

The Early Church Fathers Writings

Volume 104

THE EARLY CHURCH FATHERS WRITINGS

Volume 104

Jewish Apocalypses, Jubilees and the Testaments of the
Patriarchs

c. 200 BC – AD 200

S E R M O N I N D E X

The Early Church Fathers Writings

Volume 104: Jewish Apocalypses, Jubilees and the Testaments of the Patriarchs

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INTRODUCTION TO THIS VOLUME

How this book is arranged

This is the hundred and fourth volume of a series that gathers the writings of the early Church. The first volumes of the series follow the writers in order of date; this volume belongs to the later part of the series, which gathers the apocryphal and pseudepigraphal writings: the Jewish apocalypses, retellings of Genesis and farewell testaments of the last centuries before Christ and the first after. This volume holds the First Book of Enoch and the Secrets of Enoch, the Book of Jubilees, the Zadokite Fragments, the apocalypses of Baruch, Abraham and Isaiah, the Assumption of Moses, the Testament of Abraham, and the Testaments of the Twelve Patriarchs in two translations.

Within each work the text is divided into chapters and numbered sections, so that any passage can be found again and cited. The small bold figures in the text are the section numbers.

The translations

The text is in English only. Wherever a modern English version has been prepared for SermonIndex it is used here; otherwise the book prints an older public-domain translation. In both cases the wording is the translator's own: older translations have not been altered beyond dividing them into sections. The sources for every work are listed at the back of the book, together with the licence under which each text is released. All the works in this volume are printed in older public-domain translations. The translations by R. H. Charles and the others in Charles's *Apocrypha and Pseudepigrapha of the Old Testament in English* were read by machine from scans of the printed books and have not been proofread against the pages, so a misreading may remain. Page numbers, footnotes, the editors' introductions and the headings and summaries added by the editors are left out. Greek, Hebrew and Latin words in the editors' notes are left out or, where a Greek word occurs in the text itself, given in Latin letters. The Apocalypse of Abraham was transcribed for Roger Pearse's collection, and the Ante-Nicene translation of the Testaments of the Twelve Patriarchs comes from the Writings-Database.

In this volume

The books in this volume were written by Jews in the centuries around the birth of Christ and kept by Christians, who read them as prophecy of the Messiah. Enoch is quoted in the Epistle of Jude, and the Testaments of the Twelve Patriarchs were so loved in the early church that some took them for part of the Old Testament. None of them was received into the canon of Scripture.

Several of these books survive only in translations made from translations, in Ethiopic, Slavonic, Syriac and Armenian, and the English here is chiefly that of R. H. Charles and his fellow scholars at Oxford. Their introductions are kept short, and the reader should remember that each text is one scholar's reconstruction from the manuscripts.

Dates and authorship

None of these books is part of the Bible. Some were written by Jews before the time of Christ, some by Christians in the first centuries, and some much later, and many carry the name of a patriarch, an apostle or a Father who did not write them. Some of them contain stories that the Church never received and teaching that it rejected. They are printed here so that a reader can see what they say and judge them against the Scriptures, as the Fathers themselves did. The books in this volume are Jewish works of about 200 BC to AD 100, often with Christian additions.

PART ONE

The Books of Enoch

*The Ethiopic Book of Enoch, with its Watchers, Parables and
visions of the end, and the Slavonic Secrets of Enoch, which
carry Enoch through ten heavens.*

The First Book of Enoch

TRANSLATED BY R. H. CHARLES

3rd century BC – 1st century AD

The Ethiopic Book of Enoch in R. H. Charles's English, in five parts: the Book of the Watchers (the sons of God who fell, Enoch's journeys), the Parables (the Son of Man and the Elect One), the Courses of the Heavenly Luminaries, the Dream-Visions (the history of Israel as animals, and the coming judgement), and the Concluding Section (the Apocalypse of Weeks and the woes), with the fragment of the Book of Noah and the short appendix. Charles's square brackets mark words he restores or thinks have been added, and the numbers before the paragraphs are chapter and verse. The series editors' preface and Oesterley's introduction are left out.

THE BOOK OF THE WATCHERS (I-XXXVI)

I-V. Parable of Enoch on the Future Lot of the Wicked and the Righteous. I.

1. The words of the blessing of Enoch, wherewith he blessed the elect [and] righteous, who will be living in the day of tribulation, when all the wicked [and godless] are to be removed. 2. And he took up his parable and said— Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, [which] the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is for to come. 3. Concerning the elect I said, and took up my parable concerning them: The Holy Great One will come forth from His dwelling, 4. And the eternal God will tread upon the earth, (even) on Mount Sinai, / [And appear from His camp] / And appear in the strength of His might from the heaven of heavens.

5. And all shall be smitten with fear, / And the Watchers shall quake, / And great fear and trembling shall seize them unto the ends of the earth. 6. And the high mountains shall be shaken, / And the high hills shall be made low, / And shall melt like wax before the flame 7. And the earth shall be wholly rent in sunder, / And all that is upon the earth shall perish, / And

there shall be a judgement upon all (men). 8. But with the righteous He will make peace, / And will protect the elect, / And mercy shall be upon them. And they shall all belong to God, / And they shall be prospered, / And they shall all be blessed. And He will help them all, / And light shall appear unto them, / And He will make peace with them. 9. And behold! He cometh with ten thousands of His holy ones / To execute judgement upon all, / And to destroy all the ungodly:

And to convict all flesh / Of all the works of their ungodliness which they have ungodly committed, / And of all the hard things which ungodly sinners have spoken against Him. II. 1. Observe ye every thing that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and transgress not against their appointed order. 2. Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth change, but all the works of God appear to you. 3. Behold the summer and the winter, [how the whole earth is filled with water, and clouds and dew and rain lie upon it]. III. Observe and see how (in the winter) all the trees [seem] as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

IV. And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with glowing heat, and so you cannot tread on the earth, or on a rock by reason of its heat. V. 1. Observe [ye] how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so. 2. And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as [God] hath ordained so is it done. 3. And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments.

4. But ye—ye have not been steadfast, nor done the commandments of the Lord, / But ye have turned away and spoken proud and hard words / With your impure mouths against His greatness. / Oh, ye hard-hearted, ye shall find no peace. 5. Therefore shall ye execrate your days, / And the years of your life shall perish, / And the years of your destruction shall be multiplied in

eternal execration, / And ye shall find no mercy. 6a. In those days ye shall make your names an eternal execration unto all the righteous, / b. And by you shall all who curse, curse. / c. And all the sinners and godless shall imprecate by you, / 7c. And for you, the godless, there shall be a curse. 6d. And all the... shall rejoice, / e. And there shall be forgiveness of sins, / f. And every mercy and peace and forbearance: / g. There shall be salvation unto them, a goodly light. / i. And for all of you sinners there shall be no salvation, / j. But on you all shall abide a curse. / 7a. But for the elect there shall be light and grace and peace, / b. And they shall inherit the earth.

8. And then there shall be bestowed upon the elect wisdom, / And they shall all live and never again sin, / Either through ungodliness or through pride; / But they who are wise shall be humble. 9. And they shall not again transgress, / Nor shall they sin all the days of their life, / Nor shall they die of (the divine) anger or wrath, / But they shall complete the number of the days of their life. And their lives shall be increased in peace, / And the years of their joy shall be multiplied, / In eternal gladness and peace, / All the days of their life. VI-XI. The Fall of the Angels: the Demoralisation of Mankind: the Intercession of the Angels on behalf of Mankind. The Dooms pronounced by God on the Angels: the Messianic Kingdom (a Noah fragment). VI. 1. And it came to pass when the children of men had multiplied that in those days were born unto them beautiful and comely daughters. 2. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men and beget us children.' 3. And Semjâzâ, who was their leader, said unto them: 'I fear ye will not indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' 4. And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations not to abandon this plan but to do this thing.' 5. Then sware they all together and bound themselves by mutual imprecations upon it. 6. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn and bound themselves by mutual imprecations upon it. 7. And these are the names of their leaders: Sêmiazâz, their leader, Arâkîba, Râmêêl, Kôkabiêl, Tâmiêl, Râmiêl, Dânel, Êzêqêl, Barâqîjâl, Asâêl, Armârôs, Batârêl, Anânêl, Zaqîêl, Samsâpêl, Satarêl, Tûrêl, Jômjâêl, Sariêl. 8. These are their chiefs of tens.

VII. 1. And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms and enchantments, and the cutting of roots, and made them acquainted with plants. 2. And they became pregnant, and they bare great giants, whose height was three thousand ells: 3. Who consumed all the acquisitions of men. And when men could no longer sustain them, 4. The giants turned against them and devoured mankind. 5. And they began to sin against birds, and beasts, and reptiles, and fish, and to devour one another's flesh, and drink the blood. 6. Then the earth laid accusation against the lawless ones. VIII. 1. And Azâzêl taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all colouring tinctures. 2. And there arose much godlessness, and they committed fornication, and they were led astray, and became corrupt in all their ways. 3. Semjâzâ taught enchantments, and root-cuttings, Armârôs the resolving of enchantments, Barâqijâl, (taught) astrology, Kôkabêl the constellations, Ezêqêêl the knowledge of the clouds, Araqiêl the signs of the earth, Shamsiêl the signs of the sun, and Sariêl the course of the moon. 4. And as men perished, they cried, and their cry went up to heaven....

IX. 1. And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being shed upon the earth, and all lawlessness being wrought upon the earth. 2. And they said one to another: 'The earth, made without inhabitant, cries the voice of their crying up to the gates of heaven. 3. [And now to you, the holy ones of heaven], the souls of men make their suit, saying, "Bring our cause before the Most High".' 4. And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ages, and Thy name holy and glorious and blessed unto all the ages! 5. Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and all things Thou seest, and nothing can hide itself from Thee. 6. Thou seest what Azâzêl hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn: 7. And Semjâzâ, to whom Thou hast given authority to bear rule over his associates.

8. And they have gone to the daughters of men upon the earth, and have slept with the women, and have defiled themselves, and revealed to them all kinds of sins. 9. And the women have borne giants, and the whole earth has thereby been filled with blood and unrighteousness. 10.

And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are wrought on the earth. 11. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.' X. 1. Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, and said to him: 2. 'Go to Noah and tell him in my name "Hide thyself!", and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come upon the whole earth, and will destroy all that is on it. 3. And now instruct him that he may escape and his seed may be preserved for all the generations of the world.' 4. And again the Lord said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. 5. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may not see light. 6. And on the day of the great judgement he shall be cast into the fire. 7. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the Watchers have disclosed and have taught their sons. 8. And the whole earth has been corrupted through the works that were taught by Azâzêl: to him ascribe all sin.' 9. And to Gabriel said the Lord:

'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men: [and cause them to go forth]: send them one against the other that they may destroy each other in battle: for length of days shall they not have. 10. And no request that they (i. e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and that each one of them will live five hundred years.' 11. And the Lord said unto Michael: 'Go, bind Semjâzâ and his associates who have united themselves with women so as to have defiled themselves

with them in all their uncleanness. 12. And, when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is for ever and ever is consummated. 13. In those days they shall be led off to the abyss of fire: and to the torment and the prison in which they shall be confined for ever. 14. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all generations. 15. And destroy all the spirits of the reprobate, and the children of the Watchers, because they have wronged mankind. 16.

Destroy all wrong from the face of the earth, and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing: the works of righteousness and truth shall be planted in truth and joy for evermore. 17. And then shall all the righteous escape, / And shall live till they beget thousands of children, / And all the days of their youth and their old age shall they complete in peace. 18. And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and be full of blessing. 19. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ten presses of oil. 20. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth destroy from off the earth. 21. And all the children of men shall become righteous, and all nations shall offer adoration and shall praise Me, and all shall worship Me. 22. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

XI. 1. And in those days I will open the store chambers of blessing which are in the heaven, so as to send them down upon the earth over the work and labour of the children of men. 2. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.' XII-XVI. Dream Vision of Enoch: his intercession for Azâzêl and the fallen Angels: and his announcement to them of their first and final doom. XII. 1. Before these things Enoch was hidden, and no one of the chil-

dren of men knew where he was hidden, and where he abode, and what had become of him. 2. And his activities had to do with the Watchers, and his days were with the holy ones. 3. And I, Enoch, was blessing the Lord of majesty and the King of the ages, and lo! the Watchers called me—Enoch the scribe—and said to me: 4. ‘Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves wives: “Ye have wrought great destruction on the earth: 5. And ye shall have no peace nor forgiveness of sin: and inasmuch as they delight themselves in their children, 6. The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain.”’

XIII. 1. And Enoch went and said: ‘Azâzêl, thou shalt have no peace: a severe sentence has gone forth against thee to put thee in bonds: 2. And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness and unrighteousness and sin which thou hast shown to men.’ 3. Then I went and spoke to them all together, and they were all afraid, and fear and trembling seized them. 4. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence of the Lord of heaven. 5. For from thenceforward they could not speak (with Him) nor lift up their eyes to heaven for shame of their sins for which they had been condemned. 6. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their requests that they should have forgiveness and length of days. 7. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell asleep. 8. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) to tell it to the sons of heaven, and reprimand them. 9. And when I awaked, I came unto them, and they were all sitting gathered together, weeping in ‘Abelsjâîl, which is between Lebanon and Sênêsêr, with their faces covered. 10. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

XIV. 1. The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance with the command of the Holy Great One in that vision. 2. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to converse therewith and understand with the heart. 3. As He hath created and given [to man the power of understanding the word of wisdom, so hath He created me also and given] me the power of reprimanding the Watchers, the children of heaven. 4. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you [throughout all the days of eternity, and that judgement has been finally passed upon you: yea (your petition) will not be granted unto you]. 5. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree has gone forth to bind you for all the days of the world. 6. And (that) previously you shall have seen the destruction of your beloved sons and you shall have no pleasure in them, but they shall fall before you by the sword. 7. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have written. 8. And the vision was shown to me thus:

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward, and bore me into heaven. 9. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright me. 10. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was of crystal. 11. Its ceiling was like the path of the stars and the lightnings, and between them were fiery cherubim, and their heaven was (clear as) water. 12. A flaming fire surrounded the walls, and its portals blazed with fire. 13. And I entered into that house, and it was hot as fire and cold as ice: there were no delights of life therein: fear covered me, and trembling gat hold upon me. 14. And as I quaked and trembled, I fell upon my face. And I beheld a vision, 15. And lo! there was a second house, greater than the former, and the entire portal stood open before me, and it was built of flames of fire. 16. And in every respect it so excelled in splendour

and magnificence and extent that I cannot describe to you its splendour and its extent. 17.

And its floor was of fire, and above it were lightnings and the path of the stars, and its ceiling also was flaming fire. 18. And I looked and saw [therein] a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of cherubim. 19. And from underneath the throne came streams of flaming fire so that I could not look thereon. 20. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and was whiter than any snow. 21. None of the angels could enter and could behold His face by reason of the magnificence and glory, and no flesh could behold Him. 22. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ten thousand (stood) before Him, yet He needed no counselor. 23. And the most holy ones who were nigh to Him did not leave by night nor depart from Him. 24. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, Enoch, and hear my word.' 25. And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

XV. 1. And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous man and scribe of righteousness: approach hither and hear my voice. 2. And go, say to [the Watchers of heaven], who have sent thee to intercede [for them: "You should intercede] for men, and not men for you: 3. Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children of earth, and begotten giants (as your) sons. 4. And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die and perish. 5. Therefore have I given them wives also that they might impregnate them, and beget children by them, that thus nothing might be wanting to them on earth. 6. But you were formerly spiritual, living the eternal life, and immortal for all generations of the world. 7. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. 8. And now, the giants, who are produced from the spirits and flesh, shall be called evil

spirits upon the earth, and on the earth shall be their dwelling. 9. Evil spirits have proceeded from their bodies;

because they are born from men, [and] from the holy Watchers is their beginning and primal origin; they shall be evil spirits on earth, and evil spirits shall they be called. [10. As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] 11. And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless hunger and thirst, and cause offences. 12. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them. XVI. 1. From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement—thus shall they destroy until the day of the consummation, the great judgement in which the age shall be consummated over the Watchers and the godless, yea, shall be wholly consummated.” 2. And now as to the Watchers who have sent thee to intercede for them, who had been [aforetime] in heaven, (say to them): 3. “You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth.” 4. Say to them therefore: “You have no peace.” XVII-XXXVII. Enoch’s Journeys through the Earth and Sheol.

XVII-XIX. The First Journey. XVII. 1. And they took and brought me to a place in which those who were there were like flaming fire, and when they wished, they appeared as men. 2. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. 3. And I saw the places of the luminaries and the treasures of the stars and of the thunder, and in the uttermost depths, where were a fiery bow and arrows and their quiver, [and a fiery sword] and all the lightnings. 4. And they took me to the living waters, and to the fire of the west, which receives every setting of the sun. 5. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards the west. 6. I saw the great rivers and came to the great river and to the great darkness, and went to the place where no flesh walks. 7. I saw the mountains of the darkness of

winter and the place whence all the waters of the deep flow. 8. I saw the mouths of all the rivers of the earth and the mouth of the deep.

XVIII. 1. I saw the treasures of all the winds; I saw how He had furnished with them the whole creation and the firm foundations of the earth. 2. And I saw the corner-stone of the earth: I saw the four winds which bear [the earth and] the firmament of the heaven. 3. [And I saw how the winds stretch out the vaults of heaven], and have their station between heaven and earth: [these are the pillars of the heaven]. 4. I saw the winds of heaven which turn and bring the circumference of the sun and all the stars to their setting. 5. I saw the winds on the earth carrying the clouds: I saw [the paths of the angels: I saw] at the end of the earth the firmament of the heaven above. 6. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, three towards the east, and three towards the south. 7. And as for those towards the east one was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. 8. But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the throne was of sapphire. 9. And I saw a flaming fire. And beyond these mountains 10. is a region, the end of the great earth: there the heavens were completed. 11.

And I saw a deep abyss, with columns [of heavenly fire, and among them I saw columns] of fire fall, which were beyond measure alike towards the height and towards the depth. 12. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no birds, but it was a waste and horrible place. 13. I saw there seven stars like great burning mountains, and to me, when I inquired regarding them, 14. The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. 15. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of their rising, because they did not come forth at their appointed times. 16. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

XIX. 1. And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits, assuming many different forms, are defiling mankind, and shall lead them astray into sacrificing to demons [as gods], (here shall they stand), till [the day of] the great judge-

ment in which they shall be judged till they are made an end of. 2. And the women also of the angels who went astray shall become sirens.' 3. And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen. XX. Names and Functions of the Seven Archangels. XX. 1. And these are the names of the holy angels who watch. 2. Uriel, one of the holy angels, who is over the world and over Tartarus. 3. Raphael, one of the holy angels, who is over the spirits of men. 4. Raguel, one of the holy angels who takes vengeance on the world of the luminaries. 5. Michael, one of the holy angels, to wit, he that is set over the best part of mankind [and] over chaos. 6. Saraqâël, one of the holy angels, who is set over the spirits, who sin in the spirit. 7. Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim. 8. Remiel, one of the holy angels, whom God set over those who rise.

XXI-XXXVI. The Second Journey of Enoch. XXI. Preliminary and final place of punishment of the fallen angels (stars). XXI. 1. And I proceeded to where things were chaotic. 2. And I saw there something horrible: I saw neither a heaven above nor a firmly founded earth, but a place chaotic and horrible. 3. And there I saw seven stars of the heaven bound together in it, like great mountains and burning with fire. 4. Then I said: 'For what sin are they bound, and on what account have they been cast in hither?' 5. Then said Uriel, one of the holy angels, who was with me, and was chief over them, and said: 'Enoch, why dost thou ask, and why art thou eager for the truth? 6. These are of the number of the stars of heaven which have transgressed the commandment of the Lord, and are bound here till ten thousand years, the time entailed by their sins, are consummated.' 7. And from thence I went to another place, which was still more horrible than the former, and I saw a horrible thing: a great fire there which burnt and blazed, and the place was cleft as far as the abyss, being full of great descending columns of fire: neither its extent or magnitude could I see, nor could I conjecture. 8. Then I said: 'How fearful is the place and how terrible to look upon!' 9. Then Uriel answered me, one of the holy angels who was with me, and said unto me: 'Enoch, why hast thou such fear and affright?' And I answered: 'Because of this fearful place, and because of the spectacle of the pain.' 10. And he said [unto me]: 'This place is the prison of the angels, and here they will be imprisoned for ever.'

XXII. Sheol, or the Underworld. XXII. 1. And thence I went to another place, and he showed me in the west another great and high mountain [and] of hard rock. E 2. And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at. G 2. And there were four hollow places in it, deep and very smooth: three of them were dark and one bright; and there was a fountain of water in its midst. And I said: 'How smooth are these hollow places, and deep and dark to view.' 3. Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should assemble therein, yea that all the souls of the children of men should assemble here. 4. And these places have been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.'

E 5. I saw the spirits of the children of men who were dead, and their voice went forth to heaven and made suit. 6. Then I asked Raphael the angel who was with me, and I said unto him: 'This spirit—whose is it whose voice goeth forth and maketh suit?' G 5. I saw the spirit of a dead man making suit, and his voice went forth to heaven and made suit. 6. And I asked Raphael the angel who was with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' 7. And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.'

E 8. Then I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' G 8. Then I asked regarding all the hollow places: 'Why is one separated from the other?' E 9. And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their lifetime. 11. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever, and retribution for their spirits. There He shall bind them for ever. 12. And such a division has been made for

the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' 14. Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness who ruleth for ever.'

G 9. And he answered me saying: 'These three have been made that the spirits of the dead might be separated. And this division has been made for the spirits of the righteous, in which there is the bright spring of water. 10. And this has been made for sinners when they die and are buried in the earth and judgement has not been executed upon them in their lifetime. 11. Here their spirits shall be set apart in this great pain, till the great day of judgement, scourgings, and torments of the accursed for ever, so that (there may be) retribution for their spirits. There He shall bind them for ever. 12. And this division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days of the sinners. 13. And this has been made for the spirits of men who shall not be righteous but sinners, who are godless, and of the lawless they shall be companions: but their spirits shall not be punished in the day of judgement nor shall they be raised from thence.' 14. Then I blessed the Lord of Glory and said: 'Blessed art Thou, Lord of righteousness, who rulest over the world.'

XXIII. The Fire that deals with the Luminaries of Heaven. XXIII. 1. From thence I went to another place to the west of the ends of the earth. 2. And I saw a [burning] fire which ran without resting, and paused not from its course day or night but (ran) regularly. 3. And I asked saying: 'What is this which rests not?' 4. Then Raguel, one of the holy angels who was with me, answered me [and said unto me]: 'This course of fire [which thou hast seen] is the fire in the west which persecutes all the luminaries of heaven.' XXIV. XXV. The Seven Mountains in the North-West and the Tree of Life. XXIV. 1. [And from thence I went to another place of the earth], and he showed me a mountain range of fire which burnt [day and] night. 2. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: [three towards] the east, [one] foun-

ded on the other, and three towards the south, [one] upon the other, and deep rough ravines, no one of which joined with any other. 3. And the seventh mountain was in the midst of these, and it excelled them in height, resembling the seat of a throne: and fragrant trees encircled the throne. 4. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: and its fruit [is beautiful, and its fruit] resembles the dates of a palm. 5. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms [very] delightful in appearance.' 6. Then answered Michael, one of the holy [and honoured] angels who was with me, and was their leader,

XXV. 1. And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of the tree, and why dost thou wish to learn the truth?' 2. Then I answered him, [saying]: 'I wish to know about everything, but especially about this tree.' 3. And he answered, saying: 'This high mountain [which thou hast seen], whose summit is like the throne of God, is His throne, where the Holy Great One, the Lord of Glory, the Eternal King will sit, when He shall come down to visit the earth with goodness. 4. And as for this fragrant tree no mortal is permitted to touch it till the great judgement, when He shall take vengeance on all and bring (everything) to its consummation for ever. It shall then be given to the righteous and holy. 5. Its fruit shall be for food to the elect: it shall be transplanted to the holy place, to the temple of the Lord, the Eternal King.

6. Then shall they rejoice with joy and be glad. / And into the holy place shall they enter; / And its fragrance shall be in their bones, / And they shall live a long life on earth, / Such as thy fathers lived: / And in their days shall no [sorrow or] plague / Or torment or calamity touch them.' 7. Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them. Jerusalem and the Mountains, Ravines, and Streams. XXVI. 1. And I went from thence to the middle of the earth, and I saw a blessed place in which there were trees with branches abiding and blooming [of a dismembered tree]. 2. And there I saw a holy mountain, [and] underneath the mountain to the east there was a stream and it flowed towards the south. 3. And I saw towards the east another mountain higher than this, and between them a deep and narrow ravine: in it also ran a stream underneath the mountain. 4. And to the west thereof

there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. 5. And all the ravines were deep [and narrow], (being formed) of hard rock, and trees were not planted upon them. 6. And I marvelled [at the rocks, and I marvelled] at the ravine, yea, I marvelled very much.

XXVII. The Purpose of the Accursed Valley. XXVII. 1. Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this accursed valley [between?]' 2. [Then Uriel, one of the holy angels who was with me, answered and said: 'This] valley is for those who are accursed for ever: here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. E Here shall they be gathered together, and here shall be their place of judgement. 3. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of Glory, the Eternal King. G Here shall they be gathered together, and here shall be the place of their habitation. 3. In the last times, in the days of the true judgement in the presence of the righteous for ever: here shall the godly bless the Lord of Glory, the Eternal King.

4. In the days of judgement over the former, they shall bless Him for the mercy in accordance with which He has assigned them (their lot).' 5. Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously. XXVIII-XXXIII. Further Journey to the East. XXVIII. 1. And thence I went [towards the east], into the midst [of the mountain range] of the desert, and I saw a wilderness and it was solitary, full of trees and plants. 2. [And] water gushed forth from above. 3. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side. XXIX. 1. And thence I went to another place in the desert, and approached to the east of this mountain range. 2. And [there] I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

XXX. 1. And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. 2. And therein there was a tree, the colour (?) of fragrant trees such as the mastic. 3. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east. XXXI. 1. And I saw other mountains, and amongst them were groves of trees, and there

flowed forth from them nectar, which is named sarara and galbanum. 2. And beyond these mountains I saw another mountain to the east of the ends of the earth, [whereon were aloe trees], and all the trees were full of stacte, being like almond trees. 3. And when one burnt it, it smelt sweeter than any fragrant odour. E XXXII. 1. And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper.

G XXXII. 1. To the north-east I beheld seven mountains full of choice nard and mastic and cinnamon and pepper. 2. And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea, and went far from it, and passed over [the angel] Zotiêl. E 3. And I came to the Garden of Righteousness, and saw beyond those trees many large trees growing there and of goodly fragrance, large, very beautiful and glorious, and the tree of wisdom whereof they eat and know great wisdom. G 3. And I came to the Garden of Righteousness, and from afar off trees more numerous than these trees and great—two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom. 4. That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. 5. Then I said: ‘How beautiful is the tree, and how attractive is its look!’ 6. Then Raphael, the holy angel who was with me, answered me [and said]: ‘This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.’

XXXIII. 1. And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. 2. And to the east of those beasts I saw the ends of the earth whereon the heaven rests, and the portals of the heaven open. 3. And I saw how the stars of heaven come forth, and I counted the portals out of which they proceed, and wrote down all their outlets, of each individual star by itself, according to their number and their names, their courses and their positions, and their times and their months, as Uriel the holy angel who was with me showed

me. 4. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

XXXIV. XXXV. Enoch's Journey to the North. XXXIV. 1. And from thence I went towards the north to the ends of the earth, and there I saw a great and glorious device at the ends of the whole earth. 2. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost, snow, dew, and rain. 3. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence. XXXV. And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets. XXXVI. The Journey to the South.

XXXVI. 1. And from thence I went to the south to the ends of the earth, and saw there three open portals of the heaven: and thence there come dew, rain, and wind. 2. And from thence I went to the east to the ends of the heaven, and saw here the three eastern portals of heaven open and small portals above them. 3. Through each of these small portals pass the stars of heaven and run their course to the west on the path which is shown to them. 4. And as often as I saw I blessed always the Lord of Glory, and I continued to bless the Lord of Glory who has wrought great and glorious wonders, to show the greatness of His work to the angels and to spirits and to men, that they might praise His work and all His creation: that they might see the work of His might and praise the great work of His hands and bless Him for ever.

THE PARABLES (XXXVII-LXXI)

XXXVII. 1. The second vision which he saw, the vision of wisdom—which Enoch, the son of Jared, the son of Mahalalel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw. 2. And this is the beginning of the words of wisdom which I lifted up my voice to speak and say to those which dwell on earth: Hear, ye men of old time, and see, ye that come after, the words of the Holy One which I will speak before the Lord of Spirits. 3. It were better to declare (them only) to the men of old time, but even from those that come after we will not withhold the beginning of wisdom. 4. Till the present day such wisdom has never been given by the Lord of Spirits as I have received according to my insight, according to the good pleasure of the

Lord of Spirits by whom the lot of eternal life has been given to me. 5. Now three parables were imparted to me, and I lifted up my voice and recounted them to those that dwell on the earth.

XXXVIII-XLIV. The First Parable. XXXVIII. The Coming Judgement of the Wicked. 1. The first Parable. / When the congregation of the righteous shall appear, / And sinners shall be judged for their sins, / And shall be driven from the face of the earth, 2. And when the Righteous One shall appear before the eyes of the righteous, / Whose elect works hang upon the Lord of Spirits, / And light shall appear to the righteous and the elect who dwell on the earth, / Where then will be the dwelling of the sinners, / And where the resting-place of those who have denied the Lord of Spirits? / It had been good for them if they had not been born. 3. When the secrets of the righteous shall be revealed and the sinners judged, / And the godless driven from the presence of the righteous and elect, 4. From that time those that possess the earth shall no longer be powerful and exalted:

And they shall not be able to behold the face of the holy, / For the Lord of Spirits has caused His light to appear / On the face of the holy, righteous, and elect. 5. Then shall the kings and the mighty perish / And be given into the hands of the righteous and holy. 6. And thenceforward none shall seek for themselves mercy from the Lord of Spirits: / For their life is at an end. XXXIX. The Abode of the Righteous and of the Elect One: the Praises of the Blessed. XXXIX. [1. And it shall come to pass in those days that elect and holy children will descend from the high heaven, and their seed will become one with the children of men. 2. And in those days Enoch received books of zeal and wrath, and books of disquiet and expulsion.] And mercy shall not be accorded to them, saith the Lord of Spirits.

3. And in those days a whirlwind carried me off from the earth, / And set me down at the end of the heavens. 4. And there I saw another vision, the dwelling-places of the holy, / And the resting-places of the righteous. 5. Here mine eyes saw their dwellings with His righteous angels, / And their resting-places with the holy. And they petitioned and interceded and prayed for the children of men. / And righteousness flowed before them as water, And mercy like dew upon the earth: / Thus it is amongst them for ever and ever. 6 a. And in that place mine eyes saw the Elect One of righteousness and of faith, 7 a. And I saw his dwelling-place under the wings of the Lord of Spir-

its. 6 b. And righteousness shall prevail in his days, / And the righteous and elect shall be without number before Him for ever and ever.

7 b. And all the righteous and elect before Him shall be strong as fiery lights, / And their mouth shall be full of blessing, And their lips shall extol the name of the Lord of Spirits, / And righteousness before Him shall never fail, / [And uprightness shall never fail before Him]. 8. There I wished to dwell, / And my spirit longed for that dwelling-place: And there heretofore hath been my portion, / For so hath it been established concerning me before the Lord of Spirits. 9. In those days I praised and extolled the name of the Lord of Spirits with blessings and praises, because He hath destined me for blessing and glory according to the good pleasure of the Lord of Spirits. 10. For a long time my eyes regarded that place, and I blessed Him and praised Him, saying: 'Blessed is He, and may He be blessed from the beginning and for evermore. 11. And before Him there is no ceasing. He knows before the world was created what is for ever and what will be from generation unto generation. 12. Those who sleep not bless Thee: they stand before Thy glory and bless, praise, and extol, saying: "Holy, holy, holy, is the Lord of Spirits: He filleth the earth with spirits." 13. And here my eyes saw all those who sleep not: they stand before Him and bless and say: 'Blessed be Thou, and blessed be the name of the Lord for ever and ever.' 14. And my face was changed; for I could no longer behold.

XL. XLI. 2. The Four Archangels. XL. 1. And after that I saw thousands of thousands and ten thousand times ten thousand, I saw a multitude beyond number and reckoning, who stood before the Lord of Spirits. 2. And on the four sides of the Lord of Spirits I saw four presences, different from those that sleep not, and I learnt their names: for the angel who went with me made known to me their names, and showed me all the hidden things. 3. And I heard the voices of those four presences as they uttered praises before the Lord of glory. 4. The first voice blesses the Lord of Spirits for ever and ever. 5. And the second voice I heard blessing the Elect One and the elect ones who hang upon the Lord of Spirits. 6. And the third voice I heard pray and intercede for those who dwell on the earth and supplicate in the name of the Lord of Spirits. 7. And I heard the fourth voice fending off the Satans and forbidding them to come before the Lord of Spirits to accuse them who dwell on the earth. 8. After that I asked the angel of peace who went with me, who showed me everything that is hidden: 'Who are these four presences

which I have seen and whose words I have heard and written down?’ 9. And he said to me: ‘This first is Michael, the merciful and long-suffering; and the second, who is set over all the diseases and all the wounds of the children of men, is Raphael: and the third, who is set over all the powers, is Gabriel: and the fourth, who is set over the repentance unto hope of those who inherit eternal life, is named Phanuel.’ 10. And these are the four angels of the Lord of Spirits and the four voices I heard in those days.

XXI. 1. And after that I saw all the secrets of the heavens, and how the kingdom is divided, and how the actions of men are weighed in the balance. 2. And there I saw the mansions of the elect and the mansions of the holy, and mine eyes saw there all the sinners being driven from thence which deny the name of the Lord of Spirits, and being dragged off: and they could not abide because of the punishment which proceeds from the Lord of Spirits. XXI. 3-9. Astronomical Secrets. 3. And there mine eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and dew, and there I saw from whence they proceed in that place and from whence they saturate the dusty earth. 4. And there I saw closed chambers out of which the winds are divided, the chamber of the hail and winds, the chamber of the mist, and of the clouds, and the cloud thereof hovers over the earth from the beginning of the world. 5. And I saw the chambers of the sun and moon, whence they proceed and whither they come again, and their glorious return, and how one is superior to the other, and their stately orbit, and how they do not leave their orbit, and they add nothing to their orbit and they take nothing from it, and they keep faith with each other, in accordance with the oath by which they are bound together. 6. And first the sun goes forth and traverses his path according to the commandment of the Lord of Spirits, and mighty is His name for ever and ever. 7. And after that I saw the hidden and the visible path of the moon, and she accomplishes the course of her path in that place by day and by night—the one holding a position opposite to the other before the Lord of Spirits.

And they give thanks and praise and rest not; / For unto them is their thanksgiving rest. / 8. For the sun changes oft for a blessing or a curse, / And the course of the path of the moon is light to the righteous, / And darkness to the sinners in the name of the Lord, Who made a separation between the light and the darkness, / And divided the spirits of men, And strengthened

the spirits of the righteous, / In the name of His righteousness. 9. For no angel hinders and no power is able to hinder; for He appoints a judge for them all and he judges them all before Him. XLII. The Dwelling-places of Wisdom and of Unrighteousness. XLII. 1. Wisdom found no place where she might dwell; / Then a dwelling-place was assigned her in the heavens. 2. Wisdom went forth to make her dwelling among the children of men, / And found no dwelling-place:

Wisdom returned to her place / And took her seat among the angels. 3. And unrighteousness went forth from her chambers: / Whom she sought not she found, / And dwelt with them, / As rain in a desert, / And dew on a thirsty land. XLIII. XLIV. Astronomical Secrets. XLIII. 1. And I saw other lightnings and the stars of heaven, and I saw how He called them all by their names and they hearkened unto Him. 2. And I saw how they are weighed in a righteous balance according to their proportions of light: (I saw) the width of their spaces and the day of their appearing, and how their revolution produces lightning: and (I saw) their revolution according to the number of the angels, and (how) they keep faith with each other. 3. And I asked the angel who went with me who showed me what was hidden: 'What are these?' 4. And he said to me: 'The Lord of Spirits hath showed thee their parabolic meaning (lit. 'their parable'): these are the names of the holy who dwell on the earth and believe in the name of the Lord of Spirits for ever and ever.'

XLIV. Also another phenomenon I saw in regard to the lightnings: how some of the stars arise and become lightnings and cannot part with their new form. XLV-LVII. The Second Parable. The Lot of the Apostates: the New Heaven and the New Earth. XLV. 1. And this is the Second Parable concerning those who deny the name of the dwelling of the holy ones and the Lord of Spirits. 2. And into the heaven they shall not ascend, / And on the earth they shall not come: Such shall be the lot of the sinners / Who have denied the name of the Lord of Spirits, / Who are thus preserved for the day of suffering and tribulation. 3. On that day Mine Elect, One shall sit on the throne of glory / And shall try their works, / And their places of rest shall be innumerable. And their souls shall grow strong within them when they see Mine elect ones, / And those who have called upon My glorious name: / 4. Then will I cause Mine Elect One to dwell among them.

And I will transform the heaven and make it an eternal blessing and light, / 5. And I will transform the earth and make it a blessing: And I will

cause Mine elect ones to dwell upon it: / But the sinners and evil-doers shall not set foot thereon. 6. For I have provided and satisfied with peace My righteous ones, / And have caused them to dwell before Me: But for the sinners there is judgement impending with Me, / So that I shall destroy them from the face of the earth. XLVI. The Head of Days and the Son of Man. XLVI. 1. And there I saw One, who had a head of days, / And His head was white like wool, / And with Him was another being whose countenance had the appearance of a man, / And his face was full of graciousness, like one of the holy angels.

2. And I asked the angel who went with me and showed me all the hidden things, concerning that Son of Man, who he was, and whence he was, (and) why he went with the Head of Days? 3. And he answered and said unto me: This is the Son of Man who hath righteousness, / With whom dwelleth righteousness, / And who revealeth all the treasures of that which is hidden, Because the Lord of Spirits hath chosen him, / And whose lot hath the pre-eminence before the Lord of Spirits in uprightness for ever. 4. And this Son of Man whom thou hast seen / Shall raise up the kings and the mighty from their seats, / [And the strong from their thrones] And shall loosen the reins of the strong, / And break the teeth of the sinners; 5. [And he shall put down the kings from their thrones and kingdoms] / Because they do not extol and praise Him, / Nor humbly acknowledge whence the kingdom was bestowed upon them. / 6. And he shall put down the countenance of the strong, / And shall fill them with shame.

And darkness shall be their dwelling, / And worms shall be their bed, And they shall have no hope of rising from their beds, / Because they do not extol the name of the Lord of Spirits. 7. And these are they who judge the stars of heaven, / [And raise their hands against the Most High], / And tread upon the earth and dwell upon it. And all their deeds manifest unrighteousness, / And their power rests upon their riches, And their faith is in the gods which they have made with their hands, / And they deny the name of the Lord of Spirits, 8. And they persecute the houses of His congregations, / And the faithful who hang upon the name of the Lord of Spirits. XLVII. The Prayer of the Righteous for Vengeance and their Joy at its coming. XLVII. 1. And in those days shall have ascended the prayer of the righteous. / And the blood of the righteous from the earth before the Lord of Spirits. / 2. In those days the holy ones who dwell above in the heavens / Shall unite with one

voice / And supplicate and pray [and praise, / And give thanks and bless the name of the Lord of Spirits] / On behalf of the blood of the righteous which has been shed, / And that the prayer of the righteous may not be in vain before the Lord of Spirits, / That judgement may be done unto them, / And that they may not have to suffer for ever. / 3. In those days I saw the Head of Days when He seated himself upon the throne of His glory, / And the books of the living were opened before Him: / And all His host which is in heaven above and / His counsellors stood before Him, / 4. And the hearts of the holy were filled with joy;

Because the number of the righteous had been offered, / And the prayer of the righteous had been heard, / And the blood of the righteous been required before the Lord of Spirits. XLVIII. The Fount of Righteousness: the Son of Man—the Stay of the Righteous: Judgement of the Kings and the Mighty. XLVIII. 1. And in that place I saw the fountain of righteousness, / Which was inexhaustible: / And around it were many fountains of wisdom; And all the thirsty drank of them, / And were filled with wisdom, / And their dwellings were with the righteous and holy and elect. / 2. And at that hour that Son of Man was named / In the presence of the Lord of Spirits, / And his name before the Head of Days. 3. Yea, before the sun and the signs were created, / Before the stars of the heaven were made, / His name was named before the Lord of Spirits.

4. He shall be a staff to the righteous whereon to stay themselves and not fall, / And he shall be the light of the Gentiles, / And the hope of those who are troubled of heart. 5. All who dwell on earth shall fall down and worship before him, / And will praise and bless and celebrate with song the Lord of Spirits. 6. And for this reason hath he been chosen and hidden before Him, / Before the creation of the world and for evermore. 7. And the wisdom of the Lord of Spirits hath revealed him to the holy and righteous; / For he hath preserved the lot of the righteous; Because they have hated and despised this world of unrighteousness, / And have hated all its works and ways in the name of the Lord of Spirits: For in his name they are saved, / And according to his good pleasure hath it been in regard to their life.

8. In those days downcast in countenance shall the kings of the earth have become, / And the strong who possess the land because of the works of their hands; For on the day of their anguish and affliction they shall not (be able to) save themselves, / 9. And I will give them over into the hands of Mine

elect: As straw in the fire so shall they burn before the face of the holy: / As lead in the water shall they sink before the face of the righteous, / And no trace of them shall any more be found. 10. And on the day of their affliction there shall be rest on the earth, / And before them they shall fall and not rise again: And there shall be no one to take them with his hands and raise them: / For they have denied the Lord of Spirits and His Anointed. / The name of the Lord of Spirits be blessed.

XLIX. The Power and Wisdom of the Elect One. XLIX. 1. For wisdom is poured out like water, / And glory faileth not before him for evermore. 2. For he is mighty in all the secrets of righteousness, / And unrighteousness shall disappear as a shadow, / And have no continuance; / Because the Elect One standeth before the Lord of Spirits, / And his glory is for ever and ever, / And his might unto all generations. 3. And in him dwells the spirit of wisdom, / And the spirit which gives insight, / And the spirit of understanding and of might, / And the spirit of those who have fallen asleep in righteousness. 4. And he shall judge the secret things, / And none shall be able to utter a lying word before him; / For he is the Elect One before the Lord of Spirits according to His good pleasure.

L. The Glorification and Victory of the Righteous: the Repentance of the Gentiles. L. 1. And in those days a change shall take place for the holy and elect, / And the light of days shall abide upon them, / And glory and honour shall turn to the holy, / 2. On the day of affliction on which evil shall have been treasured up against the sinners. And the righteous shall be victorious in the name of the Lord of Spirits: / And He will cause the others to witness (this), / That they may repent / And forgo the works of their hands. 3. They shall have no honour through the name of the Lord of Spirits, / Yet through His name shall they be saved, / And the Lord of Spirits will have compassion on them, / For His compassion is great. / 4. And He is righteous also in His judgement, / And in the presence of His glory unrighteousness also shall not maintain itself: / At His judgement the unrepentant shall perish before Him. / 5. And from henceforth I will have no mercy on them, saith the Lord of Spirits.

LI. The Resurrection of the Dead, and the Separation by the Judge of the Righteous and the Wicked. LI. 1. And in those days shall the earth also give back that which has been entrusted to it, / And Sheol also shall give back that which it has received, / And hell shall give back that which it owes. 5 a.

For in those days the Elect One shall arise, / 2. And he shall choose the righteous and holy from among them: / For the day has drawn nigh that they should be saved. 3. And the Elect One shall in those days sit on My throne, / And his mouth shall pour forth all the secrets of wisdom and counsel: / For the Lord of Spirits hath given (them) to him and hath glorified him. 4. And in those days shall the mountains leap like rams, / And the hills also shall skip like lambs satisfied with milk, / And the faces of [all] the angels in heaven shall be lighted up with joy.

5 b. And the earth shall rejoice, / c. And the righteous shall dwell upon it, / d. And the elect shall walk thereon. LII. The Seven Metal Mountains and the Elect One. [Only six are mentioned; see Charles' note in his large edition.—Edd.] LII. 1. And after those days in that place where I had seen all the visions of that which is hidden—for I had been carried off in a whirlwind and they had borne me towards the west— 2. There mine eyes saw all the secret things of heaven that shall be, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead. 3. And I asked the angel who went with me, saying, 'What things are these which I have seen in secret?' 4. And he said unto me: 'All these things which thou hast seen shall serve the dominion of His Anointed that he may be potent and mighty on the earth.'

5. And that angel of peace answered, saying unto me: 'Wait a little and there shall be revealed unto thee all the secret things, which surround the Lord of Spirits. 6. And these mountains which thine eyes have seen, The mountain of iron, and the mountain of copper, and the mountain of silver, / And the mountain of gold, and the mountain of soft metal, and the mountain of lead, / All these shall be in the presence of the Elect One, / As wax before the fire, / And like the water which streams down from above [upon those mountains], / And they shall become powerless before his feet. / 7. And it shall come to pass in those days that none shall be saved, / Either by gold or by silver, / And none be able to escape. / 8. And there shall be no iron for war, / Nor shall one clothe oneself with a breastplate. / Bronze shall be of no service, / And tin [shall be of no service and] shall not be esteemed, / And lead shall not be desired. / 9. And all these things shall be [denied and] destroyed from the surface of the earth, / When the Elect One shall appear before the face of the Lord of Spirits.'

LIII. LIV. 6. The Valley of Judgement: the Angels of Punishment: the Communities of the Elect One. LIII. 1. There mine eyes saw a deep valley with open mouths, and all who dwell on the earth and sea and islands shall bring to him gifts and presents and tokens of homage, but that deep valley shall not become full. 2. And their hands commit lawless deeds, / And the sinners devour all whom they lawlessly oppress: / Yet the sinners shall be destroyed before the face of the Lord of Spirits, / And they shall be banished from off the face of His earth, / And they shall perish for ever and ever. 3. For I saw all the angels of punishment abiding (there) and preparing all the instruments of Satan. 4. And I asked the angel of peace who went with me: 'For whom are they preparing these instruments?' 5. And he said unto me: 'They prepare these for the kings and the mighty of this earth, that they may thereby be destroyed.'

6. And after this the Righteous and Elect One shall cause the house of his congregation to appear: henceforth they shall be no more hindered in the name of the Lord of Spirits. 7. And these mountains shall not stand as the earth before his righteousness, / But the hills shall be as a fountain of water, / And the righteous shall have rest from the oppression of sinners.' LIV. 1. And I looked and turned to another part of the earth, and saw there a deep valley with burning fire. 2. And they brought the kings and the mighty, and began to cast them into this deep valley. 3. And there mine eyes saw how they made these their instruments, iron chains of immeasurable weight. 4. And I asked the angel of peace who went with me, saying: 'For whom are these chains being prepared?' 5. And he said unto me: 'These are being prepared for the hosts of Azâzêl, so that they may take them and cast them into the abyss of complete condemnation, and they shall cover their jaws with rough stones as the Lord of Spirits commanded.'

6. And Michael, and Gabriel, and Raphael, and Phanuel shall take hold of them on that great day, and cast them on that day into the burning furnace, that the Lord of Spirits may take vengeance on them for their unrighteousness in becoming subject to Satan and leading astray those who dwell on the earth.' LIV. 7-LV. 2. Noachic Fragment on the first World Judgement. 7. 'And in those days shall punishment come from the Lord of Spirits, and He will open all the chambers of waters which are above the heavens, and of the fountains which are beneath the earth. 8. And all the waters shall be joined with the waters: that which is above the heavens is the masculine, and the

water which is beneath the earth is the feminine. 9. And they shall destroy all who dwell on the earth and those who dwell under the ends of the heaven. 10. And when they have recognized their unrighteousness which they have wrought on the earth, then by these shall they perish.'

LV. 1. And after that the Head of Days repented and said: 'In vain have I destroyed all who dwell on the earth.' 2. And He sware by His great name: 'Henceforth I will not do so to all who dwell on the earth, and I will set a sign in the heaven: and this shall be a pledge of good faith between Me and them for ever, so long as heaven is above the earth. And this is in accordance with My command.' LV. 3-LVI. 4. Final Judgement of Azâzêl, the Watchers and their children. 3. 'When I have desired to take hold of them by the hand of the angels on the day of tribulation and pain because of this, I will cause My chastisement and My wrath to abide upon them, saith God, the Lord of Spirits. 4. Ye mighty kings who dwell on the earth, ye shall have to behold Mine Elect One, how he sits on the throne of glory and judges Azâzêl, and all his associates, and all his hosts in the name of the Lord of Spirits.'

LVI. 1. And I saw there the hosts of the angels of punishment going, and they held scourges and chains of iron and bronze. 2. And I asked the angel of peace who went with me, saying: 'To whom are these who hold the scourges going?' 3. And he said unto me: 'To their elect and beloved ones that they may be cast into the chasm of the abyss of the valley. 4. And then that valley shall be filled with their elect and beloved, / And the days of their lives shall be at an end, / And the days of their leading astray shall not thenceforward be reckoned. LVI. 5-8. Last struggle of heathen Powers against Israel. 5. And in those days the angels shall return / And hurl themselves to the east upon the Parthians and Medes: / They shall stir up the kings, so that a spirit of unrest shall come upon them, / And they shall rouse them from their thrones, / That they may break forth as lions from their lairs, / And as hungry wolves among their flocks. / 6. And they shall go up and tread under foot the land of His elect ones, / [And the land of His elect ones shall be before them a threshing-floor and a highway]: / 7. But the city of my righteous shall be a hindrance to their horses. / And they shall begin to fight among themselves, / And their right hand shall be strong against themselves,

And a man shall not know his brother, / Nor a son his father or his mother, Till there be no number of the corpses through their slaughter, / And their punishment be not in vain. 8. In those days Sheol shall open its

jaws, / And they shall be swallowed up therein, And their destruction shall be at an end; / Sheol shall devour the sinners in the presence of the elect.' LVII. The Return from the Dispersion. LVII. 1. And it came to pass after this that I saw another host of wagons, and men riding thereon, and coming on the winds from the east, and from the west to the south. 2. And the noise of their wagons was heard, and when this turmoil took place the holy ones from heaven remarked it, and the pillars of the earth were moved from their place, and the sound thereof was heard from the one end of heaven to the other, in one day. 3. And they shall all fall down and worship the Lord of Spirits. And this is the end of the second Parable.

LVIII-LXXI. The Third Parable. LVIII. The Blessedness of the Saints. LVIII. 1. And I began to speak the third Parable concerning the righteous and elect. 2. Blessed are ye, ye righteous and elect, / For glorious shall be your lot. 3. And the righteous shall be in the light of the sun, / And the elect in the light of eternal life: / The days of their life shall be unending, / And the days of the holy without number. 4. And they shall seek the light and find righteousness with the Lord of Spirits: / There shall be peace to the righteous in the name of the Eternal Lord. 5. And after this it shall be said to the holy in heaven / That they should seek out the secrets of righteousness, the heritage of faith: / For it has become bright as the sun upon earth, / And the darkness is past.

6. And there shall be a light that never endeth, / And to a limit (lit. 'number') of days they shall not come, / For the darkness shall first have been destroyed, / [And the light established before the Lord of Spirits] / And the light of uprightness established for ever before the Lord of Spirits. LIX. The Lights and the Thunder. [LIX. 1. In those days mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. 'their judgement'): and they lighten for a blessing or a curse as the Lord of Spirits willeth. 2. And there I saw the secrets of the thunder, and how when it re-sounds above in the heaven, the sound thereof is heard, and he caused me to see the judgements executed on the earth, whether they be for well-being and blessing, or for a curse, according to the word of the Lord of Spirits. 3. And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.]

LX. Book of Noah—a Fragment. Quaking of the Heaven: Behemoth and Leviathan: the Elements. LX. 1. In the year five hundred, in the seventh

month, on the fourteenth day of the month in the life of Enoch. In that Parable I saw how a mighty quaking made the heaven of heavens to quake, and the host of the Most High, and the angels, a thousand thousands and ten thousand times ten thousand, were disquieted with a great disquiet. 2. And the Head of Days sat on the throne of His glory, and the angels and the righteous stood around Him. 3. And a great trembling seized me, / And fear took hold of me, / And my loins gave way, / And dissolved were my reins, / And I fell upon my face. 4. And Michael sent another angel from among the holy ones and he raised me up, and when he had raised me up my spirit returned; for I had not been able to endure the look of this host, and the commotion and the quaking of the heaven. 5. And Michael said unto me: 'Why art thou disquieted with such a vision? Until this day lasted the day of His mercy; and He hath been merciful and long-suffering towards those who dwell on the earth. 6. And when the day, and the power, and the punishment, and the judgement come, which the Lord of Spirits hath prepared for those who worship not the righteous law, and for those who deny the righteous judgement, and for those who take His name in vain—that day is prepared; for the elect a covenant, but for sinners an inquisition.

5. When the punishment of the Lord of Spirits shall rest upon them, it shall rest in order that the punishment of the Lord of Spirits may not come in vain, and it shall slay the children with their mothers and the children with their fathers. Afterwards the judgement shall take place according to His mercy and His patience.' 7. And on that day were two monsters parted, a female monster named Leviathan, to dwell in the abysses of the ocean over the fountains of the waters. 8. But the male is named Behemoth, who occupied with his breast a waste wilderness named Dûidâin, on the east of the garden where the elect and righteous dwell, where my grandfather was taken up, the seventh from Adam, the first man whom the Lord of Spirits created. 9. And I besought the other angel that he should show me the might of those monsters, how they were parted on one day and cast, the one into the abysses of the sea, and the other unto the dry land of the wilderness. 10. And he said to me: 'Thou son of man, herein thou dost seek to know what is hidden.'

11. And the other angel who went with me and showed me what was hidden told me, what is first and last in the heaven in the height, and beneath the earth in the depth, and at the ends of the heaven, and on the foundation

of the heaven. 12. And the chambers of the winds, and how the winds are divided, and how they are weighed, and (how) the portals of the winds are reckoned, each according to the power of the wind, and the power of the lights of the moon, and according to the power that is fitting: and the divisions of the stars according to their names, and how all the divisions are divided. 13. And the thunders according to the places where they fall, and all the divisions that are made among the lightnings that it may lighten, and their host that they may at once obey. 14. For the thunder has places of rest (which) are assigned (to it) while it is waiting for its peal; and the thunder and lightning are inseparable, and although not one and undivided, they both go together through the spirit and separate not. 15. For when the lightning lightens, the thunder utters its voice, and the spirit enforces a pause during the peal, and divides equally between them;

for the treasury of their peals is like the sand, and each one of them as it peals is held in with a bridle, and turned back by the power of the spirit, and pushed forward according to the many quarters of the earth. 16. And the spirit of the sea is masculine and strong, and according to the might of his strength he draws it back with a rein, and in like manner it is driven forward and disperses amid all the mountains of the earth. 17. And the spirit of the hoar-frost is his own angel, and the spirit of the hail is a good angel. 18. And the spirit of the snow has forsaken (his chamber) on account of his strength—there is a special spirit therein, and that which ascends from it is like smoke, and its name is frost. 19. And the spirit of the mist is not united with them in their chambers, but it has a special chamber; for its course is glorious both in light and in darkness, and in winter and in summer, and in its chamber is an angel. 20. And the spirit of the dew has its dwelling at the ends of the heaven, and is connected with the chambers of the rain, and its course is in winter and summer: and its clouds and the clouds of the mist are connected, and the one gives to the other. 21.

And when the spirit of the rain goes forth from its chamber, the angels come and open the chamber and lead it out, and when it is diffused over the whole earth it unites with the water on the earth. And whensoever it unites with the water on the earth.... 22. For the waters are for those who dwell on the earth; for they are nourishment for the earth from the Most High who is in heaven: therefore there is a measure for the rain, and the angels take it in charge. 23. And these things I saw towards the Garden of the Righteous. 24.

And the angel of peace who was with me said to me: 'These two monsters, prepared, conformably to the greatness of God, shall feed....' LXI. Angels go off to measure Paradise: the Judgement of the Righteous by the Elect One: the Praise of the Elect One and of God. LXI. 1. And I saw in those days how long cords were given to those angels, and they took to themselves wings and flew, and they went towards the north. 2. And I asked the angel, saying unto him: 'Why have those (angels) taken these cords and gone off?' And he said unto me: 'They have gone to measure.' 3. And the angel who went with me said unto me: / 'These shall bring the measures of the righteous, / And the ropes of the righteous to the righteous, / That they may stay themselves on the name of the Lord of Spirits for ever and ever. 4. The elect shall begin to dwell with the elect, / And those are the measures which shall be given to faith / And which shall strengthen righteousness.

5. And these measures shall reveal all the secrets of the depths of the earth, / And those who have been destroyed by the desert, / And those who have been devoured by the beasts, / And those who have been devoured by the fish of the sea, That they may return and stay themselves / On the day of the Elect One; / For none shall be destroyed before the Lord of Spirits, / And none can be destroyed. 6. And all who dwell above in the heaven received a command and power and one voice and one light like unto fire. 7. And that One (with) their first words they blessed, / And extolled and lauded with wisdom, / And they were wise in utterance and in the spirit of life. 8. And the Lord of Spirits placed the Elect One on the throne of glory. / And he shall judge all the works of the holy above in the heaven, / And in the balance shall their deeds be weighed.

9. And when he shall lift up his countenance / To judge their secret ways according to the word of the name of the Lord of Spirits, / And their path according to the way of the righteous judgement of the Lord of Spirits, / Then shall they all with one voice speak and bless, / And glorify and extol and sanctify the name of the Lord of Spirits. 10. And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the Cherubin, Seraphin, and Ophannin, and all the angels of power, and all the angels of principalities, and the Elect One, and the other powers on the earth (and) over the water. 11. On that day shall they raise one voice, and bless and glorify and exalt in the spirit of faith, and in the spirit of wisdom, and in the spirit of patience, and in the spirit of mercy, and in the spirit of judgement

and of peace, and in the spirit of goodness, and shall all say with one voice: "Blessed is He, and may the name of the Lord of Spirits be blessed for ever and ever."

12. All who sleep not above in heaven shall bless Him: / All the holy ones who are in heaven shall bless him, / And all the elect who dwell in the garden of life: And every spirit of light who is able to bless, and glorify, and extol, and hallow Thy blessed name, / And all flesh shall beyond measure glorify and bless Thy name for ever and ever. 13. For great is the mercy of the Lord of Spirits, and He is long-suffering, / And all His works and all that He has created / He has revealed to the righteous and elect, / In the name of the Lord of Spirits.' LXII. Judgement of the Kings and the Mighty: Blessedness of the Righteous. LXII. 1. And thus the Lord commanded the kings and the mighty and the exalted, and those who dwell on the earth, and said: 'Open your eyes and lift up your horns if ye are able to recognize the Elect One.'

2. And the Lord of Spirits seated him on the throne of His glory, / And the spirit of righteousness was poured out upon him, / And the word of his mouth slays all the sinners, / And all the unrighteous are destroyed from before his face. / 3. And there shall stand up in that day all the kings and the mighty, / And the exalted and those who hold the earth, / And they shall see and recognize / How he sits on the throne of his glory, / And righteousness is judged before him, / And no lying word is spoken before him. 4. Then shall pain come upon them as on a woman in travail, / [And she has pain in bringing forth] / When her child enters the mouth of the womb, / And she has pain in bringing forth. 5. And one portion of them shall look on the other, / And they shall be terrified, / And they shall be downcast of countenance, / And pain shall seize them, / When they see that Son of Man / Sitting on the throne of his glory.

6. And the kings and the mighty and all who possess the earth shall bless and glorify and extol him who rules over all, who was hidden. 7. For from the beginning the Son of Man was hidden, / And the Most High preserved him in the presence of His might, / And revealed him to the elect. 8. And the congregation of the elect and holy shall be sown, / And all the elect shall stand before him on that day. 9. And all the kings and the mighty and the exalted and those who rule the earth / Shall fall down before him on their faces, / And worship and set their hope upon that Son of Man, / And petition him and supplicate for mercy at his hands. 10. Nevertheless that Lord of Spir-

its will so press them / That they shall hastily go forth from His presence, / And their faces shall be filled with shame, / And the darkness shall grow deeper on their faces. / 11. And He will deliver them to the angels for punishment, / To execute vengeance on them because they have oppressed His children and His elect. / 12. And they shall be a spectacle for the righteous and for His elect: / They shall rejoice over them, / Because the wrath of the Lord of Spirits resteth upon them, / And His sword is drunk with their blood. / 13. And the righteous and elect shall be saved on that day, / And they shall never thenceforward see the face of the sinners and unrighteous. / 14. And the Lord of Spirits will abide over them, / And with that Son of Man shall they eat / And lie down and rise up for ever and ever.

15. And the righteous and elect shall have risen from the earth, / And ceased to be of downcast countenance. 16. And they shall have been clothed with garments of glory, / And they shall be the garments of life from the Lord of Spirits: / And your garments shall not grow old, / Nor your glory pass away before the Lord of Spirits. LXIII. The unavailing Repentance of the Kings and the Mighty. LXIII. 1. In those days shall the mighty and the kings who possess the earth implore (Him) to grant them a little respite from His angels of punishment to whom they were delivered, that they might fall down and worship before the Lord of Spirits, and confess their sins before Him. 2. And they shall bless and glorify the Lord of Spirits, and say: 'Blessed is the Lord of Spirits and the Lord of kings, / And the Lord of the mighty and the Lord of the rich, / And the Lord of glory and the Lord of wisdom; / 3. And splendid in every secret thing is Thy power from generation to generation, / And Thy glory for ever and ever:

Deep are all Thy secrets and innumerable, / And Thy righteousness is beyond reckoning. 4. We have now learnt that we should glorify / And bless the Lord of kings and Him who is King over all kings.' 5. And they shall say: / 'Would that we had rest to glorify and give thanks / And confess our faith before His glory! 6. And now we long for a little rest, but find it not: / We follow hard upon (it) and obtain (it) not: And light has vanished from before us, / And darkness is our dwelling-place for ever and ever: 7. For we have not believed before Him, / Nor glorified the name of the Lord of Spirits, [nor glorified our Lord] But our hope was in the sceptre of our kingdom, / And in our glory. 8. And in the day of our suffering and tribulation He saves us not, / And we find no respite for confession,

That our Lord is true in all His works, and in His judgements and His justice; / And His judgements have no respect of persons. 9. And we pass away from before His face on account of our works, / And all our sins are reckoned up in righteousness.' 10. Now they will say unto themselves: 'Our souls are full of unrighteous gain, but it does not prevent us from descending from the midst thereof into the burden of Sheol.' 11. And after that their faces shall be filled with darkness / And shame before that Son of Man, / And they shall be driven from his presence, / And the sword shall abide before his face in their midst. 12. Thus spake the Lord of Spirits: 'This is the ordinance and judgement with respect to the mighty and the kings and the exalted and those who possess the earth before the Lord of Spirits.'

