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.

25.16 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.

25.17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him always, And may they hold it as a possession for ever.

25.18 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.

25.19 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.

25.20 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.

25.21 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.

25.22 Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.

25.23 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.

**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.]

26.2 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

26.3 eat, and that my soul may bless thee before I die.' But Rebecca heard Isaac speaking to Esau.

26.4,5 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

26.6 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

26.7 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

26.8 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

26.9 wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his

26.10 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

26.11 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

26.12 the exposed parts of his neck. And she gave the meat and the bread which she had prepared into

26.13 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

26.14,15 may bless me.' And Isaac said to his son: 'How hast thou found so quickly, my son?' And Jacob

26.16 said: 'Because (the Lord thy God caused me to find.) And Isaac said unto him: Come near, that

26.17 I may feel thee, my son, if thou art my son Esau or not.' And Jacob went near to Isaac, his father,

26.18 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

26.19 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

26.20 I may eat of that which thou hast caught, my son, that my soul may bless thee.' And he brought

26.21 near to him, and he did eat, and he brought him wine and he drank. And Isaac, his father, said unto

26.22 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.

26.23 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.

26.24 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.

26.25 And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone

26.26 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

26.27 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

26.28 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:

26.29 (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:

26.30 '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

26.31 my blessing.' And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau:

26.31 '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?'

26.32 And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father.'

26.33 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.

26.34 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.'

26.35 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.'

27.1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and

27.2 called Jacob her younger son, and said unto him: 'Behold Esau thy brother will take vengeance on

27.3 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

27.4,5 thence.' And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said

27.6 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.'

27.7,8 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

27.9 as these, for what purpose do I further live, for the daughters of Canaan are evil.' And Isaac called

27.10 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,

27.11 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

27.12 son, in peace.' And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of



27.13 Bethuel the Syrian, the brother of Rebecca, Jacob's mother. And it came to pass after Jacob had

27.14 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

27.15 in peace will he return. The Most High God will preserve him from all evil, and will be with him;

27.16 for He will not forsake him all his days; For I know that his ways will be prospered in all things

27.17 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.

27.18,19 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

27.20 road that night: and he slept there; for the sun had set. And he took one of the stones of that

27.21 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.

27.22 And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of'

27.23 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

27.24 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.'

27.25 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'

27.26 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.

27.27 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.'

**28.1** And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca,

28.2 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

28.3 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 handmaid

28.4; 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?'

28.5 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

28.6 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

28.7 Lord. And command thou the children of Israel that they do not this thing; let them neither take

28.8 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 28.10 Zilpah, as a handmaid. And he served yet other seven years for Rachel, for Leah had been given

28.11 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'

28.12 the third week. [2122 A.M.] But the womb of Rachel was closed, for the Lord saw that Leah was hated and

28.13 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

28.14 week. [2124 A.M.] And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he

28.15 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,

28.16 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

28.17 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

28.18 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

28.19 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 Naphtali, on the fifth of the seventh month, in the

28.20 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'

28.21 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 28.22 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 28.23 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,

28.24 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

28.25 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 28.26 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.'

28.27 And they agreed with one another that he should give him as his wages those of the lambs and kids

28.28 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

28.29 Laban's. And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and

28.30 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.

**29**.1 And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they

29.2 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

29.3 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

29.4 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 29.5 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

29.6 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

29.7 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

29.8 cross the mountain of Gilead to the other with evil purpose. And he made there a heap for

29.9 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

29.10 seven cubits. And their habitation was from the land of the children of Ammon to Mount Hermon,

29.11 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 29.12 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

29.13 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

29.14 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

29.15 heap unto Bethshan, and unto Dothan and unto the forest of Akkrabbim. And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and

29.16 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)

29.17 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

29.18 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

29.19 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

29.20 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.

**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

30.2 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,

30.3 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 30.4 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

30.5 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

30.6 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

30.7 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

30.8 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:

30.9 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

30.10 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

30.11 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

30.12 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 30.13 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

30.14 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.