LXIV. Vision of the fallen Angels in the Place of Punishment. LXIV. 1. And other forms I saw hidden in that place. 2. I heard the voice of the angel saying: 'These are the angels who descended to the earth, and revealed what was hidden to the children of men, and seduced the children of men into committing sin.' LXV. Enoch foretells to Noah the Deluge and his own Preservation. LXV. 1. And in those days Noah saw the earth that it had sunk down and its destruction was nigh. 2. And he arose from thence and went to the ends of the earth, and cried aloud to his grandfather Enoch: and Noah said three times with an embittered voice: 'Hear me, hear me, hear me.' 3. And I said unto him: 'Tell me what it is that is falling out on the earth that the earth is in such evil plight and shaken, lest perchance I shall perish with it.' 4. And thereupon there was a great commotion on the earth, and a voice was heard from heaven, and I fell on my face. 5. And Enoch my grandfather came and stood by me, and said unto me: 'Why hast thou cried unto me with a bitter cry and weeping?'

6. And a command has gone forth from the presence of the Lord concerning those who dwell on the earth that their ruin is accomplished because they have learnt all the secrets of the angels, and all the violence of the Satans, and all their powers—the most secret ones—and all the power of those who practise sorcery, and the power of witchcraft, and the power of those who make molten images for the whole earth: 7. And how silver is produced from the dust of the earth, and how soft metal originates in the earth. 8. For lead and tin are not produced from the earth like the first: it is a fountain that produces them, and an angel stands therein, and that angel is pre-eminent.' 9. And after that my grandfather Enoch took hold of me by

my hand and raised me up, and said unto me: ‘Go, for I have asked the Lord of Spirits as touching this commotion on the earth. 10. And He said unto me: “Because of their unrighteousness their judgement has been determined upon and shall not be withheld by Me for ever. Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it shall be destroyed.” 11. And these—they have no place of repentance for ever, because they have shown them what was hidden, and they are the damned: but as for thee, my son, the Lord of Spirits knows that thou art pure, and guiltless of this reproach concerning the secrets.

12. And He has destined thy name to be among the holy, / And will preserve thee amongst those who dwell on the earth, / And has destined thy righteous seed both for kingship and for great honours, / And from thy seed shall proceed a fountain of the righteous and holy without number for ever.’ LXVI. The Angels of the Waters bidden to hold them in Check. LXVI. 1. And after that he showed me the angels of punishment who are prepared to come and let loose all the powers of the waters which are beneath in the earth in order to bring judgement and destruction on all who [abide and] dwell on the earth. 2. And the Lord of Spirits gave commandment to the angels who were going forth, that they should not cause the waters to rise but should hold them in check; for those angels were over the powers of the waters. 3. And I went away from the presence of Enoch.

LXVII. God’s Promise to Noah: Places of Punishment of the Angels and of the Kings. LXVII. 1. And in those days the word of God came unto me, and He said unto me: ‘Noah, thy lot has come up before Me, a lot without blame, a lot of love and uprightness. 2. And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. 3. And I will make fast thy seed before me for ever and ever, and I will spread abroad those who dwell with thee: it shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of the Lord.’

4. And He will imprison those angels, who have shown unrighteousness, in that burning valley which my grandfather Enoch had formerly shown to me in the west among the mountains of gold and silver and iron and soft metal and tin. 5. And I saw that valley in which there was a great convulsion

and a convulsion of the waters. 6. And when all this took place, from that fiery molten metal and from the convulsion thereof in that place, there was produced a smell of sulphur, and it was connected with those waters, and that valley of the angels who had led astray (mankind) burned beneath that land. 7. And through its valleys proceed streams of fire, where these angels are punished who had led astray those who dwell upon the earth. 8. But those waters shall in those days serve for the kings and the mighty and the exalted, and those who dwell on the earth, for the healing of the body, but for the punishment of the spirit; now their spirit is full of lust, that they may be punished in their body, for they have denied the Lord of Spirits and see their punishment daily, and yet believe not in His name. 9. And in proportion as the burning of their bodies becomes severe, a corresponding change shall take place in their spirit for ever and ever; for before the Lord of Spirits none shall utter an idle word. 10. For the judgement shall come upon them, because they believe in the lust of their body and deny the Spirit of the Lord. 11. And those same waters shall undergo a change in those days; for when those angels are punished in these waters, these water-springs shall change their temperature, and when the angels ascend, this water of the springs shall change and become cold. 12. And I heard Michael answering and saying: 'This judgement wherewith the angels are judged is a testimony for the kings and the mighty who possess the earth.' 13. Because these waters of judgement minister to the healing of the body of the kings and the lust of their body; therefore they will not see and will not believe that those waters will change and become a fire which burns for ever.

LXVIII. Michael and Raphael astonished at the Severity of the Judgement. LXVIII. 1. And after that my grandfather Enoch gave me the teaching of all the secrets in the book and in the Parables which had been given to him; and he put them together for me in the words of the book of the Parables. 2. And on that day Michael answered Raphael and said: 'The power of the spirit transports and makes me to tremble because of the severity of the judgement of the secrets, the judgement of the angels: who can endure the severe judgement which has been executed, and before which they melt away?' 3. And Michael answered again, and said to Raphael: 'Who is he whose heart is not softened concerning it, and whose reins are not troubled by this word of judgement (that) has gone forth upon them because of those who have thus led them out?' 4. And it came to pass when he stood before the Lord of Spir-

its, Michael said thus to Raphael: 'I will not take their part under the eye of the Lord; for the Lord of Spirits has been angry with them because they do as if they were the Lord. 5. Therefore all that is hidden shall come upon them for ever and ever; for neither angel nor man shall have his portion (in it), but alone they have received their judgement for ever and ever.'

LXIX. The Names and Functions of the (fallen Angels and) Satans: the secret Oath. LXIX. 1. And after this judgement they shall terrify and make them to tremble because they have shown this to those who dwell on the earth. 2. And behold the names of those angels [and these are their names: the first of them is Samjâzâ, the second Artâqîfâ, and the third Armên, the fourth Kôkabêl, the fifth Tûrâêl, the sixth Rûmjâl, the seventh Dânjâl, the eighth Nêqâêl, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armârôs, the twelfth Batarjâl, the thirteenth Busasêjal, the fourteenth Hanânêl, the fifteenth Tûrêl, and the sixteenth Sîmâpêsiêl, the seventeenth Jetrêl, the eighteenth Tûmâêl, the nineteenth Tûrêl, the twentieth Rûmâêl, the twenty-first Azâzêl. 3. And these are the chiefs of their angels and their names, and their chief ones over hundreds and over fifties and over tens.] 4. The name of the first Jeqôn: that is, the one who led astray [all] the sons of God, and brought them down to the earth, and led them astray through the daughters of men. 5. And the second was named Asbeêl: he imparted to the holy sons of God evil counsel, and led them astray so that they defiled their bodies with the daughters of men. 6. And the third was named Gâdreêl: he it is who showed the children of men all the blows of death, and he led astray Eve, and showed [the weapons of death to the sons of men] the shield and the coat of mail, and the sword for battle, and all the weapons of death to the children of men. 7. And from his hand they have proceeded against those who dwell on the earth from that day and for evermore. 8. And the fourth was named Pênêmûe: he taught the children of men the bitter and the sweet, and he taught them all the secrets of their wisdom. 9. And he instructed mankind in writing with ink and paper, and thereby many sinned from eternity to eternity and until this day. 10. For men were not created for such a purpose, to give confirmation to their good faith with pen and ink. 11. For men were created exactly like the angels, to the intent that they should continue pure and righteous, and death, which destroys everything, could not have taken hold of them;

but through this their knowledge they are perishing, and through this power it is consuming me. 12. And the fifth was named Kâsdejâ: this is he who showed the children of men all the wicked smittings of spirits and demons, and the smittings of the embryo in the womb, that it may pass away, and [the smittings of the soul] the bites of the serpent, and the smittings which befall through the noontide heat, the son of the serpent named Tabâ'êt. 13. And this is the task of Kâsbeël, the chief of the oath which he showed to the holy ones when he dwelt high above in glory, and its name is Bîqâ. 14. This (angel) requested Michael to show him the hidden name, that he might enunciate it in the oath, so that those might quake before that name and oath who revealed all that was in secret to the children of men. 15. And this is the power of this oath, for it is powerful and strong, and he placed this oath Akâe in the hand of Michael. 16. And these are the secrets of this oath....

And they are strong through his oath: / And the heaven was suspended before the world was created, / And for ever. 17. And through it the earth was founded upon the water, / And from the secret recesses of the mountains come beautiful waters, / From the creation of the world and unto eternity. 18. And through that oath the sea was created, / And as its foundation He set for it the sand against the time of (its) anger, / And it dare not pass beyond it from the creation of the world unto eternity. 19. And through that oath are the depths made fast, / And abide and stir not from their place from eternity to eternity. / 20. And through that oath the sun and moon complete their course, / And deviate not from their ordinance from eternity to eternity. / 21. And through that oath the stars complete their course, / And He calls them by their names, / And they answer Him from eternity to eternity.

[22. And in like manner the spirits of the water, and of the winds, and of all zephyrs, and (their) paths from all the quarters of the winds. 23. And there are preserved the voices of the thunder and the light of the lightnings: and there are preserved the chambers of the hail and the chambers of the hoar-frost, and the chambers of the mist, and the chambers of the rain and the dew. 24. And all these believe and give thanks before the Lord of Spirits, and glorify (Him) with all their power, and their food is in every act of thanksgiving: they thank and glorify and extol the name of the Lord of Spirits for ever and ever.] 25. And this oath is mighty over them, / And

through it [they are preserved and] their paths are preserved, / And their course is not destroyed. Close of the Third Parable.

26. And there was great joy amongst them, / And they blessed and glorified and extolled, / Because the name of that Son of Man had been revealed unto them. / 27. And he sat on the throne of his glory, / And the sum of judgement was given unto the Son of Man, / And he caused the sinners to pass away and be destroyed from off the face of the earth, / And those who have led the world astray. 28. With chains shall they be bound, / And in their assemblage-place of destruction shall they be imprisoned, / And all their works vanish from the face of the earth. / 29. And from henceforth there shall be nothing corruptible, For that Son of Man has appeared, / And has seated himself on the throne of his glory, / And all evil shall pass away before his face, / And the word of that Son of Man shall go forth / And be strong before the Lord of Spirits.

This is the third Parable of Enoch. LXX. The final Translation of Enoch. LXX. 1. And it came to pass after this that his name during his lifetime was raised aloft to that Son of Man and to the Lord of Spirits from amongst those who dwell on the earth. 2. And he was raised aloft on the chariots of the spirit and his name vanished among them. 3. And from that day I was no longer numbered amongst them; and he set me between the two winds, between the north and the west, where the angels took the cords to measure for me the place for the elect and righteous. 4. And there I saw the first fathers and the righteous who from the beginning dwell in that place. LXXI. Two earlier Visions of Enoch. LXXI. 1. And it came to pass after this that my spirit was translated / And it ascended into the heavens: / And I saw the holy sons of God.

They were stepping on flames of fire: / Their garments were white [and their raiment], / And their faces shone like snow. 2. And I saw two streams of fire, / And the light of that fire shone like hyacinth, / And I fell on my face before the Lord of Spirits. 3. And the angel Michael [one of the archangels] seized me by my right hand, / And lifted me up and led me forth into all the secrets, / And he showed me all the secrets of righteousness. 4. And he showed me all the secrets of the ends of the heaven, / And all the chambers of all the stars, and all the luminaries, / Whence they proceed before the face of the holy ones. 5. And he translated my spirit into the heaven of heavens, /

And I saw there as it were a structure built of crystals, / And between those crystals tongues of living fire.

6. And my spirit saw the girdle which girt that house of fire, / And on its four sides were streams full of living fire, / And they girt that house. 7. And round about were Seraphin, Cherubin, and Ophannin: / And these are they who sleep not, / And guard the throne of His glory. 8. And I saw angels who could not be counted. / A thousand thousands, and ten thousand times ten thousand. / Encircling that house, And Michael, and Raphael, and Gabriel, and Phanuel, / And the holy angels who are above the heavens, / Go in and out of that house. 9. And they came forth from that house, / And Michael and Gabriel, Raphael and Phanuel, / And many holy angels without number. 10. And with them the Head of Days, / His head white and pure as wool, / And His raiment indescribable.

11. And I fell on my face, / And my whole body became relaxed, / And my spirit was transfigured; And I cried with a loud voice, / with the spirit of power, / And blessed and glorified and extolled. 12. And these blessings which went forth out of my mouth were well pleasing before that Head of Days. 13. And that Head of Days came with Michael and Gabriel, Raphael and Phanuel, thousands and ten thousands of angels without number. [Lost passage wherein the Son of Man was described as accompanying the Head of Days, and Enoch asked one of the angels (as in 46) concerning the Son of Man as to who he was.] 14. And he (i. e. the angel) came to me and greeted me with His voice, and said unto me: 'This is the Son of Man who is born unto righteousness; / And righteousness abides over him, / And the righteousness of the Head of Days forsakes him not.' / 15. And he said unto me: / 'He proclaims unto thee peace in the name of the world to come; / For from hence has proceeded peace since the creation of the world, / And so shall it be unto thee for ever and for ever and ever.

16. And all shall walk in his ways since righteousness never forsakes him: / With him will be their dwelling-places, and with him their heritage, / And they shall not be separated from him for ever and ever and ever. 17. And so there shall be length of days with that Son of Man, / And the righteous shall have peace and an upright way, / In the name of the Lord of Spirits for ever and ever.'

THE COURSES OF THE HEAVENLY LUMINARIES (LXXII–LXXXII)

LXXII. The Sun. LXXII. 1. The Book of the courses of the luminaries of the heaven, the relations of each, according to their classes, their dominion and their seasons, according to their names and places of origin, and according to their months, which Uriel, the holy angel, who was with me, who is their guide, showed me; and he showed me all their laws exactly as they are, and how it is with regard to all the years of the world and unto eternity, till the new creation is accomplished which dureth till eternity. 2. And this is the first law of the luminaries: the luminary the Sun has its rising in the eastern portals of the heaven, and its setting in the western portals of the heaven. 3. And I saw six portals in which the sun rises, and six portals in which the sun sets: and the moon rises and sets in these portals, and the leaders of the stars and those whom they lead: six in the east and six in the west, and all following each other in accurately corresponding order: also many windows to the right and left of these portals. 4. And first there goes forth the great luminary, named the Sun, and his circumference is like the circumference of the heaven, and he is quite filled with illuminating and heating fire. 5.

The chariot on which he ascends, the wind drives, and the sun goes down from the heaven and returns through the north in order to reach the east, and is so guided that he comes to the appropriate (lit. ‘that’) portal and shines in the face of the heaven. 6. In this way he rises in the first month in the great portal, which is the fourth [those six portals in the east]. 7. And in that fourth portal from which the sun rises in the first month are twelve window-openings, from which proceed a flame when they are opened in their season. 8. When the sun rises in the heaven, he comes forth through that fourth portal thirty mornings in succession, and sets accurately in the fourth portal in the west of the heaven. 9. And during this period the day becomes daily longer and the night nightly shorter to the thirtieth morning. 10. On that day the day is longer than the night by a ninth part, and the day amounts exactly to ten parts and the night to eight parts. 11. And the sun rises from that fourth portal, and sets in the fourth and returns to the fifth portal of the east thirty mornings, and rises from it and sets in the fifth portal. 12. And then the day becomes longer by two parts and amounts to eleven parts, and the night becomes shorter and amounts to seven parts. 13.

And it returns to the east and enters into the sixth portal, and rises and sets in the sixth portal one and thirty mornings on account of its sign. 14.

On that day the day becomes longer than the night, and the day becomes double the night, and the day becomes twelve parts, and the night is shortened and becomes six parts. 15. And the sun mounts up to make the day shorter and the night longer, and the sun returns to the east and enters into the sixth portal, and rises from it and sets thirty mornings. 16. And when thirty mornings are accomplished, the day decreases by exactly one part, and becomes eleven parts, and the night seven. 17. And the sun goes forth from that sixth portal in the west, and goes to the east and rises in the fifth portal for thirty mornings, and sets in the west again in the fifth western portal. 18. On that day the day decreases by two parts, and amounts to ten parts and the night to eight parts. 19. And the sun goes forth from that fifth portal and sets in the fifth portal of the west, and rises in the fourth portal for one and thirty mornings on account of its sign, and sets in the west. 20. On that day the day is equalised with the night, [and becomes of equal length], and the night amounts to nine parts and the day to nine parts. 21.

And the sun rises from that portal and sets in the west, and returns to the east and rises thirty mornings in the third portal and sets in the west in the third portal. 22. And on that day the night becomes longer than the day, and night becomes longer than night, and day shorter than day till the thirtieth morning, and the night amounts exactly to ten parts and the day to eight parts. 23. And the sun rises from that third portal and sets in the third portal in the west and returns to the east, and for thirty mornings rises in the second portal in the east, and in like manner sets in the second portal in the west of the heaven. 24. And on that day the night amounts to eleven parts and the day to seven parts. 25. And the sun rises on that day from that second portal and sets in the west in the second portal, and returns to the east into the first portal for one and thirty mornings, and sets in the first portal in the west of the heaven. 26. And on that day the night becomes longer and amounts to the double of the day: and the night amounts exactly to twelve parts and the day to six. 27. And the sun has (therewith) traversed the divisions of his orbit and turns again on those divisions of his orbit, and enters that portal thirty mornings and sets also in the west opposite to it. 28.

And on that night has the night decreased in length by a ninth part, and the night has become eleven parts and the day seven parts. 29. And the sun has returned and entered into the second portal in the east, and returns on those his divisions of his orbit for thirty mornings, rising and setting. 30.

And on that day the night decreases in length, and the night amounts to ten parts and the day to eight. 31. And on that day the sun rises from that portal, and sets in the west, and returns to the east, and rises in the third portal for one and thirty mornings, and sets in the west of the heaven. 32. On that day the night decreases and amounts to nine parts, and the day to nine parts, and the night is equal to the day and the year is exactly as to its days three hundred and sixty-four. 33. And the length of the day and of the night, and the shortness of the day and of the night arise—through the course of the sun these distinctions are made (lit. ‘they are separated’). 34. So it comes that its course becomes daily longer, and its course nightly shorter. 35. And this is the law and the course of the sun, and his return as often as he returns sixty times and rises, i. e. the great luminary which is named the Sun, for ever and ever. 36.

And that which (thus) rises is the great luminary, and is so named according to its appearance, according as the Lord commanded. 37. As he rises, so he sets and decreases not, and rests not, but runs day and night, and his light is sevenfold brighter than that of the moon; but as regards size they are both equal. LXXIII. The Moon and its Phases. LXXIII. 1. And after this law I saw another law dealing with the smaller luminary, which is named the Moon. 2. And her circumference is like the circumference of the heaven, and her chariot in which she rides is driven by the wind, and light is given to her in (definite) measure. 3. And her rising and setting changes every month: and her days are like the days of the sun, and when her light is uniform (i. e. full) it amounts to the seventh part of the light of the sun. 4. And thus she rises. And her first phase in the east comes forth on the thirtieth morning: and on that day she becomes visible, and constitutes for you the first phase of the moon on the thirtieth day together with the sun in the portal where the sun rises. 5. And the one half of her goes forth by a seventh part, and her whole circumference is empty, without light, with the exception of one-seventh part of it, (and) the fourteenth part of her light. 6. And when she receives one-seventh part of the half of her light, her light amounts to one-seventh part and the half thereof. 7. And she sets with the sun, and when the sun rises the moon rises with him and receives the half of one part of light, and in that night in the beginning of her morning [in the commencement of the lunar day] the moon sets with the sun, and is invisible that night with the fourteen parts and the half of one of them. 8. And she rises on that day with

exactly a seventh part, and comes forth and recedes from the rising of the sun, and in her remaining days she becomes bright in the (remaining) thirteen parts.

LXXIV. LXXV. The Lunar Year. LXXIV. 1. And I saw another course, a law for her, (and) how according to that law she performs her monthly revolution. 2. And all these Uriel, the holy angel who is the leader of them all, showed to me, and their positions, and I wrote down their positions as he showed them to me, and I wrote down their months as they were, and the appearance of their lights till fifteen days were accomplished. 3. In single seventh parts she accomplishes all her light in the east, and in single seventh parts accomplishes all her darkness in the west. 4. And in certain months she alters her settings, and in certain months she pursues her own peculiar course. 5. In two months the moon sets with the sun in those two middle portals the third and the fourth. 6. She goes forth for seven days, and turns about and returns again through the portal where the sun rises, and accomplishes all her light: and she recedes from the sun, and in eight days enters the sixth portal from which the sun goes forth. 7. And when the sun goes forth from the fourth portal she goes forth seven days, until she goes forth from the fifth and turns back again in seven days into the fourth portal and accomplishes all her light: and she recedes and enters into the first portal in eight days. 8. And she returns again in seven days into the fourth portal from which the sun goes forth. 9.

Thus I saw their position—how the moons rose and the sun set in those days. 10. And if five years are added together the sun has an overplus of thirty days, and all the days which accrue to it for one of those five years, when they are full, amount to 364 days. 11. And the overplus of the sun and of the stars amounts to six days: in 5 years 6 days every year come to 30 days: and the moon falls behind the sun and stars to the number of 30 days. 12. And the sun and the stars bring in all the years exactly, so that they do not advance or delay their position by a single day unto eternity; but complete the years with perfect justice in 364 days. 13. In 3 years there are 1092 days, and in 5 years 1820 days, so that in 8 years there are 2912 days. 14. For the moon alone the days amount in 3 years to 1062 days, and in 5 years she falls 50 days behind: [i. e. to the sum (of 1770) there is to be added (1000 and) 62 days]. 15. And in 5 years there are 1770 days, so that for the moon the days in 8 years amount

to 2832 days. 16. [For in 8 years she falls behind to the amount of 80 days], all the days she falls behind in 8 years are 80. 17.

And the year is accurately completed in conformity with their world-stations and the stations of the sun, which rise from the portals through which it (the sun) rises and sets 30 days. LXXV. 1. And the leaders of the heads of the thousands, who are placed over the whole creation and over all the stars, have also to do with the four intercalary days, being inseparable from their office, according to the reckoning of the year, and these render service on the four days which are not reckoned in the reckoning of the year. 2. And owing to them men go wrong therein, for those luminaries truly render service on the world-stations, one in the first portal, one in the third portal of the heaven, one in the fourth portal, and one in the sixth portal, and the exactness of the year is accomplished through its separate three hundred and sixty-four stations. 3. For the signs and the times and the years and the days the angel Uriel showed to me, whom the Lord of glory hath set for ever over all the luminaries of the heaven, in the heaven and in the world, that they should rule on the face of the heaven and be seen on the earth, and be leaders for the day and the night, i. e. the sun, moon, and stars, and all the ministering creatures which make their revolution in all the chariots of the heaven. 4. In like manner twelve doors Uriel showed me, open in the circumference of the sun's chariot in the heaven, through which the rays of the sun break forth: and from them is warmth diffused over the earth, when they are opened at their appointed seasons. 5.

[And for the winds and the spirit of the dew when they are opened, standing open in the heavens at the ends.] 6. As for the twelve portals in the heaven, at the ends of the earth, out of which go forth the sun, moon, and stars, and all the works of heaven in the east and in the west. 7. There are many windows open to the left and right of them, and one window at its (appointed) season produces warmth, corresponding (as these do) to those doors from which the stars come forth according as He has commanded them, and wherein they set corresponding to their number. 8. And I saw chariots in the heaven, running in the world, above those portals in which revolve the stars that never set. 9. And one is larger than all the rest, and it is that that makes its course through the entire world.

LXXVI. The Twelve Winds and their Portals. LXXVI. 1. And at the ends of the earth I saw twelve portals open to all the quarters (of the heaven), from

which the winds go forth and blow over the earth. 2. Three of them are open on the face (i. e. the east) of the heavens, and three in the west, and three on the right (i. e. the south) of the heaven, and three on the left (i. e. the north). 3. And the three first are those of the east, and three are of the north, and three [after those on the left] of the south, and three of the west. 4. Through four of these come winds of blessing and prosperity, and from those eight come hurtful winds: when they are sent, they bring destruction on all the earth and on the water upon it, and on all who dwell thereon, and on everything which is in the water and on the land.

5. And the first wind from those portals, called the east wind, comes forth through the first portal which is in the east, inclining towards the south: from it come forth desolation, drought, heat, and destruction. 6. And through the second portal in the middle comes what is fitting, and from it there come rain and fruitfulness and prosperity and dew; and through the third portal which lies toward the north come cold and drought. 7. And after these come forth the south winds through three portals: through the first portal of them inclining to the east comes forth a hot wind. 8. And through the middle portal next to it there come forth fragrant smells, and dew and rain, and prosperity and health. 9. And through the third portal lying to the west come forth dew and rain, locusts and desolation. 10. And after these the north winds: from the seventh portal in the east come dew and rain, locusts and desolation. 11. And from the middle portal come in a direct direction health and rain and dew and prosperity; and through the third portal in the west come cloud and hoar-frost, and snow and rain, and dew and locusts.

12. And after these [four] are the west winds: through the first portal adjoining the north come forth dew and hoar-frost, and cold and snow and frost. 13. And from the middle portal come forth dew and rain, and prosperity and blessing; and through the last portal which adjoins the south come forth drought and desolation, and burning and destruction. 14. And the twelve portals of the four quarters of the heaven are therewith completed, and all their laws and all their plagues and all their benefactions have I shown to thee, my son Methuselah. LXXVII. The Four Quarters of the World: the Seven Mountains, the Seven Rivers, &c. LXXVII. 1. And the first quarter is called the east, because it is the first: and the second, the south, because the Most High will descend there, yea, there in quite a special sense will

He who is blessed for ever descend. 2. And the west quarter is named the diminished, because there all the luminaries of the heaven wane and go down. 3. And the fourth quarter, named the north, is divided into three parts: the first of them is for the dwelling of men: and the second contains seas of water, and the abysses and forests and rivers, and darkness and clouds; and the third part contains the garden of righteousness.

4. I saw seven high mountains, higher than all the mountains which are on the earth: and thence comes forth hoar-frost, and days, seasons, and years pass away. 5. I saw seven rivers on the earth larger than all the rivers: one of them coming from the west pours its waters into the Great Sea. 6. And these two come from the north to the sea and pour their waters into the Erythraean Sea in the east. 7. And the remaining four come forth on the side of the north to their own sea, two of them to the Erythraean Sea, and two into the Great Sea and discharge themselves there [and some say: into the desert]. 8. Seven great islands I saw in the sea and in the mainland: two in the mainland and five in the Great Sea. LXXVIII. The Sun and Moon: the Waxing and Waning of the Moon.

LXXVIII. 1. And the names of the sun are the following: the first Orjârês, and the second Tômâs. 2. And the moon has four names: the first name is Asônjâ, the second Eblâ, the third Benâsê, and the fourth Erâe. 3. These are the two great luminaries: their circumference is like the circumference of the heaven, and the size of the circumference of both is alike. 4. In the circumference of the sun there are seven portions of light which are added to it more than to the moon, and in definite measures it is transferred till the seventh portion of the sun is exhausted. 5. And they set and enter the portals of the west, and make their revolution by the north, and come forth through the eastern portals on the face of the heaven. 6. And when the moon rises one-fourteenth part appears in the heaven: [the light becomes full in her]: on the fourteenth day she accomplishes her light. 7. And fifteen parts of light are transferred to her till the fifteenth day (when) her light is accomplished, according to the sign of the year, and she becomes fifteen parts, and the moon grows by (the addition of) fourteenth parts. 8.

And in her waning (the moon) decreases on the first day to fourteen parts of her light, on the second to thirteen parts of light, on the third to twelve, on the fourth to eleven, on the fifth to ten, on the sixth to nine, on the seventh to eight, on the eighth to seven, on the ninth to six, on the tenth to

five, on the eleventh to four, on the twelfth to three, on the thirteenth to two, on the fourteenth to the half of a seventh, and all her remaining light disappears wholly on the fifteenth. 9. And in certain months the month has twenty-nine days and once twenty-eight. 10. And Uriel showed me another law: when light is transferred to the moon, and on which side it is transferred to her by the sun. 11. During all the period during which the moon is growing in her light, she is transferring it to herself when opposite to the sun during fourteen days [her light is accomplished in the heaven], and when she is illumined throughout, her light is accomplished in the heaven. 12. And on the first day she is called the new moon, for on that day the light rises upon her. 13. She becomes full moon exactly on the day when the sun sets in the west, and from the east she rises at night, and the moon shines the whole night through till the sun rises over against her and the moon is seen over against the sun. 14.

On the side whence the light of the moon comes forth, there again she wanes till all the light vanishes and all the days of the month are at an end, and her circumference is empty, void of light. 15. And three months she makes of thirty days, and at her time she makes three months of twenty-nine days each, in which she accomplishes her waning in the first period of time, and in the first portal for one hundred and seventy-seven days. 16. And in the time of her going out she appears for three months (of) thirty days each, and for three months she appears (of) twenty-nine each. 17. At night she appears like a man for twenty days each time, and by day she appears like the heaven, and there is nothing else in her save her light. LXXIX-LXXX. 1. Recapitulation of several of the Laws. LXXIX. 1. And now, my son, I have shown thee everything, and the law of all the stars of the heaven is completed. 2. And he showed me all the laws of these for every day, and for every season of bearing rule, and for every year, and for its going forth, and for the order prescribed to it every month and every week: 3. And the waning of the moon which takes place in the sixth portal: for in this sixth portal her light is accomplished, and after that there is the beginning of the waning: 4. And the waning which takes place in the first portal in its season, till one hundred and seventy-seven days are accomplished: reckoned according to weeks, twenty-five (weeks) and two days. 5. She falls behind the sun and the order of the stars exactly five days in the course of one period, and when this place

which thou seest has been traversed. 6. Such is the picture and sketch of every luminary which Uriel the archangel, who is their leader, showed unto me.

LXXX. 1. And in those days the angel Uriel answered and said to me: 'Behold, I have shown thee everything, Enoch, and I have revealed everything to thee that thou shouldest see this sun and this moon, and the leaders of the stars of the heaven and all those who turn them, their tasks and times and departures. LXXX. 2-8. Perversion of Nature and the heavenly Bodies owing to the Sin of Men. 2. And in the days of the sinners the years shall be shortened, / And their seed shall be tardy on their lands and fields, / And all things on the earth shall alter, / And shall not appear in their time: / And the rain shall be kept back, / And the heaven shall withhold (it). 3. And in those times the fruits of the earth shall be backward, / And shall not grow in their time, / And the fruits of the trees shall be withheld in their time.

4. And the moon shall alter her order, / And not appear at her time. / 5. [And in those days the sun shall be seen and he shall journey in the evening on the extremity of the great chariot in the west] / And shall shine more brightly than accords with the order of light. 6. And many chiefs of the stars shall transgress the order (prescribed); / And these shall alter their orbits and tasks, / And not appear at the seasons prescribed to them. 7. And the whole order of the stars shall be concealed from the sinners, / And the thoughts of those on the earth shall err concerning them, / [And they shall be altered from all their ways], / Yea, they shall err and take them to be gods. 8. And evil shall be multiplied upon them, / And punishment shall come upon them / So as to destroy all.'

LXXXI. The Heavenly Tablets and the Mission of Enoch. LXXXI. 1. And he said unto me: 'Observe, Enoch, these heavenly tablets, / And read what is written thereon, / And mark every individual fact.' 2. And I observed the heavenly tablets, and read everything which was written (thereon) and understood everything, and read the book of all the deeds of mankind, and of all the children of flesh that shall be upon the earth to the remotest generations. 3. And forthwith I blessed the great Lord, the King of glory for ever, in that He has made all the works of the world. And I extolled the Lord because of His patience, / And blessed Him because of the children of men. 4. And after that I said: 'Blessed is the man who dies in righteousness and goodness, / Concerning whom there is no book of unrighteousness written, / And against whom no day of judgement shall be found.'

5. And those seven holy ones brought me and placed me on the earth before the door of my house, and said to me: 'Declare everything to thy son Methuselah, and show to all thy children that no flesh is righteous in the sight of the Lord, for He is their Creator. 6. One year we will leave thee with thy son, till thou givest thy (last) commands, that thou mayest teach thy children and record (it) for them, and testify to all thy children; and in the second year they shall take thee from their midst. 7. Let thy heart be strong, / For the good shall announce righteousness to the good; The righteous with the righteous shall rejoice, / And shall offer congratulation to one another. 8. But the sinners shall die with the sinners, / And the apostate go down with the apostate. 9. And those who practise righteousness shall die on account of the deeds of men, / And be taken away on account of the doings of the godless.'

10. And in those days they ceased to speak to me, and I came to my people, blessing the Lord of the world. LXXXII. Charge given to Enoch: the four Intercalary Days: the Stars which lead the Seasons and the Months. LXXXII. 1. And now, my son Methuselah, all these things I am recounting to thee and writing down for thee, and I have revealed to thee everything, and given thee books concerning all these: so preserve, my son Methuselah, the books from thy father's hand, and (see) that thou deliver them to the generations of the world. 2. I have given wisdom to thee and to thy children, / [And thy children that shall be to thee], / That they may give it to their children for generations, / This wisdom (namely) that passeth their thought. 3. And those who understand it shall not sleep, / But shall listen with the ear that they may learn this wisdom, / And it shall please those that eat thereof better than good food.

4. Blessed are all the righteous, blessed are all those who walk in the way of righteousness and sin not as the sinners in the reckoning of all their days in which the sun traverses the heaven, entering into and departing from the portals for thirty days with the heads of thousands of the order of the stars, together with the four which are intercalated which divide the four portions of the year, which lead them and enter with them four days. 5. Owing to them men shall be at fault and not reckon them in the whole reckoning of the year: yea, men shall be at fault, and not recognize them accurately. 6. For they belong to the reckoning of the year and are truly recorded (thereon) for ever, one in the first portal and one in the third, and one in the fourth and

one in the sixth, and the year is completed in three hundred and sixty-four days.

7. And the account thereof is accurate and the recorded reckoning thereof exact; for the luminaries, and months and festivals, and years and days, has Uriel shown and revealed to me, to whom the Lord of the whole creation of the world has subjected the host of heaven. 8. And he has power over night and day in the heaven to cause the light to give light to men—sun, moon, and stars, and all the powers of the heaven which revolve in their circular chariots. 9. And these are the orders of the stars, which set in their places, and in their seasons and festivals and months. 10. And these are the names of those who lead them, who watch that they enter at their times, in their orders, in their seasons, in their months, in their periods of dominion, and in their positions. 11. Their four leaders who divide the four parts of the year enter first; and after them the twelve leaders of the orders who divide the months; and for the three hundred and sixty (days) there are heads over thousands who divide the days; and for the four intercalary days there are the leaders which sunder the four parts of the year. 12. And these heads over thousands are intercalated between leader and leader, each behind a station, but their leaders make the division. 13. And these are the names of the leaders who divide the four parts of the year which are ordained: Mîlkî'êl, Hel'emmêlêk, and Mêl'êjal, and Nârêl. 14. And the names of those who lead them: Adnâr'êl, and Îjâsûsa'êl, and 'Elômê'êl—these three follow the leaders of the orders, and there is one that follows the three leaders of the orders which follow those leaders of stations that divide the four parts of the year.

15. In the beginning of the year Melkejâl rises first and rules, who is named Tam'âinî, and sun and all the days of his dominion whilst he bears rule are ninety-one days. 16. And these are the signs of the days which are to be seen on earth in the days of his dominion: sweat, and heat, and calms; and all the trees bear fruit, and leaves are produced on all the trees, and the harvest of wheat, and the rose-flowers, and all the flowers which come forth in the field, but the trees of the winter season become withered. 17. And these are the names of the leaders which are under them: Berka'êl, Zêlebs'êl, and another who is added a head of a thousand, called Hîlûjâsêph: and the days of the dominion of this (leader) are at an end. 18. The next leader after him is Hêl'emmêlêk, whom one names the shining sun, and all the days of his light are ninety-one days. 19. And these are the signs of (his) days on the earth:

glowing heat and dryness, and the trees ripen their fruits and produce all their fruits ripe and ready, and the sheep pair and become pregnant, and all the fruits of the earth are gathered in, and everything that is in the fields, and the winepress: these things take place in the days of his dominion. 20. These are the names, and the orders, and the leaders of those heads of thousands: Gîdâ'îjal, Kê'êl, and Hê'êl, and the name of the head of a thousand which is added to them, Asfâ'êl': and the days of his dominion are at an end.

THE DREAM-VISIONS (LXXXIII-XC)

LXXXIII. LXXXIV. First Dream-Vision on the Deluge. LXXXIII. 1. And now, my son Methuselah, I will show thee all my visions which I have seen, recounting them before thee. 2. Two visions I saw before I took a wife, and the one was quite unlike the other: the first when I was learning to write, the second before I took thy mother, (when) I saw a terrible vision. And regarding them I prayed to the Lord. 3. I had laid me down in the house of my grandfather Mahalalel, (when) I saw in a vision how the heaven collapsed and was borne off and fell to the earth. 4. And when it fell to the earth I saw how the earth was swallowed up in a great abyss, and mountains were suspended on mountains, and hills sank down on hills, and high trees were rent from their stems, and hurled down and sunk in the abyss. 5. And thereupon a word fell into my mouth, and I lifted up (my voice) to cry aloud, and said: 'The earth is destroyed.' 6. And my grandfather Mahalalel waked me as I lay near him, and said unto me: 'Why dost thou cry so, my son, and why dost thou make such lamentation?' 7. And I recounted to him the whole vision which I had seen, and he said unto me: 'A terrible thing hast thou seen, my son, and of grave moment is thy dream-vision as to the secrets of all the sin of the earth:

it must sink into the abyss and be destroyed with a great destruction. 8. And now, my son, arise and make petition to the Lord of glory, since thou art a believer, that a remnant may remain on the earth, and that He may not destroy the whole earth. 9. My son, from heaven all this will come upon the earth, and upon the earth there will be great destruction.' 10. After that I arose and prayed and implored and besought, and wrote down my prayer for the generations of the world, and I will show everything to thee, my son Methuselah. 11. And when I had gone forth below and seen the heaven, and the sun rising in the east, and the moon setting in the west, and a few stars, and the whole earth, and everything as He had known it in the beginning,

then I blessed the Lord of judgement and extolled Him because He had made the sun to go forth from the windows of the east, and he ascended and rose on the face of the heaven, and set out and kept traversing the path shown unto him.

LXXXIV. 1. And I lifted up my hands in righteousness and blessed the Holy and Great One, and spake with the breath of my mouth, and with the tongue of flesh, which God has made for the children of the flesh of men, that they should speak therewith, and He gave them breath and a tongue and a mouth that they should speak therewith: 2. ‘Blessed be Thou, O Lord, King, / Great and mighty in Thy greatness, / Lord of the whole creation of the heaven, / King of kings and God of the whole world. And Thy power and kingship and greatness abide for ever and ever, / And throughout all generations Thy dominion: / And all the heavens are Thy throne for ever, / And the whole earth Thy footstool for ever and ever. 3. For Thou hast made and Thou rulest all things, / And nothing is too hard for Thee, / Wisdom departs not from the place of Thy throne, / Nor turns away from Thy presence. / And Thou knowest and seest and hearest everything, / And there is nothing hidden from Thee [for Thou seest everything]. / 4. And now the angels of Thy heavens are guilty of trespass, / And upon the flesh of men abideth Thy wrath until the great day of judgement. / 5. And now, O God and Lord and Great King, / I implore and beseech Thee to fulfil my prayer, / To leave me a posterity on earth, / And not to destroy all the flesh of man, / And make the earth without inhabitant, / So that there should be an eternal destruction. / 6. And now, my Lord, destroy from the earth the flesh which has aroused Thy wrath, / But the flesh of righteousness and uprightness establish as a plant of the eternal seed, / And hide not Thy face from the prayer of Thy servant, O Lord.’

LXXXV-XC. The Second Dream-Vision of Enoch: the History of the World to the Founding of the Messianic Kingdom. LXXXV. 1. And after this I saw another dream, and I will show the whole dream to thee, my son. 2. And Enoch lifted up (his voice) and spake to his son Methuselah: ‘To thee, my son, will I speak: hear my words—incline thine ear to the dream-vision of thy father. 3. Before I took thy mother Edna, I saw in a vision on my bed, and behold a bull came forth from the earth, and that bull was white; and after it came forth a heifer, and along with this (latter) came forth two bulls, one of them black and the other red. 4. And that black bull gored the red

one and pursued him over the earth, and thereupon I could no longer see that red bull. 5. But that black bull grew and that heifer went with him, and I saw that many oxen proceeded from him which resembled and followed him. 6. And that cow, that first one, went from the presence of that first bull in order to seek that red one, but found him not, and lamented with a great lamentation over him and sought him. 7. And I looked till that first bull came to her and quieted her, and from that time onward she cried no more. 8. And after that she bore another white bull, and after him she bore many bulls and black cows.

9. And I saw in my sleep that white bull likewise grow and become a great white bull, and from him proceeded many white bulls, and they resembled him. 10. And they began to beget many white bulls, which resembled them, one following the other, (even) many. LXXXVI. The Fall of the Angels and the Demoralization of Mankind. LXXXVI. 1. And again I saw with mine eyes as I slept, and I saw the heaven above, and behold a star fell from heaven, and it arose and ate and pastured amongst those oxen. 2. And after that I saw the large and the black oxen, and behold they all changed their stalls and pastures and their cattle, and began to live with each other. 3. And again I saw in the vision, and looked towards the heaven, and behold I saw many stars descend and cast themselves down from heaven to that first star, and they became bulls amongst those cattle and pastured with them [amongst them]. 4. And I looked at them and saw, and behold they all let out their privy members, like horses, and began to cover the cows of the oxen, and they all became pregnant and bare elephants, camels and asses. 5. And all the oxen feared them and were affrighted at them, and began to bite with their teeth and to devour, and to gore with their horns. 6. And they began moreover to devour those oxen; and behold all the children of the earth began to tremble and quake before them and to flee from them.

LXXXVII. The Advent of the Seven Archangels. LXXXVII. 1. And again I saw how they began to gore each other and to devour each other, and the earth began to cry aloud. 2. And I raised mine eyes again to heaven, and I saw in the vision, and behold there came forth from heaven beings who were like white men: and four went forth from that place and three with them. 3. And those three that had last come forth grasped me by my hand and took me up, away from the generations of the earth, and raised me up to a lofty place, and showed me a tower raised high above the earth, and all the hills

were lower. 4. And one said unto me: 'Remain here till thou seest everything that befalls those elephants, camels, and asses, and the stars and the oxen, and all of them.' LXXXVIII. The Punishment of the Fallen Angels by the Archangels.

LXXXVIII. 1. And I saw one of those four who had come forth first, and he seized that first star which had fallen from the heaven, and bound it hand and foot and cast it into an abyss: now that abyss was narrow and deep, and horrible and dark. 2. And one of them drew a sword, and gave it to those elephants and camels and asses: then they began to smite each other, and the whole earth quaked because of them. 3. And as I was beholding in the vision, lo, one of the four who had come forth stoned (them) from heaven, and gathered and took all the great stars whose privy members were like those of horses, and bound them all hand and foot, and cast them in an abyss of the earth. LXXXIX. 1-9. The Deluge and the Deliverance of Noah. LXXXIX. 1. And one of those four went to that white bull and instructed him in a secret, without his being terrified: he was born a bull and became a man, and built for himself a great vessel and dwelt thereon; and three bulls dwelt with him in that vessel and they were covered in. 2. And again I raised mine eyes towards heaven and saw a lofty roof, with seven water torrents thereon, and those torrents flowed with much water into an enclosure. 3. And I saw again, and behold fountains were opened on the surface of that great enclosure, and that water began to swell and rise upon the surface, and I saw that enclosure till all its surface was covered with water. 4. And the water, the darkness, and mist increased upon it; and as I looked at the height of that water, that water had risen above the height of that enclosure, and was streaming over that enclosure, and it stood upon the earth. 5. And all the cattle of that enclosure were gathered together until I saw how they sank and were swallowed up and perished in that water. 6. But that vessel floated on the water, while all the oxen and elephants and camels and asses sank to the bottom with all the animals, so that I could no longer see them, and they were not able to escape, (but) perished and sank into the depths. 7.

And again I saw in the vision till those water torrents were removed from that high roof, and the chasms of the earth were levelled up and other abysses were opened. 8. Then the water began to run down into these, till the earth became visible; but that vessel settled on the earth, and the darkness retired and light appeared. 9. But that white bull which had become a man

came out of that vessel, and the three bulls with him, and one of those three was white like that bull, and one of them was red as blood, and one black: and that white bull departed from them. LXXXIX. 10-27. From the Death of Noah to the Exodus. 10. And they began to bring forth beasts of the field and birds, so that there arose different genera: lions, tigers, wolves, dogs, hyenas, wild boars, foxes, squirrels, swine, falcons, vultures, kites, eagles, and ravens; and among them was born a white bull. 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 multiplied. 12. But that bull which was born from him begat a black wild boar and a white sheep; and the former begat many boars, but that sheep begat twelve sheep. 13. And when those twelve sheep had grown, they gave up one of them to the asses, and those asses again gave up that sheep to the wolves, and that sheep grew up among the wolves. 14. And the Lord brought the eleven sheep to live with it and to pasture with it among the wolves: and they multiplied and became many flocks of sheep. 15. And the wolves began to fear them, and they oppressed them until they destroyed their little ones, and they cast their young into a river of much water: but those sheep began to cry aloud on account of their little ones, and to complain unto their Lord. 16. And a sheep which had been saved from the wolves fled and escaped to the wild asses;

and I saw the sheep how they lamented and cried, and besought their Lord with all their might, till that Lord of the sheep descended at the voice of the sheep from a lofty abode, and came to them and pastured them. 17. And He called that sheep which had escaped the wolves, and spake with it concerning the wolves that it should admonish them not to touch the sheep. 18. And the sheep went to the wolves according to the word of the Lord, and another sheep met it and went with it, and the two went and entered together into the assembly of those wolves, and spake with them and admonished them not to touch the sheep from henceforth. 19. And thereupon I saw the wolves, and how they oppressed the sheep exceedingly with all their power; and the sheep cried aloud. 20. And the Lord came to the sheep and they began to smite those wolves: and the wolves began to make lamentation; but the sheep became quiet and forthwith ceased to cry out. 21. And I saw the sheep till they departed from amongst the wolves; but the eyes of the wolves were blinded, and those wolves departed in pursuit of the sheep with all their power. 22. And the Lord of the sheep went with them, as their leader, and all

His sheep followed Him: and His face was dazzling and glorious and terrible to behold. 23. But the wolves began to pursue those sheep till they reached a sea of water. 24.

And that sea was divided, and the water stood on this side and on that before their face, and their Lord led them and placed Himself between them and the wolves. 25. And as those wolves did not yet see the sheep, they proceeded into the midst of that sea, and the wolves followed the sheep, and [those wolves] ran after them into that sea. 26. And when they saw the Lord of the sheep, they turned to flee before His face, but that sea gathered itself together, and became as it had been created, and the water swelled and rose till it covered those wolves. 27. And I saw till all the wolves who pursued those sheep perished and were drowned. LXXXIX. 28–40. Israel in the Desert, the Giving of the Law, the Entrance into Palestine. 28. But the sheep escaped from that water and went forth into a wilderness, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that sheep going and leading them. 29. And that sheep ascended to the summit of that lofty rock, and the Lord of the sheep sent it to them. 30. And after that I saw the Lord of the sheep who stood before them, and His appearance was great and terrible and majestic, and all those sheep saw Him and were afraid before His face. 31. And they all feared and trembled because of Him, and they cried to that sheep with them [which was amongst them]: “We are not able to stand before our Lord or to behold Him.” 32. And that sheep which led them again ascended to the summit of that rock, but the sheep began to be blinded and to wander from the way which he had showed them, but that sheep wot not thereof. 33. And the Lord of the sheep was wrathful exceedingly against them, and that sheep discovered it, and went down from the summit of the rock, and came to the sheep, and found the greatest part of them blinded and fallen away. 34. And when they saw it they feared and trembled at its presence, and desired to return to their folds. 35.

And that sheep took other sheep with it, and came to those sheep which had fallen away, and began to slay them; and the sheep feared its presence, and thus that sheep brought back those sheep that had fallen away, and they returned to their folds. 36. And I saw in this vision till that sheep became a man and built a house for the Lord of the sheep, and placed all the sheep in that house. 37. And I saw till this sheep which had met that sheep which led

them fell asleep: and I saw till all the great sheep perished and little ones arose in their place, and they came to a pasture, and approached a stream of water. 38. Then that sheep, their leader which had become a man, withdrew from them and fell asleep, and all the sheep sought it and cried over it with a great crying. 39. And I saw till they left off crying for that sheep and crossed that stream of water, and there arose the two sheep as leaders in the place of those which had led them and fallen asleep (lit. "had fallen asleep and led them"). 40. And I saw till the sheep came to a goodly place, and a pleasant and glorious land, and I saw till those sheep were satisfied; and that house stood amongst them in the pleasant land.

LXXXIX. 41-50. From the Time of the Judges till the Building of the Temple. 41. And sometimes their eyes were opened, and sometimes blinded, till another sheep arose and led them and brought them all back, and their eyes were opened. 42. And the dogs and the foxes and the wild boars began to devour those sheep till the Lord of the sheep raised up [another sheep] a ram from their midst, which led them. 43. And that ram began to butt on either side those dogs, foxes, and wild boars till he had destroyed them all. 44. And that sheep whose eyes were opened saw that ram, which was amongst the sheep, till it forsook its glory and began to butt those sheep, and trampled upon them, and behaved itself unseemly. 45. And the Lord of the sheep sent the lamb to another lamb and raised it to being a ram and leader of the sheep instead of that ram which had forsaken its glory. 46. And it went to it and spake to it alone, and raised it to being a ram, and made it the prince and leader of the sheep; but during all these things those dogs oppressed the sheep. 47. And the first ram pursued that second ram, and that second ram arose and fled before it; and I saw till those dogs pulled down the firsts ram. 48. And that second ram arose and led the [little] sheep. 49. And those sheep grew and multiplied; but all the dogs, and foxes, and wild boars feared and fled before it, and that ram butted and killed the wild beasts, and those wild beasts had no longer any power among the sheep and robbed them no more of aught. 48. And that ram begat many sheep and fell asleep; and a little sheep became ram in its stead, and became prince and leader of those sheep.

50. And that house became great and broad, and it was built for those sheep: and a tower lofty and great was built on the house for the Lord of the sheep, and that house was low, but the tower was elevated and lofty, and the Lord of the sheep stood on that tower and they offered a full table before

Him. LXXXIX. 51-67. The Two Kingdoms of Israel and Judah, to the Destruction of Jerusalem. 51. And again I saw those sheep that they again erred and went many ways, and forsook that their house, and the Lord of the sheep called some from amongst the sheep and sent them to the sheep, but the sheep began to slay them. 52. And one of them was saved and was not slain, and it sped away and cried aloud over the sheep; and they sought to slay it, but the Lord of the sheep saved it from the sheep, and brought it up to me, and caused it to dwell there. 53. And many other sheep He sent to those sheep to testify unto them and lament over them. 54. And after that I saw that when they forsook the house of the Lord and His tower they fell away entirely, and their eyes were blinded; and I saw the Lord of the sheep how He wrought much slaughter amongst them in their herds until those sheep invited that slaughter and betrayed His place. 55. And He gave them over into the hands of the lions and tigers, and wolves and hyenas, and into the hand of the foxes, and to all the wild beasts, and those wild beasts began to tear in pieces those sheep. 56. And I saw that He forsook that their house and their tower and gave them all into the hand of the lions, to tear and devour them, into the hand of all the wild beasts. 57.

And I began to cry aloud with all my power, and to appeal to the Lord of the sheep, and to represent to Him in regard to the sheep that they were devoured by all the wild beasts. 58. But He remained unmoved, though He saw it, and rejoiced that they were devoured and swallowed and robbed, and left them to be devoured in the hand of all the beasts. 59. And He called seventy shepherds, and cast those sheep to them that they might pasture them, and He spake to the shepherds and their companions: "Let each individual of you pasture the sheep henceforward, and everything that I shall command you that do ye. 60. And I will deliver them over unto you duly numbered, and tell you which of them are to be destroyed—and them destroy ye. And He gave over unto them those sheep. 61. And He called another and spake unto him: "Observe and mark everything that the shepherds will do to those sheep; for they will destroy more of them than I have commanded them. 62. And every excess and the destruction which will be wrought through the shepherds, record (namely) how many they destroy according to my command, and how many according to their own caprice: record against every individual shepherd all the destruction he effects. 63.

And read out before me by number how many they destroy, and how many they deliver over for destruction, that I may have this as a testimony against them, and know every deed of the shepherds, that I may comprehend and see what they do, whether or not they abide by my command which I have commanded them. 64. But they shall not know it, and thou shalt not declare it to them, nor admonish them, but only record against each individual all the destruction which the shepherds effect each in his time, and lay it all before me.” 65. And I saw till those shepherds pastured in their season, and they began to slay and to destroy more than they were bidden, and they delivered those sheep into the hand of the lions. 66. And the lions and tigers ate and devoured the greater part of those sheep, and the wild boars ate along with them; and they burnt that tower and demolished that house. 67. And I became exceedingly sorrowful over that tower because that house of the sheep was demolished, and afterwards I was unable to see if those sheep entered that house.

LXXXIX. 68-71. First Period of the Angelic Rulers—from the Destruction of Jerusalem to the Return from the Captivity. 68. And the shepherds and their associates delivered over those sheep to all the wild beasts, to devour them, and each one of them received in his time a definite number: it was written by the other in a book how many each one of them destroyed of them. 69. And each one slew and destroyed many more than was prescribed; and I began to weep and lament on account of those sheep. 70. And thus in the vision I saw that one who wrote how he wrote down every one that was destroyed by those shepherds, day by day, and carried up and laid down and showed actually the whole book to the Lord of the sheep—(even) everything that they had done, and all that each one of them had made away with, and all that they had given over to destruction. 71. And the book was read before the Lord of the sheep, and He took the book from his hand and read it and sealed it and laid it down.

LXXXIX. 72-77. Second Period—from the time of Cyrus to that of Alexander the Great. 72. And forthwith I saw how the shepherds pastured for twelve hours, and behold three of those sheep turned back and came and entered and began to build up all that had fallen down of that house; but the wild boars tried to hinder them, but they were not able. 73. And they began again to build as before, and they reared up that tower, and it was named the high tower; and they began again to place a table before the tower, but all

the bread on it was polluted and not pure. 74. And as touching all this the eyes of those sheep were blinded so that they saw not, and (the eyes of) their shepherds likewise; and they delivered them in large numbers to their shepherds for destruction, and they trampled the sheep with their feet and devoured them. 75. And the Lord of the sheep remained unmoved till all the sheep were dispersed over the field and mingled with them (i. e. the beasts), and they (i. e. the shepherds) did not save them out of the hand of the beasts. 76. And this one who wrote the book carried it up, and showed it and read it before the Lord of the sheep, and implored Him on their account, and besought Him on their account as he showed Him all the doings of the shepherds, and gave testimony before Him against all the shepherds. 77. And he took the actual book and laid it down beside Him and departed.

XC. 1-5. Third Period—from Alexander the Great to the Graeco-Syrian Domination. XC. 1. And I saw till that in this manner thirty-five shepherds undertook the pasturing (of the sheep), and they severally completed their periods as did the first; and others received them into their hands to pasture them for their period, each shepherd in his own period. 2. And after that I saw in my vision all the birds of heaven coming, the eagles, the vultures, the kites, the ravens; but the eagles led all the birds; and they began to devour those sheep, and to pick out their eyes and to devour their flesh. 3. And the sheep cried out because their flesh was being devoured by the birds, and as for me I looked and lamented in my sleep over that shepherd who pastured the sheep. 4. And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their bones stood there: and their bones too fell to the earth and the sheep became few. 5. And I saw until that twenty-three had undertaken the pasturing and completed in their several periods fifty-eight times.

XC. 6-12. Fourth Period—from the Graeco-Syrian Domination to the Maccabæan Revolt. 6. But behold lambs were borne by those white sheep, and they began to open their eyes and to see, and to cry to the sheep. 7. Yea, they cried to them, but they did not hearken to what they said to them, but were exceedingly deaf, and their eyes were very exceedingly blinded. 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. 9. And I saw till horns grew upon those lambs, and the ravens cast down their horns; and I saw till there sprouted a great horn of one of those sheep, and their eyes

were opened. 10. And it looked at them [and their eyes opened], and it cried to the sheep, and the rams saw it and all ran to it. 11. And notwithstanding all this those eagles and vultures and ravens and kites still kept tearing the sheep and swooping down upon them and devouring them: still the sheep remained silent, but the rams lamented and cried out. 12. And those ravens fought and battled with it and sought to lay low its horn, but they had no power over it.

XC. 13-19. The last Assault of the Gentiles on the Jews (where vv. 13-15 and 16-18 are doublets). 13. And I saw till the shepherds and eagles and those vultures and kites came, and they cried to the ravens that they should break the horn of that ram, and they battled and fought with it, and it battled with them and cried that its help might come. 16. All the eagles and vultures and ravens and kites were gathered together, and there came with them all the sheep of the field, yea, they all came together, and helped each other to break that horn of the ram. 19. And I saw till a great sword was given to the sheep, and the sheep proceeded against all the beasts of the field to slay them, and all the beasts and the birds of the heaven fled before their face. 14. And I saw till that man, who wrote down the names of the shepherds [and] carried up into the presence of the Lord of the sheep [came and helped it and showed it everything: he had come down for the help of that ram].

15. And I saw till the Lord of the sheep came unto them in wrath, and all who saw Him fled, and they all fell into His shadow from before His face. 17. And I saw that man, who wrote the book according to the command of the Lord, till he opened that book concerning the destruction which those twelve last shepherds had wrought, and showed that they had destroyed much more than their predecessors, before the Lord of the sheep. 18. And I saw till the Lord of the sheep came unto them and took in His hand the staff of his wrath, and smote the earth, and the earth clave asunder, and all the beasts and all the birds of the heaven fell from among those sheep, and were swallowed up in the earth and it covered them. XC. 20-27. Judgement of the Fallen Angels, the Shepherds, and the Apostates.

20. And I saw till a throne was erected in the pleasant land, and the Lord of the sheep sat Himself thereon, and the other took the sealed books and opened those books before the Lord of the sheep. 21. And the Lord called those men the seven first white ones, and commanded that they should bring before Him, beginning with the first star which led the way, all the

stars whose privy members were like those of horses, and they brought them all before Him. 22. And He said to that man who wrote before Him, being one of those seven white ones, and said unto him: "Take those seventy shepherds to whom I delivered the sheep, and who taking them on their own authority slew more than I commanded them." 23. And behold, they were all bound, I saw, and they all stood before Him. 24. And the judgement was held first over the stars, and they were judged and found guilty, and went to the place of condemnation, and they were cast into an abyss, full of fire and flaming, and full of pillars of fire. 25. And those seventy shepherds were judged and found guilty, and they were cast into that fiery abyss. 26. And I saw at that time how a like abyss was opened in the midst of the earth, full of fire, and they brought those blinded sheep, and they were all judged and found guilty and cast into this fiery abyss, and they burned; now this abyss was to the right of that house. 27. And I saw those sheep burning and their bones burning.

XC. 28-38. The New Jerusalem, the Conversion of the surviving Gentiles, the Resurrection of the Righteous, the Messiah. 28. And I stood up to see till they folded up that old house; and carried off all the pillars, and all the beams and ornaments of the house were at the same time folded up with it, and they carried it off and laid it in a place in the south of the land. 29. And I saw till the Lord of the sheep brought a new house greater and loftier than that first, and set it up in the place of the first which had been folded up: all its pillars were new, and its ornaments were new and larger than those of the first, the old one which He had taken away, and all the sheep were within it. 30. And I saw all the sheep which had been left, and all the beasts on the earth, and all the birds of the heaven, falling down and doing homage to those sheep and making petition to and obeying them in every thing. 31. And thereafter those three who were clothed in white and had seized me by my hand [who had taken me up before], and the hand of that ram also seizing hold of me, they took me up and set me down in the midst of those sheep before the judgement took place. 32. And those sheep were all white, and their wool was abundant and clean. 33. And all that had been destroyed and dispersed, and all the beasts of the field, and all the birds of the heaven, assembled in that house, and the Lord of the sheep rejoiced with great joy because they were all good and had returned to His house. 34. And I saw till they laid down that sword, which had been given to the sheep, and they

brought it back into the house, and it was sealed before the presence of the Lord, and all the sheep were invited into that house, but it held them not. 35. And the eyes of them all were opened, and they saw the good, and there was not one among them that did not see. 36. And I saw that that house was large and broad and very full.

37. And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. 38. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became a lamb, and that lamb became a great animal and had great black horns on its head; and the Lord of the sheep rejoiced over it and over all the oxen. 39. And I slept in their midst: and I awoke and saw everything. 40. This is the vision which I saw while I slept, and I awoke and blessed the Lord of righteousness and gave Him glory. 41. Then I wept with a great weeping, and my tears stayed not till I could no longer endure it: when I saw, they flowed on account of what I had seen; for everything shall come and be fulfilled; and all the deeds of men in their order were shown to me. 42. On that night I remembered the first dream, and because of it I wept and was troubled—because I had seen that vision.’

THE CONCLUDING SECTION OF THE BOOK (XCII–CV)

XCII. XCI. 1-10, 18-19. Enoch’s Book of Admonition for his Children. XCII. 1. The book written by Enoch—[Enoch indeed wrote this complete doctrine of wisdom, (which is) praised of all men and a judge of all the earth] for all my children who shall dwell on the earth; and for the future generations who shall observe uprightness and peace. 2. Let not your spirit be troubled on account of the times; / For the Holy and Great One has appointed days for all things. 3. And the righteous one shall arise from sleep, / [Shall arise] and walk in the paths of righteousness, / And all his path and conversation shall be in eternal goodness and grace. 4. He will be gracious to the righteous and give him eternal uprightness, / And He will give him power so that he shall be (endowed) with goodness and righteousness, / And he shall walk in eternal light.

5. And sin shall perish in darkness for ever, / And shall no more be seen from that day forevermore. XCI. 1-11, 18-19. Enoch’s Admonition to his Children. XCI. 1. ‘And now, my son Methuselah, call to me all thy brothers, / And gather together to me all the sons of thy mother, / For the word

calls me, / And the spirit is poured out upon me, / That I may show you everything / That shall befall you for ever.' 2. And thereupon Methuselah went and summoned to him all his brothers and assembled his relatives. 3. And he spake unto all the children of righteousness and said: 'Hear, ye sons of Enoch, all the words of your father, / And hearken aright to the voice of my mouth; / For I exhort you and say unto you, beloved: Love uprightness and walk therein. / 4. And draw not nigh to uprightness with a double heart, / And associate not with those of a double heart, / But walk in righteousness, my sons. / And it shall guide you on good paths, / And righteousness shall be your companion.

5. For I know that violence must increase on the earth, / And a great chastisement be executed on the earth, / And all unrighteousness come to an end: Yea, it shall be cut off from its roots, / And its whole structure be destroyed. 6. And unrighteousness shall again be consummated on the earth, / And all the deeds of unrighteousness and of violence / And transgression shall prevail in a twofold degree. 7. And when sin and unrighteousness and blasphemy / And violence in all kinds of deeds increase, / And apostasy and transgression and uncleanness increase, / A great chastisement shall come from heaven upon all these, / And the holy Lord will come forth with wrath and chastisement / To execute judgement on earth. 8. In those days violence shall be cut off from its roots, / And the roots of unrighteousness together with deceit, / And they shall be destroyed from under heaven.

9. And all the idols of the heathen shall be abandoned, / And the temples burned with fire, / And they shall remove them from the whole earth, And they (i. e. the heathen) shall be cast into the judgement of fire, / And shall perish in wrath and in grievous judgement for ever. 10. And the righteous shall arise from their sleep, / And wisdom shall arise and be given unto them. [11. And after that the roots of unrighteousness shall be cut off, and the sinners shall be destroyed by the sword... shall be cut off from the blasphemers in every place, and those who plan violence and those who commit blasphemy shall perish by the sword.] 18. And now I tell you, my sons, and show you / The paths of righteousness, and the paths of violence. / Yea, I will show them to you again, / That ye may know what will come to pass.

19. And now, hearken unto me, my sons, / And walk in the paths of righteousness, / And walk not in the paths of violence; / For all who walk in the paths of unrighteousness shall perish for ever.' XCIII, XCI. 12-17. The

Apocalypse of Weeks. XCIII. 1. And after that Enoch both gave and began to recount from the books. 2. And Enoch said: 'Concerning the children of righteousness and concerning the elect of the world, / And concerning the plant of uprightness, I will speak these things, / Yea, I Enoch, will declare (them) unto you, my sons: According to that which appeared to me in the heavenly vision, / And which I have known through the word of the holy angels, / And have learnt from the heavenly tablets.' 3. And Enoch began to recount from the books and said: / 'I was born the seventh in the first week, / While judgement and righteousness still endured.

4. And after me there shall arise in the second week great wickedness, / And deceit shall have sprung up; / And in it there shall be the first end. And in it a man shall be saved; / And after it is ended unrighteousness shall grow up, / And a law shall be made for the sinners. 5. And after that in the third week at its close / A man shall be elected as the plant of righteous judgement. / And his posterity shall become the plant of righteousness for evermore. 6. And after that in the fourth week, at its close, / Visions of the holy and righteous shall be seen, / And a law for all generations and an enclosure shall be made for them. 7. And after that in the fifth week, at its close, / The house of glory and dominion shall be built for ever.

8. And after that in the sixth week all who live in it shall be blinded, / And the hearts of all of them shall godlessly forsake wisdom. And in it a man shall ascend; / And at its close the house of dominion shall be burnt with fire, / And the whole race of the chosen root shall be dispersed. 9. And after that in the seventh week shall an apostate generation arise, / And many shall be its deeds, / And all its deeds shall be apostate. 10. And at its close shall be elected / The elect righteous of the eternal plant of righteousness, / To receive sevenfold instruction concerning all His creation. [11. For who is there of all the children of men that is able to hear the voice of the Holy One without being troubled? And who can think His thoughts? and who is there that can behold all the works of heaven? 12. And how should there be one who could behold the heaven, and who is there that could understand the things of heaven and see a soul or a spirit and could tell thereof, or ascend and see all their ends and think them or do like them? 13. And who is there of all men that could know what is the breadth and the length of the earth, and to whom has been shown the measure of all of them? 14. Or is there any one who could discern the length of the heaven and how great is its height,

and upon what it is founded, and how great is the number of the stars, and where all the luminaries rest?]

XCI. 12-17. The Last Three Weeks. 12. And after that there shall be another, the eighth week, that of righteousness, / And a sword shall be given to it that a righteous judgement may be executed on the oppressors, / And sinners shall be delivered into the hands of the righteous. 13. And at its close they shall acquire houses through their righteousness, / And a house shall be built for the Great King in glory for evermore, / 14d. And all mankind shall look to the path of uprightness. 14a. And after that, in the ninth week, the righteous judgement shall be revealed to the whole world, / b. And all the works of the godless shall vanish from all the earth, / c. And the world shall be written down for destruction. 15. And after this, in the tenth week in the seventh part, / There shall be the great eternal judgement, / In which He will execute vengeance amongst the angels.

16. And the first heaven shall depart and pass away, / And a new heaven shall appear, / And all the powers of the heavens shall give sevenfold light. 17. And after that there will be many weeks without number for ever, / And all shall be in goodness and righteousness, / And sin shall no more be mentioned for ever. XCIV. 1-5. Admonitions to the Righteous. XCIV. 1. And now I say unto you, my sons, love righteousness and walk therein; / For the paths of righteousness are worthy of acceptation, / But the paths of unrighteousness shall suddenly be destroyed and vanish. 2. And to certain men of a generation shall the paths of violence and of death be revealed, / And they shall hold themselves afar from them, / And shall not follow them. 3. And now I say unto you the righteous: / Walk not in the paths of wickedness, nor on the paths of death, / And draw not nigh to them, lest ye be destroyed.

4. But seek and choose for yourselves righteousness and an elect life, / And walk in the paths of peace, / And ye shall live and prosper. 5. And hold fast my words in the thoughts of your hearts, / And suffer them not to be effaced from your hearts; For know that sinners will tempt men to evilly-entreat wisdom, / So that no place may be found for her, / And no manner of temptation may minish. XCIV. 6-11. Woes for the Sinners. 6. Woe to those who build unrighteousness and oppression, / And lay deceit as a foundation; / For they shall be suddenly overthrown, / And they shall have no peace. 7. Woe to those who build their houses with sin; / For from all their founda-

tions shall they be overthrown, / And by the sword shall they fall. [And those who acquire gold and silver in judgement suddenly shall perish.]

8. Woe to you, ye rich, for ye have trusted in your riches, / And from your riches shall ye depart, / Because ye have not remembered the Most High in the days of your riches. 9. Ye have committed blasphemy and unrighteousness, / And have become ready for the day of slaughter, / And the day of darkness and the day of the great judgement. 10. Thus I speak and declare unto you: / He who hath created you will overthrow you, / And for your fall there shall be no compassion, / And your Creator will rejoice at your destruction. 11. And your righteous ones in those days shall be / A reproach to the sinners and the godless. XCV. Enoch's Grief: fresh Woes against the Sinners. XCV. 1. Oh that mine eyes were [a cloud of] waters / That I might weep over you, / And pour down my tears as a cloud of waters: / That so I might rest from my trouble of heart!

2. Who has permitted you to practise reproaches and wickedness? / And so judgement shall overtake you, sinners. 3. Fear not the sinners, ye righteous; / For again will the Lord deliver them into your hands, / That ye may execute judgement upon them according to your desires. 4. Woe to you who fulminate anathemas which cannot be reversed: / Healing shall therefore be far from you because of your sins. / 5. Woe to you who requite your neighbour with evil; / For ye shall be requited according to your works. 6. Woe to you, lying witnesses, / And to those who weigh out injustice, / For suddenly shall ye perish. 7. Woe to you, sinners, for ye persecute the righteous; / For ye shall be delivered up and persecuted because of injustice, / And heavy shall its yoke be upon you. XCVI. Grounds of Hopefulness for the Righteous: Woes for the Wicked.

XCVI. 1. Be hopeful, ye righteous; for suddenly shall the sinners perish before you, / And ye shall have lordship over them according to your desires. [2. And in the day of the tribulation of the sinners, / Your children shall mount and rise as eagles, / And higher than the vultures will be your nest, And ye shall ascend and enter the crevices of the earth, / And the clefts of the rock for ever as conies before the unrighteous, / And the sirens shall sigh because of you and weep.] 3. Wherefore fear not, ye that have suffered; / For healing shall be your portion, / And a bright light shall enlighten you, / And the voice of rest ye shall hear from heaven. 4. Woe unto you, ye sinners, for your riches make you appear like the righteous, / But your hearts convict you of

being sinners, / And this fact shall be a testimony against you for a memorial of (your) evil deeds.

5. Woe to you who devour the finest of the wheat, / And drink wine in large bowls, / And tread under foot the lowly with your might. 6. Woe to you who drink water from every fountain, / For suddenly shall ye be consumed and wither away, / Because ye have forsaken the fountain of life. 7. Woe to you who work unrighteousness, / And deceit and blasphemy: / It shall be a memorial against you for evil. / 8. Woe to you, ye mighty, / Who with might oppress the righteous; / For the day of your destruction is coming. / In those days many and good days shall come to the righteous—in the day of your judgement. XCVII. The Evils in Store for Sinners and the Possessors of unrighteous Wealth. XCVII. 1. Believe, ye righteous, that the sinners will become a shame, / And perish in the day of unrighteousness. / 2. Be it known unto you (ye sinners) that the Most High is mindful of your destruction, / And the angels of heaven rejoice over your destruction.

3. What will ye do, ye sinners, / And whither will ye flee on that day of judgement, / When ye hear the voice of the prayer of the righteous? 4. Yea, ye shall fare like unto them, / Against whom this word shall be a testimony: / “Ye have been companions of sinners.” 5. And in those days the prayer of the righteous shall reach unto the Lord. / And for you the days of your judgement shall come, / 6. And all the words of your unrighteousness shall be read out before the Great Holy One; / And your faces shall be covered with shame, / And He will reject every work which is grounded on unrighteousness. 7. Woe to you, ye sinners, who live on the mid-ocean and on the dry land, / Whose remembrance is evil against you. 8. Woe to you who acquire silver and gold in unrighteousness, and say: / “We have become rich with riches and have possessions, / And have acquired everything we have desired.

9. And now let us do what we purposed: / For we have gathered silver, / 9d And many are the husbandmen in our houses, / 9c And our granaries are (brim)full as with water.” 10. Yea, and like water your lies shall flow away; / For your riches shall not abide, / But speedily ascend from you; For ye have acquired it all in unrighteousness, / And ye shall be given over to a great curse. XCVIII. Self-indulgence of Sinners: Sin originated by Man: all Sin recorded in Heaven: Woes for the Sinners. XCVIII. 1. And now I swear unto you, to the wise and to the foolish, / For ye shall have manifold experiences on the earth. 2. For ye men shall put on more adornments than a woman, /

And coloured garments more than a virgin: / In royalty and in grandeur and in power, / And in silver and in gold and in purple, / And in splendour and in food they shall be poured out as water.

3. Therefore they shall be wanting in doctrine and wisdom, / And they shall perish thereby together with their possessions; / And with all their glory and their splendour, / And in shame and in slaughter and in great destitution, / Their spirits shall be cast into the furnace of fire. 4. I have sworn unto you, ye sinners, as a mountain has not become a slave, / And a hill does not become the handmaid of a woman, / Even so sin has not been sent upon the earth, / But man of himself has created it, / And under a great curse shall they fall who commit it. 5. And barrenness has not been given to the woman, / But on account of the deeds of her own hands she dies without children. 6. I have sworn unto you, ye sinners, by the Holy Great One, / That all your evil deeds are revealed in the heavens, / And that none of your deeds of oppression are covered and hidden.

7. And do not think in your spirit, nor say in your heart, that ye do not know and that ye do not see that every sin is every day recorded in heaven in the presence of the Most High. 8. From henceforth ye know that all your oppression wherewith ye oppress is written down every day till the day of your judgement. 9. Woe to you, ye fools, for through your folly shall ye perish: and ye transgress against the wise, and so good hap shall not be your portion. 10. And now, know ye that ye are prepared for the day of destruction: wherefore do not hope to live, ye sinners, but ye shall depart and die; for ye know no ransom; for ye are prepared for the day of the great judgement, for the day of tribulation and great shame for your spirits. 11. Woe to you, ye obstinate of heart, who work wickedness and eat blood: / Whence have ye good things to eat and to drink and to be filled?

From all the good things which the Lord the Most High has placed in abundance on the earth; therefore ye shall have no peace. 12. Woe to you who love the deeds of unrighteousness: wherefore do ye hope for good hap unto yourselves? know that ye shall be delivered into the hands of the righteous, and they shall cut off your necks and slay you, and have no mercy upon you. 13. Woe to you who rejoice in the tribulation of the righteous; for no grave shall be dug for you. 14. Woe to you who set at nought the words of the righteous; for ye shall have no hope of life. 15. Woe to you who write down lying and godless words; for they write down their lies that men may hear

them and act godlessly towards (their) neighbour. 16. Therefore they shall have no peace, but die a sudden death.

XCIX. Woes pronounced on the Godless, the Lawbreakers: evil Plight of Sinners in the last Days: further Woes. XCIX. 1. Woe to you who work godlessness, / And glory in lying, and extol them: / Ye shall perish, and no happy life shall be yours. 2. Woe to them who pervert the words of uprightness, / And transgress the eternal law, / And transform themselves into what they were not [into sinners]: / They shall be trodden under foot upon the earth. 3. In those days make ready, ye righteous, to raise your prayers as a memorial, / And place them as a testimony before the angels, / That they may place the sin of the sinners for a memorial before the Most High. 4. In those days the nations shall be stirred up, / And the families of the nations shall arise on the day of destruction. 5. And in those days the destitute shall go forth and carry off their children, / And they shall abandon them, so that their children shall perish through them: / Yea, they shall abandon their children (that are still) sucklings, and not return to them, / And shall have no pity on their beloved ones.

6. And again I swear to you, ye sinners, that sin is prepared for a day of unceasing bloodshed. 7. And they who worship stones, and grave images of gold and silver and wood and stone and clay, and those who worship impure spirits and demons, and all kinds of idols not according to knowledge, shall get no manner of help from them. 8. And they shall become godless by reason of the folly of their hearts, / And their eyes shall be blinded through the fear of their hearts, / And through visions in their dreams. / 9. Through these they shall become godless and fearful; / For they shall have wrought all their work in a lie, / And shall have worshipped a stone: / Therefore in an instant shall they perish. 10. But in those days blessed are all they who accept the words of wisdom, and understand them, / And observe the paths of the Most High, and walk in the path of His righteousness, / And become not godless with the godless; / For they shall be saved.

11. Woe to you who spread evil to your neighbours; / For you shall be slain in Sheol. / 12. Woe to you who make deceitful and false measures, / And (to them) who cause bitterness on the earth; / For they shall thereby be utterly consumed. 13. Woe to you who build your houses through the grievous toil of others, / And all their building materials are the bricks and stones of sin; / I tell you ye shall have no peace. 14. Woe to them who reject the measure and

eternal heritage of their fathers, / And whose souls follow after idols; / For they shall have no rest. 15. Woe to them who work unrighteousness and help oppression, / And slay their neighbours until the day of the great judgement. 16. For He shall cast down your glory, / And bring affliction on your hearts, / And shall arouse His fierce indignation, / And destroy you all with the sword; / And all the holy and righteous shall remember your sins.

C. The Sinners destroy each other: Judgement of the fallen Angels: the Safety of the Righteous: further Woes for the Sinners. C. 1. And in those days in one place the fathers together with their sons shall be smitten, / And brothers one with another shall fall in death, / Till the streams flow with their blood. 2. For a man shall not withhold his hand from slaying his sons and his son's sons, / And the sinner shall not withhold his hand from his honoured brother: / From dawn till sunset they shall slay one another. 3. And the horse shall walk up to the breast in the blood of sinners, / And the chariot shall be submerged to its height. 4. In those days the angels shall descend into the secret places, / And gather together into one place all those who brought down sin, / And the Most High will arise on that day of Judgement, / To execute great judgement amongst sinners.

5. And over all the righteous and holy He will appoint guardians from amongst the holy angels, / To guard them as the apple of an eye, / Until He makes an end of all wickedness and all sin, / And though the righteous sleep a long sleep, they have nought to fear. 6. And (then) the children of the earth shall see the wise in security, / And shall understand all the words of this book, / And recognize that their riches shall not be able to save them / In the overthrow of their sins. 7. Woe to you, sinners, on the day of strong anguish, / Ye who afflict the righteous and burn them with fire: / Ye shall be requited according to your works. 8. Woe to you, ye obstinate of heart, / Who watch in order to devise wickedness: / Therefore shall fear come upon you, / And there shall be none to help you.

9. Woe to you, ye sinners, on account of the words of your mouth, / And on account of the deeds of your hands which your godlessness has wrought, / In blazing flames burning worse than fire shall ye burn. 10. And now, know ye that from the angels He will inquire as to your deeds in heaven, from the sun and from the moon and from the stars in reference to your sins because upon the earth ye execute judgement on the righteous. 11. And He will summon to testify against you every cloud and mist and dew and rain; for they

shall all be withheld because of you from descending upon you, and they shall be mindful of your sins. 12. And now give presents to the rain that it be not withheld from descending upon you, nor yet the dew, when it has received gold and silver from you that it may descend. 13. When the hoar-frost and snow with their chilliness, and all the snow-storms with all their plagues fall upon you, in those days ye shall not be able to stand before them.

CI. Exhortation to the Fear of God: all Nature fears Him, but not the Sinners. CI. 1. Observe the heaven, ye children of heaven, and every work of the Most High, and fear ye Him and work no evil in His presence. 2. If He closes the windows of heaven, and withholds the rain and the dew from descending on the earth on your account, what will ye do then? 3. And if He sends His anger upon you because of your deeds, ye cannot petition Him; for ye spake proud and insolent words against His righteousness: therefore ye shall have no peace. 4. And see ye not the sailors of the ships, how their ships are tossed to and fro by the waves, and are shaken by the winds, and are in sore trouble? 5. And therefore do they fear because all their goodly possessions go upon the sea with them, and they have evil forebodings of heart that the sea will swallow them and they will perish therein.

6. Are not the entire sea and all its waters, and all its movements, the work of the Most High, and has He not set limits to its doings, and confined it throughout by the sand? 7. And at His reproof it is afraid and dries up, and all its fish die and all that is in it; but ye sinners that are on the earth fear Him not. 8. Has He not made the heaven and the earth, and all that is therein? Who has given understanding and wisdom to everything that moves on the earth and in the sea? 9. Do not the sailors of the ships fear the sea? Yet sinners fear not the Most High. CII. Terrors of the Day of Judgment: the adverse Fortunes of the Righteous on the Earth. CII. 1. In those days when He hath brought a grievous fire upon you, / Whither will ye flee, and where will ye find deliverance? / And when He launches forth His word against you, / Will you not be affrighted and fear?

2. And all the luminaries shall be affrighted with great fear, / And all the earth shall be affrighted and tremble and be alarmed. 3. And all the angels shall execute their commands / And shall seek to hide themselves from the presence of the Great Glory, / And the children of earth shall tremble and quake; / And ye sinners shall be accursed for ever, / And ye shall have no peace. / 4. Fear ye not, ye souls of the righteous, / And be hopeful ye that have

died in righteousness. 5. And grieve not if your soul into Sheol has descended in grief, / And that in your life your body fared not according to your goodness, / But wait for the day of the judgement of sinners, / And for the day of cursing and chastisement. 6. And yet when ye die the sinners speak over you: / "As we die, so die the righteous, / And what benefit do they reap for their deeds?

7. Behold, even as we, so do they die in grief and darkness, / And what have they more than we? / From henceforth we are equal. 8. And what will they receive and what will they see for ever? / Behold, they too have died, / And henceforth for ever shall they see no light." 9. I tell you, ye sinners, ye are content to eat and drink, and rob and sin, and strip men naked, and acquire wealth and see good days. 10. Have ye seen the righteous how their end falls out, that no manner of violence is found in them till their death? 11. "Nevertheless they perished and became as though they had not been, and their spirits descended into Sheol in tribulation." CIII. Different Destinies of the Righteous and the Sinners: fresh Objections of the Sinners. CIII. 1. Now, therefore, I swear to you, the righteous, by the glory of the Great and Honoured and Mighty One in dominion, and by His greatness I swear to you:

2. I know a mystery / And have read the heavenly tablets, / And have seen the holy books, / And have found written therein and inscribed regarding them: / 3. That all goodness and joy and glory are prepared for them, / And written down for the spirits of those who have died in righteousness, And that manifold good shall be given to you in recompense for your labours, / And that your lot is abundantly beyond the lot of the living. 4. And the spirits of you who have died in righteousness shall live and rejoice, / And their spirits shall not perish, nor their memorial from before the face of the Great One / Unto all the generations of the world: wherefore no longer fear their contumely. 5. Woe to you, ye sinners, when ye have died, / If ye die in the wealth of your sins; / And those who are like you say regarding you:

"Blessed are the sinners: they have seen all their days. / 6. And now they have died in prosperity and in wealth, / And have not seen tribulation or murder in their life; / And they have died in honour, / And judgement has not been executed on them during their life." 7. Know ye, that their souls will be made to descend into Sheol, / And they shall be wretched in their great tribulation. 8. And into darkness and chains and a burning flame where there is grievous judgement shall your spirits enter; / And the great

judgement shall be for all the generations of the world. / Woe to you, for ye shall have no peace. 9. Say not in regard to the righteous and good who are in life: / “In our troubled days we have toiled laboriously and experienced every trouble, / And met with much evil and been consumed, / And have become few and our spirit small.

10. And we have been destroyed and have not found any to help us even with a word: / We have been tortured [and destroyed], and hoped not to see life from day to day. 11. We hoped to be the head and have become the tail: / We have toiled laboriously and had no satisfaction in our toil; / And we have become the food of the sinners and the unrighteous, / And they have laid their yoke heavily upon us. 12. They have had dominion over us that hated us and smote us; / And to those that hated us we have bowed our necks, / But they pitied us not. / 13. We desired to get away from them that we might escape and be at rest, / But found no place whereunto we should flee and be safe from them. 14. And we complained to the rulers in our tribulation, / And cried out against those who devoured us; / But they did not attend to our cries, / And would not hearken to our voice.

15. And they helped those who robbed us and devoured us and those who made us few; and they concealed their oppression, and they did not remove from us the yoke of those that devoured us and dispersed us and murdered us, and they concealed their murder, and remembered not that they had lifted up their hands against us.” CIV. Assurances given to the Righteous: Admonitions to Sinners and the Falsifiers of the Words of Uprightness. CIV. 1. I swear unto you, that in heaven the angels remember you for good before the glory of the Great One: and your names are written before the glory of the Great One. 2. Be hopeful; for aforetime ye were put to shame through ill and affliction; but now ye shall shine as the lights of heaven, ye shall shine and ye shall be seen, and the portals of heaven shall be opened to you. 3. And in your cry, cry for judgement, and it shall appear to you; for all your tribulation shall be visited on the rulers, and on all who helped those who plundered you. 4. Be hopeful, and cast not away your hope; for ye shall have great joy as the angels of heaven. 5. What shall ye be obliged to do? Ye shall not have to hide on the day of the great judgement and ye shall not be found as sinners, and the eternal judgement shall be far from you for all the generations of the world. 6. And now fear not, ye righteous, when ye see the sinners growing strong and prospering in their ways: be not companions with them, but keep afar

from their violence; for ye shall become companions of the hosts of heaven. 7. And, although ye sinners say: "All our sins shall not be searched out and written down," nevertheless they shall write down all your sins every day. 8. And now I show unto you that light and darkness, day and night, see all your sins. 9.

Be not godless in your hearts, and lie not and alter not the words of uprightness, nor charge with lying the words of the Holy Great One, nor take account of your idols; for all your lying and all your godlessness issue not in righteousness, but in great sin. 10. And now I know this mystery, that sinners will alter and pervert the words of righteousness in many ways, and will speak wicked words, and lie, and practise great deceits, and write books concerning their words. 11. But when they write down truthfully all my words in their languages, and do not change or minish aught from my words, but write them all down truthfully—all that I first testified concerning them. 12. Then, I know another mystery, that books shall be given to the righteous and the wise to become a cause of joy and uprightness and much wisdom. 13. And to them shall the books be given, and they shall believe in them and rejoice over them, and then shall all the righteous who have learnt therefrom all the paths of uprightness be recompensed.'

CV. God and the Messiah to dwell with Man. CV. 1. In those days the Lord bade (them) to summon and testify to the children of earth concerning their wisdom: Show (it) unto them; for ye are their guides, and a recompense over the whole earth. 2. For I and My Son will be united with them for ever in the paths of uprightness in their lives; and ye shall have peace: rejoice, ye children of uprightness. Amen.

THE FRAGMENT OF THE BOOK OF NOAH (CVI–CVII)

CVI. 1. And after some days my son Methuselah took a wife for his son Lamech, and she became pregnant by him and bore a son. 2. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house was very bright. 3. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. 4. And his father Lamech was afraid of him and fled, and came to his father Methuselah. 5. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and

his nature is different, and he is not like us, and his eyes are as the rays of the sun, and his countenance is glorious. 6. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be wrought on the earth. 7. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is amongst the angels.' 8. And when Methuselah heard the words of his son, he came to me to the ends of the earth;

for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: 'Behold, here am I, my son, wherefore hast thou come to me?' 9. And he answered and said: 'Because of a great cause of anxiety have I come to thee, and because of a disturbing vision have I approached. 10. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. 11. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven. 12. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.' 13. And I, Enoch, answered and said unto him:

'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. 14. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begotten children by them. 15. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. 16. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. 17. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved]. 18. And now make

known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. 19.

And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets. CVII. 1. And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. 2. And now, my son, go and make known to thy son Lamech that this son, which has been born, is in truth his son, and that (this) is no lie.' 3. And when Methuselah had heard the words of his father Enoch—for he had shown to him everything in secret—he returned and showed (them) to him and called the name of that son Noah; for he will comfort the earth after all the destruction.

AN APPENDIX TO THE BOOK OF ENOCH (CVIII)

CVIII. 1. Another book which Enoch wrote for his son Methuselah and for those who will come after him, and keep the law in the last days. 2. Ye who have done good shall wait for those days till an end is made of those who work evil, and an end of the might of the transgressors. 3. And wait ye indeed till sin has passed away, for their names shall be blotted out of the book of life and out of the holy books, and their seed shall be destroyed for ever, and their spirits shall be slain, and they shall cry and make lamentation in a place that is a chaotic wilderness, and in the fire shall they burn; for there is no earth there. 4. And I saw there something like an invisible cloud; for by reason of its depth I could not look over, and I saw a flame of fire blazing brightly, and things like shining mountains circling and sweeping to and fro. 5. And I asked one of the holy angels who was with me and said unto him: 'What is this shining thing? for it is not a heaven, but only the flame of a blazing fire, and the voice of weeping and crying and lamentation and strong pain.' 6. And he said unto me:

'This place which thou seest—here are cast the spirits of sinners and blasphemers, and of those who work wickedness, and of those who pervert every thing that the Lord hath spoken through the mouth of the prophets—

(even) the things that shall be. 7. For some of them are written and inscribed above in the heaven, in order that the angels may read them and know that which shall befall the sinners, and the spirits of the humble, and of those who have afflicted their bodies, and been recompensed by God; and of those who have been put to shame by wicked men: 8. Who love God and loved neither gold nor silver nor any of the good things which are in the world, but gave over their bodies to torture. 9. Who, since they came into being, longed not after earthly food, but regarded everything as a passing breath, and lived accordingly, and the Lord tried them much, and their spirits were found pure so that they should bless His name. 10. And all the blessings destined for them I have recounted in the books. And He hath assigned them their recompense, because they have been found to be such as loved heaven more than their life in the world, and though they were trodden under foot of wicked men, and experienced abuse and reviling from them and were put to shame, yet they blessed Me. 11.

And now I will summon the spirits of the good who belong to the generation of light, and I will transform those who were born in darkness, who in the flesh were not recompensed with such honour as their faithfulness deserved. 12. And I will bring forth in shining light those who have loved My holy name, and I will seat each on the throne of his honour. 13. And they shall be resplendent for times without number; for righteousness is the judgement of God; for to the faithful He will give faithfulness in the habitation of upright paths. 14. And they shall see those who were born in darkness led into darkness, while the righteous shall be resplendent. 15. And the sinners shall cry aloud and see them resplendent, and they indeed shall go where days and seasons are prescribed for them.'

The Secrets of Enoch (2 Enoch)

TRANSLATED BY N. FORBES AND R. H. CHARLES

1st century AD

A Jewish apocalypse of the first century AD in which Enoch is taken up through ten heavens, is shown the secrets of creation, and is then sent back to earth to teach his sons. It survives only in Old Church Slavonic, in two recensions that Charles printed side by side, and is a Jewish work outside the Bible. This is the first recension (A), in the translation of N. Forbes and R. H. Charles.

CHAPTER 1: OF ENOCH'S LIFE AND DREAM

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. 2. At that time, he said, when my 165th year was completed, I begat my son Mathusal. After this too I lived two hundred years and completed of all the years of my life three hundred and sixty-five years. On the first day of the first month I was in my house alone and was resting on my couch and slept. 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. 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 were brighter than gold, their hands whiter than snow. They were standing at the head of my couch and began to call me

by my name. And I arose from my sleep and saw clearly those two men standing in front of me. 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: 'Have courage, Enoch, do not fear; the eternal God sent us to thee, and lo! thou shalt to-day ascend with us into heaven, and thou shalt tell thy sons and all thy household all that they shall do without thee on earth in thy house, and let no one seek thee till the Lord return thee to them. 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 and Regim and Gaidad and made known to them all the marvels those men had told me. sons.

CHAPTER 2: THE INSTRUCTION. HOW ENOCH INSTRUCTED HIS

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. him into the first heaven.

CHAPTER 3: OF ENOCH'S ASSUMPTION; HOW THE ANGELS TOOK

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.

CHAPTER 4: OF THE ANGELS RULING THE STARS

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.

CHAPTER 5: OF HOW THE ANGELS KEEP THE STORE-HOUSES OF THE
SNOW

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.

CHAPTER 6: OF THE DEW AND OF THE OLIVE-OIL, AND VARIOUS
FLOWERS

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.

CHAPTER 7: OF HOW ENOCH WAS TAKEN ON TO THE SECOND HEAVEN

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 judgement, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours, 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. 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? who knoweth whither I go, or what will befall me? or who will pray for me?'

CHAPTER 8: OF THE ASSUMPTION OF ENOCH TO THE THIRD HEAVEN

1. And those men took me thence, and led me up on to the third heaven, and placed me there;

CHAPTER 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 judgement, 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.

CHAPTER 10: HERE THEY SHOWED ENOCH THE TERRIBLE PLACE AND
VARIOUS TORTURES

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 flameth 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 fearful and merciless, bearing angry weapons, merciless torture, and I said: 'Woe, woe, how very terrible is this place,' and those men said to me: This place, O Enoch, is prepared for those who dishonour God, who on earth practise 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 down to soulless (sc. 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 amongst these, for eternal inheritance.

CHAPTER 11: HERE THEY TOOK ENOCH UP ON TO THE FOURTH HEAVEN
WHERE IS THE COURSE OF SUN AND MOON

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. And I measured their goings, and compared their light, and saw that the sun's light is greater than the moon's. Its circle and the wheels on which it goes always, like a wind going past with very marvellous speed, and day and night it has no rest. 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. And by day fifteen myriads of angels attend it, and by night a thousand. 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.

CHAPTER 12: OF THE VERY MARVELLOUS ELEMENTS OF THE SUN

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. 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.

CHAPTER 13: THE ANGELS TOOK ENOCH AND PLACED HIM IN THE EAST
AT THE SUN'S GATES

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. 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.

CHAPTER 14: THEY TOOK ENOCH TO THE WEST

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. 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.

CHAPTER 15: THE ELEMENTS OF THE SUN, THE PHOENIXES AND
CHALKYDRI BROKE INTO SONG

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. 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. And the gates which it enters, these are the great gates of the computation 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.

CHAPTER 16: THEY TOOK ENOCH AND AGAIN PLACED HIM IN THE EAST
AT THE COURSE OF THE MOON

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. 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. 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 and fifty-four, and there are wanting to it twelve days of the solar circle, which are the lunar epacts of the whole year. [Thus, too, the great circle contains five hundred and thirty-two years.] The quarter of a day is omitted for three years, the fourth fulfils it exactly. 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. 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. It has a sevenfold course in nineteen years.

CHAPTER 17: OF THE SINGINGS OF THE ANGELS, WHICH IT IS
IMPOSSIBLE TO DESCRIBE

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.

CHAPTER 18: OF THE TAKING OF ENOCH ON TO THE FIFTH HEAVEN

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 there was no service on the fifth heaven, and I said to the men who were with me: 2. 'Wherefore are these very withered and their faces melancholy, and their mouths silent, and wherefore is there no service on this heaven?' 3. – 5. And they said to me: These are the Grigori, who with their prince Satanail 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 befoiled 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.

6. And therefore God judged them with great judgement, and they weep for their brethren and they will be punished on the Lord's great day. 7. 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 heaven and earth shall end for ever.' 8. 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?' 9. 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.

CHAPTER 19: OF THE TAKING OF ENOCH ON TO THE SIXTH HEAVEN

1. 2. 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. 3. And when they see evil-doing they make commandments and instruction, and

sweet and loud singing, and all songs of praise. 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.

CHAPTER 20

1. Hence they took Enoch into the seventh Heaven. 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: '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 here? On the tenth heaven is God, in the Hebrew tongue he is called Aravat. 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.

CHAPTER 21: OF HOW THE ANGELS HERE LEFT ENOCH, AT THE END OF
THE SEVENTH HEAVEN, AND WENT AWAY FROM HIM UNSEEN

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 Thy glory.' 2. When I saw all these things, those men said to me: 'Enoch, thus far is it commanded us to journey with thee,' and those men went away from me, and thereupon I saw them not. 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?' 3. 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,' and I answered him, and said in myself:

4. '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. 5. And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face. 6. 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 signs of the zodiac, which are above the seventh Heaven. And I saw the ninth Heaven, which is called in Hebrew Kuchavim, where are the heavenly homes of the twelve signs of the zodiac.

CHAPTER 22: IN THE TENTH HEAVEN THE ARCHANGEL MICHAEL LED
ENOCH TO BEFORE THE LORD'S FACE

1. On the tenth Heaven. 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. Thus I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible. 2. 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 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? 4. And I fell prone and bowed down to the Lord, and the Lord with his lips said to me: 5. 'Have courage, Enoch, do not fear, arise and stand before my face into eternity.'

6. – 8. And the archistrateges Michael lifted me up, and led me to before the Lord's face. 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 Thy word.' And the Lord said to Michael: 'Go and take Enoch from out his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.' 9. 10. 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 was like one of his glorious ones. 11. 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:

CHAPTER 23: OF ENOCH'S WRITING, HOW HE WROTE HIS WONDERFUL
JOURNEYINGS AND THE HEAVENLY APPARITIONS AND HIMSELF WROTE
THREE HUNDRED AND SIXTY-SIX BOOKS

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. 2. And Pravuil told me: 'All the things that I have told thee, 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.' And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

CHAPTER 24: OF THE GREAT SECRETS OF GOD, WHICH GOD REVEALED
AND TOLD TO ENOCH, AND SPOKE WITH HIM FACE TO FACE

1. And the Lord summoned me, and said to me: 'Enoch, sit down on my left with Gabriel.' And I bowed down to the Lord, and the Lord spoke to me: Enoch, beloved, all thou seest, all things that are standing finished I tell to thee even before the very beginning, all that I created from non-being, and visible things from invisible. 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 thee to-day. For before all things were visible, I alone used to go about in the invisible things, like the sun from east to west, and from west to east. 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 creation.

CHAPTER 25: GOD RELATES TO ENOCH, HOW OUT OF THE VERY
LOWEST DARKNESS COMES DOWN THE VISIBLE AND INVISIBLE

1. I commanded in the very lowest parts, that visible things should come down from invisible, and Adoil came down very great, and I beheld him, and lo! he had a belly of great light. And I said to him: 'Become undone, Ad-

oil, and let the visible come out of thee.' 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. And I saw that it was good. And I placed for myself a throne, and took my seat on it, and said to the light: 'Go thou up higher and fix thyself high above the throne, and be a foundation to the highest things.' And above the light there is nothing else, and then I bent up and looked up from my throne.

CHAPTER 26: GOD SUMMONS FROM THE VERY LOWEST A SECOND TIME
THAT ARCHAS, HEAVY AND VERY RED, SHOULD COME FORTH

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. And Archas came forth, hard, heavy, and very red. 2. And I said: 'Be opened, Archas, and let there be born from thee,' 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: 'Go thou down below, and make thyself firm, and be for 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. it with light, and established on it seven islands.

CHAPTER 27: OF HOW GOD FOUNDED THE WATER, AND SURROUNDED

1. 2. 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 it (sc. 3. 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. 4. 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. The week in which God showed Enoch all his wisdom and power, throughout all the seven days, how he created all the heavenly and earthly forces and all moving things even down to man.

CHAPTER 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. 2. Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry 3. 4. 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. And I said to the sea: 'Behold I give thee thy eternal limits, and thou shalt not break loose from thy component parts.' Thus I made fast the firmament. 5. This day I called me the first-created.

CHAPTER 29

1. – 3. Then it became evening, and then again morning, and it was the second day. [Monday is the first day.] The fiery Essence. 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. 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 is burning flame, and I commanded that each one should stand in his order. Here Satanail with his angels was thrown down from the height.

4. 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. 5. And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.

CHAPTER 30

1. And then I created all the heavens, and the third day was. [Tuesday]. 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. 2. Then came evening, and came morning the fourth day. [Wednesday]. On the fourth day I commanded that there should be great lights on the heavenly circles. 3. 4.

On the first uppermost circle I placed the stars, Kruno, and on the second Aphrodit, on the third Aris, on the fifth Zeus, on the sixth Ermis, on the seventh lesser the moon, and adorned it with the lesser stars. 5. And on the lower I placed the sun for the illumination of day, and the moon and stars for the illumination of night. 6. The sun that it should go according to each animal (sc. signs of the zodiac), twelve, and I appointed the succession of the months and their names and lives, their thunderings, and their hour-markings, how they should succeed.

7. Then evening came and morning came the fifth day. [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. 8. And there came evening, and there came morning the sixth day. [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. 9. 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 (sc. enjoyment).

10. – 12. I conceived a cunning saying to say, I created man from invisible and from visible nature, of both are his death and life and image, the 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. 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: 14. 15. ‘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.

16. 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?’ 17. 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. God gives over paradise to Adam, and gives him a command to see the heavens opened, and that he should see the angels singing the song of victory.

CHAPTER 31

1. – 5. 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. 6. 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, but did not touch Adam. 7. 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. After Adam’s sin God sends him away into the earth ‘whence I took thee’, but does not wish to ruin him for all years to come.

CHAPTER 32

1. I said to him: ‘Earth thou art, and into the earth whence I took thee thou shalt go, and I will not ruin thee, but send thee whence I took thee. Then I can again take thee at My second coming.’ And I blessed all my creatures visible and invisible. And Adam was five and half hours in paradise. 2. And I blessed the seventh day, which is the Sabbath, on which he rested from all his works. God shows Enoch the age of this world, its existence of seven thousand years, and the eighth thousand is the end, neither years, nor months, nor weeks, nor days.

CHAPTER 33

1. 2. 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. 3. And now, Enoch, all that I have told thee, all that thou hast understood, all that thou hast seen of heavenly things, all that thou hast 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. 4. I am selfeternal, not made with hands, and

without change. 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. If I turn away my face, then all things will be destroyed.

5. And apply thy mind, Enoch, and know him who is speaking to thee, and take thou the books which thou thyself hast written. 6. And I give thee Samuil and Raguil, who led thee up, and the books, and go down to earth, and tell thy sons all that I have told thee, and all that thou hast seen, from the lower heaven up to my throne, and all the troops. 7. For I created all forces, and there is none that resisteth me or that does not subject himself to me. For all subject themselves to my monarchy, and labour for my sole rule. 8. 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. 9. And let them distribute the books of thy handwriting—children to children, generation to generation, nations to nations.

10. And I will give thee, Enoch, my intercessor, the archistrategē Michael, for the handwritings of thy fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared thy father.

CHAPTER 34: GOD CONVICTS THE IDOLATERS AND SODOMITIC
FORNICATORS, AND THEREFORE BRINGS DOWN A DELUGE UPON THEM

1. 2. 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 wickednesses, which are disgusting to relate. 3. 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.

CHAPTER 35: GOD LEAVES ONE RIGHTEOUS MAN OF ENOCH'S TRIBE
WITH HIS WHOLE HOUSE, WHO DID GOD'S PLEASURE ACCORDING TO
HIS WILL

1. 2. Behold from their seed shall arise another generation, much afterwards, but of them many will be very insatiate. He who raises that generation, shall reveal to them the books of thy handwriting, of thy 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. 3. And they shall tell another generation, and those others having read shall be

glorified thereafter, more than the first. God commanded Enoch to live on earth thirty days, to give instruction to his sons and to his children's children. After thirty days he was again taken on to heaven.

CHAPTER 36

1. Now, Enoch, I give thee the term of thirty days to spend in thy house, and tell thy sons and all thy household, that all may hear from my face what is told them by thee, that they may read and understand, how there is no other God but me. And that they may always keep my commandments, and begin to read and take in the books of thy handwriting. 2. And after thirty days I shall send my angel for thee, and he will take thee from earth and from thy sons to me.

CHAPTER 37: HERE GOD SUMMONS AN ANGEL

1. And the Lord called up 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. 2. And the Lord said to me: 'Enoch, if thy face be not frozen here, no man will be able to behold thy face.'

CHAPTER 38: MATHUSAL CONTINUED TO HAVE HOPE AND TO AWAIT HIS FATHER ENOCH AT HIS COUCH DAY AND NIGHT

1. 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.' 2. And they placed me by night on my couch. 3. And Mathusal expecting my coming, keeping watch by day and by night at my couch, was filled with awe when he heard my coming, and I told him, 'Let all my household come together, that I tell them everything.'

CHAPTER 39: ENOCH'S PITIFUL ADMONITION TO HIS SONS WITH WEEPING AND GREAT LAMENTATION, AS HE SPOKE TO THEM

1. Oh my children, my beloved ones, hear the admonition of your father, as much as is according to the Lord's will. 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 judgement-day. 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. 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. 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.

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. 7. You hear the words of my lips, as I heard the words of the Lord, like great thunder incessantly with hurling of clouds. 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 of quick and dead, and of the heavenly troops. Who can endure that endless pain?

CHAPTER 40: ENOCH ADMONISHES HIS CHILDREN TRULY OF ALL
THINGS FROM THE LORD'S LIPS, HOW HE SAW AND HEARD AND WROTE
DOWN

1. 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. 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. I have measured and described the stars, the great countless multitude of them. 3. – 5. What man has seen their revolutions, and their entrances? For not even the angels see their number, while I have written all their names. 6. – 8. 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 rain-drops.

9. 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 in measure (sc. gently) by a chain, lest by a heavy chain and violence it hurl down the angry clouds and destroy all things on earth. 10. 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 their treasure-houses. 11. 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.

12. 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 judgement-place, and the very great, open and weeping hell. And I saw how the prisoners are in pain, expecting the limitless judgement. And I wrote down all those being judged by the judge, and all their judgements (sc. sentences) and all their works.

CHAPTER 41: OF HOW ENOCH LAMENTED ADAM'S SIN

1. And I saw all forefathers from all time with Adam and Eva, and I sighed and broke into tears and said of the ruin of their dishonour: 'Woe is me for my infirmity and for that of my forefathers,' and thought in my heart and said: 2. '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.'

CHAPTER 42: OF HOW ENOCH SAW THE KEY-HOLDERS AND GUARDS OF THE GATES OF HELL STANDING

1. I saw the key-holders and guards of the gates of hell standing, like great serpents, and their faces like extinguished lamps, and their eyes of fire, their sharp teeth, 6. Then I spake: 'My children, and now I speak to you: Blessed is he who fears God and serves him. And you, my children, learn to bring gifts to the Lord, that you may enjoy life. 7. Blessed is he who judges a judgement justly to the widow and orphan, and helps every one that is wronged, clothing the naked with garments, and to the hungry giving bread. 14. 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.'

CHAPTER 43

1. I, my children, measured and wrote out every work and every measure and every righteous judgement. 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.

CHAPTER 44

1. – 3. The Lord with his hands having created man, in the likeness of his own face, the Lord made him small and great. 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 judgement. 4. 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 judgement 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.

CHAPTER 45: GOD SHOWS HOW HE DOES NOT WANT FROM MEN
SACRIFICES, NOR BURNT-OFFERINGS, BUT PURE AND CONTRITE
HEARTS

1. Whoever hastens to make offering before the Lord's face, the Lord for his part will hasten that offering by granting of his work. 2. But whoever increases his lamp before the Lord's face and make not true judgement, the Lord will not increase his treasure in the realm of the highest. 3. When the Lord demands bread, or candles, or flesh (sc. cattle), or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that only tests the heart of man. Of how an earthly ruler does not accept from man abominable and unclean gifts, then how much more does God abominate unclean gifts, but sends them away with wrath and does not accept his gifts.

CHAPTER 46

1. Hear, my people, and take in the words of my lips. 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 judgement? Or if one man make himself appear good to another by deceit of tongue, but have evil in his heart, then will not the oth-

er understand the treachery of his heart, and himself be condemned, since his untruth was plain to all? And when the Lord shall send a great light, then there will be judgement for the just and the unjust, and there no one shall escape notice.

CHAPTER 47: ENOCH INSTRUCTS HIS SONS FROM GOD'S LIPS, AND HANDS THEM THE HANDWRITING OF THIS BOOK

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. 2. Take these books of your father's handwriting and read them. 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. 3. 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. 4. The Lord has placed the foundations in the unknown, and has spread forth heavens visible and invisible; 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?

5. Who has filled earth and sea, and the indissoluble winter? I cut the stars out of fire, and decorated heaven, and put it in their midst.

CHAPTER 48: OF THE SUN'S PASSAGE ALONG THE SEVEN CIRCLES

1. 2. 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 Thevad it goes up. 3. And thus it goes close to the earth, then the earth is glad and makes grow its fruit, and when it goes away, then the earth is sad, and trees and all fruits have no florescence. 4. All this he measured, with good measurement of hours, and fixed a measure by his wisdom, of the visible and the invisible. 5. From the invisible he made all things visible, himself being invisible.

6. 7. 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. 8. And those who understand not the Lord, who fear not God, who accept not, but reject, who do not receive them (se, the books), a terrible judgement awaits these. 9. 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 judgement.

CHAPTER 49: ENOCH INSTRUCTS HIS SONS NOT TO SWEAR EITHER BY
HEAVEN OR EARTH, AND SHOWS GOD'S PROMISE, EVEN IN THE
MOTHER'S WOMB

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. The Lord said: 'There is no oath in me, nor injustice, but truth.' If there is no truth in men, let them swear by the words 'yea, yea', or else, 'nay, nay.' 2. 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. Yea, children, deceive not yourselves, for there has been previously prepared a place for every soul of man. Of how none born on earth can remain hidden nor his work remain concealed, but he (sc. God) bids us be meek, to endure attack and insult, and not to offend widows and orphans.

CHAPTER 50

1. 2. I have put every man's work in writing and none born on earth can remain hidden nor his works remain concealed. I see all things. Now therefore, my children, in patience and meekness spend the number of your days, that you inherit endless life. 3. Endure for the sake of the Lord every wound, every injury, every evil word and attack. 4. 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 judgement, that there be no avenging here among men. 5. Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come. Injure not widows nor orphans nor strangers, lest God's wrath come upon you.

CHAPTER 51: ENOCH INSTRUCTS HIS SONS, THAT THEY HIDE NOT
TREASURES IN THE EARTH, BUT BIDS THEM GIVE ALMS TO THE POOR

1. 2. Stretch out your hands to the poor according to your strength. Hide not your silver in the earth. Help the faithful man in affliction, and affliction

will not find you in the time of your trouble. 3. 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 judgement. 4. It is good to go morning, mid-day, and evening into the Lord's dwelling, for the glory of your creator. 5. Because every breathing thing glorifies him, and every creature visible and invisible returns him praise.

CHAPTER 52: GOD INSTRUCTS HIS FAITHFUL, HOW THEY ARE TO
PRAISE HIS NAME

1. Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart. 2. Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbour, because he brings God into contempt. 3. Blessed is he who opens his lips blessing and praising God. 4. Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse. 5. Blessed is he who blesses all the Lord's works. 6. Cursed is he who brings the Lord's creation into contempt. 7. Blessed is he who looks down and raises the fallen. 8. Cursed is he who looks to and is eager for the destruction of what is not his. 9. Blessed is he who keeps the foundations of his fathers made firm from the beginning. 10. Cursed is he who perverts the decrees of his forefathers.

11. Blessed is he who implants peace and love. 12. Cursed is he who disturbs those that love their neighbours. 13. Blessed is he who speaks with humble tongue and heart to all. 14. Cursed is he who speaks peace with his tongue, while in his heart there is no peace but a sword. 15. For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgement. [Let us not say: 'Our father is before God, he will stand forward for us on the day of judgement,' for there father cannot help son, nor yet son father.]

CHAPTER 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. 2. 3. 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 sees all the imaginings of man, how they are vain, where they lie in the treasure-houses of the heart. 4. 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?' Enoch instructs his sons, that they should hand the books to others also.

CHAPTER 54

[At that time, not understanding this] let these books which I have given you be for an inheritance of your peace. Hand them to all who want them, and instruct them, that they may see the Lord's very great and marvellous works. Here Enoch shows his sons, telling them with tears: 'My children, the hour has approached for me to go up on to heaven; behold, the angels are standing before me.'

CHAPTER 55

1. 'My children, behold, the day of my term and the time have approached. 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. 2. For to-morrow I shall go up on to heaven, to the uppermost Jerusalem to my eternal inheritance. 3. Therefore I bid you do before the Lord's face all his good pleasure.

CHAPTER 56: METHOSALAM ASKS OF HIS FATHER BLESSING, THAT HE
(SC. METHOSALAM) MAY MAKE HIM (SC. ENOCH) FOOD TO EAT

1. Methosalam having answered his father Enoch, said: 'What is agreeable to thy eyes, father, that I may make before thy face, that thou mayst bless our dwellings, and thy sons, and that thy people may be made glorious through thee, and then that thou mayst depart thus, as the Lord said?' 2. Enoch answered to his son Methosalam 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.' Enoch bade his son Methosalam to summon all his brethren.

CHAPTER 57

1. 'My child Methosalam, summon all thy brethren and all your household and the elders of the people, that I may talk to them and depart, as is planned for me.' 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: Enoch's instruction to his sons.

CHAPTER 58

1. 'Listen to me, my children, to-day. 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. And Adam gave the names to all things living on earth. 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 (lit. deaf) that they be commanded of man, and be in subjection and obedience to him. Thus also the Lord created every man lord over all his possessions. 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. 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 judgement, and they will accuse man, if he feed them ill.

CHAPTER 59: ENOCH INSTRUCTS HIS SONS WHEREFORE THEY MAY NOT
TOUCH BEEF BECAUSE OF WHAT COMES FROM IT

1. Whoever defiles the soul of beast, defiles his own soul. 2. For man brings clean animals to make sacrifice for sin, that he may have cure of his soul. And if they bring for sacrifice clean animals, and birds, man has cure, he cures his soul. 3. All is given you for food, bind it by the four feet, that is to make good the cure, he cures his soul. 4. But whoever kills beast without wound, kills his own soul and defiles his own flesh. 5. And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

CHAPTER 60

1. He who does injury to soul of man, does injury to his own soul, and there is no cure for his flesh, nor pardon for all time. How it is not fitting to kill man neither by weapon nor by tongue. 2. 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. 3. He who puts a man in any snare, shall stick in it himself, and there is no cure for him for all time. 4. He who puts a man in any vessel, his retribution will not be wanting at the great judgement for all time. 5. He who works crookedly or speaks evil against any soul, will not make justice for himself for all time.

CHAPTER 61: ENOCH INSTRUCTS HIS SONS TO KEEP THEMSELVES FROM
INJUSTICE AND OFTEN TO STRETCH FORTH HANDS TO THE POOR, TO
GIVE A SHARE OF THEIR LABOURS

1. And now, my children, keep your hearts from every injustice, which the Lord hates. Just as a man asks (sc. 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 (sc. 2. to come) are many mansions prepared for men, good for the good, and bad for the bad, without number many. 3. Blessed are those who enter the good houses, for in the bad (sc. houses) there is no peace nor return (sc. from them). 4. 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 he (sc. man) cannot find the labour of his hands. 5. And if his hands made it, but his heart murmur, and his heart cease not making murmur incessantly, he has not any advantage.

CHAPTER 62: OF HOW IT IS FITTING TO BRING ONE'S GIFT WITH
FAITH, BECAUSE THERE IS NO REPENTANCE AFTER DEATH

1. 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. 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. 3. Because every work which man does before the time, is all deceit before men, and sin before God.

CHAPTER 63: OF HOW NOT TO DESPISE THE POOR, BUT TO SHARE
WITH THEM EQUALLY, LEST THOU BE MURMURED AGAINST BEFORE
GOD

1. When man clothes the naked and fills the hungry, he will find reward from God. 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. 3. And if his own heart is filled with his food and his own flesh (sc. clothed) with his clothing, he commits contempt, and will forfeit all his endurance of poverty, and will not find reward of his good deeds. 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.'

CHAPTER 64: OF HOW THE LORD CALLS UP ENOCH, AND PEOPLE TOOK
COUNSEL TO GO AND KISS HIM AT THE PLACE CALLED ACHUZAN

1. 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: 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. 3. 4. And the elders of the people, the whole assembly, came and bowed down and began to kiss Enoch and said to him: 'Our father Enoch, be thou blessed of the Lord, the eternal ruler, and now bless thy sons and all the people, that we may be glorified to-day before thy face. 5. For thou shalt be glorified before the Lord's face for all time, since the Lord chose thee, rather than all men on earth, and designated thee writer of all his creation, visible and invisible, and redeemer of the sins of man, and helper of thy household.' And Enoch answered all his people, saying: Of Enoch's instruction of his sons.

CHAPTER 65

1. 'Hear, my children, before that all creatures were created, the Lord created the visible and invisible things. 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. 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. 4. 5. 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.

6. 7. When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgement, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be stuck together and will not be counted. 8. 9. There will be one aeon, and all the righteous who shall escape the Lord's great judgement, 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 violence, nor night, nor darkness, but great light. 10. And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life. Enoch instructs his sons and all the elders of the people, how they are to walk with terror and trembling before the Lord, and serve him alone and not bow down to idols, but to God, who created heaven and earth and every creature, and to his image.

CHAPTER 66

1. And now, my children, keep your souls from all injustice, such as the Lord hates. 2. 3. Walk before his face with terror and trembling and serve him alone. Bow down to the true God, not to dumb idols, [but bow down to his picture], and bring all just offerings before the Lord's face. The Lord hates what is unjust. 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. 4. 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. 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.

6. 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. 7. Blessed are the just who shall escape the great judgement, 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. The Lord let out darkness on to earth and covered the people and Enoch, and he was taken up on high, and light came again in the heaven.

CHAPTER 67

1. 2. 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 and

talking 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. 3. 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 God,' and all went to their homes.

CHAPTER 68

1. Enoch was born on the sixth day of the month Tsivan, and lived three hundred and sixty-five years. 2. He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days. 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. 4. As every man's nature in this life is dark, so are also his conception, birth, and departure from this life. At what hour he was conceived, at that hour he was born, and at that hour too he died. 5. Methosalam and his brethren, all the sons of Enoch, made haste, and erected an altar at the place called Achuzan, whence and where Enoch had been taken up to heaven.

6. And they took sacrificial oxen and summoned all people and sacrificed the sacrifice before the Lord's face. 7. All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch. 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. Amen.

P A R T T W O

Jubilees and the Zadokite Work

*A retelling of Genesis in periods of forty-nine years, and the
rule of a Jewish sect that left Jerusalem.*

The Book of Jubilees

TRANSLATED BY R. H. CHARLES

2nd century BC

A Jewish retelling of Genesis and the first chapters of Exodus, told by an angel to Moses on Mount Sinai, with the history divided into periods of forty-nine years called jubilees. It stresses the Sabbath, the festivals and a calendar of 364 days. It was written in Hebrew in the second century BC, survives complete only in Ethiopic, and is a Jewish work outside the Bible (the Ethiopian Orthodox Church alone counts it as scripture).

CHAPTER 1

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. And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which I have written, that thou mayst teach them.'

2. And Moses went up into the mount of God, and the glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days. 3. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the Lord was like a flaming fire on the top of the mount. 4. 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 of the law and of the testimony. 5. 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 which I establish between Me and thee for their generations this day on Mount Sinai.

6. 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 I have been truly with them. 7. 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 swore to their fathers, to Abraham and to Isaac and to Jacob, saying: 'Unto your seed will I give a land flowing with milk and honey. 8. 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. 9. 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 prove unto them an offence and a tribulation and an affliction and a snare.

10. 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 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 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 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. And they will forget all My law and all My commandments and all My judgments, and will go 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 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 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 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 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 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 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 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. And their souls will cleave to Me and to all My commandments, and they will fulfil My 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 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 with them throughout eternity.' And He said to the angel of the presence: 'Write for Moses from 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 be holy.' And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years—from the time of the creation—of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

CHAPTER 2

1. And the angel of the presence spake to Moses according to the word of the Lord, saying: Write the complete history of the creation, how in six days the Lord God finished all His works and all that He created, and kept Sabbath on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works. 2. 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 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. 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 on the second day.

And on the third day He commanded the waters to pass from off the face of 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, 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, and all (plants after their kind). 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 light from the darkness. And God appointed the sun to be a great sign on the earth for days and 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 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 fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the sixth day 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 him dominion. And these four kinds He created on the sixth day. And there were altogether 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 everything.

And He gave us a great sign, the Sabbath day, that we should work six days, but 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 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 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 Sabbath day, that they may keep Sabbath thereon from all work.'

21. 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 a peculiar people above all peoples, and that they should keep Sabbath together with us. 22. And He caused His commands to ascend as a sweet savour acceptable before Him all the days.... 23. There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and holy; and this one serves with that one for sanctification and blessing. 24. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony and law, even as He had sanctified and blessed the Sabbath day on the seventh day.

25. 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 shall die, and that he who defiles it shall surely die. 26. 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 defile it, as it is holier than all other days. 27. 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 day. 28. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and blessed throughout all days like unto us.

29. 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, which they had not prepared for themselves on the sixth day in their dwellings. 30. 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 known to any flesh to keep Sabbath thereon on the earth.

31. 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 alone he permitted to eat and drink and to keep Sabbath thereon on the earth. 32. And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all days. 33. This law and testimony was given to the children of Israel as a law for ever unto their generations.

CHAPTER 3

1. And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day. 2. And Adam named them all by their respective names, and as he called them, so was their name. 3. And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him. And the Lord said unto us: 'It is not good that the man should be alone: let us make a helpmeet for him.' And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up

the flesh in its stead, and built the woman. And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.' Therefore shall man and wife be one, and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh. In the first week was Adam created, and the rib—his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.' And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides, and every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no hallowed thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

This is the law and testimony which was written down for Israel, in order that they should observe (it) all the days. And in the first week of the first jubilee, Adam and his wife were in the garden of Eden for seven years tilling and keeping it, and we gave him work and we instructed him to do everything that is suitable for tillage. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was

being kept]. And after the completion of the seven years, which he had completed there, seven years exactly, and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and the serpent said to the woman, 'Hath God commanded you, saying, Ye shall not eat of every tree of the garden?'

18. 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.' 19. And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will know good and evil.' And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked. And he took figleaves and sewed (them) together, and made an apron for himself, and covered his shame. And God cursed the serpent, and was wroth with it for ever.... And He was wroth with the woman, because she hearkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy sorrow and thy pains: in sorrow thou shalt bring forth children, and thy return shall be unto thy husband, and he will rule over thee.' And to Adam also he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst not eat thereof, cursed be the ground for thy sake:

thorns and thistles shall it bring forth to thee, and thou shalt eat thy bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto earth shalt thou return.' And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden. And on that day on which Adam went forth from the Garden, he offered as a sweet savour an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue. And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered ac-

cording to its kinds, and according to its types unto the places which had been created for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle. On this account, it is prescribed on the heavenly tablets as touching all those who know the judgment of the law, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

And on the new moon of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Eldâ in the land of their creation. And Adam called the name of his wife Eve. And they had no son till the first jubilee, and after this he knew her. Now he tilled the land as he had been instructed in the Garden of Eden.