30.15 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

30.16 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  
 30.17 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  
 30.18 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  
 30.19 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  
 30.20 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  
 30.21 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  
 30.22 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  
 30.23 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.  
 30.24 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  
 30.25 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.

30.26 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.

**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  
 31.2 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  
 31.3 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  
 31.4 Isaac to come to him to his sacrifice, and to his mother Rebecca. And Isaac said: 'Let my son  
 31.5 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.  
 31.6 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  
 31.7 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  
 31.8 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,  
 31.9 and wept upon his neck. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob,

31.10 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'.

31.11 And they came near to him, and he turned and kissed them and embraced them both together.

31.12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and

31.13 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

31.14 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

31.15 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.

31.16 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.

31.17 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.'

31.18 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.

31.20 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.'

31.21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the

31.22 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

31.23 eat and drank with joy. And he made the two sons of Jacob sleep, the one on his right hand and the

31.24 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

31.25 his ways, and protected him from all evil. And Isaac blessed the God of his father Abraham, who

31.26 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

31.27 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

31.28 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

31.29 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.'

31.30 And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and

31.31 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

31.32 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.

**32.**<sup>1</sup> 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

32.2 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,

32.3 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

32.4 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

32.5 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-

32.6 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,

32.7 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

32.8 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

32.9 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

32.10 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

32.11 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

32.12 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,

32.13 and the oil till the days of its season. And all that is left thereof and becomes old, let it be regarded

32.14 as polluted: let it be burnt with fire, for it is unclean. And thus let them eat it together in the

32.15 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

32.16 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

32.17 after him. And the Lord appeared to him by night and blessed him and said unto him: 'Thy name

32.18 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

32.19 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

32.20 of the whole earth and inherit it for ever.' And He finished speaking with him, and He went up

32.21 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

32.21 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

32.23 of the death of thy father. For in Egypt thou shalt die in peace, and in this land thou shalt be buried

32.24 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.'

32.25 And Jacob said: 'Lord, how can I remember all that I have read and seen?' And he said unto

32.26 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

32.27 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

32.28 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

32.29 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

32.30 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

32.31 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

32.32 he-goats that she should prepare a meal for his father such as he desired. And he went after his

32.33 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

32.34 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.

**33.**<sup>1</sup> And Jacob went and dwelt to the south of Magdaladra'ef. And he went to his father Isaac, he

33.2 and Leah his wife, on the new moon of the tenth month. And Reuben saw Bilhah, Rachel's maid,

33.3 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

33.4 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  
 33.5 that it was Reuben. And she was ashamed because of him, and released her hand from him, and he  
 33.6,7 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  
 33.8 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  
 33.9 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  
 33.10 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  
 33.11 wrought uncleanness on the earth. And there shall be nothing unclean before our God in the nation  
 33.12 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  
 33.13 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.  
 33.14 For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he  
 33.15 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  
 33.16 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  
 33.17 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  
 33.18 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  
 33.20 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  
 33.21 nation. And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house  
 33.22 of Abraham, near Isaac his father and Rebecca his mother. And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob.  
 33.23 And they 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.

**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  
 34.2 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  
 34.3 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  
 34.4 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  
 34.5 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.'  
 34.6 And he arose from his house, he and his three sons and all the servants of his father, and his own  
 34.7 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 'Amanisakir  
 34.8 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  
 34.9 and Tamnatares. And he returned in peace, and made peace with them, and they became his  
 34.10 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,  
 34.11 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  
 34.12 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.  
 34.13 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  
 34.14 him all that day. And his sons and his daughter rose up to comfort him, but he refused to be  
 34.15 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  
 34.16 perished. And there came these three mournings upon Israel in one month. And they buried  
 34.17 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  
 34.18 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  
 34.19 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  
 34.20 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'imani; 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

34.21 of Benjamin's wife, 'Ijasaka. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

**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 35.2 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.

35.3 And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in

35.4 my heart, that I always think good concerning all. And how should I not do this thing which thou

35.5 hast commanded me, that I should honour my father and my brother! Tell me, mother, what

35.6 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

35.7 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

35.8 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

35.9 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, 35.10 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

35.11 all thy possessions from before thy face. And when we implored and besought him for what was

35.12 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

35.13 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 35.14 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

35.15 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

35.16 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

35.17 hands.] And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful

35.18 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

35.19 thou promise to do it, my son.' And he said: 'I will do everything that thou sayest unto me, and

35.20 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 35.21 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

35.22 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

35.23 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

35.24 the lower. And I swear unto thee that I shall love him, and not desire evil against him all the

35.25 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

35.26 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.'

35.27 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.

**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

36.2 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

36.3 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

36.4 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

36.6 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

36.7 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

36.8 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

36.9 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

36.10 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

36.12 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

36.13 Abraham possessed at the Well of the Oath. And he said: 'This larger portion I will give to the

36.14 firstborn.' And Esau said, 'I have sold to Jacob and given my birthright to Jacob; to him let it be

36.15 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

36.16 pained concerning the birthright, lest thou shouldest work wickedness on account of it. May the

36.17 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

36.18 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

36.19 Esau and Jacob buried him. And Esau went to the land of Edom, to the mountains of Seir, and

36.20 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

36.21 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

36.22 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

36.23 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

36.24 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.

**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

37.2 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

37.3 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

37.4 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

37.5 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

37.6 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.'

37.7 And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.'

37.8 And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and

37.9 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

37.10 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

37.11 Kittim mighty men of war. And they said unto their father: Go forth with them and lead them,

37.12 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 remembered

37.13 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

37.14 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

37.15 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 37.16 Jacob was a more liberal and merciful man than Esau. But Jacob would not believe until they came

37.17 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

37.18 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

37.19 may slay his adversary and foe. And thou dost hate me and my children for ever. And there is

37.20 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.

37.21 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

37.22 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.

37.23 And when the raven becomes white as the raza, Then know that I have loved thee And shall make peace with thee Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee'

37.24 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

37.25 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.

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  
38.2 (this) honour.' Then Jacob bent his bow and sent forth the arrow and struck Esau, his brother  
38.3 (on his right breast) and slew him. And again he sent forth an arrow and struck 'Adoran the Aramaean,  
38.4 on the left breast, and drove him backward and slew him And then went forth the sons of Jacob,  
38.5 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.  
38.6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them,  
38.7 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  
38.8 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  
38.9 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  
38.10 he returned to his house. And the sons of Jacob pressed hard upon the sons of Esau in the mountains  
38.11 of Seir, and bowed their necks so that they became servants of the sons of Jacob. And they  
38.12 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  
38.13 yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always. And they  
38.14 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  
38.15 them until this day. And these are the kings that reigned in Edom before there reigned any king  
38.16 over the children of Israel [until this day] in the land of Edom. And Balaq, the son of Beor, reigned  
38.17 in Edom, and the name of his city was Danaba. And Balaq died, and Jobab, the son of Zara of  
38.18 Boser, reigned in his stead. And Jobab died, and 'Asam, of the land of Teman, reigned in his stead.  
38.19 And 'Asam died, and 'Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his  
38.20 stead, and the name of his city was Avith. And 'Adath died, and Salman, from 'Amaseqa, reigned  
38.21,22 in his stead. And Salman died, and Saul of Ra'aboth (by the) river, reigned in his stead. And Saul  
38.23 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  
38.25 Matarat, the daughter of Metabedza'ab. These are the kings who reigned in the land of Edom.

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  
39.3 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  
39.4 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  
39.5 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  
39.6 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  
39.7 will be recorded against him in the eternal books continually before the Lord. And Joseph  
39.8 remembered these words and refused to lie with her. And she besought him for a year, but he  
39.9 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  
39.10 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  
39.11 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  
39.12 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  
39.13 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  
39.14 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  
39.15 them in ward in the house of the chief cook, in the prison where Joseph was kept. And the chief of  
39.16 the prison guards appointed Joseph to serve them; and he served before them. And they both  
39.17 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  
39.18 (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.