CHAPTER 4

1. And in the third week in the second jubilee a she gave birth to Cain, and in the fourth she gave birth to Abel, and in the fifth she gave birth to her daughter Âwân. And in the first (year) of the third jubilee, Cain slew Abel because (God) accepted the sacrifice of Abel, and did not accept the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven, 99- complaining because he had slain him. 4. And the Lord re-proved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth. 5. And on this account it is written on the heavenly tables, 'Cursed is he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared (it), let him be accursed as the other.'

6. And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere. 7. And Adam and his wife mourned for 99-12 Abel four weeks of years, and in the fourth year of the fifth week they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' 8. And in the sixth week he begat his daughter Azurâ. 9. And Cain took Âwân his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. And in the first year of the first week of the fifth jubilee, houses were built on the earth, and Cain built a city, and called its name after the name of his son Enoch.

10. And Adam knew Eve his wife and she bare yet nine sons. And in the fifth week of the fifth jubilee Seth took Azurā his sister to be his wife, and in the fourth (year of the sixth week) she bare him Enos. 12. He began to call on the name of the Lord on the earth. And in the seventh jubilee in the third week Enos took Nōām his sister to be his wife, and she bare him a son in the third year of the fifth week, and he called his name Kenan. 14. And at the close of the eighth jubilee Kenan took Mūalēlēth his sister to be his wife, and she bare him a son in the ninth jubilee, in the first week in the third year of this week, and he called his name Mahalalel. 15. And in the second week of the tenth jubilee Mahalalel took unto him to wife Dināh, the daughter of Barākī'ēl the daughter of his father's brother, and she bare him a son in the third week in the sixth year, and he called his name Jared; for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

16. And in the eleventh jubilee Jared took to himself a wife, and her name was Bāraka, the daughter of Rāsūjāl, a daughter of his father's brother, in the fourth week of this jubilee, and she bare him a son in the fifth week, in the fourth year of the jubilee, and he called his name Enoch. 17. 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 their separate months. 18. 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 as we made (them), known to him.

19. 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 the children of men and for their generations. 20. And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was Edni, the daughter of Dánél, the daughter of his father's brother, and in the sixth year in this week she bare him a son and he called his name Methuselah. 21. 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 everything. 22. 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 testified against (them) all.

23. 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 condemnation and judgment of the world, and all the wickedness of the children of men. 24. 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 deeds of the generations until the day of condemnation. 25. And he burnt the incense of the sanctuary, (even) sweet spices acceptable before the Lord on the Mount. 26. 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 throughout the generations of the world.

27. And in the fourteenth jubilee Methuselah took unto himself a wife, Edná the daughter of 'Ázriál, the daughter of his father's brother, in the third week, in the first year of this week, and he begat a son and called his name Lamech. 28. And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Béténos the daughter of Báraki'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 which the Lord hath cursed.' 29. And at the close of the nineteenth jubilee, in the seventh week in the sixth year thereof, Adam died, and all his sons buried him in the land of his creation, and he was the first to be buried in the earth.

30. 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 did not complete the years of this day; for he died during it. 31. 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 righteous judgment. 32. 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 he wounded him, in like manner shall they deal with him.'

33. And in the twenty-fifth jubilee Noah took to himself a wife, and her name was 'Émzará, the daughter of Ráké'el, the daughter of his father's brother, in the first year in the fifth week: and in the third year thereof she bare him Shem, in the fifth year thereof she bare him Ham, and in the first year in the sixth week she bare him Japheth.

CHAPTER 5

1. And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they 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 (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 before His eyes. And He said that He would destroy man and all flesh upon the face of the earth 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 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 from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh 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 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 the Lord. And He destroyed all from their places, and there was not left one of them whom 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 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 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 ordained and written and engraved. In regard to all He will judge, the great according to his 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 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 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 commanded 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 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to 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 in the fifth year (on the new moon of the first month). 23. And he entered in the sixth (year) thereof, in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that

we brought to him, into the ark, and the Lord closed it from without on the seventeenth evening. 24. And the Lord opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number. 25. And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water. 26. And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters. 27. And the water prevailed on the face of the earth five months—one hundred and fifty days.

28. And the ark went and rested on the top of Lûbâr, one of the mountains of Ararat. And (on the new moon) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new moon of the seventh month all the mouths of the abysses 30. of the earth were opened, and the water began to descend into the deep below. And on the new moon of the tenth month the tops of the mountains were seen, and on the new moon of the first 31. month the earth became visible. And the waters disappeared from above the earth in the fifth week in the seventh year thereof, and on the seventeenth day in the second month the earth was dry. 32. And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every moving thing.

CHAPTER 6

1. And on the new moon of the third month he went forth from the ark, and built an altar on 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 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 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 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 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 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 blood of man. Whoso sheddeth man's blood by man shall his blood be shed; for in the image of 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 Lord God for ever throughout all the generations of the earth in this month.

11. 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 of the covenant, which the Lord made with them for ever. 12. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land. 13. And do thou command the children of Israel to eat no blood, so that their names and their seed may be before the Lord our God continually.

14. 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 it and not be rooted out. 15. And He gave to Noah and his sons a sign that there should not again be a flood on the earth. 16. He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth. 17. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this month once a year, to renew the covenant every year.

18. And this whole festival was celebrated in heaven from the day of creation till the days of Noah—twenty-six jubilees and five weeks of years: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and they eat blood. 19. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain. 20. And do thou command the children of Israel to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival. 21. For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature:

22. according to what is written and engraven concerning it, celebrate it. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year. 23. And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony for ever. 24. And Noah ordained them for himself as feasts for the generations for ever, so that they have become thereby a memorial unto him.

25. 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 (the ark) and saw the earth. 26. 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 the abysses of the earth were opened, and the waters began to descend into them. 27. And on the new moon of the tenth month the tops of the mountains were seen, and Noah was glad. 28. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained. 29. And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30. 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 tablets. 31. And there is no neglecting (this commandment) for a single year or from year to year. 32. And command thou the children of Israel that they observe the years according to this reckoning — three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts. 33. 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 will be dislodged] and they will neglect their ordinances.

34. 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, and they will go wrong as to all the order of the years. 35. 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 and walk according to the feasts of the Gentiles after their error and after their ignorance. 36. For there will be those who will assuredly make observations of the moon —how (it) disturbs the seasons and comes in from year to year ten days too soon. 37. 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 jubilees.

38. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

CHAPTER 7

1. And in the seventh week in the first year thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lübär, one of the Ararat Mountains, and they produced fruit in the fourth year, and

he guarded their fruit, and gathered it in this year in the seventh month. 2. And he made wine therefrom and put it into a vessel, and kept it until the fifth year, until the first day, on the new moon of the first month. 3. 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 and his sons. 4. 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, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5. 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 ascend acceptable before the Lord his God. 6. And he rejoiced and drank of this wine, he and his children with joy. 7. And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept. 8. And Ham saw Noah his father naked, and went forth and told his two brethren without. 9. 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 of their father, and their faces were backward. 10. And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11. And he blessed Shem, and said: 'Blessed be the Lord God of Shem, and Canaan shall be his servant. 12. God shall enlarge Japheth, and God shall 13. dwell in the dwelling of Shem, and Canaan shall be his servant.' And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son, and he parted from 14. his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for 15. himself a city and called its name after the name of his wife Nē'ēlātāmā'ūk. And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after 16. the name of his wife 'Adātanēsēs. 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 Sēdēqētēlēbāb.

17. And behold these three cities are near Mount Lūbār; Sēdēqētēlēbāb fronting the mountain on its 18. east; and Na'ēltamā'ūk on the south; 'Adatan'ēsēs towards the west. And these are the sons of Shem: Elam, and Asshur, and Arpachshad—this (son) was born two years after the flood—and 19. Lud, and Aram. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and 20. Meshech and Tiras: these are the sons of Noah. And in the twenty-eighth jubilee Noah began to enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and mother, and love their neighbour, and guard their souls 21. from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they

22. chose: and they made the beginning of uncleanness. And they begat sons the Nāphīdīm, and they were all unlike, and they devoured one another: and the Giants slew the Nāphīl, and the 23. Nāphīl slew the Eljō, and the Eljō mankind, and one man another. And every one sold himself 24. to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every imagination and desire of men imagined vanity and evil 25. continually. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their deeds, and because of the blood which they had shed in the midst of the earth 26. He destroyed everything. 'And we were left, I and you, my sons, and everything that entered with us into the ark, and behold I see your works before me that ye do not walk in righteousness; for in the path of destruction ye have begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in harmony, my sons, each with his brother.

27. For I see, and behold the demons have begun (their) seductions against you and against your children, and now I fear on your behalf, that after my death ye will shed the blood of men upon the earth, 28. and that ye, too, will be destroyed from the face of the earth. For whoso sheddeth man's blood, and whoso eateth the blood of any flesh, shall all be destroyed from

the earth. 29. And there shall not be left any man that eateth blood, Or that sheddeth the blood of man on the earth, Nor shall there be left to him any seed or descendants living under heaven; For into Sheol shall they go, And into the place of condemnation shall they descend, And into the darkness of the deep shall they all be removed by a violent death. 30. There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts or cattle or whatever flies upon the earth, and work ye a good work to your

31. souls by covering that which has been shed on the face of the earth. And ye shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, 32. for thus have I been commanded to testify to you and your children, together with all flesh. And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required 33. at the hand of any flesh that sheds (it) on the earth. For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations. And now, my children, hearken: work judgment and righteousness that ye may be planted in righteousness over the face of the whole earth, and your 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 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 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, 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 which his fathers commanded him. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

CHAPTER 8

1. In the twenty-ninth jubilee, in the first week, in the beginning thereof Arpachshad took to himself a wife and her name was Rāsū'ējā, the daughter of Sāsan, the daughter of Elam, and she bare him a son in the third year in this week, and he called his name Kāinām. 2. And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city. 3. 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 stars in all the signs of heaven. 4. And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5. And in the thirtieth jubilee, in the second week, in the first year thereof, he took to himself a wife, and her name was Mēlkā, the daughter of Madai, the son of Japheth, and in the fourth year he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.' 6. [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mū'ak, the daughter of 7. Kēsēd, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year thereof. And she bare him a son in the fifth year thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azūrād, the daughter of Nēbrōd, in the thirty-second jubilee, in the seventh week, in the third year thereof. 8. And in the sixth year thereof, she bare him a son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9. And they divided (it) secretly amongst themselves, and told it to Noah. 10. And it came to pass in the beginning of the thirty-third jubilee that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us, who had been sent, was with them. 11. And he called his sons, and they drew nigh to him, they and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father. 12. And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the

generations of eternity, from the middle of the mountain range of Rāfā, from the mouth of the water from the river Tīnā, 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 Mē'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the

13. south belongs to Shem. And it extends till it reaches Kārāsō: this is in the bosom of the tongue 14. which looks towards the south. And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is 15. named the tongue of the Egyptian Sea. And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afrā, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the 16. banks of this river. And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it reaches the east of the mountain named Rāfā, and it descends

17. to the bank of the mouth of the river Tīnā. This portion came forth by lot for Shem and his sons, 18. that they should possess it for ever unto his generations for evermore. And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be the Lord God of Shem, And may the Lord dwell in the dwelling of Shem.' 19. And he knew that the Garden of Eden is the holy of holies, and the dwelling of the Lord, and Mount Sinai the centre of the desert, and Mount Zion—the centre of the navel of the earth: these three 20. were created as holy places facing each other. And he blessed the God of gods, who had put the 21. word of the Lord into his mouth, and the Lord for evermore. And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations for ever—the whole land of Eden and the whole land of the Red Sea, and the whole land of the east, and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftūr, and all the mountains of Sanīr and 'Amānā, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Bābēl,

and Sūsān and Mā'ēdāi, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the

22. north, a blessed and spacious land, and all that is in it is very good. And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atēl and it extends towards the west till it reaches the sea of Mā'ūk—that (sea) into which 23. everything which is not destroyed descends. And it goes forth towards the north to the limits of Gādir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden 24. of Eden. And this is the land which came forth for Ham as the portion which he was to occupy

25. for ever for himself and his sons unto their generations for ever. And for Japheth came forth the third portion beyond the river Tīnā to the north of the outflow of its waters, and it extends north- 26. easterly to the whole region of Gog and to all the country east thereof. And it extends northerly to the north, and it extends to the mountains of Qēlt towards the north, and towards the sea of 27. Mā'ūk, and it goes forth to the east of Gādir as far as the region of the waters of the sea. And it extends until it approaches the west of Fārā and it returns towards 'Afērāg, and it extends easterly 28. to the waters of the sea of Mē'at. And it extends to the region of the river Tīnā in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rāfā, and it turns

29. round towards the north. This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations for ever; 30. five great islands, and a great land in the north. But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

CHAPTER 9

1. And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan. And Shem also divided amongst his sons, and the first portion came forth for Elam 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 Dédân, and all the mountains of Mebrî and 'Elâ, and all the land of Sûsân and all that is on the side of Pharnâk to the Red Sea and the river Tînâ. And for Asshur came forth the second portion, all the land of 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 Sanîr and Amânâ to the border of the 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 of Asshur and the land of Arârâ.

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 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 Tînâ; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Mé'at. And for Madai came forth as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands. And for Javan came forth the fourth 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. And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gâdir. 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 Kamâtûrî 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 a curse on every one that sought to seize the portion which had not fallen (to him) by his lot. And they all said, So be it; so be it,' for themselves and their sons for ever throughout their generations till the day of judgment, on which the Lord God shall judge them with a sword and with fire, for all the unclean

wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

CHAPTER 10

1. And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them. And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons. And he prayed before the Lord his God, and said: 'God of the spirits of all flesh, who hast shown mercy unto me, And hast saved me and my sons from the waters of the flood, And hast not caused me to perish as Thou didst the sons of perdition; For Thy grace has been great towards me, And great has been Thy mercy to my soul; Let Thy grace be lift up upon my sons, And let not wicked spirits rule over them Lest they should destroy them from the earth.

4. But do Thou bless me and my sons, that we may increase and multiply and replenish the earth. 5. And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and created in order to destroy. 6. 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 from henceforth and for evermore.' 7. And the Lord our God bade us to bind all. And the chief of the spirits, Mastémá, came and said: 'Lord, Creator, let some of them remain before me, and let them hearken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'

9. And He said: 'Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.' 10. And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness. 11. And we did according to all His words: all the malignant evil ones we bound in the place of condemnation, and a tenth part of them we left that they might be subject before Satan on the earth. 12. And we explained to Noah all the

medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth. 13. And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah. 14. And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15. And Noah slept with his fathers, and was buried on Mount Lúbar in the land of Ararat. 16. Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. 17. 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 unto generation, till the day of judgment. 18. And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lómná the daughter of Siná'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19. For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.' 20. And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar. 21. And they built it: - forty and three years were they building it; its breadth was bricks, and the height (of a brick). 22. was the third of one; its height amounted to 5433 cubits and 2 palms, and (the extent of one wall was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: 'Behold, they are one people, and (this) they begin to do, and now nothing will be 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 them till the day of judgment.'

23. And the Lord descended, and we descended with him to see the city and the tower which the children of men had built. 24. And he confounded their language, and they no longer understood one another's speech, and

they ceased then to build the city and the tower. 25. 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 cities, each according to his language and his nation. 26. 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 land of Shinar, and they called its name 'Overthrow'. 27. In the fourth week in the first year in the beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28. And Ham and his sons went into the land which he was to occupy, which he acquired as his portion in the land of the south. 29. 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 of the sea. 30. 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 ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever.

31. Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. 32. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the holy judge, and in the presence of Noah our father.' 33. But he did not hearken unto them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he and his sons until this day. 34. 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 Elam and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until this day.

35. And he called his dwelling-place, and the dwelling-place of his sons, Media, after the name of their father Madai.

CHAPTER 11

1. And in the thirty-fifth jubilee, in the third week, in the first year thereof, Reu took to himself a wife, and her name was 'Orā, the daughter of Ur, the

son of Kēsēd, and she bare him a son, and he called his name Sērōh, in the seventh year of this week in this jubilee. 2. And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all (began) to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3. And 'Ur, the son of Kēsēd, built the city of Arā of the Chaldees, and called its name after his own name and the name of his father. 4. 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 assisted and seduced (them) into committing transgression and uncleanness. 5. And the prince Mastēmā 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, and to shed blood upon the earth. 6. For this reason he called the name of Sērōh, Serug, for every one turned to do all manner of sin and transgression. 7. And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, and her name was Mēlkā, the daughter of Kābēr, the daughter of his father's brother.

8. 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 Chaldees to divine and augur, according to the signs of heaven. 9. And in the thirty-seventh jubilee, in the sixth week, in the first year thereof, he took to himself a wife, and her name was 'Ijaskā, the daughter of Nestāg of the Chaldees. And she bare him Terah in the seventh year of this week. And the prince Mastēmā 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 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 seed. And the years began to be barren, owing to the birds, and they de-

voured 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 earth in their days. And in this thirty-ninth jubilee, in the second week in the first year, Terah took to himself a wife, and her name was Ednâ, the daughter of Abrâm, the daughter of his father's sister. And in the seventh year of this week she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.

And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, and he 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 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 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 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 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 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 enough grain home and eat and were satisfied. And in the first year of the fifth week Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens. And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

CHAPTER 12

1. And it came to pass in the sixth week, in the seventh year thereof, that Abram said to Terah his father, saying, 'Father!' 2. And he said, 'Behold, here am I, my son.' And he said, 'What help and profit have we from those idols which thou dost worship, And before which thou dost bow thyself? 3. For there is no spirit in them, For they are dumb forms, and a misleading of the heart. Worship them not: 4. Worship the God of heaven, Who causes the rain and the dew to descend on the earth And does everything upon the earth, And has created everything by His word, And all life is from before His face. 5. Why do ye worship things that have no spirit in them? For they are the work of (men's) hands, And on your shoulders do ye bear them, And ye have no help from them, But they are a great cause of shame to those who make them, And a misleading of the heart to those who worship them: Worship them not.'

6. And his father said unto him, 'I also know it, my son, but what shall I do with a people who have 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 these words he spake to his two brothers, and they were angry with him and he kept silent. And in the fortieth jubilee, in the second week, in the seventh year thereof, Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife. 10. And Haran, his brother, took to himself a wife in the third year of the third week, and she bare him a son in the seventh year of this week, and he called his name Lot.

11. And Nahor, his brother, took to himself a wife. 12. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, Abram arose by night, and burned the house of the idols, and he burned all that was in the house, and no man knew it. 13. And they arose in the night and sought to save their gods from the midst of the fire. 14. 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 the Chaldees. 15. 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 Terah his father in Haran two weeks of years.

16. And in the sixth week, in the fifth year thereof, Abram sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed. 17. And a word came into his heart and he said: 'All the signs of the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out? 18. If He desires, He causes it to rain, morning and evening; And if He desires, He withholds it, And all things are in his hand.' 19. And he prayed that night and said, 'My God, God Most High, Thou alone art my God, And Thee and Thy dominion have I chosen. And Thou hast created all things, And all things that are are the work of thy hands.

20. Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts, And let them not lead me astray from Thee, my God. And stablish Thou me and my seed for ever That we go not astray from henceforth and for evermore.' 21. And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, or am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.' 22. And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23. And I will bless thee And I will make thy name great, And thou shalt be blessed in the earth, And in Thee shall all families of the earth be blessed, And I will bless them that bless thee, And curse them that curse thee. 24. And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from 25. henceforth and unto all generations of the earth I am thy God.' And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the 26. overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak 27. with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study

them, and I made known to him that which he could not (understand), and he studied them during the six

28. rainy months. And it came to pass in the seventh year of the sixth week that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and 29. return to him. And Terah his father said unto him; 'Go in peace: May the eternal God make thy path straight, And the Lord [(be) with thee, and] protect thee from all evil, And grant unto thee grace, mercy and favour before those who see thee, And may none of the children of men have power over thee to harm thee; Go in peace. 30. And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take 31. Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee. And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

CHAPTER 13

1. And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak. And the Lord said to him: 'To thee and to thy seed will I give this land.' And he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to him. And he removed from thence unto the mountain... Bethel on the west and Ai on the east, and pitched his tent there. And he saw and behold, the land was very wide and good, and everything grew thereon—vines and figs and pomegranates, oaks and ilexes, and terbinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains. And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought him to this land. And it came to pass in the first year, in the seventh week, on the new moon of the first month, that he built an altar on this mountain, and called on the name of the Lord: 'Thou, the eternal God, art my God.' And he offered on the altar a burnt sacrifice unto the Lord that He 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 in the land.

11. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him. 12. Now Tanais in Egypt was at that time built— seven years after Hebron. 13. 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.

CHAPTER 14

1. And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and meservants, and maidservants, and in silver and gold exceedingly. And Lot also, 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 Lord his God who had brought him back in peace. And it came to pass in the forty-first jubilee, in the third year of the first week, that he returned to this place and offered thereon a burnt sacrifice, and called on the name of the Lord, and said: 'Thou, the most high God, art my God for ever and ever.' And in the fourth year of this week Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's 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 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 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. And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch, king of Sèllasar, and Tèrgàl, king of nations, and slew the king of Gomorrah, and the king of Sodom 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 all his possessions, and they went to Dan. And one who had escaped came and told Abram that 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 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. 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 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.' 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 thy reward will be exceeding great.'

2. And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Màsèq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me thou hast given no seed.' 3. And he said unto him: 'This (man) will not be thy heir, but one that will come out of thine own bowels; he will be thine heir.' 4. And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou art able to number them.' And he looked toward heaven, and beheld the stars. And He said unto him: 'So shall thy seed be.' And he believed in the Lord, and it was counted to him for 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 thy seed after thee.' And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?' And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.' And he took all these in the middle of the month; 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 laid them over against each other; but the birds di-

vided he not. And birds came down upon the 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 years. And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither; for the iniquity of the 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 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 Kenizites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the 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 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 for ever.

And Abram rejoiced, and made all these things known to Sarai his wife; and he believed 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 by her.' And Abram hearkened 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 wife. And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week; and this was the eighty-sixth year in the life of Abram.

CHAPTER 15

1. And in the fifth year of the fourth week of this jubilee, in the third month, in the middle of the month, Abram celebrated the feast of the first-fruits of the grain harvest. 2. 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 offered upon the altar with frankincense. And the Lord appeared to Abram, and said unto him: 'I am God Almighty; approve thyself before me and be thou perfect. And I will make My covenant between Me and thee, and I will multiply thee exceedingly.' And Abram fell on his face, and God talked with him, and said: 6. 'Behold my ordinance is with thee, And thou shalt be the father of many nations.

7. Neither shall thy name any more be called Abram, But thy name from henceforth, even for ever, shall be Abraham. For the father of many nations have I made thee. 8. And I will make thee very great, And I will make thee into nations, And kings shall come forth from thee. 9. And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an eternal covenant, so that I may be a God unto thee, and to thy seed after thee. 10. (And I will give to thee and to thy seed after thee) the land where thou hast been a sojourner, the land of Canaan, that thou mayst possess it for ever, and I will be their God.' And the Lord said unto Abraham: 'And as for thee, do thou keep my covenant, thou and thy seed after thee; and circumcise ye every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you. And the child on the eighth day ye shall circumcise, every male throughout your generations, him that is born in the house, or whom ye have bought with money from any stranger, whom ye have acquired who is not of thy seed.

13. He that is born in thy house shall surely be circumcised, and those whom thou hast bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance. 14. 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 his people, for he has broken My covenant.' 15. And God said unto Abraham: 'As for Sarai thy wife, her name shall no more be called Sarai, but Sarah shall be her name. 16. 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 proceed from him.' 17. And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18. 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 covenant with him, an everlasting covenant, and for his seed after him. 20. And as for Ishmael also have I heard thee, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation. 21. But My covenant will I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.' 22. And He left off speaking with him, and God went up from Abraham. 23. 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 bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24. And on the selfsame day was Abraham circumcised, and all the men of his house, (and those born in the house), and all those, whom he had bought with money from the children of the stranger, were circumcised with him. 25. 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 and written on the heavenly tablets. 26. 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 the earth, for he has broken the covenant of the Lord our God.

27. 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 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 rooted out of the land. For the command is ordained for a covenant, that they should observe it 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 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. 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 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, sons of Beliar, will leave their sons uncircumcised as they were born. And there will be great wrath from the Lord against the children of Israel, because they have forsaken His covenant and turned aside from His word, and provoked and blasphemed, inasmuch as they do not observe the ordinance of this law; for they have treated their members like the Gentiles, so that they may be removed and rooted out of the land. And there will no more be pardon or forgiveness unto them [so that there should be forgiveness and pardon] for all the sin of this eternal error.

CHAPTER 16

1. And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife. 2. And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words. 3. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac, And (that) when we returned to her at a set time, she would have conceived a son. 4. And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6. And, in like manner, God will execute judgment on the places where they have done according to the uncleanness of the Sodomites, like unto the judgment of Sodom. 7. But Lot we saved; for God remembered Abraham, and sent him out from the midst of the overthrow. 8. 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 time; for the man lay with his daughters. 9. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation. 10. And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11. And in the middle of the fifth month he moved from thence, and dwelt at the Well of the Oath. 12. And in the middle of the sixth month the Lord visited Sarah and did unto her as He had spoken and she conceived. 13. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on the festival of the first fruits of the harvest, Isaac was born. 14. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained for ever. 15. And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but 17. (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy seed, and should not be reckoned among the Gentiles. 18. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and a holy nation.

19. And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy. 20. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath. 21. And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth. 22. And

during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed. 23. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.

24. And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure. 25. 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, nor any that was uncircumcised. 26. 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 should become like Him who had made all things. 27. And he blessed and rejoiced, and he called the name of this festival the festival of the Lord, a joy acceptable to the Most High God.

28. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets. 29. 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 ever throughout their generations every year. 30. 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 their heads, and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

CHAPTER 17

1. And in the first year of the fifth week Isaac was weaned in this jubilee, and Abraham made a great banquet in the third month, on the day his son Isaac was weaned. 2. And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced and blessed God because he had seen his sons and had not died childless. 3. And he re-

membered 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 mouth the Creator of all things. 4. 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 bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.'

5. And the thing was grievous in Abraham's sight, because of his maid-servant and because of his son, that he should drive them from him. 6. 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, hearken to her words and do (them); for in Isaac shall thy name and seed be called. 7. But as for the son of this bondwoman I will make him a great nation, because he is of thy seed.' 8. And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away. 9. 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, and fell down.

10. 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 child,' and as she sat she wept. 11. 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 voice, and hath seen the child.' 12. 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 the wilderness of Paran. 13. And the child grew and became an archer, and God was with him, and his mother took him a wife from among the daughters of Egypt.

14. And she bare him a son, and he called his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.' 15. And it came 16. to pass in the seventh week, in the first year thereof, in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He told him, and that he loved the Lord, and that in every affliction he was faithful. 17. And the prince Mastémá 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-offer-

ing 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. 18. 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 Ishmael and Hagar, his maid-servant, when he sent them away.

19. And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

CHAPTER 18

1. 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 on one of the mountains which I will point out unto thee.' 3. 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 burnt offering, and he went to the place on the third day, and he saw the place afar off. 4. 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 lad shall go (yonder), and when we have worshipped we shall come again to you.' 5. 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 knife, and they went both of them together to that place.

6. 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 wood; but where is the sheep for the burnt-offering, father?' 7. 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 God. 8. 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 to slay Isaac his son. 9. And I stood before him, and before the prince Mastêmâ, 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 the Lord.'

10. And I called to him from heaven, and said unto him: 'Abraham, Abraham; and he was terrified and said: 'Behold, (here) am I.' 11. 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 not withheld thy son, thy first-born son, from me.' 12. And the prince Mastêmâ was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught... by his horns, and Abraham went and took the ram and offered it for a burnt-offering in the stead of his son. 13. And Abraham called that place 'The Lord hath seen', so that it is said (in the mount) the Lord hath seen: that is Mount Sion. 14. And the Lord called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the name of the Lord.

15. And he said: 'By Myself have I sworn, saith the Lord, Because thou hast done this thing, And hast not withheld thy son, thy beloved son, from Me, That in blessing I will bless thee, And in multiplying I will multiply thy seed As the stars of heaven, And as the sand which is on the seashore. And thy seed shall inherit the cities of its enemies, 16. And in thy seed shall all nations of the earth be blessed; Because thou hast obeyed My voice, And I have shown to all that thou art faithful unto Me in all that I have said unto thee: Go in peace.' 17. And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham dwelt by the Well of the Oath. 18. 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 returned in peace.

19. And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

CHAPTER 19

1. And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years. 2. And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron. 3. 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 disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they 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 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 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 years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found 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 God. And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and Bethuel was the son of Mélca, who was the wife of Nahor, the brother of Abraham. 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, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years. And in the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob dwelt in tents. And the youths grew, and Jacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce. And Abraham 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 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. For I know that the Lord will choose him to be a people for possession unto Himself, above all 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. 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. 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. If a man can number the sand of the earth, His seed also shall be numbered. And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and his seed alway.

And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noah, and Enoch, and Mahalalel, and Enos, and Seth, and Adam. 25. And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament. 26. And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and 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 earth. And the spirits of Mastema shall not rule over thee or over thy seed to turn thee from the Lord, who is thy God from henceforth for ever. And may the Lord God be a father to thee and thou the first-born son, and to the people alway. Go in peace, my son.' And they both went forth together from Abraham. And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

CHAPTER 20

1. And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, 2. and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. And he (?) commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do judgment and righteousness on the earth. 3. 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 uncleanness]. 4. 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 the land.

5. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication. 6. 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest ye make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And ye become accursed like Sodom, And all your remnant as the sons of Gomorrah. 7. I implore you, my sons, love the God of heaven, And cleave ye to all His commandments. And walk not after their idols, and after their uncleannesses, 8. And make not for yourselves molten or graven gods; For they are vanity, And there is no spirit in them; For they are work of (men's) hands, And all who trust in them, trust in nothing.

9. Serve them not, nor worship them, But serve ye the most high God, and worship Him continually: And hope for His countenance always, And work uprightness and righteousness before Him, That He may have pleasure in you and grant you His mercy, And send rain upon you morning and evening, And bless all your works which ye have wrought upon the earth, And bless thy bread and thy water, And bless the fruit of thy womb and the fruit of thy land, And the herds of thy cattle, and the flocks of thy sheep. 10. And ye will be for a blessing on the earth, And all nations of the earth will desire you, And bless your sons in my name, That they may be blessed as I am.' 11. And he gave to Ishmael and to his sons, and to the sons of Keturah, gifts, and sent them away

12. from Isaac his son, and he gave everything to Isaac his son. And Ishmael and his sons, and the sons of Keturah and their sons, went together and dwelt from Paran to the entering in of Babylon in 13. all the land which is towards the East facing the desert. And these mingled with each other, and their name was called Arabs, and Ishmaelites.

CHAPTER 21

1. And in the sixth year of the seventh week of this jubilee Abraham called Isaac his son, and commanded him: saying, 'I am become old, and know not the day of my death, and am full of my (?) 2. days. And behold, I am one

hundred and seventy-five years old, and throughout all the days of my A.M. life I have remembered the Lord, and sought with all my heart to do His will, and to walk uprightly 3. in all His ways. My soul has hated idols, (and I have despised those that served them, and I have 4. given my heart and spirit) that I might observe to do the will of Him who created me. For He is the living God, and He is holy and faithful, and He is righteous beyond all, and there is with Him no accepting of (men's) persons and no accepting of gifts; for God is righteous, and executeth judg-

5. ment on all those who transgress His commandments and despise His covenant. And do thou, my son, observe His commandments and His ordinances and His judgments, and walk not after the 6. abominations and after the graven images and after the molten images. And eat no blood at all of 7. animals or cattle, or of any bird which flies in the heaven. And if thou dost slay a victim as an acceptable peace offering, slay ye it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering—offer them all together on the altar of burnt offering; it is a sweet savour before the Lord. 8. And thou wilt offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver thou shalt remove, together with the kidneys.

9. And offer all these for a sweet savour acceptable before the Lord, with its meat-offering and with its drink- 10. offering, for a sweet savour, the bread of the offering unto the Lord. And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah. 11. And on all thy oblations thou shalt strew salt, and let not the salt of the covenant be lacking in all 12. thy oblations before the Lord. And as regards the wood of the sacrifices, beware lest thou bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive,

13. myrrh, laurel, aspalathus. And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault,

a sound and new growth; and do not lay (thereon) old wood, [for its 14. fragrance is gone] for there is no longer fragrance in it as before. Besides these kinds of wood there is none other that thou shalt place (on the altar), for the fragrance is dispersed, and the smell of its 15. fragrance goes not up to heaven. Observe this commandment and do it, my son, that thou mayst 16. be upright in all thy deeds. And at all times be clean in thy body, and wash thyself with water before thou approachest to offer on the altar, and wash thy hands and thy feet before thou drawest

17. near to the altar; and when thou art done sacrificing, wash again thy hands and thy feet. And let no blood appear upon you nor upon your clothes; be on thy guard, my son, against blood, be on thy 18. guard exceedingly; cover it with dust. And do not eat any blood, for it is the soul; eat no blood 19. whatever. And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the 20. blood of man save by the blood of him who shed it. And take no present or gift for the blood of man: blood for blood, that thou mayest be accepted before the Lord, the Most High God; for He is the defence of the good: and that thou mayest be preserved from all evil, and that He may save thee from every kind of death.

21. I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them. 22. Beware, lest thou shouldest walk in their ways And tread in their paths, And sin a sin unto death before the Most High God. Else He will [hide His face from thee, And] give thee back into the hands of thy transgression, And root thee out of the land, and thy seed likewise from under heaven, And thy name and thy seed shall perish from the whole earth. 23. Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High God, And do His will and be upright in all things. 24. And He will bless thee in all thy deeds, And will raise up from thee a plant of righteousness through all the earth, throughout all generations of the earth, And my name and thy name shall not be forgotten under heaven for ever.

25. Go, my son, in peace. May the Most High God, my God and thy God, strengthen thee to do His will, And may He bless all thy seed and the residue of thy seed for the generations for ever, with all righteous blessings, That

thou mayest be a blessing on all the earth.' 26. And he went out from him rejoicing.

CHAPTER 22

1. And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Isaac and Ishmael came from the Well of the Oath to celebrate the feast of weeks—that is, the feast of the first fruits of the harvest—to Abraham, their father, and Abraham rejoiced because his two sons had come. 2. For Isaac had many possessions in Beersheba, and Isaac was wont to go and see his possessions and to return to his father. 3. And in those days Ishmael came to see his father, and they both came together, and Isaac offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron. 4. And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Jacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5. And Isaac, too, sent by the hand of Jacob to Abraham a best thank offering, that he might eat and drink. 6. And he eat and drank, and blessed the Most High God, Who hath created heaven and earth, Who hath made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator. 7. 'And now I give thanks unto Thee, my God, because thou hast caused me to see this day: behold, I am one hundred three score and fifteen years, an old man and full of days, and all my days have been unto me peace. 8. The sword of the adversary has not overcome me in all that Thou hast given me and my children all the days of my life until this day. 9. 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 generations of the earth, unto all the ages.'

10. 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 alway. 11. And do thou, my son, Jacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Jacob And all the sons of God Most High, unto all the ages: May God

give unto thee a seed of righteousness; And some of thy sons may He sanctify in the midst of the whole earth; May nations serve thee, And all the nations bow themselves before thy seed. 12. Be strong in the presence of men, And exercise authority over all the seed of Seth. Then thy ways and the ways of thy sons will be justified, So that they shall become a holy nation.

13. May the Most High God give thee all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of thy seed from generation to generation for ever. 14. And may He cleanse thee from all unrighteousness and impurity, That thou mayest be forgiven all the transgressions; which thou hast committed ignorantly. And may He strengthen thee, And bless thee. And mayest thou inherit the whole earth, 15. And may He renew His covenant with thee, That thou mayest be to Him a nation for His inheritance for all the ages, And that He may be to thee and to thy seed a God in truth and righteousness throughout all the days of the earth. 16. And do thou, my son Jacob, remember my words, And observe the commandments of Abraham, thy father: Separate thyself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a pollution and an abomination and uncleanness.

17. They offer their sacrifices to the dead And they worship evil spirits, And they eat over the graves, And all their works are vanity and nothingness. 18. They have no heart to understand And their eyes do not see what their works are, And how they err in saying to a piece of wood: 'Thou art my God,' And to a stone: 'Thou art my Lord and thou art my deliverer.' [And they have no heart.] 19. And as for thee, my son Jacob, May the Most High God help thee And the God of heaven bless thee And remove thee from their uncleanness and from all their error. 20. Be thou ware, my son Jacob, of taking a wife from any seed of the daughters of Canaan; For all his seed is to be rooted out of the earth. 21. For, owing to the transgression of Ham, Canaan erred, And all his seed shall be destroyed from off the earth and all the residue thereof, And none springing from him shall be saved on the day of judgment.

22. And as for all the worshippers of idols and the profane (b) There shall be no hope for them in the land of the living; (c) And there shall be no remembrance of them on the earth; (c) For they shall descend into Sheol, (d) And into the place of condemnation shall they go, As the children of Sodom

were taken away from the earth So will all those who worship idols be taken away.

CHAPTER 23

1. 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.

CHAPTER 24

1. 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.'

CHAPTER 25

1. 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 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 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 alway. And do not forsake him, nor set him at nought from henceforth unto the days of eternity, and may Thine eyes be opened upon him and upon his seed, that Thou mayst preserve him, and 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.' 1 And he placed two fingers of Jacob on his eyes, and he blessed the God of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2. And notwithstanding all this Jacob was lying in his bosom, and knew not that Abraham, his father's father, was dead. And Jacob awoke from his sleep, and behold Abraham was cold as ice, and he said: 'Father, father'; but

there was none that spake, and he knew that he was dead. 3. 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 when they had gone in they found Abraham lying dead. 4. And Isaac fell on the face of his father, 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 of Abraham, and they wept with a great weeping.

5. 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 weeping for Abraham were ended. 6. And he lived three jubilees and four weeks of years, one hundred 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 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 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 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 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 pains.' And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abomina-

tions. Then they shall say: 'The days of the forefathers were many (even), unto a thousand years, and were good; but, behold, the days of our life, if a man has lived many, are three score years and ten, and, if he is strong, four score years, and those evil, and there is no peace in the days of this evil generation.' And in that generation the sons shall convict their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that they should observe and do all His commandments and His ordinances and all His laws, without departing either to the right hand or the left. For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and an abomination, and all their ways are pollution, uncleanness and destruction.

Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments. And they shall stand (with bows and) swords and war to turn them back into the way; but they shall not return until much blood has been shed on the earth, one by another. And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of holies with their uncleanness and the corruption of their pollution. And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured.

And He will wake up against them the sinners of the Gentiles, who have neither mercy nor compassion, and who shall respect the person of none, neither old nor young, nor any one, for they are more wicked and strong to do evil than all the children of men. And they shall use violence against Is-

rael and transgression against Jacob, And much blood shall be shed upon the earth, And there shall be none to gather and none to bury. 24. In those days they shall cry aloud, And call and pray that they may be saved from the hand of the sinners, the Gentiles; But none shall be saved. 25. And the heads of the children shall be white with grey hair, And a child of three weeks shall appear old like a man of one hundred years, And their stature shall be destroyed by tribulation and oppression. 26. And in those days the children shall begin to study the laws, And to seek the commandments, And to return to the path of righteousness. 27. And the days shall begin to grow many and increase amongst those children of men Till their days draw nigh to one thousand years, And to a greater number of years than (before) was the number of the days. 28. And there shall be no old man Nor one who is (not) satisfied with his days, For all shall be (as) children and youths.

29. And all their days they shall complete and live in peace and in joy, And there shall be no Satan nor any evil destroyer; For all their days shall be days of blessing and healing. 30. And at that time the Lord will heal His servants, And they shall rise up and see great peace, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy for ever and ever, And shall see all their judgments and all their curses on their enemies. 31. And their bones shall rest in the earth, And their spirits shall have much joy, And they shall know that it is the Lord who executes judgment, And shows mercy to hundreds and thousands and to all that love Him 32. And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever. 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 of this jubilee, seven years. And in the first year of the fourth week a famine began in the land, 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 thee bread, and also some of this lentil pottage.' And Esau said in his heart: 'I shall die; of what profit to me is this birthright?' And he said to Jacob: 'I give it to thee.' And Jacob said: 'Swear to me, this day,' and he sware unto him. And Jacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and

Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Jacob gave him for his birthright. And Jacob became the elder, and Esau was brought down from his dignity.

And the famine was over the land, and Isaac departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech. And the Lord appeared unto him and said unto him: 'Go not down into Egypt; dwell in the land that I shall tell thee of, and sojourn in this land, and I will be with thee and bless thee. For to thee and to thy seed will I give all this land, and I will establish My oath which I swore unto Abraham thy father, and I will multiply thy seed as the stars of heaven, and will give unto thy seed all this land. And in thy seed shall all the nations of the earth be blessed, because thy father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.' And he dwelt in Gerar three weeks of years. And Abimelech charged concerning him, and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.' And Isaac waxed strong among the Philistines, and he got many possessions, oxen 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.

Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines 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 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 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 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 land.' And he went up from thence to the Well of the Oath, in the first year of the first week in the 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 servant.' And he built an altar there, which Abraham his father had first built, and he called upon the name of the Lord, and he offered sacrifice to the God of Abraham his father. And they digged 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 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 Phicol the prefect of his host. And Isaac knew that day that under constraint he had sworn to them 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 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. And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgment; For 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. 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. And if he go into captivity, By the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; For into eternal malediction shall he depart.'

33. And thus is it written and engraved concerning him on the heavenly tablets, to do unto him on the day of judgment, so that he may be rooted out of the earth. 1 And in the second year of this week in this jubilee, Rebecca called Jacob her son, and spake unto 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, for (their deeds) are evil. And I, my son, love thee exceedingly, and my heart and my affection 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 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 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 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 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 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.

I swear before thee, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done. Fear not, mother; be assured that I shall do thy will and walk in uprightness, and not corrupt my ways for ever.' And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High God, who had created the heaven and the earth, and she gave Him 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 shall his seed be continually and throughout all the generations for evermore. Bless him, O Lord, 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: '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. 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. And may He give them this goodly land—as He said He would give it to Abraham and to his seed after him alway— And may they hold it as a possession for ever. 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. 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. 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. 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. Blessed be he that blesseth thee, And all flesh that curseth thee falsely, may it be cursed.' And she kissed him, and said to him; 'May the Lord of the world love thee As the heart of thy mother and her affection rejoice in thee and bless thee.' And she ceased from blessing.

CHAPTER 26

1. And in the seventh year of this week Isaac called Esau, his elder son, and said unto him: 'I am 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 eat, and that my soul may bless thee before I die.' 3. But Rebecca heard Isaac speaking to Esau. said to Rebecca his mother: 'Mother, I

shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me. And thou knowest that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.' And Rebecca, his mother, said unto him: 'Upon me be thy curse, my son, only obey my voice.' And Jacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them (savoury meat) such as he loved. And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Jacob, her younger son, (with them), and she put the skins of the kids upon his hands and on the exposed parts of his neck. And she gave the meat and the bread which she had prepared into the hand of her son Jacob. And Jacob went in to his father and said: 'I am thy son: I have done according as thou badest me:

arise and sit and eat of that which I have caught, father, that thy soul may bless me.' And Isaac said to his son: 'How hast thou found so quickly, my son?' And Jacob said: 'Because (the Lord) thy God caused me to find.' And Isaac said unto him: 'Come near, that I may feel thee, my son, if thou art my son Esau or not.' And Jacob went near to Isaac, his father, 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 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 I may eat of that which thou hast caught, my son, that my soul may bless thee.' And he brought near to him, and he did eat, and he brought him wine and he drank. And Isaac, his father, said unto him: 'Come near and kiss me, my son. And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: Behold, the smell of my son is as the smell of a (full) field which the Lord hath blessed.

23. And may the Lord give thee of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve thee, And peoples bow down to thee. 24. Be lord over thy brethren, And let thy mother's sons bow down to thee; And may all the blessings wherewith the Lord hath

blessed me and blessed Abraham, my father, Be imparted to thee and to thy seed for ever: Cursed be he that curseth thee, And blessed be he that blesseth thee.' 25. And it came to pass as soon as Isaac had made an end of blessing his son Jacob, and Jacob had gone forth from Isaac his father the 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 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 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: (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: '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 a. Added by author in favour of Jacob.

31. my blessing.' And he said: 'Hast thou not reserved a blessing for me, father?' and Isaac answered and said unto Esau: 'Behold, I have made him thy lord, And all his brethren have I given to him for servants, And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for thee, my son?' 32. And Esau said to Isaac, his father: 'Hast thou but one blessing, O father? Bless me, (even) me also, father: 33. And Esau lifted up his voice and wept. And Isaac answered and said unto him: 'Behold, far from the dew of the earth shall be thy dwelling, And far from the dew of heaven from above. 34. And by thy sword wilt thou live, And thou wilt serve thy brother. And it shall come to pass when thou becomest great, And dost shake his yoke from off thy neck, Thou shalt sin a complete sin unto death, And thy seed shall be rooted out from under heaven.'

35. And Esau kept threatening Jacob because of the blessing wherewith his father blessed him, and he said in his heart: 'May the days of mourning for my father now come, so that I may slay my brother Jacob.'

CHAPTER 27

1. And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Jacob her younger son, and said unto him: 'Behold Esau thy brother will take vengeance on thee so as to kill thee. 3. 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 thence.' 4. And Jacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said unto him: 'Let me not be bereft of both my sons on one day.' 6. And Jacob said to Rebecca his mother: 'Behold, thou knowest that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7. 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 as these, for what purpose do I further live; for the daughters of Canaan are evil.' 9. And Isaac called 10. Jacob and blessed him, and admonished him and said unto him: 'Do not take thee a wife of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban, thy mother's brother. 11. 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 son, in peace.'

12. And Isaac sent Jacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's mother. 13. And it came to pass after Jacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept. 14. And Isaac said to Rebecca: 'My sister, weep not on account of Jacob, my son; for he goeth in peace, and in peace will he return. 15. The Most High God will preserve him from all evil, and will be with him; 16. for He will not forsake him all his days; For I know that his ways will be prospered in all things wherever he

goes, until he return in peace to us, and we see him in peace. 17. Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish.

18. 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 fortyfourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new moon of the first month of this week, and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set. 20. And he took one of the stones of that place and laid (it at his head) under the tree, and he was journeying alone, and he slept. 21. And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the angels of the Lord ascended and descended on it: and behold, the Lord stood upon it.

22. And he spake to Jacob and said: 'I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou art sleeping, to thee will I give it, and to thy seed after thee. 23. And thy seed shall be as the dust of the earth, and thou shalt increase to the west and to the east, to the north and the south, and in thee and in thy seed shall all the families of the nations be blessed. 24. And behold, I will be with thee, and will keep thee whithersoever thou goest, and I will bring thee again into this land in peace; for I will not leave thee until I do everything that I told thee of.' 25. And Jacob awoke from his sleep, and said, 'Truly this place is the house of the Lord, and I knew it not.' And he was afraid and said: 'Dreadful is this place which is none other than the house of God, and this is the gate of heaven.'

26. And Jacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first. 27. And Jacob vowed a vow unto the Lord, saying: 'If the Lord will be with me, and will keep me in this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God, and this stone which I have set up as a pillar for a sign in this place, shall be the Lord's house, and of all that thou givest me, I shall give the tenth to thee, my God.'

CHAPTER 28

1. And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week. 2. And in the first year of the third week he said unto him: 'Give me my wife, for whom I have served thee seven years'; and Laban said unto Jacob: 'I will give thee thy wife.' 3. 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; and Jacob did not know, for he thought that she was Rachel. 4. And he went in unto her, and behold, she was Leah; and Jacob was angry with Laban, and said unto him: 'Why hast thou dealt thus with me? Did not I serve thee for Rachel and not for Leah? Why hast thou wronged me?

5. Take thy daughter, and I will go; for thou hast done evil to me.' For Jacob loved Rachel more than Leah; for Leah's eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form. 6. 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 Lord. 7. And command thou the children of Israel that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8. 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.' 9. 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 Zilpah, as a handmaid. 10. And he served yet other seven years for Rachel, for Leah had been given to him for nothing. 11. 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 the third week. 12. But the womb of Rachel was closed, for the Lord saw that Leah was hated and Rachel loved.

13. 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 week. 14. And again Jacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new moon of the first month in the sixth year of this week. 15. And again Jacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Judah, on the fifteenth of the third month, in the first year of the fourth week. 16. And on account of all this Rachel envied Leah, for she did not bear, and she said to Jacob: 'Give me children'; and Jacob said: 'Have I withheld from thee the fruits of thy womb?

17. 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 him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.' 18. (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 third week. 19. And Jacob went in again unto Bilhah a second time, and she conceived, and bare Jacob another son, and Rachel called his name Napthali, on the fifth of the seventh month, in the second year of the fourth week. 20. 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 the fourth week.

21. 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 week. 22. 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, and she gave him to a nurse. 23. 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, in the seventh of the seventh month, in the sixth year of the fourth week. 24. And the Lord was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Joseph, on the new moon of the fourth month, in the sixth year in this fourth week.

25. 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 have served thee for thy two daughters, and I will go to the house of my father.' 26. And Laban said to Jacob: 'Tarry with me for thy wages, and pasture my flock for me again, and take thy wages.' 27. And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages. 28. 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 Laban's.

29. And Jacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants. 30. And Laban and his sons envied Jacob, and Laban took back his sheep from him, and he observed him with evil intent.

CHAPTER 29

1. And it came to pass when Rachel had borne Joseph, that Laban went to shear his sheep; for they were distant from him a three days' journey. 2. 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 him to the land of Canaan. 3. 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 whither thou goest we will go with thee.' 4. 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 from Laban and told him not.

5. And in the seventh year of the fourth week Jacob turned (his face) toward Gilead in the first month, on the twenty-first thereof. And Laban pursued after him and overtook Jacob in the mountain of Gilead in the third month, on the thirteenth thereof. 6. And the Lord did not suffer him to injure Jacob; for he appeared to him in a dream by night. And Laban spake to Jacob. 7. And on the fifteenth of those days Jacob made a feast for Laban, and for all who came with him, and Jacob swore to Laban that day, and Laban also to Jacob, that neither should cross the mountain of Gilead to the other with evil purpose. 8. And he made there a heap for a witness; wherefore

the name of that place is called: 'The Heap of Witness,' after this heap. 9. 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 seven cubits.

10. And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misür, and Beon. 11. 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 to the full all their sins, and they have no longer length of life on the earth. 12. And Jacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Jacob returned to the land of Gilead. 13. 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 the land of Seir, but Jacob dwelt in tents.

14. And in the first year of the fifth week in this jubilee he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akkrabbim. 15. And he sent to his father Isaac of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley. 16. 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) and between winter and spring, to the tower of Abraham. 17. 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 Esau. 18. 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 up and dwelt on Mount Seir, and left Isaac his father at the Well of the Oath alone.

19. And Isaac went up from the Well of the Oath and dwelt in the tower of Abraham his father on the mountains 20. of Hebron, And thither Jacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Jacob with all their heart and with all their soul.

CHAPTER 30

1. And in the first year of the sixth week he went up to Salem, to the east of Shechem, in peace, in the fourth month. 2. 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, and she was a little girl, a child of twelve years. 3. 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 deceitfully with them and beguiled them. 4. 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 their sister Dinah.

5. 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 all the men of the Shechemites because they had wrought shame in Israel. 6. 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 Israel should be defiled. 7. 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 she has dishonoured the name of the house of her father, and she shall be rooted out of Israel.

8. And let not an adulteress and no uncleanness be found in Israel throughout all the days of the generations of the earth; for Israel is holy unto the Lord, and every man who has defiled (it) shall surely die: 9. they shall stone him with stones. For thus has it been ordained and written in the heavenly tablets regarding all the seed of Israel: he who defileth (it) shall surely die, and he shall be stoned with stones. 10. 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 of his seed to Moloch, and wrought impiously so as to defile it. 11. 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 their sons any of the daughters of the Gentiles, for this is abominable before the Lord.

12. 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 to a man who is uncircumcised; for that were a reproach unto us.' 13. And it is a reproach to Israel, to those who give, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Israel. 14. And Israel will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles. 15. For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come (upon him): if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of the Lord, or those who profane His holy name, (then) will the

16. whole nation together be judged for all the uncleanness and profanation of this man. And there will be no respect of persons [and no consideration of persons], and no receiving at his hands of fruits and offerings and burnt-offerings and fat, nor the fragrance of sweet savour, so as to accept it: and 17. so fare every man or woman in Israel who defiles the sanctuary. For this reason I have commanded thee, saying: 'Testify this testimony to Israel: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Jacob, and they slew them under tortures, and it 18. was (reckoned) unto them for righteousness, and it is written down to them for righteousness. And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before the Lord, as we, continually, and that Levi and his sons may be blessed for ever; for he was zealous

19. to execute righteousness and judgment and vengeance on all those who arose against Israel. And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before 20. the God of all: And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous 21. man. All this account I have written for thee, and have commanded thee to say to the children of Israel, that they should not commit sin nor transgress the ordinances nor break the covenant which 22. has been ordained for them, (but)

that they should fulfil it and be recorded as friends. But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of

23. those who will be destroyed and with those who will be rooted out of the earth. And on the day when the sons of Jacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing. 24. And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their 25. flocks, and brought them all to Jacob their father. And he reproached them because they had put the city to the sword; for he feared those who dwelt in the land, the Canaanites and the Perizzites. 26. And the dread of the Lord was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Jacob; for terror had fallen upon them.

CHAPTER 31

1. And on the new moon of the month Jacob spake to all the people of his house, saying: 'Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and 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 for 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 Shechem. 3. 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 Isaac to come to him to his sacrifice, and to his mother Rebecca.

4. And Isaac said: 'Let my son Jacob come, and let me see him before I die.' 5. And Jacob went to his father Isaac and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Judah, and he came to his father Isaac and to his mother Rebecca. 6. And Rebecca came forth from the tower to the front of it to kiss Jacob and embrace him; for her spirit had revived when she heard: 'Behold Jacob thy son

has come'; and she kissed him. 7. 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 seed of Abraham become illustrious, and ye shall prove a blessing on the earth.' 8. 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, and wept upon his neck.

9. And the darkness left the eyes of Isaac, and he saw the two sons of Jacob, Levi, and Judah, and he said: 'Are these thy sons, my son? for they are like thee.' 10. And he said unto him that they were truly his sons: 'And thou hast truly seen that they are truly my sons'. 11. And they came near to him, and he turned and kissed them and embraced them both together. 12. And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Judah by his left. 13. And he turned to Levi first, and began to bless him first, and said unto him: 14. 'May the God of all, the very Lord of all the ages, bless thee and thy children throughout all the 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 and holiness, and may He make them great unto all the ages.

15. And they shall be judges and princes, and chiefs of all the seed of the sons of Jacob; They shall speak the word of the Lord in righteousness, And they shall judge all His judgments in righteousness. And they shall declare My ways to Jacob And My paths to Israel. The blessing of the Lord shall be given in their mouths To bless all the seed of the beloved. 16. Thy mother has called thy name Levi, And justly has she called thy name; Thou shalt be joined to the Lord And be the companion of all the sons of Jacob; Let His table be thine, And do thou and thy sons eat thereof; And may thy table be full unto all generations, And thy food fail not unto all the ages. 17. And let all who hate thee fall down before thee, And let all thy adversaries be rooted out and perish;

And blessed be he that blesses thee, And cursed be every nation that curses thee.' 18. And to Judah he said: 'May the Lord give thee strength and power To tread down all that hate thee; A prince shalt thou be, thou and one of thy

sons, over the sons of Jacob; May thy name and the name of thy sons go forth and traverse every land and region. Then shall the Gentiles fear before thy face, And all the nations shall quake [And all the peoples shall quake]. 19. In thee shall be the help of Jacob, And in thee be found the salvation of Israel. 20. And when thou sittest on the throne of honour of thy righteousness There shall be great peace for all the seed of the sons of the beloved; Blessed be he that blesseth thee, And all that hate thee and afflict thee and curse thee Shall be rooted out and destroyed from the earth and be accursed.'

21. And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Jacob his son in very truth. 22. 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 eat and drank with joy. 23. And he made the two sons of Jacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness. 24. 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 his ways, and protected him from all evil. 25. And Isaac blessed the God of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Isaac.

26. 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 made before the Lord as he had vowed, and that he had come to set him on an ass. 27. 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 journey; set thy mother (on an ass) and let her go with thee. 28. 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 seen thee, my son.

29. Mayest thou prosper and fulfil the vow which thou hast vowed; and put not off thy vow; for thou shalt be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom thou hast vowed the vow.' 30. And he said to Rebecca: 'Go with Jacob thy son'; and Rebecca went with Jacob her son, and Deborah with her, and they came to Bethel. 31. 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 fathers, Abraham and Isaac. 32. And he said: 'Now I know that I have an eternal hope, and my sons also, before the God of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Isaac blessed them.

CHAPTER 32

2. the Lord. And Jacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, 3. yea, he gave tithes of all. And in those days Rachel became pregnant with her son Benjamin. And Jacob counted his sons from him upwards and Levi fell to the portion of the Lord, and his 4. father clothed him in the garments of the priesthood and filled his hands. And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the 5. altar of sacrifice, well pleasing for a sweet savour before God. This was his offering, in consequence of the vow which he had voiced that he would give a tenth, with their fruit-offerings and their drink-

6. offerings. And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four he-goats, and two sheep of a year old, 7. and two kids of the goats; and thus he did daily for seven days. And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking the Lord, who 8. had delivered him out of all his tribulation and had given him his vow. And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he 9. gave him all the souls of the men. And Levi discharged the priestly office at Bethel before Jacob his father in preference to his ten brothers, and he was a priest there, and Jacob gave his vow: thus

10. he tithed again the tithe to the Lord and sanctified it, and it became holy unto Him. And for this reason it is ordained on the heavenly tablets as a law for the tithing again the tithe to eat before the Lord from year to year, in the place where it is chosen that His name should dwell, and to this law 11. there is no limit of days for ever. This ordinance is written that it may be fulfilled from year to year in eating the second tithe before the Lord in the place where it has been chosen, and nothing 12. shall remain over from it

from this year to the year following. For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, 13. and the oil till the days of its season. And all that is left thereof and becomes old, let it be regarded

14. as polluted: let it be burnt with fire, for it is unclean. And thus let them eat it together in the 15. sanctuary, and let them not suffer it to become old. And all the tithes of the oxen and sheep shall be holy unto the Lord, and shall belong to his priests, which they will eat before Him from year to 16. year; for thus is it ordained and engraven regarding the tithe on the heavenly tablets. And on the following night, on the twenty-second day of this month, Jacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it holy for ever, for himself and his children 17. after him. And the Lord appeared to him by night and blessed him and said unto him: 'Thy name 18. shall not be called Jacob, but Israel shall they name thy name.' And He said unto him again: 'I am the Lord who created the heaven and the earth, and I will increase thee and multiply thee exceedingly, and kings shall come forth from thee, and they shall judge everywhere wherever the foot

19. of the sons of men has trodden. And I will give to thy seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession 20. of the whole earth and inherit it for ever.' And He finished speaking with him, and He went up 21. from him, and Jacob looked till He had ascended into heaven. And he saw in a vision of the night, and behold an angel descended from heaven with seven tablets in his hands, and he gave them to Jacob, and he read them and knew all that was written therein which would befall him and his sons 22. throughout all the ages. And he showed him all that was written on the tablets, and said unto him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham thy father and dwell with Isaac thy father until the day

23. of the death of thy father. For in Egypt thou shalt die in peace, and in this land thou shalt be buried 24. with honour in the sepulchre of thy fathers, with Abraham and Isaac. Fear not, for as thou hast seen and read it, thus shall it all be; and do thou write down everything as thou hast seen and read.' 25. And Jacob said: 'Lord, how can I remember all that I have read and seen?' And he said unto him: 'I will bring all things to thy remembrance.' 26. 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 words which he had read and seen. 27. 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 this day was added: and the former days he called 'The Feast'.

28. 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 celebrate it, and add it to the seven days of the feast. 29. And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year. 30. 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 place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.' 31. And Rebecca went and returned to her house to his father Isaac, and Jacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32. And he went after his mother till he came to the land of Kabrá tán, and he dwelt there. 33. 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 jubilee. 34. And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Jacob built a pillar on the grave of Rachel, on the road above her grave.

CHAPTER 33

1. And Jacob went and dwelt to the south of Magdalá drá'ef. And he went to his father Isaac, he and Leah his wife, on the new moon of the tenth month. 2. And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her. 3. 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 her house. 4. 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 that it was Reuben. 5. And she was ashamed because of him, and released her hand from him, and he fled. 6. 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 asleep, and did not discover until he uncovered my skirt and slept with me.'

8. And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt. 9. 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 the Lord. 10. 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 wrought uncleanness on the earth. 11. And there shall be nothing unclean before our God in the nation which He has chosen for Himself as a possession. 12. 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 holy ones of the Lord said 'So be it; so be it.'