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).  
40.2 And then the chief butler remembered Joseph and spake of him to the king, and he brought him  
40.3 forth from the prison, and he to]d 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  
40.4 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  
40.5 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  
40.6 him.' And he appointed him the second in



all his kingdom and gave him authority over all

40.7 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 40.8 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.

40.9 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

40.10 person (therein). And the king called Joseph's name Sephantiphans, and gave Joseph to wife the

40.11 daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. And on the day that

40.12 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 40.13 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.

**41**.1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Judah took for his 41.2 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

41.3 kinsfolk of his mother, but Judah, his father, would not permit him. And this Er, the first-born of Judah,

41.4 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

41.5 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

41.6 him. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till

41.7 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.]

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

41.9 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

41.10 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 41.11 in. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my

41.12 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 41.13,14 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

41.15 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

41.16 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,

41.17 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

41.18 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:

41.19 'Discern whose are these, for by him am I with child.' And Judah acknowledged, and said: 'Tamar

41.20 is more righteous than I am. And therefore let them burn her not' And for that reason she was

41.21 not given to Shelah, and he did not again approach her And after that she bare two sons, Perez [2170 A.M.]

41.22 and Zerah, in the seventh year of this second week. And thereupon the seven years of fruitfulness

41.23 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.

41.24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented,

41.25 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

41.26 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

41.27 from Israel. And unto Judah we said that his two sons had not lain with her, and for this reason

41.28 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.

**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.]

42.2 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

42.3 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

42.4 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

42.5 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

42.6 explore the approaches of the land?' And he put them in ward. And after that he set them free

42.7 again, and detained Simeon alone and sent off his nine brothers. And he filled their sacks with corn,

42.8 and he put their gold in their sacks, and they did not know. And he commanded them to bring

42.9 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  
42.10 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  
42.11 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.'  
42.12 For he saw that their money had been returned to every man in his sack, and for this reason he  
42.13 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  
42.14 and preserving it for the years of famine. And the people of Egypt fed themselves thereon during  
42.15 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  
42.16 not.' And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'  
42.17 And Israel saw that if he did not send him with them, they should all perish by reason of the famine  
42.18 And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two  
42.19 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  
42.20 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)  
42.21 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  
42.22 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  
42.23 hands. And they eat before him and he gave them all a portion, but the portion of Benjamin was  
42.24 seven times larger than that of any of theirs. And they eat and drank and arose and remained with  
42.25 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.'

**43.**1 And he did as Joseph had told him, and filled all their sacks for them with food and put their  
43.2 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  
43.3 youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.' And he ran  
43.4 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  
43.5 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  
43.6 asses will serve thy lord.' And he said unto them: 'Not so, the man with whom I find, him only  
43.7 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  
43.8 sack. And they rent their garments, and laded their asses, and returned to the city and came to the  
43.9 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  
43.10 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  
43.11 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  
43.12 the life of this (lad). And it will come to pass, when we go to thy servant our father, and the lad is  
43.13 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  
43.14 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  
43.15 that he was Joseph. And he conversed with them in the Hebrew tongue and fell on their neck and  
43.16 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  
43.17 eyes of my brother Benjamin see. For behold this is the second year of the famine, and there are  
43.18 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  
43.19 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,  
43.20 and ruler over his house and over all the land of Egypt. And tell my father of all my glory, and  
43.21 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  
43.21 raiment and silver. And to their father he sent raiment and silver and ten asses which carried corn,  
43.23 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.  
43.24 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.'

**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  
44.2 father Isaac on the seventh of this month. And Jacob remembered the dream that he had seen  
44.3 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

44.4 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

44.5 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

44.6 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.'