13. And do thou, Moses, command the children of Israel that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement for ever to atone for the man who has committed this, but he is to be put to death and slain, and stoned with stones, and rooted out from the midst of the people of our God. 14. For to no man who does so in Israel is it permitted to remain alive a single day on the earth, for he is abominable and unclean. 15. And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband 16. Jacob, his father, was still alive. For until that time there had not been revealed the ordinance and judgment and law in its completeness for all, but in thy days (it has been revealed) as a law of

17. seasons and of days, and an everlasting law for the everlasting generations. And for this law there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst 18. of the nation: on the day whereon they committed it they shall slay them. And do thou, Moses, write (it) down for Israel that they may observe it, and do according to these words, and not commit a sin unto death; for the Lord our God is judge, who respects not persons and accepts not gifts. 19. And tell them these words of

the covenant, that they may hear and observe, and be on their guard with respect to them, and not be destroyed and rooted out of the land; for an uncleanness, and an abomination, and a contamination, and a pollution are all they who commit it on the earth before

20. our God. And there is no greater sin than the fornication which they commit on earth; for Israel is a holy nation unto the Lord its God, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the holy 21. nation. And in the third year of this sixth week Jacob and all his sons went and dwelt in the house 22. of Abraham, near Isaac his father and Rebecca his mother. And these were the names of the sons of Jacob: the first-born Reuben, Simeon, Levi, Judah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Joseph and Benjamin; and the sons of Bilhah, Dan and Naphtali; and the sons of Zilpah, Gad and Asher; and Dinah, the daughter of Leah, the only daughter of Jacob. And they 23. came and bowed themselves to Isaac and Rebecca, and when they saw them they blessed Jacob and all his sons, and Isaac rejoiced exceedingly, for he saw the sons of Jacob, his younger son, and he blessed them.

CHAPTER 34

1. And in the sixth year of this week of this forty-fourth jubilee Jacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem. 2. And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey. 3. 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 the youngest, and for this reason remained with his father. 4. And there came the king[s] of Tâphû, and the king[s] of 'Arêsa, and the king[s] of Sêrâgân, and the king[s] of Sêlô, and the king[s] of Gâ'as, and the king of Bêthôrôn, and the king of Ma'anisâkir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5. And they announced this to Jacob saying: 'Behold, the kings of the Amorites have surrounded thy sons, and plundered their herds.' 6. And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords. 7. 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 'Arêsa and Tâphû and Sarêgân and Sêlô and Amânîsakir and Gà[gâ]'as, and he recovered his herds. 8. 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 Rôbêl and Tamnâtârês. 9. And he returned in peace, and made peace with them, and they became his servants, until the day that he and his sons went down into Egypt.

10. And in the seventh year of this week he sent Joseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan. 11. 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 chief of the cooks, priest of the city of Éléw. 12. And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent (it) to Jacob their father on the tenth of the seventh month. 13. And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast hath devoured Joseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14. And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son. 15. And on that day Bilhah heard that Joseph had perished, and she died mourning him, and she was living in Qafrâtêf, and Dinah also, his daughter, died after Joseph had perished. 16. And there came these three mournings upon Israel in one month. And they buried Bilhah over against the tomb of Rachel, and Dinah also, his daughter, they buried there. 17. And he mourned for Joseph one year, and did not cease, for he said 'Let me go down to the grave mourning for my son'. 18. 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 affection of their father regarding Joseph his son.

19. 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

might cleanse themselves on that day once a year. 20. And after Joseph perished, the sons of Jacob took unto themselves wives. The name of Reuben's wife is 'Adâ; and the name of Simeon's wife is Adibâ'a, a Canaanite; and the name of Levi's wife is Mêlkâ, of the daughters of Aram, of the seed of the sons of Terah; and the name of Judah's wife. Bêtasû'el, a Canaanite; and the name of Issachar's wife, Hêzaqâ; and the name of Zabulon's wife, Nî'mân; and the name of Dan's wife, Eglâ; and the name of Naphtali's wife, Rasû'û, of Mesopotamia; and the name of Gad's wife, Mâka; and the name of Asher's wife. Ijônâ; and the name of Joseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, Ijasaka.

21. And Simeon repented, and took a second wife from Mesopotamia as his brothers.

CHAPTER 35

1. And in the first year of the first week of the forty-fifth jubilee Rebecca called Jacob, her son, and commanded him regarding his father and regarding his brother, that he should honour them all the days of his life. 2. And Jacob said: 'I will do everything as thou hast commanded me; for this thing will be honour and greatness to me, and righteousness before the Lord, that I should honour them. 3. And thou too, mother, knowest from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all. 4. And how should I not do this thing which thou hast commanded me, that I should honour my father and my brother! 5. Tell me, mother, what perversity hast thou seen in me and I shall turn away from it, and mercy will be upon me.'

6. And she said unto him: 'My son, I have not seen in thee all my days any perverse but (only) upright deeds. And yet I will tell thee the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty-five years: and behold I have completed all the days of my life which I am to live.' 7. And Jacob laughed at the words of his mother, because his mother had said unto him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life. And Jacob said unto her: 'Blessed am I, mother, if my days approach the days of thy life, and my strength remain with me thus as thy strength: and thou wilt not die, for thou art jesting idly

with me regarding thy death.' And she went in to Isaac and said unto him: 'One petition I make unto thee: make Esau swear that he will not injure Jacob, nor pursue him with enmity; for thou knowest Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after thy death to kill him. And thou knowest all that he has done since the day Jacob his brother went to Haran until this day; how he has forsaken us with his whole heart, and has done evil to us; thy flocks he has taken to himself, and carried off all thy possessions from before thy face. And when we implored and besought him for what was our own, he did as a man who was taking pity on us. And he is bitter against thee because thou didst bless Jacob thy perfect and upright son;

for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands, and he blesses us, and has not parted from us since he came from Haran until this day, and he remains with us continually at home honouring us.' And Isaac said unto her: 'I, too, know and see the deeds of Jacob who is with us, how that with all his heart he honours us; but I loved Esau formerly more than Jacob, because he was the firstborn; but now I love Jacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, [and there is no righteousness around him. And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth, and who will be rooted out from under heaven, for he has forsaken the God of Abraham and gone after his wives and after their uncleanness and after their error, he and his children. And thou dost bid me make him swear that he will not slay Jacob, his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

But if he desires to slay Jacob, his brother, into Jacob's hands will he be given, and he will not escape from his hands, [for he will descend into his hands. And fear thou not on account of Jacob; for the guardian of Jacob is great and powerful 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 thou promise to do it, my son.' And he said: 'I will do everything that thou sayest unto

me, and 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 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 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 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 the lower. And I swear unto thee that I shall love him, and not desire evil against him all the days of my life but good only.' And he swore unto her regarding all this matter. And she called Jacob before the eyes of Esau, and gave him commandment according to the words which 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.' And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau and Jacob, buried her in the double cave near Sarah, their father's mother.

CHAPTER 36

1. And in the sixth year of this week 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 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 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 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 seed 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 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 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 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, 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 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 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 Abraham possessed at the Well of the Oath. And he said: 'This larger portion I will give to the firstborn.' And Esau said, 'I have sold to Jacob and given my birthright to Jacob;

to him let it be 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 pained concerning the birthright, lest thou shouldest work wickedness on account of it. May the 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 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 Esau and Jacob buried him. And Esau went to the land of Edom, to the mountains of Seir, and 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 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, and he buried her in the double cave near Rebecca his mother, to the left of the grave of Sarah, his father's mother.

22. And all her sons and his sons came to mourn over Leah his wife with him, and to comfort him regarding her, for he was lamenting her. 23. For he loved her exceedingly after Rachel her sister died; for she was perfect and upright in all her ways and honoured Jacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honourable. 24. And he remembered all her deeds which she had done during her life, and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

CHAPTER 37

1. And on the day that Isaac the father of Jacob and Esau died, the sons of Esau heard that Isaac had given the portion of the elder to his younger son Jacob and they were very angry. 2. And they strove with their father, saying: 'Why has thy father given Jacob the portion of the elder and passed over thee, although thou art the elder and Jacob the younger?' 3. 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 my father food and drink, and my father blessed him and put me under his hand. 4. 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 corrupt.

5. 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 to thee also. 6. And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong. 7. And their father said unto them, 'Do not go and do not make war with him lest ye fall before him.' 8. And they said unto him, 'This too, is exactly thy mode of action from thy youth until this day, and thou art putting thy neck under his yoke.

9. 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 fighting men, chosen men of war. 10. 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 Kittim mighty men of war. 11. And they said unto their father: 'Go forth with them and lead them, else we shall slay thee.' 12. 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 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 against Jacob his brother.

14. 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 tower with four thousand warriors and chosen men of war. 15. 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 Jacob was a more liberal and merciful man than Esau. 16. But Jacob would not believe until they came very near to the tower. 17. And he closed the gates of the tower; and he stood on the battle-

ments and spake to his brother Esau and said, 'Noble is the comfort where-with 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 thy father wast thou condemned.'

18. 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 may slay his adversary and foe. 19. And thou dost hate me and my children for ever. And there is no observing the tie of brotherhood with thee. 20. Hear these words which I declare unto thee, If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with thee. And if the breasts separated themselves from their mother, for thou hast not been a brother to me.

21. And if the wolves make peace with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be peace in my heart towards thee. 22. And if the lion becomes the friend of the ox and makes peace with him. And if he is bound under one yoke with him and ploughs with him, Then will I make peace with thee. 23. And when the raven becomes white as the *rāzā*, Then know that I have loved thee And shall make peace with thee. Thou shalt be rooted out, And thy sons shall be rooted out, And there shall be no peace for thee.' 24. And when Jacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon

25. the spear that pierces and kills it, and recoils not from it; then he spake to his own and to his servants that they should attack him and all his companions.

CHAPTER 38

1. And after that Judah spake to Jacob, his father, and said unto him: 'Bend thy bow, father, and send forth thy arrows and cast down the adversary and slay the enemy; and mayst thou have the power, for we shall not slay thy brother, for he is such as thou, and he is like thee: let us give him (this) honour.' Then Jacob bent his bow and sent forth the arrow and struck Esau, his

brother (on his right breast) and slew him. And again he sent forth an arrow and struck 'Adorān the Aramaean, on the left breast, and drove him backward and slew him. And then went forth the sons of Jacob, 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. And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, 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 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 lying slain, as he had fallen on the hill which is in Adūrām. And the sons of Jacob pursued after them to the mountains of Seir. And Jacob buried his brother on the hill which is in Adūrām, and he returned to his house. And the sons of Jacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their necks so that they became servants of the sons of Jacob. And they 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 yoke of servitude upon them, so that they paid tribute to Jacob and to his sons always. And they 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 them until this day. And these are the kings that reigned in Edom before there reigned any king over the children of Israel [until this day] in the land of Edom.

16. And Bālāq, the son of Beor, reigned in Edom, and the name of his city was Danābā. 17. And Bālāq died, and Jobab, the son of Zārā of Bósér, reigned in his stead. 18. And Jobab died, and 'Asām, of the land of Tēmān, reigned in his stead. 19. And 'Asām died, and Adāth, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith. 20. And 'Adāth died, and Salman, from Amāseqā, reigned in his stead. 21. And Salman died, and Saul of Rā'abóth (by the) river, reigned in his stead.

And Saul died, and Ba'elúnán, the son of Achbor, reigned in his stead. 23. And Ba'elúnán, the son of Achbor, died, and 'Adāth reigned in his stead, and the name of his wife was Maṭabith, the daughter of Mātarat, the daughter of Mětabědzā'ab. 24. These are the kings who reigned in the land of Edom.

CHAPTER 39

1. 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 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 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 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, 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 will be recorded against him in the eternal books continually before the Lord. And Joseph remembered these words and refused to lie with her. And she besought him for a year, but he 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 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 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 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 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 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 them in ward in the house of the chief cook, in the prison where Joseph was kept. And the chief of the prison guards appointed Joseph to serve them; and he served before them. And they both 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 (chief) baker he slew, as Joseph had interpreted to them. But the chief butler forgot Joseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Joseph had told him, for he forgot.

CHAPTER 40

1. And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare (them). 2. And then the chief butler remembered Joseph and spake of him to the king, and he brought him forth from the prison, and he told his two dreams before him. 3. 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 the land. 4. 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 years of famine, and the land will not perish through the famine, for it will be very severe.

5. 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 him. 6. And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh. 7. 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 said unto him: 'Only on the throne shall I be greater than thou.' 8. And Joseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king's business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9. And the land of Egypt was at peace before Pharaoh because of Joseph, for the Lord was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh's kingdom was well ordered, and there was no Satan and no evil person (therein). 10. And the king called Joseph's name Sephantiphans, and gave Joseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook. 11. And on the day that Joseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh]. 12. And in that year Isaac died. And it came to pass as Joseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

13. And Joseph gathered food into every city until they were full of corn until they could no longer count and measure it for its multitude.

CHAPTER 41

1. And in the forty-fifth jubilee, in the second week, (and) in the second year, Judah took for his first-born Er, a wife from the daughters of Aram, named Tamar. 2. But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Judah, his father, would not permit him. 3. And this Er, the first-born of Judah, was wicked, and the Lord slew him. 4. And Judah said unto Onan, his brother: 'Go in unto thy brother's wife and perform the duty of a husband's brother unto her, and raise up seed unto thy brother.' And 5. Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of the Lord, and He slew him.

6. And Judah said unto Tamar, his daughter-in-law: 'Remain in thy father's house as a widow till Shelah my son be grown up, and I shall give thee to

him to wife.' 7. And he grew up; but Bédsû'el, the wife of Judah, did not permit her son Shelah to marry. And Bédsû'el, the wife of Judah, died in the fifth year of this week. 8. And in the sixth year Judah went up to shear his sheep at Timnah. 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 way to Timnah. 10. And as Judah was going along he found her, and thought her to be an harlot, and he said unto her: 'Let me come in unto thee'; and she said unto him: 'Come in,' and he went in.

11. And she said unto him: 'Give me my hire'; and he said unto her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.' 12. 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 he went in unto her), and she conceived by him. 13. 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 unto him; 'There is no harlot here with us.'

15. 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 is no harlot here."' 16. 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, saying: 'Behold Tamar, thy daughter-in-law, is with child by whoredom.' 17. And Judah went to the house of her father, and said unto her father and her brothers: 'Bring her forth, and let them burn her, for she hath wrought uncleanness in Israel.' 18. And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 19. 'Discern whose are these, for by him am I with child.' And Judah acknowledged, and said: 'Tamar is more righteous than I am.'

20. And therefore let them burn her not.' And for that reason she was not given to Shelah, and he did not again approach her. 21. And after that she bare two sons, Perez and Zerah, in the seventh year of this second week. 22. And thereupon the seven years of fruitfulness were accomplished, of which Joseph spake to Pharaoh. 23. And Judah acknowledged that the deed which

he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before the Lord because of his transgression. 24. And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it. 25. 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 uncleanness and pollution upon them; with fire let them burn them.

26. 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 from Israel. 27. And unto Judah we said that his two sons had not lain with her, and for this reason his seed was established for a second generation, and would not be rooted out. 28. For in singleness of eye he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Judah had sought to burn her with fire.

CHAPTER 42

1. And in the first year of the third week of the forty-fifth jubilee the famine began to come into the land, and the rain refused to be given to the earth, for none whatever fell. 2. 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 seven years of plenty and had preserved it. 3. 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 the people of the land for gold. 4. (Now the famine was very sore in the land of Canaan), 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 (the ten sons of Jacob) arrived (in Egypt) among those that went (there).

5. 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 explore the approaches of the land?' 6. And he

put them in ward. And after that he set them free again, and detained Simeon alone and sent off his nine brothers. 7. And he filled their sacks with corn, and he put their gold in their sacks, and they did not know. 8. And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother. 9. 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 had seized Simeon till they should bring Benjamin.

10. 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 wickedness come.' 11. And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also ye will take from me. If perchance he took a fever on the road, ye would bring down my old age with sorrow unto death.' 12. For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him. 13. 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 and preserving it for the years of famine.

14. And the people of Egypt fed themselves thereon during the first year of their famine. 15. 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 not.' 16. And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.' 17. And Israel saw that if he did not send him with them, they should all perish by reason of the famine. 18. And Reuben said: 'Give him into my hand, and if I do not bring him back to thee, slay my two sons instead of his soul.' 19. 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 thee all the days of my life.'

20. And he sent him with them in the second year of this week on the first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey. 21. 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 gracious to thee, my son!' 22. 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 hands. 23. And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24. And they eat and drank and arose and remained with their asses. 25. And Joseph devised a plan whereby he might learn their thoughts as to whether thoughts of peace prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

CHAPTER 43

1. And he did as Joseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack. 2. 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 youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.' 3. And he ran 4. after them and said unto them according to these words. And they said unto him: 'God forbid that thy servants should do this thing, and steal from the house of thy lord any utensil, and the money also which we found in our sacks the first time, we thy servants brought back from the land of

5. Canaan. How then should we steal any utensil? Behold here are we and our sacks; search, and wherever thou findest the cup in the sack of any man amongst us, let him be slain, and we and our 6. asses will serve thy lord.' And he said unto them: 'Not so, the man with whom I find, him only 7. shall I take as a servant, and ye shall return in peace unto your house.' And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's 8. sack. And they rent their garments, and laded their asses, and returned to the city and came to the 9. house of Joseph, and they all bowed themselves on their faces to the ground before him. And Joseph said unto them: 'Ye have done evil.' And they said: 'What

shall we say and how shall we defend ourselves? Our lord hath discovered the transgression of his servants; behold we are the

10. servants of our lord, and our asses also.' And Joseph said unto them: 'I too fear the Lord; as for you, go ye to your homes and let your brother be my servant, for ye have done evil. Know ye not 11. that a man delights in his cup as I with this cup? And yet ye have stolen it from me.' And Judah said: 'O my lord, let thy servant, I pray thee, speak a word in my lord's ear: two brothers did thy servant's mother bear to our father: one went away and was lost, and hath not been found, and he alone is left of his mother, and thy servant our father loves him, and his life also is bound up with 12. the life of this (lad). And it will come to pass, when we go to thy servant our father, and the lad is

13. not with us, that he will die, and we shall bring down our father with sorrow unto death. Now rather let me, thy servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of thy servant our father, and if I do not 14. bring him back, thy servant will bear the blame to our father for ever.' And Joseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them 15. that he was Joseph. And he conversed with them in the Hebrew tongue and fell on their neck and 16. wept. But they knew him not and they began to weep. And he said unto them: 'Weep not over me, but hasten and bring my father to me; and ye see that it is my mouth that speaketh, and the

17. eyes of my brother Benjamin see. For behold this is the second year of the famine, and there are 18. still five years without harvest or fruit of trees or ploughing. Come down quickly ye and your households, so that ye perish not through the famine, and do not be grieved for your possessions, for 19. the Lord sent me before you to set things in order that many people might live. And tell my father that I am still alive, and ye, behold, ye see that the Lord has made me as a father to Pharaoh, 20. and ruler over his house and over all the land of Egypt. And tell my father of all my glory, and 21. all the riches and glory that the Lord hath given me.' And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-coloured

22. raiment and silver. And to their father he sent raiment and silver and ten asses which carried corn, 23. and he sent them away. And they went up and told their father that Joseph was alive, and was measuring out corn to all

the nations of the earth, and that he was ruler over all the land of Egypt. 24. And their father did not believe it, for he was beside himself in his mind; but when he saw the wagons which Joseph had sent, the life of his spirit revived, and he said: 'It is enough for me if Joseph lives; I will go down and see him before I die.'

CHAPTER 44

1. And Israel took his journey from Haran from his house on the new moon of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to the God of his 2. father Isaac on the seventh of this month. And Jacob remembered the dream that he had seen 3. at Bethel, and he feared to go down into Egypt. And while he was thinking of sending word to Joseph to come to him, and that he would not go down, he remained there seven days, if perchance he should see a vision as to whether he should remain or go down. 4. 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 birds, and also over man.

5. 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 a great nation. 6. I will go down with thee, and I will bring thee up (again), and in this land shalt thou be buried, and Joseph shall put his hands upon thy eyes. Fear not; go down into Egypt.' 7. And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons. 8. And Israel rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt. 9. 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 might be near him.

10. And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle. 11. And these are the names of the sons of Jacob who went into Egypt with Jacob their father. 12. Reuben, the first-born of Israel; and these are the names of his sons: Enoch, and Pallu, and Hezron and Carmi—five. 13. 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 of the Zephathite woman—seven. 14. Levi and his sons;

and these are the names of his sons: 15. Gershon, and Kohath, and Merari—four. Judah and his sons; and these are the names of his sons: 16. Shela, and Perez, and Zerah—four. Issachar and his sons; and these are the names of his sons: 17. Tola, and Phua, and Jasub, and Shimron—five. Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel—four.

18. 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 father being with them, they were thirty. 19. And the sons of Zilpah, Leah's handmaid, the wife of Jacob, who bore unto Jacob Gad and Asher. 20. And these 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, and Arodi—eight. 21. And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah, their one sister—six. 22. All the souls were fourteen, and all those of Leah were forty-four. And the sons of Rachel, the wife of Jacob: Joseph and Benjamin.

24. And there were born to Joseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim—three. 25. And the sons of Benjamin: Bela and Becher, and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppim, and Huppim, and Ard—eleven. 26. And all the souls of Rachel were fourteen. And the sons of Bilhah, the handmaid of Rachel, the wife of Jacob, whom she bare to Jacob, were Dan and Naphtali. 28. And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Sámón, and Asúdi, and 'Tjáka, and Salómón—six. 29. And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone. 30. And these are the names of the sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, and 'Iv.

31. And 'Iv, who was born after the years of famine, died in Egypt. 32. 33. And all the souls of Rachel were twenty-six. And all the souls of Jacob which went into Egypt were seventy souls. These are his children and his children's children, in all seventy; but five died in Egypt before Joseph, and had no children. 34. And in the land of Canaan two sons of Judah died, Er and Onan, and they had no children, and the children of Israel buried those who perished, and they were reckoned among the seventy Gentile nations.

CHAPTER 45

1. And Israel went into the country of Egypt, into the land of Goshen, on the new moon of the fourth month, in the second year of the third week of the forty-fifth jubilee. 2. And Joseph went to meet his father Jacob, to the land of Goshen, and he fell on his father's neck and wept. 3. 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 His servant Jacob. 4. 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 His name.' 5. 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 twelve sons.

6. And Joseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Israel and his sons dwelt in the land of Goshen, the best part of the land of Egypt; 7. and Israel was one hundred and thirty years old when he came into Egypt. And Joseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine. 8. 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 and their cattle and everything for Pharaoh. 9. And the years of the famine were accomplished, and Joseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10. For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed and the Egyptians sowed the land, and it bore much corn that year. 11. And this was the first year of the fourth week of the forty-fifth jubilee. 12. And Joseph took of the corn of the harvest the fifth part for the king and left four parts for them for food and for seed, and Joseph made it an ordinance for the land of Egypt until this day. 13. 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 year of the fifth week of the forty-fifth jubilee. 14. And Israel blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Joseph two portions in the land.

15. 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 the land of Hebron. 16. And he gave all his books and the books of his fathers to Levi his son that he might preserve them and renew them for his children until this day.

CHAPTER 46

1. And it came to pass that after Jacob died the children of Israel multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten weeks of years, all the days of the life of Joseph. And there was no Satan nor any evil all the days of the life of Joseph which he lived after his father Jacob, for all the Egyptians honoured the children of Israel all the days of the life of Joseph. And Joseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt. And he died and all his brethren and all that generation. And he commanded the children of Israel before he died that they should carry his bones with them when they went forth from the land of Egypt. And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Mâkamârôn, 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 Egyptians to the gates of 'Ermôn.

But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt. And Joseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and all his brethren died after him. And the king of Egypt went forth to war with the king of Canaan in the forty-seventh jubilee, in the second week in the second year,

and the children of Israel brought forth all the bones of the children of Jacob save the bones of Joseph, and they buried them in the field in the double cave in the mountain. And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram thy father remained with them. And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt. And he devised an evil device against the children of Israel of afflicting them and he said unto the people of Egypt: Behold the people of the children of Israel have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us;

else they will join themselves unto our enemies and get them up out of our land, for their hearts and faces are towards the land of Canaan.' And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt. And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied. And the people of Egypt abominated the children of Israel.

CHAPTER 47

1. And in the seventh week, in the seventh year, in the forty-seventh jubilee, thy father went forth from the land of Canaan, and thou wast born in the fourth week, in the sixth year thereof, in the forty-eighth jubilee; this was the time of tribulation on the children of Israel. And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river. And they cast them in for seven months until the day that thou wast born. 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 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 bring thee forth, and they brought thee unto her. And she took thee out of the ark, and she had compassion on thee. And thy sister said unto her: 'Shall I go and call unto thee one of the Hebrew women to nurse and suckle this

babe for thee?' And she said (unto her): 'Go.' And she went and called thy mother Jochebed, and she gave her wages, and she nursed thee.

And afterwards, when thou wast grown up, they brought thee unto the daughter of Pharaoh, and thou didst become her son, and Amram thy father taught thee writing, and after thou hadst completed three weeks they brought thee into the royal court. And thou wast three weeks of years at court until the time when thou didst go forth from the royal court and didst see an Egyptian smiting thy friend who was of the children of Israel, and thou didst slay him and hide him in the sand. And on the second day thou didst find two of the children of Israel striving together, and thou didst say to him who was doing the wrong: 'Why dost thou smite thy brother?' And he was angry and indignant, and said: 'Who made thee a prince and a judge over us? Thinkest thou to kill me as thou killedst the Egyptian yesterday?' And thou didst fear and flee on account of these words.

CHAPTER 48

1. And in the sixth year of the third week of the forty-ninth jubilee thou didst depart and dwell (in the land of Midian) five weeks and one year. And thou didst return into Egypt in the second week in the second year in the fiftieth jubilee. And thou thyself knowest what He spake unto thee on Mount Sinai, and what prince Mastémá desired to do with thee when thou wast returning into Egypt (on the way when thou didst meet him at the lodging-place). 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 judgment and vengeance on the Egyptians? And I delivered thee out of his hand, and thou didst perform the signs and wonders which thou wast sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people. And the Lord executed a great vengeance on them for Israel's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hailstones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and (by the death) of the first-born of men and animals, and on all their idols the Lord took vengeance and burned them with fire. And everything was sent through thy hand, that thou shouldst declare (these things) before they were done, and thou didst speak with the king of Egypt before all his servants and before his people. And everything took

place according to thy words; ten great and terrible judgments came on the 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 would take vengeance on them as they had brought them by force into bondage.

And the prince Mastémá stood up against thee, and sought to cast thee into the hands of Pharaoh, and he helped the Egyptian sorcerers, and they stood up and wrought before thee. The evils indeed we permitted 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 they could not perform a single sign. And notwithstanding all (these) signs and wonders the prince Mastémá 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 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 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 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 Mastémá was bound and imprisoned behind the children of Israel that he might not accuse them. And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Israel. And he hardened their hearts and made them stubborn, and the device was devised by the Lord our God that He might smite the Egyptians and 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 which they had forced them to serve. And we did not lead forth the children of Israel from Egypt empty handed.

it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun. For on this night—the beginning of the festival and the beginning of the joy—ye were eating the passover in Egypt, when all the powers of Mastémá had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle. And this is the sign which the Lord gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into (that) house they should not enter to slay, but should pass by (it), that all those should be saved that were in the house because the sign of the blood was on its lintels. And the powers of the Lord did everything according as the Lord commanded them, and they passed by all the children of Israel, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog. And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

And all Israel was eating the flesh of the paschal lamb, and drinking the wine, and was lauding and blessing, and giving thanks to the Lord God of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage. And remember thou this day all the days of thy life, and observe it from year to year all the days of thy life, once a year, on its day, according to all the law thereof, and do not adjourn (it) from day to day, or from month to month. For it is an eternal ordinance, and engraven on the heavenly tablets regarding all the children of Israel that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained for ever. And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before the Lord, and to eat and to drink before the Lord on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of the Lord in its appointed season, he shall take the guilt upon himself.

Let the children of Israel come and observe the passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening. This is that which the Lord commanded thee that thou shouldst observe it between the evenings. And it is not permissible to slay it during any period of the light,

but during the period bordering on the evening, and let them eat it at the time of the evening until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn 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. For this reason the Lord commanded the children of Israel to observe the passover on the day of its fixed time, and they shall not break a bone thereof;

for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed. And do thou command the children of Israel to observe the passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before the Lord, and no plague shall come upon them to slay or to smite in that year in which they celebrate the passover in its season in every respect according to His command.

CHAPTER 49

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. And every man who has come upon its day shall eat it in the sanctuary of your God before the Lord from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of the Lord. And when the children of Israel come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of the Lord in the midst of the land in one of their tribes until the sanctuary of the Lord has been built in the land, let them come and celebrate the passover in the midst of the tabernacle of the Lord, and let them slay it before the Lord from year to year. And in the days when the house has been built in the name of the Lord in the land of their inheritance, they shall go there and slay the passover in the evening, at sunset, at the third part of the day.

And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the name of the Lord. And they may not celebrate the passover in their cities,

nor in any place save before the tabernacle of the Lord, or before His house where His name hath dwelt; and they shall not go astray from the Lord. And do thou, Moses, command the children of Israel to observe the ordinances of the passover, as it was commanded unto thee; declare thou unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, (and) that they should observe its festival, and that they bring an oblation every day during those seven days of joy before the Lord on the altar of your God. For ye celebrated this festival with haste when ye went forth from Egypt till ye entered into the wilderness of Shur; for on the shore of the sea ye completed it.

CHAPTER 50

1. And after this law I made known to thee the days of the Sabbaths in the desert of Sin[ai], which 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 enter the land which ye are to possess. And the land also shall keep its sabbaths while they dwell 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, and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the commandments of the Lord, until they pass over into the land of Canaan, crossing the Jordan to the west. And the jubilees shall pass by, until Israel is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time for evermore. 6 And behold the commandment regarding the Sabbaths—I have written (them) down for thee—7 and all the judgments of its laws. Six days shall thou labour, but on the seventh day is the Sabbath of the Lord your God. In it ye shall do no manner of work, ye and your sons, and your men-8 servants and your maid-servants, and all your cattle and the sojourner also who is with you. And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his)

wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house 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 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 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 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 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.

Fragments of a Zadokite Work (the Damascus Document)

TRANSLATED BY R. H. CHARLES

2nd-1st century BC (Cairo Genizah manuscripts of the 10th-12th centuries AD)

The Fragments of a Zadokite Work, also called the Damascus Document: a Jewish sectarian writing of the second or first century BC with an exhortation, a history of the community and its law on the Sabbath, oaths, the courts and the camps. It was found in a store-room of a Cairo synagogue and first published in 1910. This is the translation of R. H. Charles, in twenty chapters, and the work is a Jewish one outside the Bible.

CHAPTER 1

1. Now, therefore, hearken (unto me) all ye who know righteousness, 2. And have understanding in the works of God. For He hath a controversy with all flesh, And will execute judgement upon all who despise Him. 3. For because of the trespass of those who forsook Him, He hid His face from Israel and from His Sanctuary, And gave them over to the sword. 4. But when He remembered the covenant of the forefathers, He left a remnant to Israel And gave them not over to destruction. 5. [And in the period of the wrath three hundred and ninety years after He had given them into the hand of Nebuchadnezzar, the King of Babylon He visited them], And He made to spring forth from Israel and Aaron A root of His planting to inherit His land, And to grow fat through the goodness of His earth. 6. And they had understanding of their iniquity, And they knew that they were guilty men, And had like the blind been groping after the way twenty years.

7. And God considered their works; for they sought Him with a perfect heart And He raised them up a Teacher of righteousness To lead them in the way of His heart. 8. And He made known to later generations What He had done [to a later generation] to a congregation of treacherous men: Those who turned aside out of the way. 9. This was the time concerning which it

was written: As a stubborn heifer So hath Israel behaved himself stubbornly: 10. When there arose the scornful man, Who talked to Israel lying words, And made them go astray in the wilderness where there was no way, [to bring low the pride of the world]. 11. So that they should turn aside from the paths of righteousness, And remove the landmark which the forefathers had set in their inheritance: 12. So as to make cleave unto them The curses of His covenant, To deliver them to the sword That avengeth with the vengeance of the covenant.

13. Because they sought after smooth things, And they chose deceits, And kept watch with a view to lawless deeds. 14. And they chose the best of the neck, And justified the wicked, And condemned the righteous: 15. And transgressed the covenant, And violated the statute, And attacked the soul of the righteous. 16. And all that walked uprightly their soul abhorred, And they pursued them with the sword, And rejoiced in the strife of the people. 17. And so the wrath of God was kindled against their congregation, So that He laid waste all their multitude, And their deeds were uncleanness before Him.

CHAPTER 2

1. And now, hearken unto me all ye who have entered into the covenant, And I will disclose to you the ways of the wicked. 2. God loveth [knowledge] wisdom: And counsel He hath set before Him: Prudence and knowledge minister unto Him. 3. Longsuffering is with Him And plenteousness of forgivenesses To pardon those who repent of transgression. 4. And power and might and great fury with flames of fire [therein are all the angels of destruction] For them who turned aside out of the way, And abhorred the statute, 5. So that there should be no remnant, Nor any to escape of them. 6. For God chose them not from the beginning of the world, And ere they were formed He knew their works. 7. And He abhorred their generations from of old, And hid His face from their land till they were consumed. 8. [And He knew the years of (their) office and the number and exact statement of their periods for all the things that belong to the ages and have been, moreover whatsoever shall come to pass in their periods for all the years of eternity.]

9. Yet in all of them He raised Him up men called by name, In order to leave a remnant to the earth, And to fill the face of the earth with their seed. 10. And through His Messiah He shall make them know His holy spirit, And

he is true, and in the true interpretation of his name are their names: But them He hated He made to go astray.

CHAPTER 3

1. Now therefore, children, hearken unto me, And I will open your eyes to see, And to understand the works of God. And to choose what He approveth, And to reject what He hateth: 2. To walk uprightly in all His ways, And not to go about in the thoughts of an evil imagination And (with) eyes (full) of fornication. 3. For many were led astray by them, And mighty men of valour stumbled by them from of old [and until this day]. 4. Because they walked in the stubbornness of their heart the watchers of heaven fell. By them were they caught because they kept not the commandment of God. 5. And their children whose height was like the loftiness of the cedars And whose bodies were like the mountains fell thereby. 6. All flesh that was on dry land perished thereby, And they were as though they had not been.

7. Because they did their own will, And kept not the commandment of their Maker, Until His wrath was kindled against them.

CHAPTER 4

1. By them went astray the sons of Noah and their families: Because of them they were cut off. 2. Abraham did not walk in them, And he was (recorded) friend because he kept the commandments of God, And chose not the will of his own spirit. 3. And he delivered (the commandment) to Isaac and Jacob, And they observed (it) and were recorded as friends of God, And members of the covenant for ever. 4. The sons of Jacob went astray through them, And they were punished according to their error. 5. And their children in Egypt walked in the stubbornness of their heart, So that they took counsel against the commandments of God, And every man did that which was right in his own eyes. 6. [And they eat blood], and He cut off their males in the desert (when He said) to them in Kadesh: Go up and possess (the land, but they hardened) their spirit:

7. And they hearkened not unto the voice of their Maker [The commandments of their Teacher] but murmured in their tents, And so the wrath of God was kindled against their congregation: 8. And their children [perished by it And their kings] were cut off by it, And their mighty men perished by it, And their land was made desolate by it. 9. By it the first that entered into the covenant incurred guilt, And they were delivered unto the

sword, Because they forsook the covenant of God: 10. And they chose their own will, And went about after the stubbornness of their heart, Every man doing his own will.

CHAPTER 5

1. But with them that held fast by the commandments of God, [Who were left of them], God confirmed the covenant of Israel for ever, Revealing unto them the hidden things Wherein all Israel had erred: 2. His holy Sabbaths and His glorious festivals, His righteous testimonies and His true ways, And the desires of His will [the which if a man do, he shall live by them] He opened before them. 3. And they digged a well of many waters: And he that despises them shall not live. 4. But they wallowed in the transgression of man, And in the ways of the unclean woman, And they said that it belongs to us. 5. But God wondrously pardoned their sins, And forgave their transgression, And He built them a sure house in Israel [the like of which never arose from of old nor until this day]. 6. They who hold fast to Him are for the life of eternity, And all the glory of man is for them; As God confirmed it to them through Ezekiel the prophet, saying:

7. 'The priests and the Levites and the sons of Zadok, that kept the charge of My Sanctuary when the children of Israel went astray from them, they shall bring near unto Me fat and blood.'

CHAPTER 6

1. – 3. The priests are the penitents of Israel who went forth out of the land of Judah: and (the Levites are) they who joined them. And the sons of Zadok are the elect of Israel called by the name, that are holding office in the end of the days. Behold the statement of their names according to their generations, and the period of their office, and the number of their afflictions, and the years of their sojournings, and the statement of their works. 4. The first saints whom God pardoned, Both justified the righteous, And condemned the wicked. 5. And all they who come after them must do according to the interpretation of the Law, In which the forefathers were instructed Until the consummation of the period of these years. 6. In accordance with the covenant which God established with the forefathers In order to pardon their sins, So shall God make atonement for them.

7. And on the consummation of the period [of the number] of these years They shall no more join themselves to the house of Judah, But shall every

one stand up against his net. 8. The wall shall have been built, The boundary been far removed. 9. And during all these years Belial shall be let loose against Israel, as God spake through Isaiah the prophet, the son of Amos, saying: 'Fear and the pit and the snare are upon thee, O inhabitant of the land.' 10. This means the three nets of Belial, concerning which Levi the son of Jacob spake, by which he caught Israel and directed their faces to three kinds of righteousness. 11. The first is fornication, the second is the wealth (of wickedness), the third is the pollution of the Sanctuary. 12. He that cometh up from this shall be caught by that, and he that escapeth from this shall be caught by that.

CHAPTER 7

1. – 7. The builders of the wall who walk after law—the law it is which talks, of which He said: Assuredly they shall talk—are caught [by two] by fornication in taking two wives during their life-time. But the fundamental principle of the creation is 'Male and Female created He them.' And they who went into the Ark, 'Two and two went into the Ark.' And as to the prince it is written, 'He shall not multiply wives unto himself.' But David read not in the Book of the Law that was sealed, which was in the Ark; for it was not opened in Israel from the day of the death of Eleazar and Joshua, and the Elders who served Ashtarothe. And it was hidden (and was not) discovered until Zadok arose. Now they glorified the deeds of David save only the blood of Uriah, and God abandoned them to him.

8. 9. And they also pollute the Sanctuary since they separate not according to the Law, and lie with her who sees the blood of her issue. And they take (to wife) each his brother's daughter or his sister's daughter. 10. 11. But Moses said 'Thou shalt not approach thy mother's sister: she is thy mother's near kin'. So the law of intercourse for males is written, and the same law holds for females; and let not the daughter of the brother uncover the nakedness of the brother of her father: he is near of kin. 12. 13. They also polluted their holy spirit and with a tongue of blasphemies they opened the mouth against the statutes of the covenant of God, saying: They are not established. But abominations they speak regarding them. 14. They are all 'kindlers of fire And setters aflame of firebrands': 15. 'The webs of spiders' are their weavings And 'the eggs of cockatrices' are their eggs:

16. He who comes near them shall not be innocent: He that chooseth them shall be held guilty [unless he was forced]. 17. Aforetime God visited

their works, And His wrath was kindled because of their devices. 18. For 'it is a people of no understanding': 'They are a nation void of counsel,' [Because there is no understanding in them]. 19. For aforetime arose Moses and Aaron through the prince of the Lights. But Belial raised Jochanneh and his brother with his evil device when the former delivered Israel.

CHAPTER 8

1. 2. And during the period of the destruction of the land there arose those who removed the landmark and led Israel astray. And the land became desolate because they spake rebellion against the commandments of God through Moses [and also through His holy anointed one], and they prophesied a lie to turn away Israel from God. 3. But God remembered the covenant with the forefathers: And He raised up from Aaron men of understanding, And from Israel wise men: 4. And He made them to hearken, And they digged the well. 5. 'A well the princes digged, The nobles of the people delved it By the order of the Lawgiver.' 6. The well is the Law, and they who digged it are the penitents of Israel who went forth out of the land of Judah and sojourned in the land of Damascus, all of whom God called princes. 7. 8. For they sought Him and His glory was not turned back in the mouth of one (of them). And the Lawgiver is he who studies the Law, in regard to whom Isaiah said, 'He bringeth forth an instrument for his work.'

9. And the nobles of the people are those who came to dig the well by the precepts in the which the Lawgiver ordained that they should walk throughout the full period of the wickedness. 10. And save them they shall get nothing until there arises the Teacher of Righteousness in the end of the days. 11. And none who have entered into the covenant shall enter into the Sanctuary to kindle His altar but they shall shut the doors concerning whom God said, 'O that there was one among you to shut the doors, So that ye might not vainly kindle the fire upon My altar.' 12. Unless they observe to do according to the true meaning of the Law until the period of the wickedness, and to sever themselves from the children of the pit, and to hold aloof from the polluted wealth of wickedness under a vow and a curse, and from the wealth of the Sanctuary:

13. And in respect to robbing the poor of His people, So that widows may be their spoil, And they may murder the fatherless: 14. And to make a difference between the clean and the unclean and to make men discern between the holy and the profane: 15. And to observe the Sabbath according to its

true meaning and the feasts and the day of the Fast according to the utterances of them who entered into the New Covenant in the land of Damascus: 16. To contribute their holy things according to the true interpretation: 17. To love every one his brother as himself, and to strengthen the hand of the poor and the needy and the stranger, and to seek every one the peace of his brother: 18. To hold aloof from harlots according to the law: and that no man should commit a trespass against his next of kin:

19. To rebuke every one his brother according to the commandment, and not to bear a grudge from day to day, and to separate from all the pollutions according to their judgements. 20. And no man shall make abominable (with these) his holy spirit, according as God separated (these) from them. 21. As for all those who walk in these things in the perfection of holiness according to all the ordinances, the covenant of God standeth fast unto them to preserve them to a thousand generations.

CHAPTER 9

1. And if they settle in camps according to the order of the land and take wives and beget children, they shall walk according to the Law, and according to the judgements of the ordinances according to the order of the Law as He spake, 'between a man and his wife, and between a father and his son'. 2. But as for all them that reject... when God will bring a visitation upon the land they shall be requited with the recompense of the wicked; when there shall come to pass the word which is written in the words of Isaiah the son of Amos the prophet, who said: 3. 'He will bring upon thee and upon thy people and upon thy father's house days that have (not) come from the day that Ephraim departed from Judah.' 4. When the two houses of Israel separated, [Ephraim departed from Judah, and] all who proved faithless were delivered to the sword, and those who held fast escaped into the land of the North.

5. – 9. As He said, 'And I will cause to go into captivity Siccuth your King and Chiun your images, (the star of your god which ye made for yourselves) beyond Damascus.' The books of the Law are the tabernacle of the King, as He said, 'And I will raise up the tabernacle of David that is fallen.' The King is the congregation and Chiun the images are the books of the Prophets, whose words Israel has despised. And the Star is he who studied the Law, who came to Damascus, as it is written, 'There shall come forth a star out of Jacob, and a sceptre shall rise out of Israel.' The sceptre is the prince of all the congregation. 10. And when he arises 'he shall destroy all the sons of (battle)

din'... These shall escape during the period of the [first] visitation, but those who proved faithless shall be delivered to the sword.

11. [Lost.] 12. 13. And this also shall be the judgement of all them who have entered into His covenant, who will not hold fast to these (statutes): they shall be visited for destruction through the hand of Belial. This is the day on which God shall visit (as He hath spoken): 'The princes of Judah were (like them that removed the landmark): Upon them will I pour out (My) wrath (like water).' 14. For they are too sick to be healed, And they have been at the head of all the rebels. 15. Because they have not turned from the way of traitors, But have wallowed in the ways of harlots, And in the wealth of wickedness and (in) revenge. 16. And every man beareth a grudge against his brother, And every man hateth his neighbour. 17. And they committed trespass every man against his next of kin, And drew near to unchastity: And exalted themselves with a view to wealth and unjust gain, And every man did that which was right in his own eyes.

18. And they chose every man the stubbornness of his heart, And they separated not from the people. 19. And they cast off restraint with a high hand To walk in the way of the wicked, concerning whom God said: 'Their wine is the poison of dragons And the cruel venom of asps.' 20. The dragons are the kings of the Gentiles and their wine is their ways, and the venom of asps is the head of the kings of Javan, who came to execute vengeance upon them. 21. 22. But despite all these things they who builded the wall and daubed it with untempered mortar perceived not— For one who was perturbed of spirit and talked lies talked to them— that the wrath of God was kindled against all His congregation: 23. Nor that Moses said, 'Not for thy righteousness or for the uprightness of thine heart dost thou go in to inherit these nations, but because He loved thy fathers and because He would keep the oath.'

24. And such is the case of the penitents of Israel (who) turned aside from the way of the people. 25. Owing to the love of God for the forefathers who stirred up (the people to follow) after Him, He loved them that came after them; for theirs is the covenant of the fathers. 26. But since He hated the builders of the wall His wrath was kindled. 27. And such (will be) the case of all who reject the commandments of God, and forsake them and turn away in the stubbornness of their heart. 28. This is the word which Jeremiah spake to Baruch the son of Neriah, and Elisha to his servant Gehazi. All the men

who entered into the New Covenant in the land of Damascus. 29. They shall not be reckoned in the assembly of the people, and in its register they shall not be written, from the day when there was gathered in the Unique Teacher until there shall arise the

30. Messiah from Aaron and from Israel. And such is the case for all that enter into the congregation of the men of the perfection of holiness. 31. And as for him who abhors doing precepts of upright men [he is the man who is melted in the furnace], when his deeds become known he shall be expelled from the congregation, as though his lot had not fallen among them that are taught of God. 32. According to his trespass they shall record him as a perverted man until he come back to stand in the office of the men of the perfection of holiness. 33. And when his deeds become known, in accordance with the midrash of the Law in which walk the men of the perfection of holiness, no man shall consent (to be) with him in wealth and labour; for all the saints of the Most High have cursed him.

34. And such shall be the case of every one who rejects the first and the last, who have placed idols upon their hearts and walked in the stubbornness of their hearts. 35. They have no share in the House of the Law. 36. With a judgement like unto that of their neighbours who turned away with the scornful men, they shall be judged. 37. For they spake error against the statutes of righteousness, and rejected the covenant and the pledge of faith, which they had affirmed in the land of Damascus; and this is the New Covenant. 38. And there shall not be unto them nor unto their families a share in the House of the Law. 39. And from the day when there was gathered in the Unique Teacher until all the men of war were consumed who walked with the man of lies about forty years, 40. [And during this period there shall be kindled the wrath of God against Israel as He said, 'there is no king and no prince' and no judge, and none that rebuketh in righteousness.]

41. Those who repented of transgression (in Jacob) observed the covenant of God. 42. Then they spake each man with his neighbour (to strengthen one) another: 43. 'Let our steps hold fast to the way of God.' And God hearkened to their words and heard, and a book of remembrance was written (before Him) for them that feared God (and) that thought upon His name until salvation and righteousness be revealed for (them that fear God. 44. Then shall ye return and discern) between the righteous and wicked, between him that serveth God and him that serveth Him not. 45. And He

showeth mercy (unto thousands) of them that love Him and keep (His commandments) for a thousand generations. 46. 47. From the house of Peleg that have gone out from the holy city. And they trusted in God throughout the period that Israel trespassed and polluted the Sanctuary and returned again to molten images.

48. The people with few words shall all be judged, each according to his spirit in the counsel of holiness. 49. And as for all those who have broken down the landmark of the Law amongst those who entered into the covenant, when there shall shine forth the glory of God to Israel, they shall be cut off from the midst of the camp, and with all those who do wickedly of Judah in the days of its testing. 50. But all they who hold fast by these judgements in going out and coming in according to the Law, and listen to the voice of the Teacher and confess before God (saying) 51. 'We have done wickedly, we and our fathers, Because we have walked contrary to the statutes of the covenant, And true is thy judgement against us.' 52. 53. And (who) lift not the hand against His holy statutes, His righteous judgement, and the testimony of His truth; and are chastised by the first judgements with which the children of men were judged: and give ear to the voice of the Unique Teacher of Righteousness: and reject not the statutes of righteousness when they hear them:

54. They shall rejoice and be glad, And their heart shall exult, And they shall make themselves strong against all the children of the world, And God will pardon them And they shall see His salvation; For they trust in His holy name.

CHAPTER 10

1. Every man who puts under the ban a man [amongst men] according to the ordinances of the Gentiles is to be put to death: 2. And as for that which He hath said: 'Thou shalt not take vengeance nor bear a grudge against the children of thy people,' every man of those who have entered into the covenant, who brings a charge against his neighbour whom he had not rebuked before witnesses, and yet brings it in his fierce wrath or recounts (it) to his elders in order to bring him into contempt, is taking vengeance and bearing a grudge. 3. 4. But naught is written save that, 'He taketh vengeance on His adversaries, and He beareth a grudge against His enemies.' If he held his peace with regard to him from day to day, but in his fierce wrath spake against him in a matter of death, he hath testified against himself because he

did not give effect to the commandment of God, Who said to him, 'Thou shalt surely rebuke thy neighbour and not bear sin because of him.'

5. 6. As regards the oath, touching that which He said 'Thou shalt not avenge thee with thine own hand', the man who makes (another man) swear in the open field—that is, not in the presence of the judges, or owing to their commands—hath avenged himself with his own hand. 7. And as for anything that is lost, should it not be known who has stolen it from the property of the camp in which the thing has been stolen, its owner shall proclaim (it) by the oath of cursing, and whoso hears, if he knows and declares it not, shall be held guilty. 8. As for any restitution made by him who returns that which has [not] an owner, he who returns (it) shall confess to the priest, and (that which was lost) shall be given back to him, besides the ram of the guilt-offering to the priest. 9. And so everything (that was) lost (and) found and has no owner shall be given to the priests; for he who found it knows not its law. If its owner is not found they shall take charge (of it). The Character of the Witnesses.

10. If a man in any matter trespasses against the Law and his neighbour and none but he sees it, if it be a matter of death, he shall make it known to the Censor in the presence of the accused in discharging the duty of reproof: and the Censor shall write it down with his own hand: 11. If he do it again before another, he shall return and make it known to the Censor. 12. 13. If he shall be caught again before another, his judgement shall be executed. And if they are two and they witness against him (each) on a different thing the man shall be only excluded from the Purity, provided that they are trustworthy, and that on the day on which they have seen the man they make it known to the Censor. And according to the statute (they shall) accept two trustworthy witnesses, and not one to exclude the Purity. And there shall arise no witness before the judges to cause a man to be put to death at his mouth, whose days have not been fulfilled so as to pass over unto those that are numbered (and who is not) a man who fears God. None shall be believed as a witness against his neighbour who transgresses a word of the commandment with a high hand until they are cleansed through repentance.

CHAPTER 11

1. – 3. And this is the order in reference to the judges of the congregation. (They shall amount) to ten men selected from the congregation according to the time (defined); four of the tribe of Levi and Aaron, and six of Israel

learned in the Book of the Hagu and in the Ordinances of the Covenant, from five and twenty years old even unto sixty years old. But none shall be appointed when he is sixty years old and upward to judge the congregation. 4. For through the trespasses of man his days were minished, and when the wrath of God was kindled against the inhabitants of the earth, He commanded their intelligence to depart from them before they completed their days.

CHAPTER 12

1. As to being cleansed in water. No man shall wash in water (that is) filthy or insufficient for a man's bath. None shall cleanse himself in the waters of a vessel. And every pool in a rock in which there is not sufficient (water) for a bath, which an unclean person has touched, its waters shall be unclean like the waters of the vessel.

CHAPTER 13

1. As to the Sabbath, to observe it according to its law, no man shall do work on the sixth day from the time when the sun's orb in its fullness is still without the gate, for it is He who has said, 'Observe the Sabbath day to keep it holy.' 2. – 7. And on the Sabbath day no man shall utter a word of folly and vanity. No man shall lend aught to his neighbour. None shall dispute on matters of wealth and gain. None shall speak on matters of work and labour to be done on the following morning. No man shall walk in the field to do the work of his business. On the Sabbath none shall walk outside his city more than a thousand cubits. 8. No man shall eat on the Sabbath day aught save that which is prepared or perishing (in the field).

9. 10. Nor shall one eat or drink unless in the camp. (If he was) on the way and went down to wash he may drink where he stands, but he shall not draw into any vessel. 11. No man shall send the son of a stranger to do his business on the Sabbath day. 12. No man shall put on garments that are filthy or were brought by a Gentile unless they were washed in water or rubbed with frankincense. 13. 14. No man shall fast of his own will on the Sabbath. No man shall walk after the animal to pasture it outside his city more than two thousand cubits. 15. None shall lift his hand to smite it with (his) fist. 16. If it be stubborn he shall not remove it out of his house. No man shall carry anything from the house to the outside or from the outside into the house, and

if he be in the vestibule he shall not carry anything out of it or bring in anything into it.

17. None shall open the cover of a vessel that is pasted on the Sabbath. 18. No man shall carry on him spices to go out or come in on the Sabbath. 19. 20. None shall lift up in his dwelling house rock or earth. Let not the nursing father take the sucking child to go out or to come in on the Sabbath. 21. No man shall provoke his manservant or his maidservant or his hireling on the Sabbath. 22. No man shall help an animal in its delivery on the Sabbath day. 23. 24. And if it falls into a pit or ditch, he shall not raise it on the Sabbath. No man shall rest in a place near to the Gentiles on the Sabbath. 25. No man shall suffer himself to be polluted [the Sabbath] for the sake of wealth or gain on the Sabbath. 26. And if any person falls into a place of water or into a place of.

27... he shall not bring him up by a ladder or a cord or instrument. No man shall offer anything on the altar on the Sabbath, save the burnt-offering of the Sabbath, for so it is written Excepting your Sabbaths.

CHAPTER 14

1. No man shall send to the altar burnt-offering or meat-offering or frankincense or wood through the hand of a man (that is) unclean through any of the uncleannesses allowing him to defile the altar, for it is written: 'The sacrifice of the wicked is an abomination, but the prayer of the righteous is like an offering of delight.' 2. And none of those who enter into the house of worship shall enter when he is unclean even though washed. 3. And when the trumpets of the Congregation sound, it shall be (done) before or after, and they shall not put an end to the whole service: (the Sabbath) is holy. 4. No man shall lie with a woman in the city of the Sanctuary to defile the city of the Sanctuary by their impurity. 5. Any man who is ruled by the spirits of Belial and speaks rebellion shall be judged by the judgement of the necromancer and wizard.

6. And he whom he leads astray into profaning the Sabbath and the Feasts shall not be put to death; but it shall be the duty of the sons of man to watch him; and should he be healed of it, they shall watch him seven years and then he shall come into the Congregation. 7. None shall stretch out his hand to shed the blood of any man from among the Gentiles for the sake of wealth or gain. 8. Nor shall he take aught of their wealth lest they blaspheme, unless by the counsel of the Community of Israel. 9. No man shall

sell an animal or bird that is clean to the Gentiles, lest they sacrifice them. 10. Nor shall he sell them aught from his threshing-floor or his winepress for all his property. 11. Nor shall he sell them his manservant or maidservant who entered with him into the covenant of Abraham.

12. No man shall make himself abominable with any living creature or creeping thing, by eating of them: 13. or of the defilements of bees or of any living creature that moveth in the waters. Nor shall fish be eaten unless they were split alive and their blood was shed. 14. 15. But all the locusts after their kind shall come into fire or into water whilst they are still living, for this is the manner of their creation. And all wood and stones and dust which are polluted by the uncleanness of man are polluted like them. 16. According to their uncleanness shall be unclean he who toucheth them. And every instrument, nail, or peg in the wall which is with the dead in the house shall be unclean, like the uncleanness of an instrument of work.

CHAPTER 15

1. – 3. The regulation of the dwellers in the cities of Israel, according to these judgements, that a difference may be made between the unclean and the clean, and to make known (the difference) between the holy and the common. And these statutes are to give instruction so that the whole nation may walk in them according to the Law always. And according to this law shall walk the seed of Israel, and they shall not be cursed. 4. – 6. And this is the regulation of the dwellers (according to which they should) act during the period of the wickedness until there arises the Messiah (from) Aaron and Israel, up to ten men at least, to thousands and hundreds and fifties and tens. And when there arise ten, the man who is a priest learned in the Book of the Hagu shall not depart. According to his word shall they all be ruled. And if he is not expert in all these, but a man of the Levites is expert in these, the lot shall be that all those that enter into the camp shall go out and come in according to his word.

7. And if there be a judgement regarding the law of leprosy which is in a man, then the priest shall come and stand in the camp, and the Censor shall instruct him in the true meaning of the law. And (even) if he is lacking in understanding he shall shut him up; for unto them (i.e. the priests) is the judgement.

CHAPTER 16

1. And this is the regulation of the Censor of the camp. He shall instruct the many in the works of God, and shall make them understand His wondrous mighty acts, and shall narrate before them the things of the world since its creation. 2. And he shall have mercy upon them as a father upon his children, and shall for(give) all that have incurred guilt. 3. As a shepherd with his flock he shall loose all the bonds of their knots. 4... oppressed and crushed in his congregation. And every one who joins his congregation, he shall reckon him according to his works, his understanding, his might, his strength, and his wealth. 5. And they shall record him in his place in accordance with his position in a lot of the (camp). 6. No man of the children of the camp shall have power to bring a man into the congregation (without) the word of the Censor of the camp.

7. Nor shall any man of them who have entered into the covenant of God do business (with) the children of the pit (un)less hand to hand. 8. No man shall do (a thing as buying) and sell(ing) un(less he has spoken) to the Censor of the camp, and he shall do (it in the camp) and not... and so to him who casts forth... they, and he who is not connected with. 9... And this is the settlement of the camps. All... 10. 11. shall not succeed to settle in the land... that have not come from the day that Ephraim departed from Judah. 12. And as for all who walk in these the covenant of God standeth fast unto them to save them from all the snares of the pit, for suddenly....

CHAPTER 17

1. 2. And the regulation of the dwellers of all the camps is: They shall be numbered all by their names, the Priests first, the Levites second, the children of Israel third, and the proselyte fourth. 3. And they shall be recorded by their names one after another, the Priests first, the Levites second, the children of Israel third, and the proselyte fourth. 4. And so they shall be seated and so they shall ask with regard to every matter. 5. And the Priest who numbers the many (shall be) from thirty years old even unto sixty years old, learned in the Book (of the Hagu and) in all the judgements of the Law to direct them according to their judgements. 6. And the Censor who is over all the camps shall be from thirty years old even unto fifty years old, a master in every counsel of men, and in every tongue.

7... According to his word shall come in those who enter the congregation every man in his due order. 8. And as regards any matter on which it shall be incumbent for any man to speak, he shall speak to the Censor in regard to any suit or cause.

CHAPTER 18

1. 2. And this is the regulation for the many in order to provide for all their needs. The wages of two days every month is the rule. And they shall give it into the hands of the Censor and the judges. 3. From it they shall give... and (from) it they shall strengthen the hand of the poor and the needy. 4. And to the aged man who... to the vagrant and him (who) was taken captive of a strange people. 5. And to the virgin who has (no dot) (and to him whom) no man careth for: every work. 6. 7... and not... And this is the explanation of the settlement... And this is the explanation of the judgements which. 8... (The Messiah from) Aaron and Israel. And He will pardon our sins. 9... in money and he shall know... punishment six days and who shall speak. 10... against Mos(es)...

CHAPTER 19

1.... (Shall not swear) either by Aleph Lamed or by Aleph Daleth, but by the oath (written) in the curses of the covenant. 2. 3. But the Law of Moses he shall not mention, for... And if he swears and transgresses he profanes the Name. 4. And if by the curses of the covenant... the Judges. 5. And if he transgress he shall be held guilty: but if he confess and make restitution he shall not bear (the penalty) of death. 6. And whosoever in all Israel shall enter into the covenant by a statute for ever, together with their children who are (not of an age) to pass over into the number of those who are enrolled by the oath of the covenant, shall confirm it on their behalf. 7. And this is also the law throughout the entire period of the wickedness for every one who returns from his corrupt way.

8. 9. On the day when he speaks with the Censor of the many they shall enrol him by the oath of the covenant that Moses established with Israel—the covenant to return to the Law of Moses... with all (his) heart... (and with all his) soul: as regards that which there is found to be done by them? 10.... And no man shall make known to him the laws until he stand before the Censor (who) shall search out concerning him when he examines him. 11. And when he imposes it upon him to return to the Law of Moses with all his

heart and all his soul... of him if... 12. And every thing that was revealed of the Law with regard to a suit... in him... the Censor him and shall command him... until... killed him... and the madman and all... (loss of five lines) covenant with you and with the whole of Israel.

13. Therefore the man shall impose it upon himself to return to the Law of Moses; for in it everything is accurately treated.

CHAPTER 20

1. 1 And as for the exact statement of their periods to put Israel in remembrance in regard to all these, behold, it is treated accurately in the Book of the Divisions of the Seasons according to their Jubilees and their Weeks. 2. And on the day on which the man imposes it upon himself to return to the law of Moses the angel of Mastema will depart from him if he make good his word. 3. Therefore Abraham was circumcised on the day of his knowing it. 4. 5. As to what he said, 'That which is gone forth from thy lips thou shalt keep' to make it good—No binding oath, which a man imposes upon himself with a view to perform a commandment of the law, shall he cancel even at the risk of death. 6. Nothing which a man (imposes) upon himself with a view to (frustrate the law) shall he make good even at the risk of death.

7. (As for) the oath of the woman, whose oath Moses said should be disallowed, no man shall disallow an oath which no man knew. 8. It is to be confirmed. And whether it be to disallow or to transgress the covenant, he shall disallow it and not confirm it. 9. And so is also the law for her father. As to the law of the (fer)ings no man shall vow anything for the altar under compulsion. 10. Nor shall the (pri)ests take anything from the Israelites... 11. (Nor) shall a man dedicate the food... this is what he said, 'They hunt every man his brother with a net.' 12. Nor shall de(vote)... of all... his possession... holy... shall be punished he... who takes a vow... to the judge... 2. imposes it upon, &c. See xix. 11, 14. The text reads here, which may be right, i.e. 'stand upon himself to return to'. But it may be best to read. angel of Mastema. Cf. Jubilees x. 8, xi. 5, 11, xviii. 9, &c. 4. That which is gone forth, &c. Quoted from Deut. xxiii. 24. 5. binding oath, i.e.. This phrase is from Num. xxx. 13. cancel. The text 'redeem' is emended into as Schechter suggests. risk of death, i.e.. 6. impose, i.e. of which only the survives. to frustrate the law, i.e.. 7. (As for). We may supply here as in. 9 and xiii. 1. Moses said, i.e. ' should be disallowed. Cf. Num. xxx. 6-9. which no man knew, i.e. '. It is to be confirmed. i.e. '. Cf. viii. 12 on this construction. 8. The same rule holds with re-

gard to the law and the covenant. 9. offerings, i.e.. under compulsion. Cf. 2 Cor. ix. 7 'Not grudgingly nor of necessity'. 10. the priests, i.e.. 11. They hunt every... net. The text reads....., 12. The fragments here translated are all that survive of eight (?) lines of the MS.

P A R T T H R E E

Apocalypses of Baruch, Abraham, Moses and Isaiah

*Visions of the end and of the heavens, set in the names of the
Old Testament saints.*

The Syriac Apocalypse of Baruch (2 Baruch)

TRANSLATED BY R. H. CHARLES

c. AD 100

A Jewish apocalypse written after the fall of Jerusalem to the Romans in AD 70, though set after its fall to the Babylonians: Baruch, the scribe of Jeremiah, is told of the coming of the Messiah and of the end of the age, and sends a letter to the exiles in Babylon. It survives complete only in Syriac, in the translation by R. H. Charles, and is a Jewish work outside the Bible.

CHAPTER 1: ANNOUNCEMENT OF THE COMING DESTRUCTION OF JERUSALEM TO BARUCH

1. And it came to pass in the twenty-fifth year of Jeconiah, king of Judah, that the word of the Lord came to Baruch, the son of Neriah, and said to him: 'Hast thou seen all that this people are doing to Me, that the evils which these two tribes which remained have done are greater than (those of) the ten tribes which were carried away captive? For the former tribes were forced by their kings to commit sin, but these two of themselves have been forcing and compelling their kings to commit sin. For this reason, behold I bring evil upon this city, and upon its inhabitants, and it shall be removed from before Me for a time, and I will scatter this people among the Gentiles that they may do good to the Gentiles. And My people shall be chastened, and the time shall come when they will seek for the prosperity of their times.

CHAPTER 2

1. For I have said these things to thee that thou mayst bid Jeremiah, and all those that are like you, to retire from this city. 2. For your works are to this city as a firm pillar, And your prayers as a strong wall.'

CHAPTER 3

1. And I said: 'O LORD, my Lord, have I come into the world for this purpose that I might see the evils of my mother? Not (so) my Lord. If I have

found grace in Thy sight, first take my spirit that I may go to my fathers and not behold the destruction of my mother. For two things vehemently constrain me: for I cannot resist Thee, and my soul, moreover, cannot behold the evils of my mother. But one thing I will say in Thy presence, O Lord. What, therefore, will there be after these things? for if Thou destroyest Thy city, and deliverest up Thy land to those that hate us, how shall the name of Israel be again remembered? Or how shall one speak of Thy praises? or to whom shall that which is in Thy law be explained? Or shall the world return to its nature (of aforetime), and the age revert to primeval silence? And shall the multitude of souls be taken away, and the nature of man not again be named? And where is all that which Thou didst say to Moses regarding us?

CHAPTER 4

1. And the Lord said unto me: 'This city shall be delivered up for a time, And the people shall be chastened during a time, And the world will not be given over to oblivion.

The heavenly Jerusalem.

2. ['Dost thou think that this is that city of which I said: "On the palms of My hands have I graven thee"? This building now built in your midst is not that which is revealed with Me, that which was prepared beforehand here from the time when I took counsel to make Paradise, and showed it to Adam before he sinned, but when he transgressed the commandment it was removed from him, as also Paradise. And after these things I showed it to My servant Abraham by night among the portions of the victims. And again also I showed it to Moses on Mount Sinai when I showed to him the likeness of the tabernacle and all its vessels. And now, behold, it is preserved with Me, as also Paradise. Go, therefore, and do as I command thee.']

CHAPTER 5: BARUCH'S COMPLAINT AND GOD'S REASSURANCE

1. And I answered and said: 'So then I am destined to grieve for Zion, For Thine enemies will come to this place and pollute Thy sanctuary, And lead Thine inheritance into captivity, And make themselves masters of those whom Thou hast loved, And they will depart again to the place of their idols, And will boast before them: And what wilt Thou do for Thy great name?' 2. And the Lord said unto me: 'My name and My glory are unto all eternity; And My judgement shall maintain its right in its own time. 3. And thou shalt see with thine eyes That the enemy will not overthrow Zion, Nor

shall they burn Jerusalem, But be the ministers of the Judge for the time. 4. But do thou go and do whatsoever I have said unto thee.' 5. And I went and took Jeremiah, and Adu, and Seriah, and Jabish, and Gedaliah, and all the honourable men of the people, and I led them to the valley of Cedron, and I narrated to them all that had been said to me.

6. 7. And they lifted up their voice, and they all wept. And we sat there and fasted until the evening.

CHAPTER 6: INVASION OF THE CHALDEANS AND THEIR ENTRANCE INTO
THE CITY AFTER THE SACRED VESSELS WERE HIDDEN AND THE CITY'S
WALLS OVERTHROWN BY ANGELS

1. And it came to pass on the morrow that, lo! the army of the Chaldees surrounded the city, and at the time of the evening, I, Baruch, left the people, and I went forth and stood by the oak. And I was grieving over Zion, and lamenting over the captivity which had come upon the people. And lo! suddenly a strong spirit raised me, and bore me aloft over the wall of Jerusalem. And I beheld, and lo! four angels standing at the four corners of the city, each of them holding a torch of fire in his hands. And another angel began to descend from heaven, and said unto them: 'Hold your lamps, and do not light them till I tell you. For I am first sent to speak a word to the earth, and to place in it what the Lord the Most High has commanded me.'

7. And I saw him descend into the Holy of Holies, and take from thence the veil, and the holy ark, and the mercy-seat, and the two tables, and the holy raiment of the priests, and the altar of incense, and the forty-eight precious stones, wherewith the priest was adorned and all the holy vessels of the tabernacle. 8. And he spake to the earth with a loud voice: 'Earth, earth, earth, hear the word of the mighty God, And receive what I commit to thee, And guard them until the last times, So that, when thou art ordered, thou mayst restore them, So that strangers may not get possession of them. 9. For the time comes when Jerusalem also will be delivered for a time, Until it is said, that it is again restored for ever.' 10. And the earth opened its mouth and swallowed them up.

CHAPTER 7

1. And after these things I heard that angel saying unto those angels who held the lamps: 'Destroy, therefore, and overthrow its wall to its foundations, lest the enemy should boast and say: "We have overthrown the wall of

Zion, And we have burnt the place of the mighty God.” 2. And ye have seized the place where I had been standing before.

CHAPTER 8

1. Now the angels did as he had commanded them, and when they had broken up the corners of the walls, a voice was heard from the interior of the temple, after the wall had fallen, saying: 2. ‘Enter, ye enemies, And come, ye adversaries; For he who kept the house has forsaken (it).’ 3. 4. And I, Baruch, departed. And it came to pass after these things that the army of the Chaldees entered and seized the house, and all that was around it. 5. And they led the people away captive, and slew some of them, and bound Zedekiah the king, and sent him to the king of Babylon.

CHAPTER 9: FIRST FAST OF SEVEN DAYS: BARUCH TO REMAIN AMID
THE RUINS OF JERUSALEM AND JEREMIAH TO ACCOMPANY THE EXILES
TO BABYLON. BARUCH’S DIRGE OVER JERUSALEM

1. And I, Baruch, came, and Jeremiah, whose heart was found pure from sins, who had not been captured in the seizure of the city. 2. And we rent our garments, we wept, and mourned, and fasted seven days.

CHAPTER 10

1. 2. And it came to pass after seven days, that the word of God came to me, and said unto me: ‘Tell Jeremiah to go and support the captivity of the people unto Babylon. 3. But do thou remain here amid the desolation of Zion, and I will show to thee after these days what will befall at the end of days.’ 4. 5. And I said to Jeremiah as the Lord commanded me. And he, indeed, departed with the people, but I, Baruch, returned and sat before the gates of the temple, and I lamented with the following lamentation over Zion and said: 6. ‘Blessed is he who was not born, Or he, who having been born, has died. 7. But as for us who live, woe unto us, Because we see the afflictions of Zion, And what has befallen Jerusalem. 8. I will call the Sirens from the sea, And ye Lilin, come ye from the desert, And ye Shedim and dragons from the forests: Awake and gird up your loins unto mourning, And take up with me the dirges, And make lamentation with me.

9. Ye husbandmen, sow not again; And, O earth, wherefore givest thou thy harvest fruits? Keep within thee the sweets of thy sustenance. 10. And thou, vine, why further dost thou give thy wine; For an offering will not again be made therefrom in Zion. Nor will first-fruits again be offered. 11.

And do ye, O heavens, withhold your dew, And open not the treasures of rain: 12. And do thou, O sun, withhold the light of thy rays. And do thou, O moon, extinguish the multitude of thy light; For why should light rise again Where the light of Zion is darkened? 13. And you, ye bridegrooms, enter not in, And let not the brides adorn themselves with garlands; And, ye women, pray not that ye may bear. 14. For the barren shall above all rejoice, And those who have no sons shall be glad, And those who have sons shall have anguish.

15. For why should they bear in pain, Only to bury in grief? 16. Or why, again, should mankind have sons? Or why should the seed of their kind again be named, Where this mother is desolate, And her sons are led into captivity? 17. From this time forward speak not of beauty, And discourse not of gracefulness. 18. Moreover, ye priests, take ye the keys of the sanctuary, And cast them into the height of heaven, And give them to the Lord and say: "Guard Thy house Thyself, For lo! we are found false stewards." 19. And you, ye virgins; who weave fine linen And silk with gold of Ophir, Take with haste all (these) things And cast (them) into the fire, That it may bear them to Him who made them, And the flame send them to Him who created them, Lest the enemy get possession of them.'

CHAPTER 11

1. Moreover, I, Baruch, say this against thee, Babylon: 'If thou hadst prospered, And Zion had dwelt in her glory, Yet the grief to us had been great That thou shouldst be equal to Zion. 2. But now, lo! the grief is infinite, And the lamentation measureless, For lo! thou art prospered And Zion desolate. 3. Who will be judge regarding these things? Or to whom shall we complain regarding that which has befallen us? O Lord, how hast Thou borne (it)? 4. Our fathers went to rest without grief, And lo! the righteous sleep in the earth in tranquillity; 5. For they knew not this anguish, Nor yet had they heard of that which had befallen us. 6. Would that thou hadst ears, O earth, And that thou hadst a heart, O dust: That ye might go and announce in Sheol, And say to the dead: 7. "Blessed are ye more than we who live."

CHAPTER 12

1. But I will say this as I think. And I will speak against thee, O land, which art prospering. 2. The noonday does not always burn. Nor do the rays of the

sun constantly give light. 3. Do not expect [and hope] that thou wilt always be prosperous and rejoicing. And be not greatly uplifted and boastful. 4. For assuredly in its own season shall the (divine) wrath awake against thee. Which now in long-suffering is held in as it were by reins.

Second Fast. Revelation as to the coming Judgement on the Heathen.

5. And when I had said these things, I fasted seven days.

CHAPTER 13

1. 2. And it came to pass after these things, that I, Baruch, was standing upon Mount Zion, and lo! a voice came from the height and said unto me: 'Stand upon thy feet, Baruch, and hear the word of the mighty God.' 3. Because thou hast been astonished at what has befallen Zion, thou shalt therefore be assuredly preserved to the consummation of the times, that thou mayst be for a testimony. So that, if ever those prosperous cities say: 'Why hath the mighty God brought upon us this retribution?' Say thou to them, thou and those like thee who shall have seen this evil: ' (This is the evil) and retribution which is coming upon you and upon your people in its (destined) time that the nations may be thoroughly smitten. 6. 7. And then they shall be in anguish. And if they say at that time: 8. For how long? Thou wilt say to them: 'Ye who have drunk the strained wine, Drink ye also of its dregs, The judgement of the Lofty One Who has no respect of persons.'

9. On this account he had aforetime no mercy on His own sons, But afflicted them as His enemies, because they sinned, 10. Then therefore were they chastened That they might be sanctified.

Oxyrhynchus Greek Fragment.

11. But now, ye peoples and nations, ye are guilty Because ye have always trodden down the earth, And used the creation unrighteously. 12. For I have always benefited you. And ye have always been ungrateful for the beneficence. (Ye) have trodden down the earth And misused the created things in it. But ye were always ungrateful.

CHAPTER 14

1. – 3. And I answered and said: 'Lo! Thou hast shown me the method of the times, and that which shall be after these things, and Thou hast said unto me, that the retribution, which has been spoken of by Thee, shall come upon the nations. And now I know that those who have sinned are many, and they have lived in prosperity, and departed from the world, but that few nations

will be left in those times, to whom those words shall be said which Thou didst say. For what advantage is there in this, or what (evil), worse than what we have seen befall us, are we to expect to see? ...4. – 8. But again I will speak in Thy presence: What have they profited who had knowledge before Thee, and have not walked in vanity as the rest of the nations, and have not said to the dead: “Give us life,” but always feared Thee, and have not left Thy ways? And lo! they have been carried off, nor on their account hast Thou had mercy on Zion. And if others did evil, it was due to Zion, that on account of the works of those who wrought good works she should be forgiven, and should not be overwhelmed on account of the works of those who wrought unrighteousness. But who, O LORD, my Lord, will comprehend Thy judgment, Or who will search out the profoundness of Thy way? Or who will think out the weight of Thy path?

9. Or who will be able to think out Thy incomprehensible counsel? Or who of those that are born has ever found The beginning or end of Thy wisdom? 10. – 12. For we have all been made like a breath. For as the breath ascends involuntarily, and again dies, so it is with the nature of men, who depart not according to their own will, and know not what will befall them in the end. For the righteous justly hope for the end, and without fear depart from this habitation, because they have with Thee a store of works preserved in treasuries. 13. On this account also these without fear leave this world, and trusting with joy they hope to receive the world which Thou hast promised them. 14. But as for us—woe to us, who also are now shamefully entreated, and at that time look forward (only) to evils.

15. But Thou knowest accurately what Thou hast done by means of Thy servants; for we are not able to understand that which is good as Thou art, our Creator. 16. But again I will speak in Thy presence, O LORD, my Lord. 17. When of old there was no world with its inhabitants, Thou didst devise and speak with a word, and forthwith the works of creation stood before Thee. 18. And Thou didst say that Thou wouldst make for Thy world man as the administrator of Thy works, that it might be known that he was by no means made on account of the world, but the world on account of him. 19. And now I see that as for the world which was made on account of us, lo! it abides, but we, on account of whom it was made, depart.’

CHAPTER 15

1. And the Lord answered and said unto me: 'Thou art rightly astonished regarding the departure of man, but thou hast not judged well regarding the evils which befall those who sin. 2. 3. And as regards what thou hast said, that the righteous are carried off and the impious are prospered, And as regards what thou hast said: 4. "Man knows not Thy judgement"—On this account hear, and I will speak to thee, and hearken, and I will cause thee to hear My words. 5. Man would not rightly have understood My judgement, unless he had accepted the law, and I had instructed him in understanding. 6. But now, because he transgressed wittingly, yea, just on this ground that he wot (thereof), he shall be tormented. 7. And as regards what thou didst say touching the righteous, that on account of them has this world come, so also again shall that, which is to come, come on their account.

8. For this world is to them a strife and a labour with much trouble; and that accordingly which is to come, a crown with great glory.'

CHAPTER 16

1. And I answered and said: 'O LORD, my Lord, lo! the years of this time are few and evil, and who is able in his little time to acquire that which is measureless?'

CHAPTER 17

1. And the Lord answered and said unto me: 'With the Most High account is not taken of much time nor of a few years. For what did it profit Adam that he lived nine hundred and thirty years, and transgressed that which he was commanded? Therefore the multitude of time that he lived did not profit him, but brought death and cut off the years of those who were born from him. Or wherein did Moses suffer loss in that he lived only one hundred and twenty years, and, inasmuch as he was subject to Him who formed him, brought the law to the seed of Jacob, and lighted a lamp for the nation of Israel?'

CHAPTER 18

1. And I answered and said: 'He that lighted has taken from the light, and there are but few that have imitated him. But those many whom he has lighted have taken from the darkness of Adam and have not rejoiced in the light of the lamp.'

CHAPTER 19

1. And He answered and said unto me: 'Wherefore at that time he appointed for them a covenant and said: "Behold I have placed before you life and death," And he called heaven and earth to witness against them. 2. For he knew that his time was but short, But that heaven and earth endure always. 3. But after his death they sinned and transgressed, Though they knew that they had the law reproving (them), And the light in which nothing could err, Also the spheres which testify, and Me. 4. Now regarding everything that is, it is I that judge, but do not thou take counsel in thy soul regarding these things, nor afflict thyself because of those which have been. For now it is the consummation of time that should be considered, whether of business, or of prosperity, or of shame, and not the beginning thereof. Because if a man be prospered in his beginnings and shamefully entreated in his old age, he forgets all the prosperity that he had. And again, if a man is shamefully entreated in his beginnings, and at his end is prospered, he remembereth not again his evil entreatment. And again hearken: though each one were prospered all that time—all the time from the day on which death was decreed against those who transgress—and in his end was destroyed, in vain would have been everything.'

CHAPTER 20: ZION HAS BEEN TAKEN AWAY TO HASTEN THE ADVENT OF
THE JUDGEMENT

1. 'Therefore, behold! the days come, And the times shall hasten more than the former, And the seasons shall speed on more than those that are past, And the years shall pass more quickly than the present (years). 2. Therefore have I now taken away Zion, That I may the more speedily visit the world in its season. 3. Now therefore hold fast in thy heart everything that I command thee, And seal it in the recesses of thy mind. 4. And then I will show thee the judgement of My might, And My ways which are unsearchable. 5. Go therefore and sanctify thyself seven days, and eat no bread, nor drink water, nor speak to anyone. And afterwards come to that place and I will reveal Myself to thee, and speak true things with thee, and I will give thee commandment regarding the method of the times; for they are coming and tarry not. The Prayer of Baruch the Son of Neriah.

CHAPTER 21: FAST OF SEVEN DAYS: BARUCH'S PRAYER: GOD'S ANSWER

1. – 10. And I went thence and sat in the valley of Cedron in a cave of the earth, and I sanctified my soul there, and I eat no bread, yet I was not hungry, and I drank no water, yet I thirsted not, and I was there till the seventh day, as He had commanded me. And afterwards I came to that place where He had spoken with me. And it came to pass at sunset that my soul took much thought, and I began to speak in the presence of the Mighty One, and said: 'O Thou that hast made the earth, hear me, that hast fixed the firmament by the word, and hast made firm the height of the heaven by the spirit, that hast called from the beginning of the world that which did not yet exist, and they obey Thee. Thou that hast commanded the air by Thy nod, and hast seen those things which are to be as those things which Thou art doing. Thou that rulest with great thought the hosts that stand before Thee: also the countless holy beings, which Thou didst make from the beginning, of flame and fire, which stand around Thy throne Thou rulest with 'indignation'. To Thee only does this belong that Thou shouldst do forthwith whatsoever Thou dost wish. Who causeth the drops of rain to rain by number upon the earth, and alone knowest the consummation of the times before they come; have respect unto my prayer. For Thou alone art able to sustain all who are, and those who have passed away, and those who are to be, those who sin, and those who are righteous [as living (and) being past finding out]. For Thou alone dost live immortal and past finding out, and knowest the number of mankind.

11. And if in time many have sinned, yet others not a few have been righteous.

Baruch's Depreciation of this Life.

12. 13. Thou knowest where Thou preservest the end of those who have sinned, or the consummation of those who have been righteous. For if there were this life only, which belongs to all men, nothing could be more bitter than this. 14. For of what profit is strength that turns to sickness, Or fullness of food that turns to famine, Or beauty that turns to ugliness. 15. – 18. For the nature of man is always changeable. For what we were formerly now we no longer are, and what we now are we shall not afterwards remain. For if a consummation had not been prepared for all, in vain would have been their beginning. But regarding everything that comes from Thee, do Thou in-

form me, and regarding everything about which I ask Thee, do Thou enlighten me.

Baruch prays to God to hasten the Judgement and fulfil His Promise.

19. 20. How long will that which is corruptible remain, and how long will the time of mortals be prospered, and until what time will those who transgress in the world be polluted with much wickedness? Command therefore in mercy and accomplish all that Thou saidst Thou wouldst bring, that Thy might may be made known to those who think that Thy long-suffering is weakness. 21. And show to those who know not, that everything that has befallen us and our city until now has been according to the long-suffering of Thy power, because on account of Thy name Thou hast called us a beloved people. 22. 23. Bring to an end therefore henceforth mortality. And reprove accordingly the angel of death, and let Thy glory appear, and let the might of Thy beauty be known, and let Sheol be sealed so that from this time forward it may not receive the dead, and let the treasures of souls restore those which are enclosed in them.

24. For there have been many years like those that are desolate from the days of Abraham and Isaac and Jacob, and of all those who are like them, who sleep in the earth, on whose account Thou didst say that Thou hadst created the world. 25. And now quickly show Thy glory, and do not defer what has been promised by Thee.' 26. And (when) I had completed the words of this prayer I was greatly weakened.

CHAPTER 22: GOD'S REPLY TO BARUCH'S PRAYER: HE WILL FULFIL HIS PROMISE: TIME NEEDED FOR ITS ACCOMPLISHMENT: THINGS MUST BE JUDGED IN THE LIGHT OF THEIR CONSUMMATION (XXII). TILL ALL SOULS ARE BORN THE END CANNOT COME (XXIII)

1. And it came to pass after these things that lo! the heavens were opened, and I saw, and power was given to me, and a voice was heard from on high, and it said unto me: 2. 'Baruch, Baruch, why art thou troubled? 3. He who travels by a road but does not complete it, or who departs by sea but does not arrive at the port, can he be comforted? 4. Or he who promises to give a present to another, but does not fulfil it, is it not robbery? 5. Or he who sows the earth, but does not reap its fruit in its season, does he not lose everything? 6. Or he who plants a plant unless it grows till the time suitable to it, does he who planted it expect to receive fruit from it? 7. Or a woman who has conceived, if she bring forth untimely, does she not assuredly slay her infant?

8. Or he who builds a house, if he does not roof it and complete it, can it be called a house? Tell Me that first.'

CHAPTER 23

1. 2. And I answered and said: 'Not so, O LORD, my Lord.' And He answered and said unto me: 'Why therefore art thou troubled about that which thou knowest not, and why art thou ill at ease about things in which thou art ignorant? 3. For as thou hast not forgotten the people who now are and those who have passed away, so I remember those who are appointed to come. 4. Because when Adam sinned and death was decreed against those who should be born, then the multitude of those who should be born was numbered, and for that number a place was prepared where the living might dwell and the dead might be guarded. 5. Before therefore the number aforesaid is fulfilled, the creature will not live again [for My spirit is the creator of life], and Sheol will receive the dead. 6. 7. And again it is given to thee to hear what things are to come after these times. For truly My redemption has drawn nigh, and is not far distant as aforetime.

CHAPTER 24: THE COMING JUDGEMENT

1. 'For behold! the days come and the books shall be opened in which are written the sins of all those who have sinned, and again also the treasures in which the righteousness of all those who have been righteous in creation is gathered. For it shall come to pass at that time that thou shalt see—and the many that are with thee—the long-suffering of the Most High, which has been throughout all generations, who has been long-suffering towards all who are born, (alike) those who sin and (those who) are righteous.' And I answered and said: 'But, behold! O Lord, no one knows the number of those things which have passed nor yet of those things which are to come. For I know indeed that which has befallen us, but what will happen to our enemies I know not, and when Thou wilt visit Thy works.'

CHAPTER 25: SIGN OF THE COMING JUDGEMENT

And He answered and said unto me: 'Thou too shalt be preserved till that time till that sign which the Most High will work for the inhabitants of the earth in the end of days. This therefore shall be the sign. When a stupor shall seize the inhabitants of the earth, and they shall fall into many tribulations, and again when they shall fall into great torments. And it will come to pass when they say in their thoughts by reason of their much tribulation: "The

Mighty One doth no longer remember the earth”—yea, it will come to pass when they abandon hope, that the time will then awake.’

CHAPTER 26

1. And I answered and said: ‘Will that tribulation which is to be continue a long time, and will that necessity embrace many years?’

CHAPTER 27: THE TWELVE WOES THAT ARE TO COME UPON THE EARTH: THE MESSIAH AND THE TEMPORARY MESSIANIC KINGDOM

1. – 4. And He answered and said unto me: ‘Into twelve parts is that time divided, and each one of them is reserved for that which is appointed for it. In the first part there shall be the begin- [the text from here to verse is missing: 5. 6. the scan could not be read] in the fifth part famine and the withholding of rain. 7. And in the sixth part earthquakes and terrors. 8. – 10. [Wanting.] And in the eighth part a multitude of spectres and attacks of the Shedim. 11. 12. And in the ninth part the fall of fire. And in the tenth part rapine and much oppression. And in the eleventh part wickedness and unchastity. 13. And in the twelfth part confusion from the mingling together of all those things aforesaid. 14. For these parts of that time are reserved, and shall be mingled one with another and minister one to another.

15. For some shall leave out some of their own, and receive (in its stead) from others, and some complete their own and that of others, so that those may not understand who are upon the earth in those days that this is the consummation of the times.

CHAPTER 28

1. 2. ‘Nevertheless, whosoever understandeth shall then be wise. For the measure and reckoning of that time are two parts a week of seven weeks.’ 3. And I answered and said: ‘It is good for a man to come and behold, but it is better that he should not come lest he fall. 4. [But I will say this also: 5. 6. Will he who is incorruptible despise those things which are corruptible, and whatever befalls in the case of those things which are corruptible, so that he might look only to those things which are not corruptible?] 7. But if, O Lord, those things shall assuredly come to pass which Thou hast foretold to me, so do Thou show this also unto me if indeed I have found grace in Thy sight. 8. Is it in one place or in one of the parts of the earth that those things are come to pass, or will the whole earth experience (them)?’

CHAPTER 29

1. And He answered and said unto me: 'Whatever will then befall (will befall) the whole earth; 2. therefore all who live will experience (them). For at that time I will protect only those who are found in those self-same days in this land. 3. And it shall come to pass when all is accomplished that was to come to pass in those parts, that the Messiah shall then begin to be revealed. 4. And Behemoth shall be revealed from his place and Leviathan shall ascend from the sea, those two great monsters which I created on the fifth day of creation, and shall have kept until that time; and then they shall be for food for all that are left. 5. The earth also shall yield its fruit ten thousandfold and on each (?) vine there shall be a thousand branches, and each branch shall produce a thousand clusters, and each cluster produce a thousand grapes, and each grape produce a cor of wine. And those who have hungered shall rejoice: moreover, also, they shall behold marvels every day. For winds shall go forth from before Me to bring every morning the fragrance of aromatic fruits, and at the close of the day clouds distilling the dew of health. And it shall come to pass at that self-same time that the treasury of manna shall again descend from on high, and they will eat of it in those years, because these are they who have come to the consummation of time.

CHAPTER 30

1. 'And it shall come to pass after these things, when the time of the advent of the Messiah is fulfilled, that He shall return in glory.

The Resurrection.

2. Then all who have fallen asleep in hope of Him shall rise again. And it shall come to pass at that time that the treasures will be opened in which is preserved the number of the souls of the righteous, and they shall come forth, and a multitude of souls shall be seen together in one assemblage of one thought, and the first shall rejoice and the last shall not be grieved. For they know that the time has come of which it is said, that it is the consummation of the times. But the souls of the wicked, when they behold all these things, shall then waste away the more. For they shall know that their torment has come and their perdition has arrived.'

CHAPTER 31: BARUCH EXHORTS THE PEOPLE TO PREPARE THEMSELVES
FOR WORSE EVILS

1. And it came to pass after these things that I went to the people and said unto them: 'Assemble unto me all your elders and I will speak words unto them.' And they all assembled in the valley of the Cedron. And I answered and said unto them: 'Hear, O Israel, and I will speak to thee, And give ear, O seed of Jacob, and I will instruct thee. 4. Forget not Zion, But hold in remembrance the anguish of Jerusalem. 5. For lo! the days come, When everything that is shall become the prey of corruption And be as though it had not been.

CHAPTER 32

1. 'But as for you, if ye prepare your hearts, so as to sow in them the fruits of the law, it shall protect you in that time in which the Mighty One is to shake the whole creation. 2. [Because after a little time the building of Zion will be shaken in order that it may be built again. 3. But that building will not remain, but will again after a time be rooted out, and will remain desolate until the time. 4. 5. And afterwards it must be renewed in glory, and perfected for evermore.] Therefore we should not be distressed so much over the evil which has now come as over that which is still to be. 6. For there will be a greater trial than these two tribulations when the Mighty One will renew His creation. 7. And now do not draw near to me for a few days, nor seek me till I come to you.'

8. And it came to pass when I had spoken to them all these words, that I, Baruch, went my way, and when the people saw me setting out, they lifted up their voice and lamented and said: 9. 'Whither departest thou from us, Baruch, and forsakest us as a father who forsakes his orphan children, and departs from them?

CHAPTER 33

1. 'Are these the commands which thy companion, Jeremiah the prophet, commanded thee, and said unto thee: 2. "Look to this people till I go and make ready the rest of the brethren in Babylon, against whom has gone forth the sentence that they should be led into captivity"? 3. And now if thou also forsakest us, it were good for us all to die before thee, and then that thou shouldst withdraw from us.'

CHAPTER 34: LAMENT OF BARUCH

And I answered and said unto the people: 'Far be it from me to forsake you or to withdraw from you, but I will only go unto the Holy of Holies to inquire of the Mighty One concerning you and concerning Zion, if in some respect I should receive more illumination: and after these things I will return to you.'

CHAPTER 35

1. And I, Baruch, went to the holy place, and sat down upon the ruins and wept, and said: 2. 'O that mine eyes were springs, And mine eyelids a fount of tears. 3. For how shall I lament for Zion, And how shall I mourn for Jerusalem? 4. Because in that place where I am now prostrate, Of old the high priest offered holy sacrifices, And placed thereon an incense of fragrant odours. 5. But now our glorying has been made into dust, And the desire of our soul into sand.

CHAPTER 36: THE VISION OF THE FOREST, THE VINE, THE FOUNTAIN
AND THE CEDAR

1. 2. And when I had said these things I fell asleep there, and I saw a vision in the night. And lo! xxxvi. a forest of trees planted on the plain, and lofty and rugged rocky mountains surrounded it, and that forest occupied much space. 3. And lo! over against it arose a vine, and from under it there went forth a fountain peacefully. 4. Now that fountain came to the forest and was (stirred) into great waves, and those waves submerged that forest, and suddenly they rooted out the greater part of that forest, and overthrew all the mountains which were round about it. 5. And the height of the forest began to be made low, and the top of the mountains was made low and that fountain prevailed greatly, so that it left nothing of that great forest save one cedar only. 6. Also when it had cast it down and had destroyed and rooted out the greater part of that forest, so that nothing was left of it, nor could its place be recognized, then that vine began to come with the fountain in peace and great tranquillity, and it came to a place which was not far from that cedar, and they brought the cedar which had been cast down to it.

7. And I beheld and lo! that vine opened its mouth and spake and said to that cedar: 'Art thou not that cedar which was left of the forest of wickedness, and by whose means wickedness persisted, and was wrought all those years, and goodness never. 8. And thou didst keep conquering that which was not thine, and to that which was thine thou didst never show compassion,

and thou didst keep extending thy power over those who were far from thee, and those who drew nigh thee thou didst hold fast in the toils of thy wickedness, and thou didst uplift thyself always as one that could not be rooted out! 9. 10. But now thy time has sped and thine hour is come. Do thou also therefore depart, O cedar, after the forest, which departed before thee, and become dust with it, and let your ashes be mingled together.

11. And now recline in anguish and rest in torment till thy last time come, in which thou wilt come again, and be tormented still more.

CHAPTER 37

1. And after these things I saw that cedar burning, and the vine growing, itself and all around it, the plain full of unfading flowers. And I indeed awoke and arose.

CHAPTER 38: INTERPRETATION OF THE VISION

1. And I prayed and said: 'O LORD, my Lord, Thou dost always enlighten those who are led by understanding. 2. 3. Thy law is life, and Thy wisdom is right guidance. Make known to me therefore the interpretation of this vision. 4. For Thou knowest that my soul hath always walked in Thy law, and from my (earliest) days I departed not from Thy wisdom.'

CHAPTER 39

1. And He answered and said unto me: 'Baruch, this is the interpretation of the vision which thou hast seen. 2. As thou hast seen the great forest which lofty and rugged mountains surrounded, this is the word. 3. Behold! the days come, and this kingdom will be destroyed which once destroyed Zion, and it will be subjected to that which comes after it. 4. Moreover, that also again after a time will be destroyed, and another, a third, will arise, and that also will have dominion for its time, and will be destroyed. 5. And after these things a fourth kingdom will arise, whose power will be harsh and evil far beyond those which were before it, and it will rule many times as the forests on the plain, and it will hold fast for times, and will exalt itself more than the cedars of Lebanon. 6. And by it the truth will be hidden, and all those who are polluted with iniquity will flee to it, as evil beasts flee and creep into the forest.

7. And it will come to pass when the time of its consummation that it should fall has approached, then the principate of My Messiah will be revealed, which is like the fountain and the vine, and when it is revealed it will

root out the multitude of its host. 8. And as touching that which thou hast seen, the lofty cedar, which was left of that forest, and the fact, that the vine spoke those words with it which thou didst hear, this is the word.

CHAPTER 40

1. 'The last leader of that time will be left alive, when the multitude of his hosts will be put to the sword, and he will be bound, and they will take him up to Mount Zion, and My Messiah will convict him of all his impieties, and will gather and set before him all the works of his hosts. 2. And afterwards he will put him to death, and protect the rest of My people which shall be found in the place which I have chosen. 3. And his principate will stand for ever, until the world of corruption is at an end, and until the times aforesaid are fulfilled. 4. This is thy vision, and this is its interpretation.'

CHAPTER 41: THE DESTINY OF THE APOSTATES AND OF THE PROSELYTES

1. And I answered and said: 'For whom and for how many shall these things be? or who will be xli-xlii worthy to live at that time? 2. For I will speak before thee everything that I think, and I will ask of Thee regarding those things which I meditate. 3. For lo! I see many of Thy people who have withdrawn from Thy covenant, and cast from them the yoke of Thy law. 4. But others again I have seen who have forsaken their vanity, and fled for refuge beneath Thy wings. 5. What therefore will be to them? 6. or how will the last time receive them? Or perhaps the time of these will assuredly be weighed, and as the beam inclines will they be judged accordingly?'

CHAPTER 42

1. 2. And He answered and said unto me: 'These things also will I show unto thee. As for what thou didst say—"To whom will these things be, and how many (will they be)?"—to those who have believed there shall be the good which was spoken of aforetime, and to those who despise there shall be the contrary of these things. 3. And as for what thou didst say regarding those who have drawn near and those who have withdrawn this is the word. 4. – 6. As for those who were before subject, and afterwards withdrew and mingled themselves with the seed of mingled peoples, the time of these was the former, and was accounted as something exalted. And as for those who before knew not but afterwards knew life, and mingled (only) with the seed of the people which had separated itself, the time of these (is) the latter, and is

accounted as something exalted. And time shall succeed to time and season to season, and one shall receive from another, and then with a view to the consummation shall everything be compared according to the measure of the times and the hours of the seasons.

7. 8. For corruption shall take those that belong to it, and life those that belong to it. And the dust shall be called, and there shall be said to it: "Give back that which is not thine, and raise up all that thou hast kept until its time".

CHAPTER 43: BARUCH TOLD OF HIS DEATH AND BIDDEN TO GIVE HIS
LAST COMMANDS TO THE PEOPLE

1. 'But, do thou, Baruch, direct thy heart to that which has been said to thee, And understand those things which have been shown to thee; For there are many eternal consolations for thee. 2. For thou shalt depart from this place, And thou shalt pass from the regions which are now seen by thee, And thou shalt forget whatever is corruptible, And shalt not again recall those things which happen among mortals. 3. Go therefore and command thy people, and come to this place, and afterwards fast seven days, and then I will come to thee and speak with thee.'

CHAPTER 44: BARUCH TELLS THE ELDERS OF HIS IMPENDING DEATH,
BUT ENCOURAGES THEM TO EXPECT THE CONSOLATION OF ZION

1. And I, Baruch, went from thence, and came to my people, and I called my first-born son and [the Gedaliahs] my friends, and seven of the elders of the people, and I said unto them: 'Behold, I go unto my fathers According to the way of all the earth. 3. But withdraw ye not from the way of the law, But guard and admonish the people which remain, Lest they withdraw from the commandments of the Mighty One. 4. For ye see that He whom we serve is just, And our Creator is no respecter of persons. 5. And see ye what hath befallen Zion, And what hath happened to Jerusalem. 6. For the judgement of the Mighty One shall (thereby) be made known, And His ways, which, though past finding out, are right. 7. For if ye endure and persevere in His fear, And do not forget His law, The times shall change over you for good, And ye shall see the consolation of Zion.

8. 9. Because whatever is now is nothing, But that which shall be is very great. For everything that is corruptible shall pass away, And everything that dies shall depart, And all the present time shall be forgotten, Nor shall there be any remembrance of the present time, which is defiled with evils. 10. For

that which runs now runs unto vanity, And that which prospers shall quickly fall and be humiliated. 11. For that which is to be shall be the object of desire, And for that which comes afterwards shall we hope; For it is a time that passes not away, 12. And the hour comes which abides for ever. And the new world (comes) which does not turn to corruption those who depart to its blessedness, And has no mercy on those who depart to torment, And leads not to perdition those who live in it. 13. For these are they who shall inherit that time which has been spoken of, And theirs is the inheritance of the promised time.

14. These are they who have acquired for themselves treasures of wisdom, And with them are found stores of understanding, And from mercy have they not withdrawn, And the truth of the law have they preserved. 15. For to them shall be given the world to come, But the dwelling of the rest who are many shall be in the fire.'

CHAPTER 45

2. 'Do ye therefore so far as ye are able instruct the people, for that labour is ours. For if ye teach them, ye will quicken them.'

CHAPTER 46

1. And my son and the elders of the people answered and said unto me: 'Has the Mighty One humiliated us to such a degree As to take thee from us quickly? 2. – 6. And truly we shall be in darkness, And there shall be no light to the people who are left. For where again shall we seek the law, Or who will distinguish for us between death and life? And I said unto them: 'The throne of the Mighty One I cannot resist; Nevertheless, there shall not be wanting to Israel a wise man Nor a son of the law to the race of Jacob. But only prepare ye your hearts, that ye may obey the law, And be subject to those who in fear are wise and understanding; And prepare your souls that ye may not depart from them. For if ye do these things, Good tidings shall come unto you. [Which I before told you of; nor shall ye fall into the torment, of which I testified to you before.'

7. But with regard to the word that I was to be taken I did not make (it) known to them or to my son.]

CHAPTER 47

1. And when I had gone forth and dismissed them, I went thence and said unto them: 'Behold! 2. I go to Hebron: for thither the Mighty One hath sent

me.' And I came to that place where the word had been spoken unto me, and I sat there, and fasted seven days.

CHAPTER 48: PRAYER OF BARUCH

1. And it came to pass after the seventh day, that I prayed before the Mighty One and said 2. 'O my Lord, Thou summonest the advent of the times, And they stand before Thee; Thou causest the power of the ages to pass away, And they do not resist Thee; Thou arrangeest the method of the seasons, And they obey Thee. 3. Thou alone knowest the duration of the generations, And Thou revealest not Thy mysteries to many. 4. Thou makest known the multitude of the fire, And Thou weighest the lightness of the wind. 5. Thouexplorest the limit of the heights, And Thou scrutinizest the depths of the darkness. 6. Thou carest for the number which pass away that they may be preserved, And Thou preparest an abode for those that are to be. 7. Thou rememberest the beginning which Thou hast made, And the destruction that is to be Thou forgettest not.

8. With nods of fear and indignation Thou commandest the flames, And they change into spirits, And with a word Thou quickenest that which was not, And with mighty power Thou holdest that which has not yet come. 9. Thou instructest created things in the understanding of Thee, And Thou makest wise the spheres so as to minister in their orders. 10. Armies innumerable stand before Thee And minister in their orders quietly at Thy nod. 11. Hear Thy servant And give ear to my petition. 12. For in a little time are we born, And in a little time do we return. 13. But with Thee hours are as a time, And days as generations. 14. 15. Be not therefore wroth with man; for he is nothing¹⁵ And take not account of our works; For what are we? For lo! by Thy gift do we come into the world, And we depart not of our own will.

16. For we said not to our parents, "Beget us," Nor did we send to Sheol and say, "Receive us." 17. What therefore is our strength that we should bear Thy wrath, Or what are we that we should endure Thy judgement? 18. Protect us in Thy compassions, And in Thy mercy help us. 19. Behold the little ones that are subject unto Thee, And save all that draw nigh unto Thee: And destroy not the hope of our people, And cut not short the times of our aid. 20. For this is the nation which Thou hast chosen, And these are the people, to whom Thou findest no equal. 21. But I will speak now before Thee, And I will say as my heart thinketh. 22. In Thee do we trust, for lo! Thy law is with us, And we know that we shall not fall so long as we keep Thy statutes.

23. [To all time are we blessed at all events in this that we have not mingled with the Gentiles.] 24. For we are all one celebrated people, Who have received one law from One: And the law which is amongst us will aid us, And the surpassing wisdom which is in us will help us.' 25. 26. And when I had prayed and said these things, I was greatly weakened. And He answered and said unto me: 'Thou hast prayed simply, O Baruch, And all thy words have been heard. 27. But My judgement exacts its own And My law exacts its rights. 28. For from thy words I will answer thee. And from thy prayer I will speak to thee. 29. For this is as follows: he that is corrupted is not at all; he has both wrought iniquity so far as he could do anything, and has not remembered My goodness, nor accepted My long-suffering.

30. Therefore thou shalt surely be taken up, as I before told thee. 31. For, that time shall arise which brings affliction; for it shall come and pass by with quick vehemence, and it shall be turbulent coming in the heat of indignation. 32. And it shall come to pass in those days that all the inhabitants of the earth shall be moved one against another, because they know not that My judgement has drawn nigh. 33. For there shall not be found many wise at that time, And the intelligent shall be but a few: Moreover, even those who know shall most of all be silent. 34. And there shall be many rumours and tidings not a few, And the doings of phantasmata shall be manifest, And promises not a few be recounted, Some of them (shall prove) idle, And some of them shall be confirmed. 35. And honour shall be turned into shame, And strength humiliated into contempt, And probity destroyed, And beauty shall become ugliness.

36. And many shall say to many at that time: "Where hath the multitude of intelligence hidden itself, And whither hath the multitude of wisdom removed itself?" 37. And whilst they are meditating these things, Then envy shall arise in those who had not thought aught of themselves (?) And passion shall seize him that is peaceful, And many shall be stirred up in anger to injure many, And they shall rouse up armies in order to shed blood, And in the end they shall perish together with them. 38. And it shall come to pass at the self-same time, That a change of times shall manifestly appear to every man, Because in all those times they polluted themselves And they practised oppression, And walked every man in his own works, And remembered not the law of the Mighty One. 39. Therefore a fire shall consume their thoughts,

And in flame shall the meditations of their reins be tried; For the Judge shall come and will not tarry.

40. Because each of the inhabitants of the earth knew when he was transgressing. But My Law they knew not by reason of their pride. 41. But many shall then assuredly weep. Yea, over the living more than over the dead.' 42. And I answered and said: 'O Adam, what hast thou done to all those who are born from thee? And what will be said to the first Eve who hearkened to the serpent? 43. For all this multitude are going to corruption, Nor is there any numbering of those whom the fire devours. 44. 45. But again I will speak in Thy presence. Thou, O LORD, my Lord, knowest what is in Thy creature. 46. For Thou didst of old command the dust to produce Adam, and Thou knowest the number of those who are born from him, and how far they have sinned before Thee, who have existed and not confessed Thee as their Creator.

47. And as regards all these their end shall convict them, and Thy law which they have transgressed shall requite them on Thy day.'

Fragment of an Address of Baruch to the People.

48. ['But now let us dismiss the wicked and inquire about the righteous. 49. And I will recount their blessedness And not be silent in celebrating their glory, which is reserved for them. 50. For assuredly as in a little time in this transitory world in which ye live, ye have endured much labour, So in that world to which there is no end, ye shall receive great light.']

CHAPTER 49: THE NATURE OF THE RESURRECTION BODY: THE FINAL
DESTINIES OF THE RIGHTEOUS AND THE WICKED

1. 'Nevertheless, I will again ask from Thee, O Mighty One, yea, I will ask mercy from Him who made all things. 2. "In what shape will those live who live in Thy day? Or how will the splendour of those who (are) after that time continue? 3. Will they then resume this form of the present, And put on these entrammeling members, Which are now involved in evils, And in which evils are consummated, Or wilt Thou perchance change these things which have been in the world As also the world?"

CHAPTER 50

1. And He answered and said unto me: 'Hear, Baruch, this word, And write in the remembrance of thy heart all that thou shalt learn. 2. For the earth shall then assuredly restore the dead, [Which it now receives, in order to preserve

them]. It shall make no change in their form, But as it has received, so shall it restore them, And as I delivered them unto it, so also shall it raise them. 3. For then it will be necessary to show to the living that the dead have come to life again, and that those who had departed have returned (again). 4. And it shall come to pass, when they have severally recognized those whom they now know, then judgement shall grow strong, and those things which before were spoken of shall come.

CHAPTER 51

1. 'And it shall come to pass, when that appointed day has gone by, that then shall the aspect of those who are condemned be afterwards changed, and the glory of those who are justified. 2. For the aspect of those who now act wickedly shall become worse than it is, as they shall suffer torment. 3. Also (as for) the glory of those who have now been justified in My law, who have had understanding in their life, and who have planted in their heart the root of wisdom, then their splendour shall be glorified in changes, and the form of their face shall be turned into the light of their beauty, that they may be able to acquire and receive the world which does not die, which is then promised to them. 4. For over this above all shall those who come then lament, that they rejected My law, and stopped their ears that they might not hear wisdom or receive understanding.

5. When therefore they see those, over whom they are now exalted, (but) who shall then be exalted and glorified more than they, they shall respectively be transformed, the latter into the splendour of angels, and the former shall yet more waste away in wonder at the visions and in the beholding of the forms. 6. For they shall first behold and afterwards depart to be tormented. 7. But those who have been saved by their works, And to whom the law has been now a hope, And understanding an expectation, And wisdom a confidence, Shall wonders appear in their time. 8. For they shall behold the world which is now invisible to them, And they shall behold the time which is now hidden from them: 9. And time shall no longer age them. 10. For in the heights of that world shall they dwell, And they shall be made like unto the angels, And be made equal to the stars, And they shall be changed into every form they desire, From beauty into loveliness, And from light into the splendour of glory.

11. 12. For there shall be spread before them the extents of Paradise, and there shall be shown to them the beauty of the majesty of the living creatures

which are beneath the throne, and all the armies of the angels, who [are now held fast by My word, lest they should appear, and] are held fast by a command, that they may stand in their places till their advent comes. Moreover, there shall then be excellency in the righteous surpassing that in the angels. 13. For the first shall receive the last, those whom they were expecting, and the last those of whom they used to hear that they had passed away. 14. For they have been delivered from this world of tribulation, And laid down the burthen of anguish. 15. For what then have men lost their life, And for what have those who were on the earth exchanged their soul?

16. For then they chose (not) for themselves this time, Which, beyond the reach of anguish, could not pass away: But they chose for themselves that time, Whose issues are full of lamentations and evils, And they denied the world which ages not those who come to it, And they rejected the time of glory, So that they shall not come to the honour of which I told thee before.'

CHAPTER 52

1. And I answered and said: 'How can we forget those for whom woe is then reserved? 2. And why therefore do we again mourn for those who die? Or why do we weep for those who depart to Sheol? 3. Let lamentations be reserved for the beginning of that coming torment, And let tears be laid up for the advent of the destruction of that time. 4. [But even in the face of these things will I speak. 5. And as for the righteous, what will they do now? 6. Rejoice ye in the suffering which ye now suffer: For why do ye look for the decline of your enemies? 7. Make ready your soul for that which is reserved for you, And prepare your souls for the reward which is laid up for you.']

CHAPTER 53: THE VISION OF THE CLOUD WITH BLACK AND WHITE WATERS

And when I had said these things I fell asleep there, and I saw a vision, and lo! a cloud was lili-l ascending from a very great sea, and I kept gazing upon it, and lo! it was full of waters white and black, and there were many colours in those self-same waters, and as it were the likeness of great lightning was seen at its summit. And I saw the cloud passing swiftly in quick courses, and it covered all the earth. And it came to pass after these things that that cloud began to pour upon the earth the waters that were in it. And I saw that there was not one and the same likeness in the waters which descended from it. For in the first beginning they were black and many for a time, and afterwards I saw that the waters became bright, but they were not many, and after

these things again I saw black (waters), and after these things again bright, and again black and again bright. Now this was done twelve times, but the black were always more numerous than the bright. And it came to pass at the end of the cloud, that lo! it rained black waters, and they were darker than had been all those waters that were before, and fire was mingled with them, and where those waters descended, they wrought devastation and destruction.

And after these things I saw how that lightning which I had seen on the summit of the cloud, seized hold of it and hurled it to the earth. Now that lightning shone exceedingly, so as to illuminate the whole earth, and it healed those regions where the last waters had descended and wrought devastation. And it took hold of the whole earth, and had dominion over it. And I saw after these things, and lo! twelve rivers were ascending from the sea, and they began to surround that lightning and to become subject to it. And by reason of my fear I awoke. this Purpose.

CHAPTER 54: BARUCH'S PRAYER FOR AN INTERPRETATION OF THE
VISION: RAUIEL'S ADVENT FOR

1. – 3. And I besought the Mighty One, and said: 'Thou alone, O Lord, knowest of aforetime the deep things of the world, And the things which befall in their times Thou bringest about by Thy word, And against the works of the inhabitants of the earth Thou dost hasten the beginnings of the times, And the end of the seasons Thou alone knowest. (Thou) for whom nothing is too hard, But who dost everything easily by a nod: (Thou) to whom the depths fcome as the heights, And whose word the beginnings of the ages serve: 4. (Thou) who revealest to those who fear Thee what is prepared for them, That thenceforth they may be comforted. 5. Thou showest great acts to those who know not; Thou breakest up the enclosure of those who are ignorant, And lightest up what is dark, And revealest what is hidden to the pure, [Who in faith have submitted themselves to Thee and Thy law.]

6. Thou hast shown to Thy servant this vision; Reveal to me also its interpretation. 7. For I know that as regards those things wherein I besought Thee, I have received a response, And as regards what I besought, Thou didst reveal to me with what voice I should praise Thee, And from what members I should cause praises and hallelujahs to ascend to Thee. 8. For if my members were mouths, And the hairs of my head voices, Even so I could not give Thee the meed of praise, Nor laud thee as is befitting, Nor could I recount Thy

praise, Nor tell the glory of Thy beauty. 9. For what am I amongst men, Or why am I reckoned amongst those who are more excellent than I, That I have heard all these marvellous things from the Most High, And numberless promises from Him who created me? 10. Blessed be my mother among those that bear, And praised among women be she that bare me. 11. For I will not be silent in praising the Mighty One, And with the voice of praise I will recount His marvellous deeds. 12. For who doeth like unto Thy marvellous deeds, O God, Or who comprehendeth Thy deep thought of life. 13. For with Thy counsel Thou dost govern all the creatures which Thy right hand has created, And Thou hast established every fountain of light beside Thee, And the treasures of wisdom beneath Thy throne hast Thou prepared. 14. And justly do they perish who have not loved Thy law, And the torment of judgment shall await those who have not submitted themselves to Thy power. 15. For though Adam first sinned And brought untimely death upon all, Yet of those who were born from him Each one of them has prepared for his own soul torment to come, And again each one of them has chosen for himself glories to come.

16. [For assuredly he who believeth will receive reward. 17. But now, as for you, ye wicked that now are, turn ye to destruction, because ye shall speedily be visited, in that formerly ye rejected the understanding of the Most High. 18. For His works have not taught you, Nor has the skill of His creation which is at all times persuaded you.] 19. Adam is therefore not the cause, save only of his own soul, But each of us has been the Adam of his own soul. 20. But do Thou, O Lord, expound to me regarding those things which Thou hast revealed to me, And inform me regarding that which I besought Thee. 21. For at the consummation of the world vengeance shall be taken upon those who have done wickedness according to their wickedness, And Thou wilt glorify the faithful according to their faithfulness. 22. For those who are amongst Thine own Thou rulest, And those who sin Thou blottest out from amongst Thine own.'

CHAPTER 55

1. – 3. And it came to pass when I had finished speaking the words of this prayer, that I sat there under a tree, that I might rest in the shade of the branches. And I wondered and was astonished, and pondered in my thoughts regarding the multitude of goodness which sinners who are upon the earth have rejected, and regarding the great torment which they have despised,

though they knew that they should be tormented because of the sin they had committed. And when I was pondering on these things and the like, lo! the angel Ramiel who presides over true visions was sent to me, and he said unto me: 4. 'Why does thy heart trouble thee, Baruch, and why does thy thought disturb thee? 5. For if owing to the report which thou hast only heard of judgement thou art so moved, What (wilt thou be) when thou shalt see it manifestly with thine eyes?

6. And if with the expectation wherewith thou dost expect the day of the Mighty One thou art so overcome, What (wilt thou be) when thou shalt come to its advent? 7. And, if at the word of the announcement of the torment of those who have done foolishly thou art so wholly distraught, How much more when the event will reveal marvellous things? 8. And if thou hast heard tidings of the good and evil things which are then coming and art grieved, What (wilt thou be) when thou shalt behold what the majesty will reveal, Which shall convict these and cause those to rejoice.' History from Adam to the Advent of the Messiah.

CHAPTER 56: INTERPRETATION OF THE VISION. THE BLACK AND
BRIGHT WATERS SYMBOLIZE THE WORLD'S

1. 'Nevertheless, because thou hast besought the Most High to reveal to thee the interpretation of the vision which thou hast seen, I have been sent to tell thee. And the Mighty One hath assuredly made known to thee the methods of the times that have passed, and of those that are destined to pass in His world from the beginning of its creation even unto its consummation, of those things which (are) deceit and of those which (are) in truth. For as thou didst see a great cloud which ascended from the sea, and went and covered the earth, this is the duration of the world (= aiōr) which the Mighty One made when he took counsel to make the world. And it came to pass when the word had gone forth from His presence, that the duration of the world had come into being in a small degree, and was established according to the multitude of the intelligence of Him who sent it. And as thou didst previously see on the summit of the cloud black waters which descended previously on the earth, this is the transgression wherewith Adam the first man transgressed.

6. For [since] when he transgressed Untimely death came into being, Grief was named And anguish was prepared, And pain was created, And trouble consummated, And disease began to be established, And Sheol kept

demanding that it should be renewed in blood, And the begetting of children was brought about, And the passion of parents produced, And the greatness of humanity was humiliated, And goodness languished. 7. 8. What therefore can be blacker or darker than these things? This is the beginning of the black waters which thou hast seen. 9. And from these black (waters) again were black derived, and the darkness of darkness was produced. 10. For he became a danger to his own soul: even to the angels became he a danger. 11. 12. For, moreover, at that time when he was created, they enjoyed liberty. And some of them descended, and mingled with the women. 13. And then those who did so were tormented in chains.

14. But the rest of the multitude of the angels, of which there is (no) number, restrained themselves. 15. And those who dwelt on the earth perished together (with them) through the waters of the deluge. 16. These are the black first waters.

CHAPTER 57

1. 'And after these (waters) thou didst see bright waters: this is the fount of Abraham, also his generations and advent of his son, and of his son's son, and of those like them. 2. Because at that time the unwritten law was named amongst them, And the works of the commandments were then fulfilled, And belief in the coming judgement was then generated, And hope of the world that was to be renewed was then built up, And the promise of the life that should come hereafter was implanted. 3. These are the bright waters, which thou hast seen.

CHAPTER 58

1. 'And the black third waters which thou hast seen, these are the mingling of all sins, which the nations afterwards wrought after the death of those righteous men, and the wickedness of the land of Egypt, wherein they did wickedly in the service wherewith they made their sons to serve. 2. Nevertheless, these also perished at last.

CHAPTER 59

1. 'And the bright fourth waters which thou hast seen are the advent of Moses and Aaron and Miriam and Joshua the son of Nun and Caleb and of all those like them. 2. For at that time the lamp of the eternal law shone on all those who sat in darkness, which announced to them that believe the promise of their reward, and to them that deny, the torment of fire which is

reserved for them. 3. But also the heavens at that time were shaken from their place, and those who were under the throne of the Mighty One were perturbed, when He was taking Moses unto Himself. 4. For He showed him many admonitions together with the principles of the law and the consummation of the times, as also to thee, and likewise the pattern of Zion and its measures, in the pattern of which the sanctuary of the present time was to be made.

5. 6. But then also He showed to him the measures of the fire, also the depths of the abyss, and the weight of the winds, and the number of the drops of rain: And the suppression of anger, and the multitude of long-suffering, and the truth of judgement: 7. – 9. And the root of wisdom, and the riches of understanding, and the fount of knowledge: And the height of the air, and the greatness of Paradise, and the consummation of the ages, and the beginning of the day of judgement: And the number of the offerings, and the earths which have not yet come: 10. And the mouth of Gehenna, and the station of vengeance, and the place of faith, and the region of hope: And the likeness of future torment, and the multitude of innumerable angels, and the flaming hosts, and the splendour of the lightnings, and the voice of the thunders, and the orders of the chiefs of the angels, and the treasures of light, and the changes of the times, and the investigations of the law. These are the bright fourth waters which thou hast seen.

CHAPTER 60

1. ‘And the black fifth waters which thou hast seen raining are the works which the Amorites wrought, and the spells of their incantations which they wrought, and the wickedness of their mysteries, and the mingling of their pollution. But even Israel was then polluted by sins in the days of the judges, though they saw many signs which were from Him who made them.

CHAPTER 61

1. ‘And the bright sixth waters which thou didst see, this is the time in which David and Solomon were born. 2. And there was at that time the building of Zion, And the dedication of the sanctuary, And the shedding of much blood of the nations that sinned then, And many offerings which were offered then in the dedication of the sanctuary. 3. And peace and tranquillity existed at that time, 4. And wisdom was heard in the assembly: And the riches of understanding were magnified in the congregations, 5. And the holy fest-

ivals were fulfilled in blessedness and in much joy. 6. And the judgement of the rulers was then seen to be without guile, And the righteousness of the precepts of the Mighty One was accomplished with truth. 7. And the land [which] was then beloved by the Lord, And because its inhabitants sinned not, it was glorified beyond all lands, And the city Zion ruled then over all lands and regions.

8. These are the bright waters which thou hast seen.

CHAPTER 62

1. 'And the black seventh waters which thou hast seen, this is the perversion (brought about) by the counsel of Jeroboam, who took counsel to make two calves of gold: And all the iniquities which kings who were after him iniquitously wrought. And the curse of Jezebel and the worship of idols which Israel practised at that time. And the withholding of rain, and the famines which occurred until women eat the fruit of their wombs. And the time of their captivity which came upon the nine tribes and a half, because they were in many sins. And Salmanasar king of Assyria came and led them away captive. 7. But regarding the Gentiles it were tedious to tell how they always wrought impiety and wickedness, and never wrought righteousness. 8. These are the black seventh waters which thou hast seen.

CHAPTER 63

1. 'And the bright eighth waters which thou hast seen, this is the rectitude and uprightness of Hezekiah king of Judah and the grace (of God) which came upon him. 2. For when Sennacherib was stirred up in order that he might perish, and his wrath troubled him in order that he might thereby perish, for the multitude also of the nations which were with him. 3. When, moreover, Hezekiah the king heard those things which the king of Assyria was devising, (i.e.) to come and seize him and destroy his people, the two and a half tribes which remained: nay, more he wished to overthrow Zion also: then Hezekiah trusted in his works, and had hope in his righteousness, and spake with the Mighty One and said: 4. "Behold, for lo! Sennacherib is prepared to destroy us, and he will be boastful and uplifted when he has destroyed Zion."

5. And the Mighty One heard him, for Hezekiah was wise, And He had respect unto his prayer, because he was righteous. 6. 7. And thereupon the Mighty One commanded Ramiel His angel who speaks with thee. And I

went forth and destroyed their multitude, the number of whose chiefs only was a hundred and eighty-five thousand, and each one of them had an equal number (at his command). 8. And at that time I burned their bodies within, but their raiment and arms I preserved outwardly, in order that the still more wonderful deeds of the Mighty One might appear, and that thereby His name might be spoken of throughout the whole earth. 9. And Zion was saved and Jerusalem delivered: Israel also was freed from tribulation. 10. And all those who were in the holy land rejoiced, and the name of the Mighty One was glorified so that it was spoken of.

11. These are the bright waters which thou hast seen.

CHAPTER 64

1. 'And the black ninth waters which thou hast seen, this is all the wickedness which was in the days of Manasseh the son of Hezekiah. 2. For he wrought much impiety, and he slew the righteous, and he wrested judgment, and he shed the blood of the innocent, and wedded women he violently polluted, and he overturned the altars, and destroyed their offerings, and drove forth their priests lest they should minister in the sanctuary. 3. And he made an image with five faces: four of them looked to the four winds, and the fifth on the summit of the image as an adversary of the zeal of the Mighty One. 4. And then wrath went forth from the presence of the Mighty One to the intent that Zion should be rooted out, as also it befell in your days. 5. But also against the two tribes and a half went forth a decree that they should also be led away captive, as thou hast now seen.