44.7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon

44.8 wagons. And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he

44.9 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

44.10 might be near him. And this was the goodliest (land) in the land of Egypt, and near to him, for all

44.11 (of them) and also for the cattle. And these are the names of the sons of Jacob who went into

44.12 Egypt with Jacob their father Reuben, the First-born of Israel; and these are the names of his

44.13 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

44.14 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:

44.15 Shela, and Perez, and Zerah-four. Issachar and his sons; and these are the names of his sons:

44.17 Tola, and Phua, and Jasub, and Shimron-five. Zebulon and his sons; and these

are the names of

44.18 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

44.19 father being with them, they were thirty. And the sons of Zilpah, Leah's handmaid, the wife of

44.20 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,

44.21 and Arodi-eight. And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah,

44.22,23 their one sister-six. All the souls were fourteen, and all those of Leah were forty-four. And the

44.24 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

44.25 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.

44.26,27 And all the souls of Rachel were fourteen. And the sons of Bilhah, the handmaid of Rachel, the

44.28 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.

44.29 and 'Ijaka, and Salomon-six. And they died the year in which they entered into Egypt, and there

44.30 was left to Dan Hushim alone. And these are the names of the sons of Naphtali Jahziel, and Guni

44.31 and Jezer, and Shallum, and 'Iv. And 'Iv, who was born after the years of famine, died in Egypt.

44.32,33 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

44.34 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.

**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].

45.2 month, in the second year of the third week of the forty-fifth jubilee. And Joseph went to meet his

45.3 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

45.4 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

45.5 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

45.6 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

45.7 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

45.8 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

45.9 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

45.10 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

45.11 and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of [2178 A.M.]

45.12 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

45.13 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.]

45.14 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

45.15 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

45.16 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.

**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.]

46.2 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

46.3 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

46.4 prison, and eighty years he was under the king, ruling all the land of Egypt. And he died and all

46.5 his brethren and all that generation. And he commanded the children of Israel before he died that

46.6 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 46.7 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

46.8 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.]

46.9 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 46.10 field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of

46.11 them remained in the mountains of Hebron, and Amram thy father remained with them. And the

46.12 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

46.13 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

46.14 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

46.15 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

**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.]

47.2 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

47.3 born into the river. And they cast them in for seven months until the day that thou wast born

47.4 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

47.5 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

47.6 bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had

47.7 compassion on thee. And thy sister said unto her: 'Shall I go and call unto thee one of the

47.8 Hebrew women to nurse and suckle this babe for thee?' And she said (unto her): 'Go.' And she

47.9 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

47.10 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.] 47.11 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

47.12 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.

**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 48.2 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

48.3 . 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

48.4 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

48.5 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

48.6 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

48.7 And everything took place according to thy words; ten great and terrible judgments came on the

48.8 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

48.9 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

48.10 the Egyptian sorcerers, and they stood up and wrought before thee the evils indeed we permitted

48.11 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

48.12 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

48.13 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

48.14 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

48.15 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

48.16 might not accuse them. And on the nineteenth we let them loose that they might help the

48.17 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

48.18 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 48.19 which they had forced them to serve. And we did not lead forth the children of Israel from Egypt empty handed.

**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 49.2 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 49.3 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 49.4 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

49.5 man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt

49.6 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 49.7 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

49.8 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 49.9 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.

49.10 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

49.11 the night, for two portions of the day are given to the light, and a third part to the evening.

49.12 This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn

49.13 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.

49.14 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

49.15 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

49.16 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.

49.17 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

49.18 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

49.19 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 49.20 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

49.21 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.

49.22 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

49.23 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.

**50**.1 And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which

50.2 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

50.3 enter the land which ye are to possess. And the land also shall keep its sabbaths while they dwell

50.4 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

50.5 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.

50.6 And behold the commandment regarding the Sabbaths -I have written (them) down for thee-

50.7 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-servants

50.8 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

50.9 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

50.10 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

50.11 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

50.12 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

50.13 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.