6. And to such a degree did the impiety of Manasseh increase, that it removed the praise of the Most High from the sanctuary. 7. On this account Manasseh was at that time named "the impious", and finally his abode was in the fire. 8. For though his prayer was heard with the Most High, finally, when he was cast into the brazen horse and the brazen horse was melted, it served as a sign unto him for the hour. 9. For he had not lived perfectly, for he was not worthy—but that thenceforward he might know by whom finally he should be tormented. 10. For he who is able to benefit is also able to torment.

CHAPTER 65

1. 'Thus, moreover, did Manasseh act impiously, and thought that in his time the Mighty One would not inquire into these things. 2. These are the black ninth waters which thou hast seen.

CHAPTER 66

1. 'And the bright tenth waters which thou hast seen: this is the purity of the generations of Josiah king of Judah, who was the only one at the time who submitted himself to the Mighty One with all his heart and with all his soul. And he cleansed the land from idols, and hallowed all the vessels which had been polluted, and restored the offerings to the altar, and raised the horn of the holy, and exalted the righteous, and honoured all that were wise in understanding, and brought back the priests to their ministry, and destroyed and removed the magicians and enchanters and necromancers from the land. And not only did he slay the impious that were living, but they also took from the sepulchres the bones of the dead and burned them with fire. [And the festivals and the sabbaths he established in their sanctity], and their polluted ones he burnt in the fire, and the lying prophets which deceived the people, these also he burnt in the fire, and the people who listened to them when they were living, he cast them into the brook Cedron, and heaped stones upon them. And he was zealous with zeal for the Mighty One with all his soul, and he alone was firm in the law at that time, so that he left none that was uncircumcised, or that wrought impiety in all the land, all the days of his life. Therefore he shall receive an eternal reward, and he shall be glorified with the Mighty One beyond many at a later time. For on his account and on account of those who are like him were the honourable glories, of which thou wast told before, created and prepared. These are the bright waters which thou hast seen.

CHAPTER 67

1. 'And the black eleventh waters which thou hast seen: this is the calamity which is now befalling Zion. 2. Dost thou think that there is no anguish to the angels in the presence of the Mighty One, That Zion was so delivered up, And that lo! the Gentiles boast in their hearts, And assemble before their idols and say, "She is trodden down who oftentimes trod down, And she has been reduced to servitude who reduced (others)"? 3. Dost thou think that in these things the Most High rejoices, Or that His name is glorified? 4. [But

how will it serve towards His righteous judgement?] 5. Yet after these things shall the dispersed among the Gentiles be taken hold of by tribulation, And in shame shall they dwell in every place. 6. Because so far as Zion is delivered up And Jerusalem laid waste, Shall idols prosper in the cities of the Gentiles, And the vapour of the smoke of the incense of the righteousness which is by the law is extinguished in Zion, And in the region of Zion in every place lo! there is the smoke of impiety.

7. But the king of Babylon will arise who has now destroyed Zion, And he will boast over the people, And he will speak great things in his heart in the presence of the Most High. 8. But he also shall fall at last. These are the black waters.

CHAPTER 68

1. 2. 'And the bright twelfth waters which thou hast seen: this is the word. For after these things a time will come when thy people shall fall into distress, so that they shall all run the risk of perishing together. Nevertheless, they will be saved, and their enemies will fall in their presence. 4. 5. And they will have in (due) time much joy. And at that time after a little interval Zion will again be builded, and its offerings will again be restored, and the priests will return to their ministry, and also the Gentiles will come to glorify it. 6. 7. Nevertheless, not fully as in the beginning. But it will come to pass after these things that there will be the fall of many nations. 8. These are the bright waters which thou hast seen.

CHAPTER 69

1. 'For the last waters which thou hast seen which were darker than all that were before them, those which were after the twelfth number, which were collected together, belong to the whole world. 2. For the Most High made division from the beginning, because He alone knows what will befall. 3. For as to the enormities and the impieties which should be wrought before Him, He foresaw six kinds of them. 4. And of the good works of the righteous which should be accomplished before Him, He foresaw six kinds of them, beyond those which He should work at the consummation of the age. 5. On his account there were not black waters with black, nor bright with bright; for it is the consummation.

CHAPTER 70

1. 'Hear therefore the interpretation of the last black waters which are to come [after the black]: this is the word. 2. Behold! the days come, and it shall be when the time of the age has ripened, And the harvest of its evil and good seeds has come, That the Mighty One will bring upon the earth and its inhabitants and upon its rulers Perturbation of spirit and stupor of heart. 3. And they shall hate one another, And provoke one another to fight, And the mean shall rule over the honourable, And those of low degree shall be extolled above the famous. 4. And the many shall be delivered into the hands of the few, And those who were nothing shall rule over the strong, And the poor shall have abundance beyond the rich, And the impious shall exalt themselves above the heroic. 5. And the wise shall be silent, And the foolish shall speak, Neither shall the thought of men be then confirmed, Nor the counsel of the mighty, Nor shall the hope of those who hope be confirmed.

6. And when those things which were predicted have come to pass, Then shall confusion fall upon all men, And some of them shall fall in battle, And some of them shall perish in anguish, And some of them shall be destroyed by their own. 7. Then the Most High will reveal those peoples whom He has prepared before, And they shall come and make war with the leaders that shall then be left. 8. And it shall come to pass that whosoever gets safe out of the war shall die in the earthquake, And whosoever gets safe out of the earthquake shall be burned by the fire, And whosoever gets safe out of the fire shall be destroyed by famine. 9. [And it shall come to pass that whosoever of the victors and the vanquished gets safe out of and escapes all these things aforesaid will be delivered into the hands of My servant Messiah.]

10. For all the earth shall devour its inhabitants.

CHAPTER 71

1. 'And the holy land shall have mercy on its own, And it shall protect its inhabitants at that time. 2. 3. This is the vision which thou hast seen, and this is the interpretation. For I have come to tell thee these things, because thy prayer has been heard with the Most High.

CHAPTER 72

1. 'Hear now also regarding the bright lightning which is to come at the consummation after these black (waters): this is the word. After the signs have come, of which thou wast told before, when the nations become turbu-

lent, and the time of My Messiah is come, he shall both summon all the nations, and some of them he shall spare, and some of them he shall slay. These things therefore shall come upon the nations which are to be spared by Him. Every nation, which knows not Israel and has not trodden down the seed of Jacob, shall indeed be spared. And this because some out of every nation shall be subjected to thy people. But all those who have ruled over you, or have known you, shall be given up to the sword.

CHAPTER 73

1. 'And it shall come to pass, when He has brought low everything that is in the world, And has sat down in peace for the age on the throne of His kingdom, That joy shall then be revealed, And rest shall appear. 2. And then healing shall descend in dew, And disease shall withdraw, And anxiety and anguish and lamentation pass from amongst men, And gladness proceed through the whole earth. 3. And no one shall again die untimely, Nor shall any adversity suddenly befall. 4. And judgements, and revilings, and contentions, and revenges, And blood, and passions, and envy, and hatred, And whatsoever things are like these shall go into condemnation when they are removed. 5. For it is these very things which have filled this world with evils, And on account of these the life of man has been greatly troubled. 6. And wild beasts shall come from the forest and minister unto men, And asps and dragons shall come forth from their holes to submit themselves to a little child.

7. And women shall no longer then have pain when they bear, Nor shall they suffer torment when they yield the fruit of the womb.

CHAPTER 74

1. 'And it shall come to pass in those days that the reapers shall not grow weary, Nor those that build be toilworn; For the works shall of themselves speedily advance Together with those who do them in much tranquillity. 2. For that time is the consummation of that which is corruptible, And the beginning of that which is not corruptible. 3. Therefore those things which were predicted shall belong to it: Therefore it is far away from evils, and near to those things which die not. 4. This is the bright lightning which came after the last dark waters.'

CHAPTER 75: BARUCH'S HYMN ON THE UNSEARCHABLENESS OF GOD'S
WAYS AND ON HIS MERCIES THROUGH WHICH THE FAITHFUL SHALL
ATTAIN TO A BLESSED CONSUMMATION

1. And I answered and said: 'Who can understand, O Lord, Thy goodness? For it is incomprehensible. 2. Or who can search into thy compassions, Which are infinite? 3. Or who can comprehend Thy intelligence? 4. Or who is able to recount the thoughts of Thy mind? 5. Or who of those who are born can hope to come to those things, Unless he is one to whom Thou art merciful and gracious? 6. Because, if assuredly Thou didst not have compassion on man, Those who are under Thy right hand, They could not come to those things, But those who are in the numbers named can be called. 7. But if, indeed, we who exist know wherefore we have come, And submit ourselves to Him who brought us out of Egypt, We shall come again and remember those things which have passed, And shall rejoice regarding that which has been.

8. But if now we know not wherefore we have come, And recognize not the principate of Him who brought us up out of Egypt, We shall come again and seek after those things which have been now, And be grieved with pain because of those things which have befallen.'

CHAPTER 76: BARUCH BIDDEN TO INSTRUCT THE PEOPLE FOR FORTY
DAYS AND THEN TO HOLD HIMSELF READY FOR HIS ASSUMPTION ON
THE ADVENT OF THE MESSIAH

1. And He answered and said unto me: ['Inasmuch as the revelation of this vision has been interpreted to thee as thou besoughtest], hear the word of the Most High that thou mayst know what is to befall thee after these things. For thou shalt surely depart from this earth, nevertheless not unto death, but thou shalt be preserved unto the consummation of the times. Go up therefore to the top of that mountain, and there shall pass before thee all the regions of that land, and the figure of the inhabited world, and the top(s) of the mountains, and the depth(s) of the valleys, and the depths of the seas, and the number of the rivers, that thou mayst see what thou art leaving, and whither thou art going. Now this shall befall after forty days. Go now therefore during these days and instruct the people so far as thou art able, that they may learn so as not to die at the last time, but may learn in order that they may live at the last times.'

CHAPTER 77: BARUCH'S ADMONITION TO THE PEOPLE AND HIS
WRITING OF TWO LETTERS—ONE TO THE NINE AND A HALF TRIBES IN
ASSYRIA AND THE OTHER TO THE TWO AND A HALF IN BABYLON

1. And I, Baruch, went thence and came to the people, and assembled them together from the lxxviigreatest to the least, and said unto them: 2. 'Hear, ye children of Israel, behold how many ye are who lxxxiiremain of the twelve tribes of Israel. 3. For to you and to your fathers the Lord gave a law more B excellent than to all peoples. 4. And because your brethren transgressed the commandments of the Most High, He brought vengeance upon you and upon them, And He spared not the former, And the latter also He gave into captivity: And He left not a residue of them, But behold! 5. ye are here with me. 6. If, therefore, ye direct your ways aright, Ye also shall not depart as your brethren departed, But they shall come to you. 7. For He is merciful whom ye worship, And He is gracious in whom ye hope, And He is true, so that He shall do good and not evil.

8. Have ye not seen here what has befallen Zion? 9. Or do ye perchance think that the place had sinned, And that on this account it was overthrown? Or that the land had wrought foolishness, And that therefore it was delivered up? 10. And know ye not that on account of you who did sin, That which sinned not was overthrown, And, on account of those who wrought wickedly, That which wrought not foolishness was delivered up to (its) enemies? 11. And the whole people answered and said unto me: 'So far as we can recall the good things which the Mighty One has done unto us, we do recall them; and those things which we do not remember He in His mercy knows. 12. Nevertheless, do this for us thy people: write also to our brethren in Babylon an epistle of doctrine and a scroll of hope, that thou mayst confirm them also before thou dost depart from us.

13. For the shepherds of Israel have perished, And the lamps which gave light are extinguished, And the fountains have withheld their stream whence we used to drink. 14. And we are left in the darkness, And amid the trees of the forest, And the thirst of the wilderness.' 15. And I answered and said unto them: 'Shepherds and lamps and fountains come from the law: And though we depart, yet the law abideth. 16. If therefore ye have respect to the law, And are intent upon wisdom, A lamp will not be wanting, And a shepherd will not fail, And a fountain will not dry up. 17. Nevertheless, as ye said unto me, I will write also unto your brethren in Babylon, and I will send

by means of men, and I will write in like manner to the nine tribes and a half, and send by means of a bird.’

18. And it came to pass on the one and twentieth day in the eighth month that I, Baruch, came and sat down under the oak under the shadow of the branches, and no man was with me, but I was alone. 19. And I wrote these two epistles: one I sent by an eagle to the nine and a half tribes; 20. and the other I sent to those that were at Babylon by means of three men. And I called the eagle and spake these words unto it: 21. ‘The Most High hath made thee that thou shouldst be higher than all birds. 22. And now go and tarry not in (any) place, nor enter a nest, nor settle upon any tree, till thou hast passed over the breadth of the many waters of the river Euphrates, and hast gone to the people that dwell there, and cast down to them this epistle.

23. Remember, moreover, that, at the time of the deluge, Noah received from a dove the fruit of the olive, when he sent it forth from the ark. 24. 25. Yea, also the ravens ministered to Elijah, bearing him food, as they had been commanded. Solomon also, in the time of his kingdom, whithersoever he wished to send or seek for anything, commanded a bird (to go thither), and it obeyed him as he commanded it. 26. And now let it not weary thee, and turn not to the right hand nor the left, but fly and go by a direct way, that thou mayst preserve the command of the Mighty One, according as I said unto thee.’ WROTE TO THE NINE AND A HALF TRIBES.

CHAPTER 78: THE EPISTLE OF BARUCH THE SON OF NERIAH WHICH HE

1. These are the words of that epistle which Baruch the son of Neriah sent to the nine and a half tribes, which were across the river Euphrates, in which these things were written. 2. Thus saith Baruch the son of Neriah to the brethren carried into captivity: 3. ‘Mercy and peace.’ I bear in mind, my brethren, the love of Him who created us, who loved us from of old, and never hated us, but above all educated us. 4. And truly I know that behold all we the twelve tribes are bound by one bond, inasmuch as we are born from one father. 5. Wherefore I have been the more careful to leave you the words of this epistle before I die, that ye may be comforted regarding the evils which have come upon you, and that ye may be grieved also regarding the evil that has befallen your brethren; and again, also, that ye may justify His judgement which He has decreed against you that ye should be carried away captive—for what ye have suffered is disproportioned to what ye have done—in order that, at the last times, ye may be found worthy of your fathers.

6. Therefore, if ye consider that ye have now suffered those things for your good, that ye may not finally be condemned and tormented, then ye will receive eternal hope: if above all ye destroy from your heart vain error, on account of which ye departed hence. 7. For if ye so do these things, He will continually remember you, He who always promised on our behalf to those who were more excellent than we, that He will never forget or forsake us, but with much mercy will gather together again those who were dispersed.

CHAPTER 79

1. Now, my brethren, learn first what befell Zion: how that Nebuchadnezzar king of Babylon came up against us. 2. For we have sinned against Him who made us, and we have not kept the commandments which he commanded us, yet he hath not chastened us as we deserved. 3. For what befell you we also suffer in a pre-eminent degree, for it befell us also.

CHAPTER 80

1. And now, my brethren, I make known unto you that when the enemy had surrounded the city, the angels of the Most High were sent, and they overthrew the fortifications of the strong wall, and they destroyed the firm iron corners, which could not be rooted out. 2. Nevertheless, they hid all the vessels of the sanctuary, lest the enemy should get possession of them. 3. And when they had done these things, they delivered thereupon to the enemy the overthrown wall, and the plundered house, and the burnt temple, and the people who were overcome because they were delivered up, lest the enemy should boast and say: 'Thus by force have we been able to lay waste even the house of the Most High in war.' 4. Your brethren also have they bound and led away to Babylon, and have caused them to dwell there. 5. 6. But we have been left here, being very few. This is the tribulation about which I wrote to you.

7. For assuredly I know that (the consolation of) the inhabitants of Zion consoleth you: so far as ye knew that it was prospered (your consolation) was greater than the tribulation which ye endured in having to depart from it.

CHAPTER 81

1. 2. But regarding consolation, hear ye the word. For I was mourning regarding Zion, and I prayed for mercy from the Most High, and I said: 3. 'How long will these things endure for us? And will these evils come upon us

always?’ 4. And the Mighty One did according to the multitude of His mercies, And the Most High according to the greatness of His compassion, And He revealed unto me the word, that I might receive consolation, And He showed me visions that I should not again endure anguish, And He made known to me the mystery of the times. And the advent of the hours he showed me.

CHAPTER 82

1. Therefore, my brethren, I have written to you, that ye may comfort yourselves regarding the multitude of your tribulations. 2. For know ye that our Maker will assuredly avenge us on all our enemies, according to all that they have done to us, also that the consummation which the Most High will make is very nigh, and His mercy that is coming, and the consummation of His judgement, is by no means far off. 3. For lo! we see now the multitude of the prosperity of the Gentiles, Though they act impiously, But they shall be like a vapour: 4. And we behold the multitude of their power, Though they do wickedly, But they shall be made like unto a drop: 5. And we see the firmness of their might, Though they resist the Mighty One every hour, But they shall be accounted as spittle. 6. And we consider the glory of their greatness, Though they do not keep the statutes of the Most High, But as smoke shall they pass away.

7. And we meditate on the beauty of their gracefulness, Though they have to do with pollutions, But as grass that withers shall they fade away. 8. And we consider the strength of their cruelty, Though they remember not the end (thereof), But as a wave that passes shall they be broken. 9. And we remark the boastfulness of their might, Though they deny the beneficence of God, who gave (it) to them, But they shall pass away as a passing cloud.

CHAPTER 83

1. [For the Most High will assuredly hasten His times, And He will assuredly bring on His hours. 2. And He will assuredly judge those who are in His world, And will visit in truth all things by means of all their hidden works. 3. And He will assuredly examine the secret thoughts, And that which is laid up in the secret chambers of all the members of man. And will make (them) manifest in the presence of all with reproof. 4. – 9. Let none therefore of these present things ascend into your hearts, but above all let us be expectant, because that which is promised to us shall come. And let us not now look

unto the delights of the Gentiles in the present, but let us remember what has been promised to us in the end. For the ends of the times and of the seasons and whatsoever is with them shall assuredly pass by together. The consummation, moreover, of the age shall then show the great might of its ruler, when all things come to judgement. Do ye therefore prepare your hearts for that which before ye believed, lest ye come to be in bondage in both worlds, so that ye be led away captive here and be tormented there. For that which exists now or which has passed away, or which is to come, in all these things, neither is the evil fully evil, nor again the good fully good.

10. For all healthinesses of this time are turning into diseases, 11. And all might of this time is turning into weakness, And all the force of this time is turning into impotence, 12. And every energy of youth is turning into old age and consummation. And every beauty of gracefulness of this time is turning faded and hateful, 13. And every proud dominion of the present is turning into humiliation and shame, 14. And every praise of the glory of this time is turning into the shame of silence, And every vain splendour and insolence of this time is turning into voiceless ruin. 15. And every delight and joy of this time is turning to worms and corruption, 16. And every clamour of the pride of this time is turning into dust and stillness. 17. And every possession of riches of this time is being turned into Sheol alone,

18. And all the rapine of passion of this time is turning into involuntary death, And every passion of the lusts of this time is turning into a judgement of torment. 19. And every artifice and craftiness of this time is turning into a proof of the truth, 20. And every sweetness of unguents of this time is turning into judgement and condemnation, 21. And every love of lying is turning to contumely through truth. 22. Since therefore all these things are done now, does anyone think that they will not be avenged? But the consummation of all things will come to the truth.]

CHAPTER 84

1. Behold! I have therefore made known unto you (these things) whilst I live: for I have said (it) lxxxiv that ye should learn the things that are excellent; for the Mighty One hath commanded me to B instruct you: and I will set before you some of the commandments of His judgement before I die. 2. Remember that formerly Moses assuredly called heaven and earth to witness against you and said: 3. 'If ye transgress the law ye shall be dispersed, but if ye keep it ye shall be kept.' And other things also he used to say unto you when

ye the twelve tribes were together in the desert. 4. And after his death ye cast them away from you: on this account there came upon you what had been predicted. 5. And now Moses used to tell you before they befell you, and lo! they have befallen you:

6. for ye have forsaken the law. Lo! I also say unto you after ye have suffered, that if ye obey those things which have been said unto you, ye will receive from the Mighty One whatever has been laid up and reserved for you. 7. Moreover, let this epistle be for a testimony between me and you, that ye may remember the commandments of the Mighty One, and that also there may be to me a defence in the presence of Him who sent me. 8. And remember ye the law and Zion, and the holy land and your brethren, and the covenant of your fathers, and forget not the festivals and the sabbaths. 9. And deliver ye this epistle and the traditions of the law to your sons after you, as also your fathers delivered (them) to you. 10. And at all times make request perseveringly and pray diligently with your whole heart that the Mighty One may be reconciled to you, and that He may not reckon the multitude of your sins, but remember the rectitude of your fathers.

11. For if He judge us not according to the multitude of His mercies, woe unto all us who are born.

CHAPTER 85

1. [Know ye, moreover, that In former times and in the generations of old our fathers had helpers, Righteous men and holy prophets: 2. Nay more, we were in our own land [And they helped us when we sinned], And they interceded for us with Him who made us, [Because they trusted in their works], And the Mighty One heard their prayer and forgave us. 3. But now the righteous have been gathered And the prophets have fallen asleep, And we also have gone forth from the land, And Zion has been taken from us, And we have nothing now save the Mighty One and His law. 4. If therefore we direct and dispose our hearts, We shall receive everything that we lost, And much better things than we lost by many times. 5. For what we have lost was subject to corruption, And what we shall receive shall not be corruptible.

6. [Moreover, also, I have written thus to our brethren to Babylon, that to them also I may attest these very things.] 7. And let all those things aforesaid be always before your eyes, Because we are still in the spirit and the power of our liberty. 8. Again, moreover, the Most High also is long-suffering towards us here, And He hath shown to us that which is to be, And hath not con-

cealed from us what will befall in the end. 9. Before therefore judgement exact its own, And truth that which is its due, Let us prepare our soul That we may possess, and not be taken possession of, And that we may hope and not be put to shame, And that we may rest with our fathers, and not be tormented with our enemies. 10. For the youth of the world is past, And the strength of the creation already exhausted, And the advent of the times is very short, Yea, they have passed by; And the pitcher is near to the cistern, And the ship to the port, And the course of the journey to the city, And life to (its) consummation.

11. And again prepare your souls, so that when ye sail and ascend from the ship ye may have rest and not be condemned when ye depart. 12. For lo! when the Most High will bring to pass all these things, There shall not there be again [a place of repentance, nor] a limit to the times, Nor a duration for the hours, Nor a change of ways, Nor place for prayer, Nor sending of petitions, Nor receiving of knowledge, Nor giving of love, Nor place of repentance for the soul, Nor supplication for offences, Nor intercession of the fathers, Nor prayer of the prophets, Nor help of the righteous. 13. There there is the sentence of corruption, The way of fire, And the path which bringeth to Gehenna. 14. On this account there is one law by one, One age and an end for all who are in it.

15. Then He will preserve those whom He can forgive, And at the same time destroy those who are polluted with sins.]

CHAPTER 86

1. 2. When therefore ye receive this my epistle, read it in your congregations with care. And meditate thereon, above all on the days of your fasts. 3. And bear me in mind by means of this epistle, as I also bear you in mind in it, and always. Fare ye well.

CHAPTER 87: THE DISPATCH OF THE LETTER TO THE NINE AND A HALF TRIBES

1. And it came to pass when I had ended all the words of this epistle, and had written it sedulously to its close, that I folded it, and sealed it carefully, and bound it to the neck of the eagle, and dismissed and sent it. HERE ENDS THE BOOK OF BARUCH

The Greek Apocalypse of Baruch (3 Baruch)

TRANSLATED BY H. M. HUGHES

1st-3rd century AD

A Jewish apocalypse, probably of the first or second century AD, in which Baruch is led through five heavens and shown the sun and moon, the great serpent, the phoenix and the places of reward and punishment. It was written in Greek, reworked by a Christian, and survives in Greek and Slavonic. This is the Greek text in the translation of H. M. Hughes; the work is a Jewish one outside the Bible.

PROLOGUE

1. A narrative and revelation of Baruch, concerning those ineffable things which he saw by command of God. Bless Thou, O Lord. 2. A revelation of Baruch, who stood upon the river Gel weeping over the captivity of Jerusalem, when also Abimelech was preserved by the hand of God, at the farm of Agrippa. 3. And he was sitting thus at the beautiful gates, where the Holy of holies lay.

CHAPTER 1

1. Verily I Baruch was weeping in my mind and sorrowing on account of the people, and that Nebuchadnezzar the king was permitted by God to destroy His city, saying: 2. Lord, why didst Thou set on fire Thy vineyard, and lay it waste? Why didst Thou do this? And why, Lord, didst Thou not requite us with another chastisement, but didst deliver us to nations such as these, so that they reproach us and say, Where is their God? 3. And behold as I was weeping and saying such things, I saw an angel of the Lord coming and saying to me: Understand, O man, greatly beloved, and trouble not thyself so greatly concerning the salvation of Jerusalem, for thus saith the Lord God, the Almighty. 4. For He sent me before thee, to make known and to show to thee all (the things) of God. 5. 6. For thy prayer was heard before Him, and

entered into the ears of the Lord God. And when he had said these things to me, I was silent. And the angel said to me: Cease to provoke God, and I will show thee other mysteries, greater than these.

7. And I Baruch said, As the Lord God liveth, if thou wilt show me, and I hear a word of thine, I will not continue to speak any longer. 8. God shall add to my judgement in the day of judgement, if I speak hereafter. And the angel of the powers said to me, Come, and I will show thee the mysteries of God.

CHAPTER 2

And he took me and led me where the firmament has been set fast, and where there was a river which no one can cross, nor any strange breeze of all those which God created. And he took me and led me to the first heaven, and showed me a door of great size. And he said to me, Let us enter through it, and we entered as though borne on wings, a distance of about thirty days' journey. And he showed me within the heaven a plain; and there were men dwelling thereon, with the faces of oxen, and the horns of stags, and the feet of goats, and the haunches of lambs. And I Baruch asked the angel, Make known to me, I pray thee, what is the thickness of the heaven in which we journeyed, or what is its extent, or what is the plain, in order that I may also tell the sons of men? And the angel whose name is 'Phamael' said to me: This door which thou seest is the door of heaven, and as great as is the distance from earth to heaven, so great also is its thickness; and again as great as is the distance (from North to South, so great) is the length of the plain which thou didst see. And again the angel of the powers said to me, Come, and I will show thee greater mysteries. But I said, I pray thee show me what are these men. And he said to me, These are they who built the tower of strife against God, and the Lord banished them.

CHAPTER 3: THE SECOND HEAVEN

And the angel of the Lord took me and led me to a second heaven. And he showed me there also a door like the first and said, Let us enter through it. And we entered, being borne on wings a distance of about sixty days' journey. And he showed me there also a plain, and it was full of men, whose appearance was like that of dogs, and whose feet were like those of stags. And I asked the angel: I pray thee, Lord, say to me who are these. And he said, These are they who gave counsel to build the tower, for they whom thou

seest drove forth multitudes of both men and women, to make bricks; among whom, a woman making bricks was not allowed to be released in the hour of child-birth, but brought forth while she was making bricks, and carried her child in her apron, and continued to make bricks. And the Lord appeared to them and confused their speech, when they had built the tower to the height of four hundred and sixty-three cubits. And they took a gimlet, and sought to pierce the heaven, saying, Let us see (whether) the heaven is made of clay, or of brass, or of iron. When God saw this He did not permit them, but smote them with blindness and confusion of speech, and rendered them as thou seest.

CHAPTER 4: THE THIRD HEAVEN

1. – 8. And I Baruch said, Behold, Lord, Thou didst show me great and wonderful things; and now show me all things for the sake of the Lord. And the angel said to me, Come, let us proceed. (And I proceeded) with the angel from that place about one hundred and eighty-five days' journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra in length. And he showed me Hades, and its appearance was dark and abominable. And I said, Who is this dragon, and who is this monster around him? And the angel said, The dragon is he who eats the bodies of those who spend their life wickedly, and he is nourished by them. And this is Hades, which itself also closely resembles him, in that it also drinks about a cubit from the sea, which does not sink at all. Baruch said, And how (does this happen)? And the angel said, Harken, the Lord God made three hundred and sixty rivers, of which the chief of all are Alphias, Abyrus, and the Gericus; and because of these the sea does not sink. And I said, I pray thee show me which is the tree which led Adam astray. And the angel said to me, It is the vine, which the angel Sammael planted, whereat the Lord God was angry, and He cursed him and his plant, while also on this account He did not permit Adam to touch it, and therefore the devil being envious deceived him through his vine.

9. [And I Baruch said, Since also the vine has been the cause of such great evil, and is under judgement of the curse of God, and was the destruction of the first created, how is it now so useful? And the angel said, Thou askest aright. When God caused the deluge upon earth, and destroyed all flesh, and four hundred and nine thousand giants, and the water rose fifteen cubits above the highest mountains, then the water entered into paradise and des-

troied every flower; but it removed wholly without the bounds the shoot of the vine and cast it outside. And when the earth appeared out of the water, and Noah came out of the ark, he began to plant of the plants which he found. But he found also the shoot of the vine; and he took it, and was reasoning in himself, What then is it? And I came and spake to him the things concerning it. And he said, Shall I plant it, or what shall I do? Since Adam was destroyed because of it, let me not also meet with the anger of God because of it. And saying these things he prayed that God would reveal to him what he should do concerning it. And when he had completed the prayer which lasted forty days, and having besought many things and wept, he said: Lord, I entreat thee to reveal to me what I shall do concerning this plant.

But God sent his angel Sarasaël, and said to him, Arise, Noah, and plant the shoot of the vine, for thus saith the Lord: Its bitterness shall be changed into sweetness, and its curse shall become a blessing, and that which is produced from it shall become the blood of God; and as through it the human race obtained condemnation, so again through Jesus Christ the Immanuel will they receive in Him the upward calling, and the entry into paradise]. Know therefore, O Baruch, that as Adam through this very tree obtained condemnation, and was divested of the glory of God, so also the men who now drink insatiably the wine which is begotten of it, transgress worse than Adam, and are far from the glory of God, and are surrendering themselves to the eternal fire. For (no) good comes through it. For those who drink it to surfeit do these things: neither does a brother pity his brother, nor a father his son, nor children their parents, but from the drinking of wine come all evils, such as murders, adulteries, fornications, perjuries, thefts, and such like. And nothing good is established by it.

CHAPTER 5

1. 2. And I Baruch said to the angel, Let me ask thee one thing, Lord. Since thou didst say to me that the dragon drinks one cubit out of the sea, say to me also, how great is his belly? And the angel said, His belly is Hades; and as far as a plummet is thrown (by) three hundred men, so great is his belly. Come, then, that I may show thee also greater works than these.

CHAPTER 6

1. – 3. And he took me and led me where the sun goes forth; and he showed me a chariot and four, under which burnt a fire, and in the chariot was sit-

ting a man, wearing a crown of fire, (and) the chariot (was) drawn by forty angels. And behold a bird circling before the sun, about nine cubits away. And I said to the angel, What is this bird? And he said to me, This is the guardian of the earth. 4. 5. And I said, Lord, how is he the guardian of the earth? Teach me. And the angel said to me, This bird flies alongside of the sun, and expanding his wings receives its fiery rays. For if he were not receiving them, the human race would not be preserved, nor any other living creature. But God appointed this bird thereto. And he expanded his wings, and I saw on his right wing very large letters, as large as the space of a threshing-floor, the size of about four thousand modii; and the letters were of gold. And the angel said to me, Read them. And I read, and they ran thus: Neither earth nor heaven bring me forth, but wings of fire bring me forth. And I said, Lord, what is this bird, and what is his name? And the angel said to me, His name is called Phoenix. (And I said), And what does he eat? And he said to me, The manna of heaven and the dew of earth. And I said, Does the bird excrete? And he said to me, He excretes a worm, and the excrement of the worm is cinnamon, which kings and princes use. But wait and thou shalt see the glory of God. And while he was conversing with me, there was as a thunder-clap, and the place was shaken on which we were standing. And I asked the angel, My Lord, what is this sound?

And the angel said to me, Even now the angels are opening the three hundred and sixty-five gates of heaven, and the light is being separated from the darkness. And a voice came which said, Light-giver, give to the world radiance. And when I heard the noise of the bird, I said, Lord, what is this noise? And he said, This is the bird who awakens from slumber the cocks upon earth. For as men do through the mouth, so also does the cock signify to those in the world, in his own speech. For the sun is made ready by the angels, and the cock crows.

CHAPTER 7

1. – 3. And I said, And where does the sun begin its labours, after the cock crows? And the angel said to me, Listen, Baruch: All things whatsoever I showed thee are in the first and second heaven, and in the third heaven the sun passes through and gives light to the world. But wait, and thou shalt see the glory of God. And while I was conversing with him, I saw the bird, and he appeared in front, and grew less and less, and at length returned to his full size. 4. And behind him I saw the shining sun, and the angels which draw it,

and a crown upon its head, the sight of which we were not able to gaze upon, and behold. 5. And as soon as the sun shone, the Phoenix also stretched out his wings. But I, when I beheld such great glory, was brought low with great fear, and I fled and hid in the wings of the angel.

6. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting.

CHAPTER 8

1. And he took me and led me towards the west; and when the time of the setting came, I saw again the bird coming before it, and as soon as he came I saw the angels, and they lifted the crown from its head. 2. 3. But the bird stood exhausted and with wings contracted. And beholding these things, I said, Lord, wherefore did they lift the crown from the head of the sun, and wherefore is the bird so exhausted? 4. And the angel said to me, The crown of the sun, when it has run through the day—four angels take it, and bear it up to heaven, and renew it, because it and its rays have been defiled upon earth; moreover it is so renewed each day. And I Baruch said, Lord, and wherefore are its beams defiled upon earth? 5. And the angel said to me, Because it beholds the lawlessness and unrighteousness of men, namely fornications, adulteries, thefts, extortions, idolatries, drunkenness, murders, strife, jealousies, evil-speakings, murmurings, whisperings, divinations, and such like, which are not well-pleasing to God. On account of these things is it defiled, and therefore is it renewed.

6. But thou askest concerning the bird, how it is exhausted. Because by restraining the rays of the sun through the fire and burning heat of the whole day, it is exhausted thereby. 7. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved.

CHAPTER 9

1. And they having retired, the night also fell, and at the same time came the chariot of the moon, along with the stars. 2. And I Baruch said, Lord, show me it also, I beseech of thee, how it goes forth, where it departs, and in what form it moves along. 3. And the angel said, Wait and thou shalt see it also shortly. And on the morrow I also saw it in the form of a woman, and sitting on a wheeled chariot. And there were before it oxen and lambs in the chariot, and a multitude of angels in like manner. 4. And I said, Lord, what are the oxen and the lambs? And he said to me, They also are angels. 5. And

again I asked, Why is it that it at one time increases, but at another time decreases? 6. And (he said to me), Listen, O Baruch: This which thou seest had been written by God beautiful as no other.

7. And at the transgression of the first Adam, it was near to Sammael when he took the serpent as a garment. And it did not hide itself but increased, and God was angry with it, and afflicted it, and shortened its days. 8. And I said, And how does it not also shine always, but only in the night? And the angel said, Listen: as in the presence of a king, the courtiers cannot speak freely, so the moon and the stars cannot shine in the presence of the sun; for the stars are always suspended, but they are screened by the sun, and the moon, although it is uninjured, is consumed by the heat of the sun.

CHAPTER 10

1. And when I had learnt all these things from the archangel, he took and led me into a fourth heaven. 2. 3. And I saw a monotonous plain, and in the middle of it a pool of water. And there were in it multitudes of birds of all kinds, but not like those here on earth. But I saw a crane as great as great oxen; and all the birds were great beyond those in the world. 4. And I asked the angel, What is the plain, and what the pool, and what the multitudes of birds around it? 5. And the angel said, Listen, Baruch: The plain which contains in it the pool and other wonders is the place where the souls of the righteous come, when they hold converse, living together in choirs. 6. But the water is that which the clouds receive, and rain upon the earth, and the fruits increase.

7. And I said again to the angel of the Lord, But (what) are these birds? And he said to me, They are those which continually sing praise to the Lord. 8. And I said, Lord, and how do men say that the water which descends in rain is from the sea? 9. And the angel said, The water which descends in rain—this also is from the sea, and from the waters upon earth; but that which stimulates the fruits is (only) from the latter source. 10. Know therefore henceforth that from this source is what is called the dew of heaven.

CHAPTER 11: THE FIFTH HEAVEN

1. 2. And the angel took me and led me thence to a fifth heaven. And the gate was closed. And I said, Lord, is not this gate-way open that we may enter? And the angel said to me, We cannot enter until Michael comes, who holds the keys of the Kingdom of Heaven; but wait and thou shalt see the

glory of God. 3. And there was a great sound, as thunder. And I said, Lord, what is this sound? 4. And he said to me, Even now Michael, the commander of the angels, comes down to receive the prayers of men. 5. And behold a voice came, Let the gates be opened. And they opened them, and there was a roar as of thunder. 6. And Michael came, and the angel who was with me came face to face with him and said, Hail, my commander, and that of all our order.

7. And the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life virtuously. 8. And having saluted one another thus, they stood still. And I saw the commander Michael, holding an exceedingly great vessel; its depth was as great as the distance from heaven to earth, and its breadth as great as the distance from north to south. And I said, Lord, what is that which Michael the archangel is holding? And he said to me, This is where the merits of the righteous enter, and such good works as they do, which are escorted before the heavenly God.

CHAPTER 12

1. And as I was conversing with them, behold angels came bearing baskets full of flowers. And they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things brought hither from beside them? And he said to me, These are angels (who) are over the righteous. And the archangel took the baskets, and cast them into the vessel. And the angel said to me, These flowers are the merits of the righteous. And I saw other angels bearing baskets which were (neither) empty nor full. And they began to lament, and did not venture to draw near, because they had not the prizes complete. And Michael cried and said, Come hither, also, ye angels, bring what ye have brought. And Michael was exceedingly grieved, and the angel who was with me, because they did not fill the vessel.

CHAPTER 13

1. And then came in like manner other angels weeping and bewailing, and saying with fear, Behold how we are overclouded, O Lord, for we were delivered to evil men, and we wish to depart from them. And Michael said, Ye cannot depart from them, in order that the enemy may not prevail to the end; but say to me what ye ask. And they said, We pray thee, Michael our commander, transfer us from them, for we cannot abide with wicked and

foolish men, for there is nothing good in them, but every kind of unrighteousness and greed. For we do not behold them entering [into Church at all, nor among spiritual fathers, nor] into any good work. But where there is murder, there also are they in the midst, and where are fornications, adulteries, thefts, slanders, perjuries, jealousies, drunkenness, strife, envy, murmurings, whispering, idolatry, divination, and such like, then are they workers of such works, and of others worse. Wherefore we entreat that we may depart from them. And Michael said to the angels, Wait till I learn from the Lord what shall come to pass.

CHAPTER 14

1. And in that very hour Michael departed, and the doors were closed. And there was a sound as thunder. And I asked the angel, What is the sound? And he said to me, Michael is even now presenting the merits of men to God.

CHAPTER 15

1. 2. And in that very hour Michael descended, and the gate was opened; and he brought oil. And as for the angels which brought the baskets which were full, he filled them with oil, saying, Take it away, reward our friends an hundredfold, and those who have laboriously wrought good works. 3. For those who sowed virtuously, also reap virtuously. And he said also to those bringing the half-empty baskets, Come hither ye also; take away the reward according as ye brought, and deliver it to the sons of men. 4. [Then he said also to those who brought the full and to those who brought the half-empty baskets: Go and bless our friends, and say to them that thus saith the Lord, Ye are faithful over a few things, I will set you over many things; enter into the joy of your Lord.]

CHAPTER 16

1. And turning he said also to those who brought nothing: Thus saith the Lord, Be not sad of countenance, and weep not, nor let the sons of men alone. 2. But since they angered me in their works, go and make them envious and angry and provoked against a people that is no people, a people that has no understanding. 3. Further, besides these, send forth the caterpillar and the unwinged locust, and the mildew, and the common locust (and) hail with lightnings and anger, and punish them severely with the sword and with death, and their children with demons. 4. For they did not hearken to my voice, nor did they observe my commandments, nor do them, but were

despisers of my commandments, and insolent towards the priests who proclaimed my words to them.

CHAPTER 17

1. 2. And while he yet spake, the door was closed, and we withdrew. And the angel took me and restored me to the place where I was at the beginning. 3. And having come to myself, I gave glory to God, who counted me worthy of such honour. 4. Wherefore do ye also, brethren, who obtained such a revelation, yourselves also glorify God, so that He also may glorify you, now and ever, and to all eternity. Amen.

The Apocalypse of Abraham (Roumanian text)

TRANSLATED BY MOSES GASTER

1st–2nd century

A Jewish tale in which the archangel Michael comes to Abraham before his death, carries him through the heavens to see the judgement of souls, and brings Death to him at last. This is the Roumanian text, with the first translator's introduction.

THE TRANSLATOR'S INTRODUCTION

THE APOCALYPSE OF ABRAHAM.

From the Roumanian Text, Discovered and Translated By Dr. M. Gaster. Read 2nd February, 1886. At the moment when the power of prophecy ceased, its place was taken by the mysterious metaphysical and emblematical vision, in which the future was likewise prognosticated, but in an allegorical and fantastical form. There grew up the apocalyptical literature, especially in the period of time which elapsed between the Book of Daniel and the Apocalypse of St. John, and in the following two or three centuries. Almost at as remote a period as it first arose, the apocalyptic, or rather the apocryphal literature, was seized upon by all who were desirous of exercising an influence on the masses. In the first instance, the heretical sects of Christianity utilized it. The populace, as a rule, understands nothing of the subtle and higher questions of dogmatism, and it is most easily approached by those who speak its accustomed language, by those who enter into its views, who use its word-pictures and metaphors. What could serve better to popularise creeds which branched off from the straight road of orthodoxy, than to present them in the guise of a religious story, of a biblical allegory, of an apocalyptic vision? Special books of religious and prophetic tendency were therefore ascribed to all the patriarchs from Adam onwards. Each sect had a special predilection for a, different personage, and various books were written, or in some cases

ancient ones were altered to suit the requirements of the sects, and thus these works increased in number.

Contest with the ruling Church began at the same early period. Indices of these heretical books were drawn up, in which their destruction was urged as a sacred duty. Strange to say, almost all the forbidden Apocryphas have nevertheless been preserved to us. To the explorer in the territory of folk-lore opportunities frequently present themselves of recognizing the ancient apocryphal stories amongst the popular literature of the middle ages. All, however, have not been preserved from destruction. Amongst others there has been missing until now an apocryphal story concerning the death of Abraham. It is referred to by Epiphanius (*adv. haereses*, 39, 5), and also by Athanasius (*Synopsis*). Nikephorus (*Stichometria*, No. (5) also speaks of an apocryphon of about 300 verses, with reference to Abraham. This apocryphal story, of which until now nothing certain has been known, has been preserved in the old Slavonian and in the old Roumanian language. In the former, as far as I know, it is only in two MSS. (of which one is a fragment), and in Roumanian it is in four MSS., of which one is the translation of the Slavonic fragment. The complete text, discovered by myself, in three MSS., which are all in my possession, I propose to give now in a literal translation.

Before I proceed, I should wish to say a few words concerning this text, the more ancient of the two fragments, and especially regarding the connection of this text with that of the Slavonic one of the sixteenth century. The first incomplete text, which, as I have before stated, entirely agrees with that of the contemporaneous Slavonic, is only distinguished from the more complete text by greater brevity, and some features which are wanting in the latter. The complete Slavonic text is distinguished from our present one only by some unimportant features, and therefore points to a common and more ancient source. That the source of the Slavonic text (and hence of the Roumanian) is Greek, is beyond all doubt. The fathers of the Church, already quoted, expressly say so. But besides this we have historical and linguistic proofs, which necessarily point to a Greek origin. Of the linguistic proofs I will only adduce one here. The name of the place---as we will see---where the angel first meets Abraham is called Dria the Black, which was taken from the falsely rendered, the translation of the Hebrew Elone Mamre. Drüa was considered as a proper name, and Mamre, changed into Mavri, was

rendered by the Slavic translator as black. Thus arose this otherwise inexplicable name.

Of the historical proofs, the most incontestible lies in the fact that all theological literature, in the widest sense of the word, reached the Slavic through the medium of the Greek, and that even a Greek MS. of it seems to be preserved in the library of Vienna. The stories, however, came originally from the poetical East, with its fantastic imagery, and amidst the influences of similar pictures of olden times. The fathers of the Church, who have preserved for us the name of this apocrypha, have also recorded the name of the sect in whose midst it first arose, namely, the sect of the Sethians, who beheld in Seth the son of Adam the true Christ and Redeemer from hereditary sin. It would carry me too far afield were I to be more explicit as to this, and especially were I to dilate on the heretical agitation in Asia Minor, and to follow out in these texts traces which have been almost obliterated by time. In reference to this I wish to point out the "threefold Judgement" mentioned here, of which the orthodox church knows nothing.

At every step we meet parallels to the various incidents of this legendary story, both in the corresponding Jewish literature, and in the apocalyptic which has developed out of it. I will reserve to myself for some future work the investigation of these parallels. For the present it will suffice if I merely refer to the principal sources, or rather the most striking parallels. As an example present to the mind of the authors of this legend, I would cite the Apocalypse of the Apostle Paul, especially the Oriental version, which has also been published in English from a Syriac original. In this legend the Apostle, who has been carried up to heaven, beholds a very similar spectacle of the Judgment after death. The second part of the legend of Abraham, that relating to his death, shows a decided leaning towards the widely spread legends (of Jewish literature) relating to the death of Moses.

That some features have been altered, whilst others have been superadded, will excite no surprise in those who are even but partially acquainted with this very luxuriant literature. In conclusion, I would here set at rest an objection which is contained in the question, as to whether this text is actually the ancient and hitherto undiscovered apocalypse? The road usually taken by such apocrypha precludes any possible doubt. Brought from the East, they were in an early period translated from the Greek into the Slavonic, and thence they became also by translation part of Roumanian literature. Simil-

arly to these manuscript stories, the "Lists" of heretical books were translated into the Slavonic, and here we find our text incontestibly figuring amongst the forbidden books. Origen, in quoting this text, appears to labour under a slight misconception. The Angel of Good and the Angel of Evil do not dispute with regard to the salvation of Abraham himself, but in Abraham's presence the angels dispute concerning that of another soul. This is meant by the story related in the text, when the soul was placed in the mid-way until it was released by the prayer of Abraham.

Out of the three MSS. in my possession I have reconstructed the critical Roumanian text, which is published here for the first time. As a basis I took the MS. of c. 1750, which although fragmentary at the beginning and end, nevertheless represents the best version. In I included the corrections I considered necessary, and in the additions taken either from MS. b (1818), or MS. c (1777), or from both. The transcription is strictly phonetical, following the ordinary manner used in publishing Roumanian texts. It is as follows: letters have the Italian value, t = tz; s = sh; a, a, i = e (Lepsius); i = y. Every Cyrillian letter, in which the texts are originally written, is reproduced by a Latin letter; and I went so far as to preserve even the dialectical forms, for the MSS. bear a Moldavian character. The translation is of the reconstructed text, which has been divided by me in chapters.

THE LIFE AND DEATH OF ABRAHAM THE JUST

The Life and Death of our Father Abraham the Just, written according to the Apocalypse in nice words. Introduction. 1. Our father Abraham lived more than 175 years. In his lifetime he was vigorous, very gentle, compassionate and just towards all, and very hospitable. He dwelt not far from the place called Dria the Black, at the cross-road by which all strangers had to pass. He received the wayfarers and entertained them. Rich and poor, kings and princes, boyards and voyevods, all neighbours, the weak and the sick, all were treated with the greatest kindness, for Abraham was good and just, and loving all men, till he attained to extreme old age, and the time and the hour drew nigh when he was to taste the cup of death. 2. Then the Lord called the archangel Mihail, and said unto him: Go down, Mihail, to my friend Abraham, and remind him of death, for I have promised him to increase his property and to multiply his descendants like the stars of heaven and like the sand of the sea. And I have blessed him. Therefore he is now

richer and more just than all in his goodness and hospitality which he displays until his end.

3. And the archangel Mihail, who sat before the Lord, went out of His presence and descended to Abraham in Dria the Black, And he found our father Abraham near the village with his servants and also other young men. And the archangel approached him. Abraham seeing him, thought he was a soldier, being so modest and fair in his appearance. 4. Then the aged Abraham arose in order to meet the archangel. And the archangel said, "Rejoice, venerable father, the chosen one of the Lord, righteous soul, friend of the Ruler of heaven." And Abraham said to the angel, "Rejoice, oh chief of the hosts (Arhistratig)! Thou, who art greater than any of the children of men, be welcome on my return home. Kindly relate me, oh young man, whence thou comest, and whence it is that thou art so beautiful?" 5. And the Arhistratig replied, "Oh, just man! I come from the Great City, and I am sent by the Great Ruler, to say to His chosen friend, that he should be prepared, because the Ruler calls him." And Abraham replied, " Well! Let us go back to the village." And the Arhistratig said, "Let us go! "

6. And they went to the nearest village, and sat down to rest. And Abraham said to his servants, "Go to the field, where the horses are, and fetch two that are fit for riding, and get them ready, so that I may mount one, and the stranger the other one." But the Arhistratig said to Abraham, "Let them not bring the horses, because I do not ride on a beast with four legs. Oh, thou righteous soul, let us go on foot to thy pure abode." And Abraham replied, "Let it be so." And they walked from that village to his house. 7. On the way there grew a lofty and mighty cypress. And the tree exclaimed, by the will of God. with a loud voice of man: "Holy one! Holy one! Holy one! The Lord God calls thee!" And Abraham held his peace, and replied not, for he thought the Arhistratig had not heard the voice of the tree.

8. Then they approached the courtyard, and sat down. Isaac, the son of Abraham, saw the face of the angel, and said to his mother Sarah, "Look at the man who is sitting with my father, he does not appear to me to be born from a human being." And Isaac ran to the angel, and bowed down before him. And the angel blessed him, and said, "May God give thee what he has given to thy father and thy mother!" 9. And Abraham said to Isaac, "Take the basin and pour in some water, so that we may wash the feet of this stranger, who comes from afar to us, and who is weary." And Isaac ran to the well and

poured water into the basin and brought it. And Abraham went to wash the feet of the angel, and Abraham sighed and wept on account of this stranger. And Isaac seeing his father weep, wept also, and his tears ran down. And the angel seeing them both weeping, wept with them, and his tears fell down into the basin. And these tears turned into precious stones. And when Abraham beheld this miracle, he took away the jewels and hid the secret in his heart.

10. And Abraham said to his beloved son, "Go into the room and get ready two beds, one for me and the other for the stranger, because he is a wayfarer; and prepare everything well and carefully, and put candles in the candlesticks, and prepare the table, and light the incense-burner, and bring sweet smelling herbs of the paradise and put them on the floor, so that they may scent the place, and light seven candles, and we will sit down and rejoice with the stranger, who is greater than any human being on the earth, and mightier than kings." And Isaac prepared everything carefully, according to the directions of his father. And Abraham went with the angel in the room, where the beds were ready, and they both sat down, one on one bed and one on the other, and between them stood the table with food. 11. And the Arhistratig arose and went out to take the air, and he ascended to heaven, and came before the Lord, and said to the Lord God, "Lord! Lord! know that Abraham is very powerful, so that I cannot mention to him of death, for I have never seen a man like unto him on the earth, just, compassionate, and avoiding all evil."

12. And the Lord spake to the Arhistratig, "Go to my friend Abraham, and eat of all that which will be put on the table; and I will send My Spirit unto his son Isaac, and I will show him the approach of his father's death, so that he may see all in a dream." 13. And the Arhistratig said, "The incorporeal beings of heaven do not eat, neither do they drink, and he has spread for me a table with all the good things of the earth; and now, O Lord, what shall I do? How can I become different, as we shall be all at one table?" 14. And the Lord answered him, "Go to My friend Abraham, and do not trouble thyself, for I will send spirits, who shall cause the food to disappear from thy hands and from thy mouth; all that is on the table shall disappear. And rejoice them with him. But thou shalt interpret Isaac's dreams unto him, so that Abraham may know the hour of his death. For he has numberless prop-

erties and lands and houses, because I have blessed him, and I have increased his possessions like the sands of the sea and like the stars in heaven."

15. Thereon the Artistratig descended to Abraham's table, and they sat down. And Isaac had provided the supper. And Abraham said his prayer, as it was his custom. And after the meal they arose, said a prayer, and sat down each one on his bed. 16. And Isaac said to his father, "I should like to sleep here also, because I love with all my heart to listen to the words of this stranger." But Abraham replied to his son, "No, my son! go thou to thy bed and rest, so that we may not inconvenience this stranger." Then Isaac received his father's blessing, and went to his bed to rest. 17. And the Lord showed Isaac in a dream the approaching death of his father. And after the third hour of the night Isaac awoke from his sleep, and arose from his bed, and ran quickly to his father, where he slept with the Arhistratig, and called aloud, "My father Abraham, open the door quickly, so that I may enter and cling to thy neck, and kiss thee before they take thee away from me."

18. And Abraham got up and opened the door. And Isaac entered, and he embraced his father, and wept aloud; and Abraham wept also; and the Arhistratig seeing this, wept with them. And Abraham said to Isaac, "My dear child, tell me truly what has appeared to thee, so that thou camest so frightened to me?" 19. And Isaac wept, and said to his father, 'I beheld the sun and the moon, with luminous and far-stretching rays, resting on my head, and seeing this I was glad; when suddenly the heaven opened and a luminous man descended from heaven. And he was brilliant. And he removed the sun from my head and ascended to heaven. And shortly afterwards, while I was still sad, I saw the luminous man again descending from heaven, and he removed the moon from my head. And I wept, and I said to him, "do not take from me my pride, but have pity on me and listen to me, for thou hast taken the sun from me. Do not also take away the moon!" And he replied, 'Let them go, because the Lord of heaven wishes that I should bring them to him.' And they left their rays upon me."

20. And the Arhistratig said to them, "Listen to me, oh Abraham the just! Thou art the sun, seen by thy son Isaac his father; and the luminous man, descending from heaven, will take away thy soul. And know, oh just Abraham! that thou wilt soon leave this world to go to the Lord." And Abraham replied, "Oh wonderful! I fear thou art the man who will take away my soul!" And the Arhistratig said to Abraham, "I am the angel Mihail, the greatest of

the angels standing before the Lord; and I announce to thee the news of thy death. And thou wilt come to Him, according to thy covenant." And Abraham replied, "Now I understand that thou art he who will receive my soul----but I will not yield to thee!" 21. After these words of Abraham, the Arhistratig disappeared; for he went up to heaven and stood before the Lord, and related to him all that he had seen and heard in the house of Abraham, and how Abraham had said, "I will not yield to thee."

22. And the Lord replied to his Arhistratig, "Go to my friend Abraham, and say to him as follows: I am the Lord his God, who brought him out and led him to the Promised Land; and I have blessed him, so that his descendants shall become as numerous as the sands of the sea, and as the stars in the heaven. And say to him, How hast thou dared to oppose my Arhistratig Mihail, by saying that thou wouldst not follow him? "Does he not know that from the time of Adam and Eve all have died? That neither the kings, nor the forefathers have escaped death? because no one is immortal; but all have died and have gone down into hell. But to him I did not send either death, or sickness, or the scythe of death, which should mow him down; but I sent to him my Arhistratig. with a request, so that he might know my decision and put his house and lands in order. But why did he oppose my Arhistratig Mihail, saying that he would not follow? Does he not know, that I will send the angel of death, whose presence he could not endure?"

23. After receiving the command of the Lord, the Arhistratig descended to Abraham, fell at his feet, and repeated to him all that he had heard from the Lord. And Abraham the just said amidst many tears, "I entreat thee, Arhistratig of the heavenly powers, because thou had honoured me, a sinner, grant me one request. For the Lord God has always given me the things for which I have prayed, and has always fulfilled my wishes. And I know that I shall not escape death, but I shall certainly die. Know, therefore, that I expect that thou wilt fulfil this my request: I should like to see now, whilst still in the flesh, all the peoples and their deeds; then I will yield myself entirely."

24. And the Arhistratig ascended once more to heaven, and placed himself before the Lord, and told him all about Abraham. And the Lord replied to the Arhistratig, "Place Abraham the just in the chariot of the cherubim, and carry him to heaven." And the Arhistratig descended and took the just Abraham into the clouds and surrounded him with sixty angels.

25. And Abraham walked on the clouds, and he beheld another chariot behind him, and also some who walked (?). And in another part he saw people who were suffering, and much wrong-doing. And he said, "Oh Lord! command that the earth may open and swallow them." And in another direction he saw people plundering and stealing, and despoiling the stranger. And he exclaimed, "Oh Lord I command that fire shall come down from heaven and destroy them." And fire came from heaven and consumed them. 26. And instantly" there a voice came from heaven to the angels, and a thunder-clap reached the Arhistratig and he heard the words: "Turn round the chariot and depart with Abraham so that he may not see the people any more; for if he sees them living in sin he will destroy them all to the very last," because Abraham could not endure those who did evil. And the Lord continued: "I have created the world, and I do not wish that any human being shall be destroyed, for I do not desire the death of the wicked, but that he should repent and live. Lead the just Abraham to the first gate of heaven, so that he may see the last judgment, and that he also may repent even more than the sinners."

27. And the Arhistratig turned round Abraham's chariot, and brought him to the first gate of heaven. And Abraham beheld two paths, one narrow and difficult to pursue, and the other wide and extended. And on the narrow path he saw a man sitting on a golden chair, and his face was terrible like unto God. And he saw many souls pursued by angels on the broad way, and but few souls conducted by the angels on the narrow path. And the marvellous man, when he saw all the wounded and sick souls on the wide way, tore out the hair of his head and of his beard, and he cast himself from his golden chair unto the ground and wept. But when he saw many souls in the narrow path, he rose and sat on his golden chair in joy. 28. And Abraham asked the Arhistratig: "Lord! who is this marvellous man in such splendour? Sometimes he weeps, and sometimes he rejoices." The Arhistratig answered: "This is Adam, who was the first man created to adorn the world, for all are descended from him. And when he sees many souls traversing the narrow path he rejoices, because that is the entrance to heaven, by which the just go to paradise. And when he sees many souls going on the wide way he weeps and tears his hair, because that is the path of the sinners, by which they go to hell. In seven thousand years only one soul will be saved."

29. And while they were speaking, two angels brought innumerable souls, and struck them with a whip of fire; and one poor soul was supported by their hands and led on the narrow way. 30. And he beheld again at the doorway a golden chair, shining like fire; and on it there sat a man in the form of the Son of God. And in front of him stood a table of precious stones and pearls; and upon the table there lay a Bible, that is a big book of twelve yards in length, and eight yards in width. And there were two angels holding paper, ink, and pens. And at the head of the table there sat a luminous angel holding a scale in his hand; and at his left hand stood an angel of fire, who held in his hand a paper, and on it were inscribed the temptations and sins. And that man who sat there condemned or liberated the souls. And of the two angels who stood to the right and left, the one on the right wrote the virtues, and the one on the left hand wrote down the sins; and the one at the head of the table weighed the souls; and the angel of fire examined the souls.

31. And Abraham asked the Arhistratig: "What is it that I see?" And the angel replied, "That, which thou seest, oh just Abraham, is the judgment in the other world." And he saw the soul of a man brought before the judge by an angel. And the angel said to the judge, "Open the book and see the record of his sins and of his virtues.... and erase them, for he is neither to be condemned nor to be saved; therefore place him in the middle." 32. And Abraham said, "My lord! who are these judges, and these luminous angels?" And the Arhistratig replied, "Listen, oh just Abraham I He who sits in the chair and judges, is Abel, the son of Adam. He judges the righteous and the sinners. For the Lord hath said, that He will not judge mankind, but that they shall judge each other. And to him (Abel) he has given the power to judge men, till the last judgment. Then the Son of God will judge perfectly and finally and for ever; and no other will be able to judge. Because men are descended from Adam, they must be first judged by a son of Adam; but at the second resurrection they will all be judged by the twelve Apostles; but at the third resurrection, our Lord and Saviour will judge them. For at the third time, at that terrible judgment, all will be ended. As it is written, 'By three witnesses shall the judgment be fulfilled.' And of the two angels the angel on the left records the evil deeds, and the angel on the right records the good actions; and he shines like the sun."

33. And Abraham asked his Arhistratig Mihail, "My lord! what is to be done with the soul which the angel brought in his hand, and which was

placed in the middle?" The angel answered, "The judge has found that his good and his bad deeds shall be erased, and he is neither condemned nor saved, until the Lord, the Judge, shall come." 34. And Abraham asked, "What is wanting to this soul that it should be saved? " The angel answered, "If he had performed one more good deed, he would had been saved." And Abraham said, "We will say a prayer for this soul perhaps God will save it!" And the Arhistratig said "Amen! so shall it be!" And they both prayed, and God listened to them and saved this soul. And Abraham said "I pray thee, Arhistratig, tell me where is the soul?" And the angel answered, "It hath been saved, in answer to the prayer of thy holiness! "

35. And Abraham said, "Oh, Arhistratig, let us entreat God for the sins of those whom I cursed before! " And the Arhistratig listened to him, and they prayed for a long time, until there came a voice from heaven, saying, "Abraham! I have heard thy prayer for those whom it appeared to thee that I destroyed. But I have saved them, and have preserved them alive. At the last judgment I will separate them. For, even if I destroy some on earth, I do not deliver any one entirely to death; I wish that they may repent and live." 36. And the Lord said to the Arhistratig, "My servant! Turn the chariot, and take him back to his dwelling, for the end of his life is approaching, and he must put his house in order." And the Arhistratig turned the chariot of clouds and brought him back to his house. And Abraham went and sat on his bed.

37. And Sarah, the wife of Abraham, came and knelt at the angel's feet, and kissed them, and wept and thanked him, saying, "I thank thee, that thou hast brought back my lord, for it seemed to me, that he had withdrawn himself from our midst." And Isaac came and embraced his father; the servants also came and surrounded Abraham, thanking and blessing God. 38. And the Arhistratig said to Abraham, "Set thy house in order, and settle all with thy servants which concerns them; for thy last day draws near, when thy soul will depart from thy body; because the Lord has ordered it so, and He is just." And Abraham replied to the Arhistratig, "I will not obey thee!" 39. When the Arhistratig heard these words, he ascended at once to heaven, stood before the Lord, and said, "Lord! Sustainer of all! I fulfilled Thy will, and Thy friend Abraham has seen all the earth and the heaven, and whilst still living he beheld the Judgment from the chariot of clouds, and yet he says that he will not obey me. I would willingly give him time, because he has done so much good on the earth that no man is like unto him; he is like

an immortal king, and he is worthy of immortality. Oh Lord! what dost Thou command?"

40. And the Lord said, "Call Death hither!" And the Arhistratig Mihail went to Death, and said, "Go, for the Immortal King calls thee." "When Death heard this, he trembled and ground his teeth, and went to the Mighty Lord, and stood before Him with much fear and trembling. 41. And the Lord said unto Death, "Go and disguise thy fearful face and thy countenance, and clothe thyself with gentleness and beauty and splendour; and go to My friend Abraham and receive his soul and bring it to Me; and thou shalt not frighten him, but take it away in all tenderness." When Death heard this, he went away from the presence of the Lord, and changed his fearful countenance, and became gentle and luminous, and of great beauty. 42. And Abraham sat under a sweet smelling tree, resting his hand on his knees, awaiting hopefully the return of the Arhistratig Mihail. And he noticed the approach of a worthy and fine-looking man, and it appeared to him that it was the Arhistratig. And the angel beheld him, and bowed to him, and said, "Rejoice, venerable Abraham, just soul, friend of the Lord, like unto the angels!" And Abraham replied, "Rejoice, shining light, luminous man! From whence has this resplendent man come?"

43. And Death answered, "I tell thee the truth. I am the poison of death!" And Abraham said, "Art thou the cup which poisonest? And art thou he who takest away the life of man and the beauty of woman? Art thou the poison of death?" And Death replied, "I am the poisoned cup of death; and I speak unto thee the truth, for thus has the Lord commanded me." 44. And Abraham said, "Why hast thou come hither?" Death replied, "I have come for thy righteous soul." And Abraham said, "I understand! But, I do not wish to die!" And Death was silent, for he would not give any further answer. 45. And Abraham arose and went in and seated himself on his bed. And Death seated himself also on the bed, at the feet of Abraham. And Abraham said, "Depart from me, for I would rest." And Death replied, "I shall not depart from thee until I have taken thy soul." And Abraham said, "Fulfil my wish: show me the bitterness of thy poison when thou takest the souls of mankind." And Death replied, "Thou could'st not in any case bear to see my fearful countenance." And Abraham said, "I will see it; in the Name of the Lord, for He is with me."

46. Then Death cast off all his beauty, and he assumed a fierce and murderous and all-consuming expression, like unto the wild beasts; and (he assumed) a dragon's head with seven faces, and his countenance was as seventeen fiery faces; and he became like unto a fierce and dreadful lion and like a poisonous snake, and he had a mane like a lion, and he was like a thunderbolt, and like the waves of the sea, and like the stream of a rapid torrent, and like a very wild dragon with three wings. And from the fear of Death, seven thousand boys and girls died, and even Abraham the just was in danger of his life. 47. All this Abraham saw, and he said to Death, "I pray thee, poisonous Death, hide thy fearful countenance, and appear in thy former beauty." And Death resumed his former beauty. And Abraham said, "What hast thou done to kill so many souls? Hast thou been sent to kill them also?" And Death replied, "No, my lord! I was sent only on thy account."

48. Abraham said, "Indeed? How could'st thou kill them when the Lord did not command thee to do it?" And Death answered, "Believe me, my lord, it is a wonder thou did'st not die with them. But I swear to thee in very truth, that I have in this hour the power of killing thee, and thy strength, will not avail thee. Therefore put in order all that thou wishest to arrange." 49. And Abraham said, "I acknowledge now that the weakness of death is upon me. and my soul grows faint. But, I pray thee, oh poisonous Death to tell me, why hast thou killed so many boys and girls? Let us now both entreat the Lord to restore these boys and girls to life, and perchance He may listen to us." And Death said, "Amen! so may it be." And Abraham arose and threw himself on the ground on his face, and Death also cast himself on the ground; and they both prayed to God for a long time. And God sent the spirit of life unto the dead, and they were restored to life again.

50. And Abraham returned thanks unto God, and went to his bed. Death also went to the bed. And Abraham said to Death, "Depart from me; I would rest, for soon thou wilt take away my soul." And Death replied, "I will not leave thee, until I shall have taken thy soul." And the patriarch Abraham became cross with him, and spoke angry words, and said unto Death, "Who has sent thee to me? Dost thou really believe that I will die?" And Abraham repeated again, "I will not follow thee." 51. And Death said, "Listen to me, oh, just Abraham! In seven epochs I shall destroy the whole world, and I shall cause all human beings and kings to go down into the earth, and to descend into hell; the kings, princes, rich and poor, old and young. Therefore I have

shown thee the seven heads of a lion and the fiery faces, so that thou mayest arrange thy property and leave everything in order."

52. And Abraham said, "Depart from me, for I will see, if having the favour of God, I must still die, as thou doest demand of me!" And Death said, "I tell thee the truth, by God, there are seventy-two kinds of death, and I mow whomsoever I like; put therefore away thy doubts, oh just Abraham, and obey me, according to the will of the Universal Judge!" And Abraham said, "Depart from me for a while, so that I may rest for a time on my bed; for I have lost, all strength since mine eyes have beheld thee; all parts of my body are weak, my head is heavy as lead, and my spirit is trembling within me, so that I can no longer see thy face." 53. And Isaac came and cried bitterly; and all the servants gathered him and cried bitterly. And Abraham arose and set free all his servants and his maids. And he called his beloved son Isaac, and kissed him tenderly, and blessed him with the father's blessing. And he blessed his wife Sarah, and he took leave of her and of all.

54. And the hour of his death approached; and Death said to Abraham, "Come and kiss my right hand, so that thou mayest revive for a while." And Abraham was deceived, and kissed the hand of Death. But Death, when he gave him his hand, gave him also the cup with the poison of death. And at the same moment the Arhistratig Mihail and numberless angels came and received in their holy hands the pure and holy soul, and brought into the holy hands of the Lord's. 55. But the body was enveloped in clean and pure linen, and they sprinkled him with heavenly perfumes, and buried him with many heavenly songs. And all wept and lamented greatly. Isaac his beloved son, and Sarah, the mother of Isaac, and his servants, and his maids, and all his neighbours lamented for him, because they had lost their good and blessed father Abraham.

56. And they buried him in "Dria the black," with many hymns and with great honour. And they heard the voice of the Lord saying from heaven, "Take My friend Abraham and lead him into the paradise of joy, the abode of all the righteous; and to the eternal life, which is everlasting and without end." There follows here a short "moralizatio," which has no bearing on the text itself, and which I therefore omit. [Romanian text omitted. A few foot-notes follow] 1. E. Schürer, "Geschichte des jüd. Volkes im Zeitalter Christi," II, p. 688, Leipzig, 1886. 2. Published by Prof. B. P. Hasdeu, Cuvente den batrani. II, Bucuresti 1880, pp. 189-194. 3. Tihonravov, Pamjatniki otrenchennoj

russoj literatury. I, St. Petersburg, 1863, pp. 79-90. 4. Cf. Fabricius, *Codex pseudepigraphicus Vet. Test.* I, pp. 417-118, and, M. Gaster, *Literatura populara romana*, Bucuresti, 1883, pp. 311-317. 5. Ed. Tischendorf, *Apocalypses Apocryphae*, p. 34, seq.

The Assumption of Moses

TRANSLATED BY R. H. CHARLES

1st century AD

Moses' last words to Joshua before his death, foretelling the history of Israel from the conquest of Canaan to the end of the age. It was written in Hebrew or Aramaic in the early first century AD. The only manuscript is a sixth-century Latin translation from the Greek, which breaks off before the account of Moses' death. It is also called the Testament of Moses, and is a Jewish work outside the Bible.

CHAPTER 1

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: [But 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 Deuteronomy: 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 spake 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 thou mayst be blameless unto God.'

11. So saith the Lord of the world. For He hath created the world on behalf of His people. 13. 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. 14. 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. 15. And now I declare unto thee 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. 16. And receive thou this writing that thou mayst know how to preserve the books which I shall deliver unto thee: 17. and thou shalt 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.

CHAPTER 2

1. And now they shall go by means of thee into the land which He determined and promised to give to their fathers, in the which thou shalt bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom, and thou shalt appoint them prefectures according to the good pleasure of their Lord in judgement and righteousness. And it shall come to pass five years after they enter into the land, that thereafter they shall be ruled by chiefs and 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.

CHAPTER 3

1. 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 Thou didst make with them, and the oath which Thou didst swear unto them by Thyself, that their seed should never fail from the land which Thou hast given them.' Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbour: 'Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt 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, yea 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.

CHAPTER 4

1. 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 rulest the world, and didst will that this people should be Thine elect people, then (indeed) Thou didst will that Thou shouldst be called their God, according to the covenant which Thou didst make with their fathers. 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.

CHAPTER 5

1. 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 go a-whoring after 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 judgement [on receiving presents]. And on this account the colony and the borders of their habitation shall be filled with lawless deeds and iniquities: those who wickedly depart from the Lord shall be judges: they shall be ready to judge for money as each may wish.

CHAPTER 6

1. 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. 6. And he shall execute judgements on them as the Egyptians executed upon them, during thirty and four years, and he shall punish them. 7. And he shall beget children, (who) succeeding him shall rule for shorter periods.

8. Into their parts cohorts and a powerful king of the west shall come, who shall conquer them: 9. and he shall take them captive, and burn a part of their temple with fire, (and) shall crucify some around their colony.

CHAPTER 7

1. And when this is done the times shall be ended, in a moment the (second) course shall be (ended), the four hours shall come. 2. They shall be forced....

And, in the time of these, destructive and impious men shall rule, saying that they are just. 4. 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.... 5. 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: 8. saying: 'We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes.' 9. 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 thou shoulder pollute me in the place (where I stand)'...

CHAPTER 8

1. And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time, in which He will stir up against them the king of the kings of the earth and one that ruleth with great power, who shall crucify those who confess to their circumcision: 2. and those who conceal (it) he shall torture and deliver them up to be bound and led into prison. 3. 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. 4. 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. 5. 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. from sunrise to sunset, not 'from East to West' as the phrase in Greek might also mean.

CHAPTER 9

1. 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. 3. 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? 4. Now, therefore, my sons, hear me: for observe and know that neither did the fathers nor their forefathers tempt God, so as to transgress His commands. 5. And ye know that this is our strength, and thus we will do. 6. 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.

7. For if we do this and die, our blood shall be avenged before the Lord.

CHAPTER 10

1. And then His kingdom shall appear throughout all His creation, And then Satan shall be no more, And sorrow shall depart with him. 2. Then the hands of the angel shall be filled Who has been appointed chief, And he shall forthwith avenge them of their enemies. 3. For the Heavenly One will arise from His royal throne, And He will go forth from His holy habitation With indignation and wrath on account of His sons. 4. And the earth shall tremble: to its confines shall it be shaken: And the high mountains shall be made low And the hills shall be shaken and fall. 5. And the horns of the sun shall be broken and he shall be turned into darkness; And the moon shall not give her light, and be turned wholly into blood. And the circle of the stars shall be disturbed. 6. And the sea shall retire into the abyss, And the fountains of waters shall fail, And the rivers shall dry up.

7. For the Most High will arise, the Eternal God alone, And He will appear to punish the Gentiles, And He will destroy all their idols. 8. Then thou, O Israel, shalt be happy, And thou shalt mount upon the necks and wings of the eagle, And they shall be ended. 9. And God will exalt thee, And He will cause thee to approach to the heaven of the stars, In the place of their habitation. 10. And thou shalt look from on high and shalt see thy enemies in Ge(henna), And thou shalt recognize them and rejoice, And thou shalt give thanks and confess thy Creator. 11. And do thou, Joshua (the son of) Nun, keep these words and this book; For from my death [assumption] until His advent there shall be CCL times. 13. And this is the course of the times which they shall pursue till they are consummated.

14. And I shall go to sleep with my fathers. Wherefore, Joshua thou (son of) Nun, (be strong and) be of good courage; (for) God hath chosen (thee) to be minister in the same covenant.

CHAPTER 11

1. 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 dost thou comfort me, (my) lord Moses? And how shall I be comforted in regard to the bitter word which thou hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that thou departest from this people? (But now) what place shall receive thee? Or what shall be the sign that marks (thy) sepulchre? Or who shall dare to move thy body from thence as that of a mere man from place to place? For all men when they die have according to their age their sepulchres on earth; but thy sepulchre is from the rising to the setting sun, and from the south to the confines of the north: all the world is thy sepulchre. My lord, thou art 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 thy 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 sacred spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, [that he is no longer among them], shall say "Let us go against them.

If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that ruleth all the world with compassion and righteousness, reminding Him of the covenant of the fath-

ers 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?"

CHAPTER 12

1. 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: 3. 'Joshua, do not despise thyself, but set thy mind at ease, and hearken to my words. All the nations which are in the earth God hath created and us, He hath foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, but all things He hath foreseen and caused all to come forth. (Yea) all things which are to be in this earth the Lord hath foreseen and lo! they are brought forward (into the light.... The Lord) hath 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 thou shalt root out the nations. The lights of the heaven, the foundations of the earth have been made and approved by God and are under the signet ring of His right hand. Those, therefore, who do and fulfil the commandments of God shall increase and be prospered: but those who sin and set at nought 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...

The Ascension of Isaiah

TRANSLATED BY R. H. CHARLES

1st–2nd century AD

A Jewish and Christian apocalypse. Chapters 1 to 5 tell how the prophet Isaiah, under Hezekiah's son Manasseh, was condemned and sawn in two. Chapters 6 to 11 record the vision in which Isaiah is lifted through seven heavens, sees the Beloved receive the Father's command to go down, and watches his descent through the heavens, his life, his death and his ascension. It was probably put together in the second century and was known to some early Fathers.

CHAPTER 1

1. And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he called Manasseh his son. Now he was his only one. 2. And he called him into the presence of Isaiah the son of Amoz the prophet, and into the presence of Jôsâb the son of Isaiah, in order to deliver unto him the words of righteousness which the king himself had seen: 3. And of the eternal judgements and the torments of Gehenna, and of the prince of this world, and of his angels, and his authorities and his powers, 4. And the words of the faith of the Beloved which he himself had seen in the fifteenth year of his reign during his illness. 5. And he delivered unto him the written words which Samnas the scribe had written, and also those which Isaiah, the son of Amoz, had given to him, and also to the prophets, that they might write and store up with him what he himself had seen in the king's house regarding the judgement of the angels, and the destruction of this world, and regarding the garments of the saints and their going forth, and regarding their transformation and the persecution and ascension of the Beloved.

6. In the twentieth year of the reign of Hezekiah, Isaiah had seen the words of this prophecy and had delivered them to Jôsâb his son. And whilst he (Hezekiah) gave commands, Jôsâb the son of Isaiah standing by, 7. Isaiah said to Hezekiah the king, but not in the presence of Manasseh only did he

say unto him: 'As the Lord liveth, whose name has not been sent into this world, and as the Beloved of my Lord liveth, and the Spirit which speaketh in me liveth, all these commands and these words will be made of none effect by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of my body. 8. And Sammael Malchîrâ will serve Manasseh, and execute all his desire, and he will become a follower of Beliar rather than of me: 9. And many in Jerusalem and in Judea he will cause to abandon the true faith, and Beliar will dwell in Manasseh, and by his hands I shall be sawn asunder.'

10. And when Hezekiah heard these words he wept very bitterly, and rent his garments, and placed earth upon his head, and fell on his face. 11. And Isaiah said unto him: 'The counsel of Sammael against Manasseh is consummated: nought will avail thee.' 12. And on that day Hezekiah resolved in his heart to slay Manasseh his son. 13. And Isaiah said to christ, iv. 2. This earth will be the scene of his parusia, iv. 2, and of his manifestation, iv. 18. Hezekiah: 'the Beloved hath made of none effect thy design, and the purpose of thy heart will not be accomplished, for with this calling have I been called and I shall inherit the heritage of the Beloved.'

CHAPTER 2

1. And it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father but forgot them, and Sammael abode in Manasseh and clung fast to him. 2. And Manasseh forsook the service of the God of his father, and he served Satan and his angels and his powers. 3. And he turned aside the house of his father which had been before the face of Hezekiah (from) the words of wisdom and from the service of God. 4. And Manasseh turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is Beliar, whose name is Matanbûchûs. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which were spread abroad in Jerusalem. 5. And witchcraft and magic increased and divination and auguration, and fornication, [and adultery], and the persecution of the righteous by Manasseh and [Belachîrâ, and] Tobia the Canaanite, and John of Anathoth, and by (Zadok) the chief of the works.

6. And the rest of the acts, behold they are written in the book of the Kings of Judah and Israel. 7. And, when Isaiah, the son of Amoz, saw the lawlessness which was being perpetrated in Jerusalem and the worship of

Satan and his wantonness, he withdrew from Jerusalem and settled in Bethlehem of Judah. 8. And there also there was much lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place. 9. And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Jôsâb, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain. 10. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going astray of Israel.

11. And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of days on the mountains and hills. 12. And after this, whilst they were in the desert, there was a certain man in Samaria named Belchîrâ, of the family of Zedekiah, the son of Chenaan, a false prophet, whose dwelling was in Bethlehem. Now Hezekiah the son of Chanânî, who was the brother of his father, and in the days of Ahab, king of Israel, had been the teacher of the 400 prophets of Baal, had himself smitten and reproved Micaiah the son of Amâdâ the prophet. 13. And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were with Ahaziah the son of Ahab, king in Samaria. 14. And Elijah the prophet of Têbôn of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba Nâr because he had slain the prophets of God.

15. And when the false prophets, who were with Ahaziah the son of Ahab and their teacher Jâlerjâs of Mount Joel, had heard—16. Now he was a brother of Zedekiah— when they had heard, they persuaded Ahaziah the king of Aguarôn and (slew) Micaiah.

CHAPTER 3

1. And Belchîrâ recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan. 2. And it came to pass when Alagar Zagâr, king of Assyria, had come and captured Samaria and taken the nine (and a half) tribes captive, and led them away to the mountains of the Medes and the rivers of Tâzôn; 3. This (Belchîrâ),

whilst still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared Hezekiah. 4. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem. 5. And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem. And they persuaded...

6. And Balchirā accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks and iron chains': 7. But they prophesy falsely against Israel and Judah. 8. And Isaiah himself hath said: 'I see more than Moses the prophet.' 9. But Moses said: 'No man can see God and live'; and Isaiah hath said: 'I have seen God and behold I live.' 10. Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the prophets before Manasseh.

11. But Beliar dwelt in the heart of Manasseh and in the heart of the princes of Judah and Benjamin and of the eunuchs and of the councillors of the king. 12. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah. 13. For Beliar was in great wrath against Isaiah by reason of the vision, and because of the exposure wherewith he had exposed Samael, and because through him the going forth of the Beloved from the seventh heaven had been made known, and His transformation and His descent and the likeness into which He should be transformed (that is) the likeness of man, and the persecution wherewith He should be persecuted, and the tortures wherewith the children of Israel should torture Him, and the coming of His twelve disciples, and the teaching, and that He should before the Sabbath be crucified upon the tree, and should be crucified together with wicked men, and that He should be buried in the sepulchre,

14. And the twelve who were with Him should be offended because of Him: and the watch of those who watched the sepulchre: 15. And the descent of the angel of the Christian Church, which is in the heavens, whom He will summon in the last days. 16. And that (Gabriel) the angel of the Holy Spirit, and Michael, the chief of the holy angels, on the third day will open the sep-

ulchre: 17. And the Beloved sitting on their shoulders will come forth and send out His twelve disciples: 18. And they will teach all the nations and every tongue of the resurrection of the Beloved, and those who believe in His cross will be saved, and in His ascension into the seventh heaven whence He came: 19. And that many who believe in Him will speak through the Holy Spirit: 20. And many signs and wonders will be wrought in those days.

21. And afterwards, on the eve of His approach, His disciples will forsake the teaching of the Twelve Apostles, and their faith, and their love and their purity. 22. And there will be much contention on the eve of [His advent and] His approach. 23. And in those days many will love office, though devoid of wisdom. 24. And there will be many lawless elders, and shepherds dealing wrongly by their own sheep, and they will ravage (them) owing to their not having holy shepherds. 25. And many will change the honour of the garments of the saints for the garments of the covetous, and there will be much respect of persons in those days and lovers of the honour of this world. 26. And there will be much slander and vainglory at the approach of the Lord, and the Holy Spirit will withdraw from many. 27. And there will not be in those days many prophets, nor those who speak trustworthy words, save one here and there in divers places,

28. On account of the spirit of error and fornication and of vainglory, and of covetousness, which shall be in those, who will be called servants of that One and in those who will receive that One. 29. And there will be great hatred in the shepherds and elders towards each other. 30. For there will be great jealousy in the last days; for every one will say what is pleasing in his own eyes. 31. And they will make of none effect the prophecy of the prophets which were before me, and these my visions also will they make of none effect, in order to speak after the impulse of their own heart.

CHAPTER 4

1. And now Hezekiah and Jōsāb my son, these are the days of the completion of the world. 2. After it is consummated, Beliar the great ruler, the king of this world, will descend, who hath ruled it since it came into being; yea, he will descend from his firmament in the likeness of a man, a lawless king, the slayer of his mother: who himself (even) this king 3. Will persecute the plant which the Twelve Apostles of the Beloved have planted. Of the Twelve one will be delivered into his hands. 4. This ruler in the form of that king will come and there will come with him all the powers of this world, and they

will hearken unto him in all that he desires. 5. And at his word the sun will rise at night and he will make the moon to appear at the sixth hour.

6. And all that he hath desired he will do in the world: he will do and speak like the Beloved and he will say: 'I am God and before me there has been none.' 7. And all the people in the world will believe in him. 8. And they will sacrifice to him and they will serve him saying: 'This is God and beside him there is no other.' 9. And the greater number of those who shall have been associated together in order to receive the Beloved, he will turn aside after him. 10. And there will be the power of his miracles in every city and region. 11. And he will set up his image before him in every city. 12. And he shall bear sway three Him for whom they were hoping, who was crucified, Jesus the Lord Christ, [after that I, Isaiah, had seen Him who was crucified and ascended]

13. and those also who were believers in Him—of these few in those days will be left as His servants, while they flee from desert to desert, awaiting the coming of the Beloved. 14. And after (one thousand) three hundred and thirty-two days the Lord will come with His angels and with the armies of the holy ones from the seventh heaven with the glory of the seventh heaven, and He will drag Beliar into Gehenna and also his armies. 15. And He will give rest to the godly whom He shall find in the body in this world, [and the sun will be ashamed]: 16. And to all who because of (their) faith in Him have execrated Beliar and his kings. But the saints will come with the Lord with their garments which are (now) stored up on high in the seventh heaven: with the Lord they will come, whose spirits are clothed, they will descend and be present in the world, and He will strengthen those, who have been found in the body, together with the saints, in the garments of the saints, and the Lord will minister to those who have kept watch in this world.

17. And afterwards they will turn themselves upward in their garments, and their body will be left in the world. 18. Then the voice of the Beloved will in wrath rebuke the things of heaven and the things of earth and the mountains and the hills and the cities and the desert and the forests and the angel of the sun and that of the moon, and all things wherein Beliar manifested himself and acted openly in this world, and there will be [a resurrection and] a judgement in their midst in those days, and the Beloved will cause fire to go forth from Him, and it will consume all the godless, and they will be as though they had not been created. 19. And the rest of the words of

the vision is written in the vision of Babylon. 20. And the rest of the vision regarding the Lord, behold, it is written in the parables according to my words which are written in the book which I publicly prophesied.

21. And the descent of the Beloved into Sheol, behold, it is written in the section, where the Lord says: 'Behold, my Son will understand.' And all these things, behold they are written [in the Psalms] in the parables of David, the son of Jesse, and in the Proverbs of Solomon his son, and in the words of Korah, and Ethan the Israelite, and in the words of Asaph, and in the rest of the Psalms also which the angel of the Spirit inspired, 22. (Namely) in those which have not the name written, and in the words of my father Amos, and of Hosea the prophet, and of Micah and Joel and Nahum and Jonah and Obadiah and Habakkuk and Haggai and Zephaniah and Zechariah and Malachi, and in the words of Joseph the Just and in the words of Daniel.

CHAPTER 5

1. On account of these visions, therefore, Beliar was wroth with Isaiah, and he dwelt in the heart of Manasseh and he sawed him in sunder with a wooden saw. 2. And when Isaiah was being sawn in sunder Balchīrā stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah. 3. And Balchīrā, with the aid of Mechēmbēchūs, stood up before Isaiah, [laughing] deriding; 4. And Balchīrā said to Isaiah: 'Say: "I have lied in all that I have spoken, and likewise the ways of Manasseh are good and right. 5. And the ways also of Balchīrā and of his associates are good." 6. And this he said to him when he began to be sawn in sunder. 7. But Isaiah was (absorbed) in a vision of the Lord, and though his eyes were open, he saw them (not). 8. And Balchīrā spake thus to Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh and the princes of Judah and the people and all Jerusalem to reverence thee.

9. And Isaiah answered and said: 'So far as I have utterance (I say): Damned and accursed be thou and all thy powers and all thy house. 10. For thou canst not take (from me) aught save the skin of my body.' 11. And they seized and sawed in sunder Isaiah, the son of Amoz, with a wooden saw. 12. And Manasseh and Balchīrā and the false prophets and the princes and the people [and] all stood looking on. 13. And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region of Tyre and Sidon; for for me only hath God mingled the cup.' 14. And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake

with the Holy Spirit until he was sawn in twain. 15. This Beliar did to Isaiah through Balchîrâ and Manasseh; for Sammael was very wrathful against Isaiah from the days of Hezekiah, king of Judah, on account of the things which he had seen regarding the Beloved,

16. And on account of the destruction of Sammael, which he had seen through the Lord, while Hezekiah his father was still king. And he did according to the will of Satan.

CHAPTER 6

1. In the twentieth year of the reign of Hezekiah, king of Judah, came Isaiah the son of Amoz, and Josab the son of Isaiah to Hezekiah to Jerusalem "from Galgalâ". 2. And (having entered) he sat down on the couch of the king, "and they brought him a seat, but he would not sit (thereon)". 3. "And when Isaiah began to speak the words of faith and truth with King Hezekiah", all the princes of Israel were seated and the eunuchs and the councillors of the king. And there were there "forty" prophets and sons of the prophets: they had come from the villages and from the mountains and the plains when they had heard that Isaiah was coming from Galgalâ to Hezekiah. 4. "And they had come" to salute him "and to hear his words. 5. And that he might place his hands upon them," and that they might prophesy and that he might hear their prophecy: "and they were all before Isaiah."

6. And when Isaiah was speaking "to Hezekiah" the words of truth and faith, they all heard a door which one had opened and the voice of the Holy Spirit. 7. And the king summoned all the prophets and all the people who were found there, and they came. And Micaiah and the aged Ananias and Joel "and Josab" sat on his right hand (and on the left). 8. And it came to pass when they had all heard the voice of the Holy Spirit, they all worshipped on their knees, and glorified the God "of truth", the Most High "who is in the upper world and who sits on High the Holy One and" who rests among His holy ones. 9. "And they gave glory to Him" who had thus bestowed a door in an alien world, had bestowed (it) on a man. 10. And as he was speaking in the Holy Spirit in the hearing of all, he became silent "and his mind was taken up from him" and he saw not the men that stood before him,

11. Though his eyes indeed were open. Moreover his lips were silent "and the mind in his body was taken up from him." 12. But his breath was in him; "for he was seeing a vision. 13. And the angel who was sent to make him see was not of this firmament, nor was he of the angels of glory of this world,

but he had come from the seventh heaven." 14. And the people who stood near did (not) think, but the circle of the prophets (did), that the holy Isaiah had been taken up. 15. And the vision which the holy Isaiah saw was not from this world but from the world which is hidden from the flesh. 16. And after Isaiah had seen this vision, he narrated it to Hezekiah, and to Josab his son and to the other prophets who had come. 17. But the leaders and the eunuchs and the people did not hear, but only Samna the scribe, and Ījōaqēm, and Asaph the recorder; for these also were doers of righteousness, and the sweet smell of the Spirit was upon them. But the people had not heard; for Micaiah and Josab his son had caused them to go forth, when the wisdom of this world had been taken from him and he became as one dead.

CHAPTER 7

1. And the vision which Isaiah saw, he told to Hezekiah and Josab his son and Micaiah and the rest of the prophets, (and) said: 2. At this moment, when I prophesied according to the (words) heard which ye heard, I saw a glorious angel not like unto the glory of the angels which I used always to see, but possessing such glory and position that I cannot describe "the glory" of that angel. 3. And having seized me by my hand he raised me on high, and I said unto him: 'Who art thou, and what is thy name, and whither art thou raising me on high? for strength was given me to speak with him.' 4. And he said unto me: 'When I have raised thee on high [through the (various) degrees] and made thee see the vision, on account of which I have been sent, then thou wilt understand who I am: but my name thou dost not know:

5. Because thou wilt return into this thy body, but whither I am raising thee on high, thou wilt see; "for for this purpose have I been sent." 6. And I rejoiced because he spake courteously to me. 7. And he said unto me: 'Hast thou rejoiced because I have spoken courteously to thee?' And he said: 'And thou wilt see how a greater also than I am will speak courteously and peaceably with thee.' 8. And His Father also who is greater thou wilt see; for for this purpose have I been sent from the seventh heaven in order to explain all these things unto thee.' 9. And we ascended to the firmament, I and he, and there I saw Sammael and his hosts, and there was great fighting therein and the angels of Satan were envying one another. 10. And as above so on the earth also; for the likeness of that which is in the firmament is here on the earth.

11. And I said unto the angel (who was with me): 'What is this war and what is this envying?' 12. And he said unto me: 'So has it been since this world was made until now, and this war (will continue) till He, whom thou shalt see will come and destroy him. 13. And afterwards he caused me to ascend (to that which is) above the firmament: which is the (first) heaven. 14. And there I saw a throne in the midst, and on his right and on his left were angels. 15. "And (the angels on the left were) not like unto the angels who stood on the right", but those who stood on the right had the greater glory, and they all praised with one voice, "and there was a throne in the midst", and those who were on the left gave praise after them; but their voice was not such as the voice of those on the right, nor their praise like the praise of those.

16. And I asked the angel who conducted me, and I said unto him: 'To whom is this praise sent?' 17. And he said unto me: '(It is sent) to the praise of (Him who sitteth in) the seventh heaven: to Him who rests in the holy world, and to His Beloved, whence I have been sent to thee. [Thither is it sent.] 18. And again he made me to ascend to the second heaven. Now the height of that heaven is the same as from the heaven to the earth [and to the firmament]. 19. And (I saw there, as) in the first heaven, angels on the right and on the left, and a throne in the midst, and the praise of the angels in the second heaven; and he who sat on the throne in the second heaven was more glorious than all (the rest)."' 20. And there was great glory in the second heaven, and the praise also was not like the praise of those who were in the first heaven.

21. And I fell on my face to worship him, but the angel who conducted me did not permit me, but said unto me: 'Worship neither throne nor angel which belongs to the six heavens—for for this cause I was sent to conduct thee—until I tell thee "in the seventh heaven". 22. For above all the heavens and their angels has thy throne been placed, and thy garments and thy crown which thou shalt see.' 23. And I rejoiced with great joy, that those who love the Most High and His Beloved will afterwards ascend thither by the angel of the Holy Spirit. 24. And he raised me to the third heaven, and in like manner I saw those upon the right and upon the left, and there was a throne there in the midst; but the memorial of this world is there unheard of. 25. "And I said to the angel who was with me;" for the glory of my appearance was undergoing transformation as I ascended to each heaven in turn: 'Nothing of the vanity of that world is here named.'

26. And he answered me, and said unto me: 'Nothing is named on account of its weakness, and nothing is hidden there of what is done.' 27. "And I wished to learn how it is known, and he answered me saying: 'When I have raised thee to the seventh heaven whence I was sent, to that which is above these, then thou shalt know that there is nothing hidden from the thrones and from those who dwell in the heavens and from the angels.'" And the praise wherewith they praised and the glory of him who sat on the throne was great, "and the glory of the angels on the right hand and on the left was beyond that of the heaven which was below them". 28. And again he raised me to the fourth heaven, and the height from the third to the fourth heaven was greater than from the earth to the firmament.

29. And there again I saw those who were on the right hand and those who were on the left, "and him who sat on the throne was in the midst", and there also they were praising. 30. And the praise and glory of the angels on the right was greater than that of those on the left. 31. And again the glory of him who sat on the throne was greater than that of the angels on the right, and their glory was beyond that of those who were below. 32. And he raised me to the fifth heaven. 33. And again I saw "those upon the right hand and on the left, and him who sat on the throne possessing greater glory than those of the fourth heaven". 34. And the glory of those on the right hand was greater than that of those "on the left [from the third to the fourth].

35. And the glory of him who was on the throne was greater than that of the angels on the right hand". 36. And their praise was more glorious than that of the fourth heaven. 37. "And I praised Him, who is not named and the Only-begotten" who dwelleth in the heavens, whose name is not known to any flesh, who has bestowed such glory on the several heavens, "and who makes great the glory of the angels, and more excellent the glory of Him who sitteth on the throne".

CHAPTER 8

1. And again he raised me into the air of the sixth heaven, and I saw such glory as I had not seen in the five heavens. 2. For I saw angels possessing great glory. 3. And the praise there was holy and wonderful. 4. And I said to the angel who conducted me: 'What is this which I see, my lord?' 5. And he said: 'I am not thy lord, but thy fellow servant.' " 6. And again I asked him, and I said unto him: 'Why are there not angelic fellow servants (on the left)?' " 7. And he said: 'From the sixth heaven there are no longer angels on the left,

nor a throne set in the midst, but (they are directed) by the power of the seventh heaven, where dwelleth He that is not named "and the Elect One, whose name has not been made known, and none of the heavens can learn His name".

8. For it is He alone to whose voice all the heavens and thrones give answer. I have "therefore been empowered and" sent to raise thee here that thou mayest see this glory, 9. And that thou mayest see the Lord of all those heavens and these thrones, 10. "Undergoing (successive) transformation until He resembles your form and likeness." 11. I indeed say unto thee, Isaiah; No man about to return into a body of that world has "ascended or" seen what thou seest or perceived what thou hast perceived and what thou wilt see. 12. For it has been permitted to thee in the lot of the Lord to come hither [and from thence comes the power of the sixth heaven and of the air]. 13. And I magnified my Lord with praise, in that through His lot I should come hither. 14. And he said: "Hear, furthermore, therefore, this also from thy fellow servant"; when from the body by the will of God thou hast ascended hither, then thou wilt receive the garment "which thou seest, and likewise other numbered garments laid up (there) thou wilt see",

15. And then thou wilt become equal to the angels of the seventh heaven.' 16. And he raised me up into the sixth heaven, and there were no (angels) on the left, nor a throne in the midst, but all had one appearance and their (power of) praise was equal. 17. And (power) was given to me also, and I also praised along with them and that angel also, and our praise was like theirs. 18. And there they all named the primal Father and His Beloved, "the Christ" and the Holy Spirit, all with one voice. 19. And (their voice) was not like the voice of the angels in the five heavens, 20. [Nor like their discourse] but the voice was different there, and there was much light there. 21. And then, when I was in the sixth heaven I thought the light which I had seen in the five heavens to be but darkness.

22. And I rejoiced and praised Him who hath bestowed such lights on those who wait for His promise. 23. And I besought the angel who conducted me that I should not henceforth return to the carnal world. 24. I say indeed unto you, "Hezekiah and Josab my son and Micaiah" that there is much darkness here. 25. And the angel who conducted me discovered what I thought and said: 'If in this light thou dost rejoice, how much more wilt thou rejoice, when in the seventh heaven thou seest the light, where is the

Lord and His Beloved [whence I have been sent, who is to be called "Son" in this world. 26. Not (yet) hath been manifested He who shall be in the corruptible world] and the garments, and the thrones, and the crowns which are laid up for the righteous, "for those who trust in that Lord who will descend in your form. For the light which is there is great and wonderful".

27. And as concerning thy not returning into the body thy days are not yet fulfilled for coming here.' 28. And when I heard (that) I was troubled, and he said: 'Do not be troubled.'

CHAPTER 9

1. And he took me into the air of the seventh heaven, and moreover I heard a voice saying: 'How far will he ascend that dwelleth in the flesh?' and I feared and trembled. 2. And "when I trembled, behold" I heard from hence another voice "being sent forth, and" saying: 'It is permitted to the holy Isaiah to ascend hither; for here is his garment.' 3. And I asked the angel who was with me "and said": 'Who is he who forbade me and who is he who permitted me to ascend?' 4. And he said unto me: 'He who forbade thee, this is he who is over the praise-giving of the sixth heaven. 5. And He who permitted thee, this is "thy Lord God, the Lord Christ, who will be called Jesus" in the world', but His name thou canst not hear till thou hast ascended out of thy body.'

6. And he raised me up into the seventh heaven, and I saw there a wonderful light and angels innumerable. 7. And there I saw all the righteous "from the time of Adam. 8. And there I saw the holy Abel and all the righteous. 9. And there I saw Enoch and all who were with him", stripped of the garments of the flesh, and I saw them in their garments of the upper world, and they were "like angels", standing there in great glory. 10. But they sat not on their thrones, nor were their crowns of glory on them. 11. And I asked the angel who was with me: 'How is it that they have received the garments, but have not the thrones and the crowns?' 12, 13. And he said unto me: 'Crowns and thrones of glory they do not receive, till the Beloved will descend in the form in which you will see Him descend [will descend, I say] into the world in the last days the civ. 4; Matt. xxii. 30; Apoc. Bar. li. 5, 9, 12. L²S omit this phrase.

Lord, who will be called Christ'. Nevertheless they "see and" know whose will be thrones, and whose the crowns when He has descended, and been made in your form, "and they will think that He is flesh and is a man". 14.

And the god of that world will stretch forth his hand against the Son, and they will crucify Him on a tree, and will slay Him not knowing who He is. 15. And thus His descent, "as you will see, will be hidden even from the heavens, so that it will not be known who He is". 16. And when He hath plundered the angel of death, He will ascend on the third day, are wanting both in L² and S; but they are original; for they appear in Greek Legend, ii. 25; see p. 143. [and he will remain in that world five hundred and forty-five days].

17. And then many of the righteous will ascend with Him, whose spirits do not receive their garments till the "Lord Christ" ascend and they ascend with Him. 18. Then indeed they will receive their [garments and] thrones and crowns, when He has ascended into the "seventh" heaven. 19. And I said unto him that which I had asked him in the third heaven: 20. 'Show me how everything which is done in that world is here made known.' 21. And whilst I was still speaking with him, behold one of the angels who stood nigh, more glorious than the glory of that angel, who had raised me up from the world, 22. Showed me a book, [but not as a book of this world] and he opened it, and the book was written, but not as a book of this world. And he gave (it) to me and I read it, and lo! the deeds of the children of Israel were written therein, and the deeds of those whom I know (not), my son Josab.

23. And I said: 'In truth, there is nothing hidden in the seventh heaven, which is done in this world.' 24. And I saw there many garments laid up, and many thrones and many crowns. 25. And I said to the angel: 'Whose are these garments and thrones and crowns?' 26. And he said unto me: 'These garments many from that world will receive, believing in the words of That One, "who shall be named" as I told thee, "and they will observe those things, and believe in them, and believe in His cross: for them are these laid up". 27. And I saw a certain One "standing, whose glory surpassed that of all," and His glory was great "and wonderful. 28. And after I had seen Him", all the righteous whom I had seen "and also the angels whom I had seen" came to Him. "And Adam and Abel and Seth, and all the righteous first drew near" and worshipped Him, and they all praised Him with one voice, "and I myself also gave praise with them", and my giving of praise was as theirs.

29. And then all the angels drew nigh and worshipped and gave praise. 30. And I was (again) transformed and became like an angel. 31. And thereupon the angel who conducted me, said to me: 'Worship this One,' and I wor-

shipped and praised. 32. And the angel said unto me: 'This is the Lord of all the praisegivings which thou hast seen.' 33. And whilst he was still speaking, I saw another Glorious One who was like Him, and the righteous drew nigh and worshipped and praised, and I praised together with them. But my glory was not transformed into accordance with their form. 34. And thereupon the angels drew near and worshipped Him. 35. And I saw the Lord and the second angel, and they were standing. 36. And the second whom I saw was on the left of my Lord. And I asked: 'Who is this?' and he said unto me: 'Worship Him, for He is the angel of the Holy Spirit, who speaketh in thee and the rest of the righteous.'

37. And I saw the great glory, the eyes of my spirit being open, and I could not thereupon see, nor yet could the angel who was with me, nor all the angels whom I had seen worshipping my Lord. 38. But I saw the righteous beholding with great power the glory of that One. 39. And my Lord drew nigh to me and the angel of the Spirit "and He said: 'See how it is given to thee to see God, and on thy account power is given to the angel who is with thee.' 40. And I saw how my Lord and the angel of the Spirit" worshipped, and they both together praised "God". 41. And thereupon all the righteous "drew near and" worshipped. 42. And the angels "drew near and" worshipped and all the angels praised.

CHAPTER 10

1. And thereupon I heard the voices and the giving of praise, which I had heard in each of the six heavens, ascending and being heard there: 2. And all "were being sent up to that Glorious One" whose glory I could not behold. 3. "And I myself was hearing and beholding the praise (which was given) to Him. 4. And the Lord and the angel of the Spirit were beholding all and hearing all". 5. And all the praises which are sent up from the six heavens are not only heard but seen. 6. And "I heard" the angel "who conducted me and" he said: 'This is the Most High of the high ones, dwelling in the holy world, and resting in His holy ones, who will be called by the Holy Spirit through the lips of the righteous "the Father of the Lord". 7. And I heard the voice of the Most High "the Father of my Lord" saying to my Lord "Christ who will be called Jesus":

8. 'Go forth and descend through all the heavens, and thou wilt descend to "the firmament and" that world: to the angel in Sheol thou wilt descend, "but to Haguel thou wilt not go". 9. And thou wilt become like unto the

likeness of all who are in the five heavens. 10. "And thou wilt be careful to become like the form of the angels of the firmament [and the angels also who are in Sheol]". 11. And none of the angels of that world shall know "that Thou art Lord with Me of the seven heavens and of their angels. 12. And they shall not know that Thou art with Me, till with a loud voice I have called (to) the heavens, and their angels and their lights, (even) unto the sixth heaven, in order that you mayst judge and destroy the princes and angels and gods of that world, and the world that is dominated by them:

13. For they have denied Me and said: "We alone are and there is none beside us." 14. And afterwards from the angels of death Thou wilt ascend to Thy place, and Thou wilt not be transformed in each heaven, but in glory wilt Thou ascend and sit on My right hand. 15. And thereupon the princes and powers of that world will worship Thee.' 16. These commands I heard the Great Glory giving to my Lord. 17. And so I saw my Lord go forth from the seventh heaven into the sixth heaven. 18. And the angel who conducted me [from this world was with me and] said unto me: 'Understand, Isaiah, and see how the transformation and descent of the Lord will appear. 19. And I saw, and when the angels saw Him, "thereupon those in the sixth heaven" praised and lauded Him; for He had not been transformed after the shape of the angels there, "and they praised Him" and I also praised with them.

20. And I saw when He descended into the fifth heaven, that in the fifth heaven He made Himself like unto the form of the angels there, and they did not praise Him (nor worship Him); for His form was like unto theirs. 21. And then He descended into the fourth heaven, and made Himself like unto the form of the angels there. 22. And "when they saw Him", they did not praise "or laud Him"; for His form was like unto their form. 23. And again I saw when He descended into the third heaven, "and He made Himself like unto the form of the angels in the third heaven. 24. And those who kept the gate of the (third) heaven demanded the password, and the Lord gave (it) to them in order that He should not be recognized. And when they saw Him, they did not praise or laud Him; for His form was like unto their form.

25. And again I saw when He descended" into the second heaven, "and again He gave the password there; those who kept the gate proceeded to demand and the Lord to give. 26. And I saw when He made Himself like unto the form of the angels in the second heaven, and they saw Him and they did not praise Him; for His form was like unto their form. 27. And again I saw

when He descended" into the first heaven, "and there also He gave the password to those who kept the gate, and He made Himself like unto the form of the angels who were on the left of that throne", and they neither praised nor lauded Him; for His form was like unto their form. " 28. But as for me no one asked me on account of the angel who conducted me". 29. And again He descended into the firmament "where dwelleth the ruler of this world", and He gave the password "to those on the left," and His form was like theirs, and they did not praise Him there; "but they were envying one another and fighting; for here there is a power of evil and envying about trifles".

30. And I saw when He descended "and made Himself like" unto the angels of the air, and He was like one of them. 31. And He gave no password; "for one was plundering and doing violence to another."

CHAPTER 11

1. After this "I saw, and" the angel "who spoke with me, who conducted me", said unto me: 'Understand, Isaiah son of Amoz; for for this purpose have I been sent from God.' 2. "And I indeed saw a woman of the family of David the prophet, named Mary, a Virgin, and she was espoused to a man named Joseph, a carpenter, and he also was of the seed and family of the righteous David of Bethlehem Judah. 3. And he came into his lot. And when she was espoused, she was found with child, and Joseph the carpenter was desirous to put her away. 4. But the angel of the Spirit appeared in this world, and after that Joseph did not put her away, but kept Mary and did not reveal this matter to any one. 5. And he did not approach Mary, but kept her as a holy virgin, though with child.

6. And he did not live with her for two months. 7. And after two months of days while Joseph was in his house, and Mary his wife, but both alone, 8. It came to pass that when they were alone that Mary straightway looked with her eyes and saw a small babe, and she was astonished. 9. And after she had been astonished, her womb was found as formerly before she had conceived. 10. And when her husband Joseph said unto her: 'What has astonished thee?' his eyes were opened and he saw the infant and praised God, because into his portion God had come. 11. And a voice came to them: 'Tell this vision to no one.' 12. And the story regarding the infant was noised abroad in Bethlehem. 13. Some said: 'The Virgin Mary hath borne a child, before she was married two months.' 14. And many said: 'She has not borne a child, nor has a mid-wife gone up (to her), nor have we heard the cries of (labour) pains.' And they

were all blinded respecting Him and they all knew regarding Him, though they knew not whence He was.

15. And they took Him, and went to Nazareth in Galilee. 16. And I saw, O Hezekiah and Josab my son, and I declare to the other prophets also who are standing by, that (this) hath escaped all the heavens and all the princes and all the gods of this world. 17. And I saw: In Nazareth He sucked the breast as a babe and as is customary in order that He might not be recognized. 18. And when He had grown up He worked great signs and wonders in the land of Israel and of Jerusalem. 19. And after this the adversary envied Him and roused the children of Israel against Him, not knowing who He was, and they delivered Him to the king, and crucified Him, and He descended to the angel (of Sheol). 20. In Jerusalem indeed I saw Him being crucified on a tree: 21. And likewise after the third day rise again and remain days.

22. And the angel who conducted me said: 'Understand, Isaiah:' and I saw when He sent out the Twelve Apostles and ascended. 23. And I saw Him, and He was in the firmament, but He had not changed Himself into their form, and all the angels of the firmament "and the Satans" saw Him and they worshipped. 24. And "there was much sorrow there, while" they said: 'How did our Lord descend in our midst, and we perceived not the glory [which has been upon Him], which we see has been upon Him from the sixth heaven?' 25. And He ascended into the second heaven, and He did not transform Himself, but all the angels who were on the right and on the left and the throne in the midst 26. Both worshipped Him and praised Him and said: 'How did our Lord escape us whilst descending, and we perceived not?'

27. And in like manner He ascended into the third heaven, "and they praised and said in like manner." 28. And in the fourth heaven and in the fifth "also they said precisely after the same manner. 29. But there was one glory, and from it He did not change Himself. 30. And I saw when He ascended" into the sixth heaven, "and they worshipped and glorified Him". 31. But in all the heavens the praise increased (in volume). 32. And I saw how He ascended into the seventh heaven, and all the righteous and all the angels praised Him. And then I saw Him sit down on the right hand of that Great Glory whose glory I told you that I could not behold. 33. And also the angel of the Holy Spirit I saw sitting on the left hand. 34. And this angel said unto me: 'Isaiah, son of Amoz, it is enough for thee; "for these are great things"; for thou hast seen what no child of flesh has seen.

35. And thou wilt return into thy garment (of the flesh) until thy days are completed. Then thou wilt come hither.' 36. These things Isaiah saw and told unto all that stood before him, and they praised. And he spake to Hezekiah the King "and said": 'I have spoken these things.' 37. Both the end of this world; 38. And all this vision will be consummated in the last generations. 39. And Isaiah made him swear that he would not tell (it) to the people of Israel, nor give these words to any man to transcribe. 40.... Such things ye will read. And watch ye in the Holy Spirit in order that ye may receive your garments and thrones and crowns of glory which are laid up in the "seventh" heaven. 41. On account of these visions and prophecies Sammael Satan sawed in sunder Isaiah the son of Amos, the prophet, by the hand of Manasseh.

42. And all these things Hezekiah delivered to Manasseh in the twenty-sixth year. 43. But Manasseh did not remember them nor place these things in his heart, but becoming the servant of Satan he was destroyed. Here endeth the vision of Isaiah the prophet with his ascension.

PART FOUR

Testaments

Deathbed speeches of Abraham and of the twelve sons of Jacob.

The Testament of Abraham

TRANSLATED BY W. A. CRAIGIE

1st-2nd century

The deathbed tale of Abraham: the archangel Michael comes for his soul, Abraham refuses to die, is carried through the heavens and sees the judgment of souls. It is told in two versions, a longer and a shorter. It is a Jewish tale, with Christian touches, and is not part of the Bible.

VERSION I

¹ The Testament of Abraham. Version I. I. Abraham lived the measure of his life, nine hundred and ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, 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 do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

² II. And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve.

And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most 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; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my Lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek:

3 Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my Lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever sitting upon any four-footed beast. Let us go, then, O righteous soul, walking lightly until we reach thy house. And Abraham said, Amen, be it so.

4 III. And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us

from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed 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.

5 IV. And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing. Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both 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 thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed.

6 And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my Holy Spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him,

sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

7 V. Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon his couch. But the Lord cast the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice.

8 Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My Lord Abraham, what is this that ye weep? Tell me, my Lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept. 9 VI. Then Sarah, hearing the excellence

of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My Lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my Lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. Knowest thou not, my Lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my Lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

10 VII. And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my Lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my Lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the rays upon me. The chief-captain said, Hear, O righteous Abraham;

11 the sun which thy son saw is thou his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the Lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

12 VIII. The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death.

13 They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets of Hades to enfold thee, I have never wished thee to meet with any evil. But for good comfort I have sent my chief-captain Michael to thee, that thou mayst know thy departure from the world, and set thy house in order, and all that belongs to

thee, and bless Isaac thy beloved son. And now know that I have done this not wishing to grieve thee. Wherefore then hast thou said to my chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not that if I give leave to death and he comes upon thee, then I should see whether thou wouldst come or not?

14 IX. And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I am not immortal but mortal. Since therefore to thy command all things yield, and fear and tremble at the face of thy power, I also fear, but I ask one request of thee, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which thou didst establish by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

15 X. And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another 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.

¹⁶ 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.

¹⁷ XI. So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the 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:

¹⁸ 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.

¹⁹ XII. While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it 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.

²⁰ The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, 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. ²¹ XIII. And Abraham said, My Lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, 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.

²² The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiël the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the

archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance.”

23 XIV. And Abraham said to the chief-captain, My Lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy.

24 And Abraham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those whom thou thinkest that I destroyed I have

called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

²⁵ XV. And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my Lord, that thou hast brought my Lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee.

²⁶ 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 Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him. Command, therefore, Immortal King, what shall be done.

²⁷ XVI. Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal

went and said to Death, Come hither; the Lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael.

28 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 thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word.

29 XVII. Then Abraham arose, and went into his house, and Death also accompanied him thither. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and

Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my Lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me.

³⁰ 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.

³¹ XVIII. And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death

hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my Lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And Death said, Amen, be it so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

32 XIX. And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my spirit is in indifference. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire.

33 The face of the precipice I showed thee, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

34 XX. Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abra-

ham, and he took his right hand, and straightway his soul adhered to the hand of Death.

³⁵ 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.).

VERSION II

¹ Version II. I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shalt depart from life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die. ² II. And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise

and depart from thy house, and from thy kindred, and go into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him:

3 Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company. 4 III. And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, "Holy art thou, because thou hast kept the purpose for which thou wast sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

5 IV. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and said to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of

the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and wherever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

6 V. Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber. 7 VI. And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My Lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has aught else befallen us? Michael answered and said to Sarah, Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein ye excel all men upon earth, and the Lord has remembered you. Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes shed tears for

today there is great rejoicing? Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.

⁸ VII. And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said, Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream today, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my Lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays.

⁹ As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like thee my father. And Michael said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the heavens, but thy body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for thou hast heard fully what is decreed concerning thee. Abraham answered and said to Michael, I beseech thee, Lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This

is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

¹⁰ VIII. And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean. XII. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou. Abraham looked again, and saw other men railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

¹¹ (VIII.) And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, Lord. And Michael said to Abraham, Seest thou these two gates, the small and the great? These are they which lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou

seest him weeping, know that he has seen many souls being led to destruction, but when thou seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

12 IX. And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee. And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction. And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not? Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

13 X. And Abraham said, My Lord, I beseech thee 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 thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man, opening one of the books of

the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

14 XI. And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter into life, and if the soul make not atonement and repent, thou shalt find its sins written down and it shall be cast into punishment. 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.

15 XIII. But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers!

And Abraham said, Thou art welcome, servant of the Most High. God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth.

¹⁶ And Abraham said to Death, How durst thou lie? for I see that thy beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping.... ¹⁷ XIV. And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows. 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 Testaments of the Twelve Patriarchs (Ante-Nicene translation)

c. 2nd century BC – 2nd century AD

Farewell speeches of Jacob's twelve sons, with a Jewish core and later Christian additions. This is the translation of the Ante-Nicene Fathers.

THE TESTAMENT OF ASHER

1. The record of the testament of Asher, what things he spake to his sons in the hundred and twentieth year of his life. While he was still in health, he said to them: Hearken, ye children of Asher, to your father, and I will declare to you all that is right in the sight of God. Two ways hath God given to the sons of men, and two minds, and two doings, and two places, and two ends. Therefore all things are by twos, one corresponding to the other. There are two ways of good and evil, with which are the two minds in our breasts distinguishing them. Therefore if the soul take pleasure in good, all its actions are in righteousness; and though it sin, it straightway repenteth. For, having his mind set upon righteousness, and casting away maliciousness, he straightway overthroweth the evil, and uprooteth the sin. But if his mind turn aside in evil, all his doings are in maliciousness, and he driveth away the good, and taketh unto him the evil, and is ruled by Beliar; and even though he work what is good, he perverteth it in evil. For whenever he beginneth as though to do good, he bringeth the end of his doing to work evil, seeing that the treasure of the devil is filled with the poison of an evil spirit.

2. There is then, he saith, a soul which speaketh the good for the sake of the evil, and the end of the doing leadeth to mischief. There is a man who showeth no compassion upon him who serveth his turn in evil; and this thing hath two aspects, but the whole is evil, And there is a man that loveth him that worketh evil; he likewise dwelleth in evil, because he chooseth even to die in an evil cause for his sake: and concerning this it is clear that it hath two aspects, but the whole is an evil work. And though there is love, it is but wickedness concealing the evil, even as it beareth a name that seemeth good,

but the end of the doing tendeth unto evil. Another stealeth, worketh unjustly, plundereth, defraudeth, and withal pitieth the poor: this, too, hath a twofold aspect, but the whole is evil. Defrauding his neighbour he provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor: the Lord who commandeth the law he setteth at nought and provoketh, and refresheth the poor; he defileth the soul, and maketh gay the body; he killeth many, and he pitieth a few: and this, too, hath a twofold aspect. Another committeth adultery and fornication, and abstaineth from meats; yet in his fasting he worketh evil, and by his power and his wealth perverteth many, and out of his excessive wickedness worketh the commandments: this, too, hath a twofold aspect, but the whole is evil. Such men are as swine or hares; for they are half clean, but in very deed are unclean. For God in the Heavenly Tablets hath thus declared.

3. Do not ye therefore, my children, wear two faces like unto them, of goodness and of wickedness; but cleave unto goodness only, for in goodness doth God rest, and men desire it. From wickedness flee away, destroying the devil by your good works; for they that are double-faced serve not God, but their own lusts, so that they may please Beliar and men like unto themselves.

4. For good men, even they that are single of face, though they be thought by them that are double-faced to err, are just before God. For many in killing the wicked do two works, an evil by a good; but the whole is good, because he hath uprooted and destroyed that which is evil. One man hateth him that showeth mercy, and doeth wrong to the adulterer and the thief: this, too, is double-faced, but the whole work is good, because he followeth the Lord's example, in that he receiveth not that which seemeth good with that which is really bad. Another desireth not to see good days with them that riot, lest he defile his mouth and pollute his soul: this, too, is double-faced, but the whole is good, for such men are like to stags and to hinds, because in a wild condition they seem to be unclean, but they are altogether clean; because they walk in a zeal for God, and abstain from what God also hateth and forbiddeth by His commandments, and they ward off the evil from the good.

5. Ye see therefore, my children, how that there are two in all things, one against the other, and the one is hidden by the other. Death succeedeth to life, dishonour to glory, night to day, and darkness to light; and all things are under the day, and just things trader life: wherefore also everlasting life

awaiteth death. Nor may it be said that truth is a lie, nor right wrong; for all truth is under the light, even as all things are under God. All these things I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking with singleness of face according to all my strength unto that which is good. 6. Take heed therefore ye also, my children, to the commandments of the Lord, following the truth with singleness of face, for they that are double-faced receive twofold punishment. Hate the spirits of error, which strive against men. Keep the law of the Lord, and give not heed unto evil as unto good; but look unto the thing that is good indeed, and keep it in all commandments of the Lord, having your conversation unto Him, and resting in Him: for the ends at which men aim do show their righteousness, and know the angels of the Lord from the angels of Satan. For if the soul depart troubled, it is tormented by the evil spirit which also it served in lusts and evil works; but if quietly and with joy it hath known the angel of peace, it shall comfort him in life.

7. Become not, my children, as Sodom, which knew not the angels of the Lord, and perished for ever, For I know that ye will sin, and ye shall be delivered into the hands of your enemies, and your land shall be made desolate, and ye shall be scattered unto the four corners of the earth. And ye shall be set at nought in the Dispersion as useless water, until the Most High shall visit the earth; and He shall come as man, with men eating and drinking, and in peace breaking the head of the dragon through water. He shall save Israel and all nations, God speaking in the person of man. Therefore tell ye these things to your children, that they disobey Him not. For I have read in the Heavenly Tablets that in very deed ye will disobey Him, and act ungodly against Him, not giving heed to the law of God, but to the commandments of men. Therefore shall ye be scattered as Gad and as Dan my brethren, who shall know not their own lands, tribe, and tongue. But the Lord will gather you together in faith through the hope of His tender mercy, for the sake of Abraham, and Isaac, and Jacob.

8. And when he had said these things unto them, he charged them, saying: Bury me in Hebron. And he fell into a peaceful sleep, and died; and after this his sons did as he had charged them, and they carried him up and buried him with his fathers.

THE TESTAMENT OF BENJAMIN

1. The record of the words of Benjamin, which he set forth to his sons, after he had lived a hundred and twenty years. And he kissed them, and said: As Isaac was born to Abraham in his hundredth year, so also was I to Jacob. Now since Rachel died in giving me birth, I had no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years after that she had borne Joseph: and she prayed the Lord with fasting twelve days, and she conceived and bare me. For our father loved Rachel dearly, and prayed that he might see two sons born from her: therefore was I called the son of days, which is Benjamin. 2. When therefore I went into Egypt, and Joseph my brother recognised me, he said unto me, What did they tell my father in that they sold me? And I said unto him, They dabbled thy coat with blood and sent it, and said, Look if this is the coat of thy son. And he said to me, Even so, brother; for when the Ishmaelites took me, one of them stripped off my coat, and gave me a girdle, and scourged me, and bade me run. And as he went away to hide my garment, a lion met him, and slew him; and so his fellows were afraid, and sold me to their companions.

3. Do ye also therefore, my children, love the Lord God of heaven, and keep His commandments, and be followers of the good and holy man Joseph; and let your mind be unto good, even as ye know me. He that hath his mind good seeth all things rightly. Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar allure you into all troublous wickedness, yet shall no troublous wickedness have dominion over you, even as it bad not over Joseph my brother. How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by Beliar's spirit of the air, being shielded by the fear of God; nor can he be ruled over by the device of men or of beasts, for he is aided by the love of the Lord which he hath towards his neighbour. For he even besought our father Jacob that he would pray for our brethren, that the Lord would not impute to them the evil that they devised concerning Joseph. And thus Jacob cried out, My child Joseph, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying, In thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of the world, that spotless shall He be delivered up for transgressors, and sinless shall He be put to death for un-

godly men in the blood of the covenant, for the salvation of the Gentiles and of Israel, and shall destroy Beliar, and them that serve him.

4. Know ye, my children, the end of the good man? Be followers of his compassion in a good mind, that ye also may wear crowns of glory. The good man hath not a dark eye; for he showeth mercy to all men, even though they be sinners, even though they devise evil concerning him. So he that doeth good overcometh the evil, being shielded by Him that is good; and he loveth the righteous as his own soul. If any one is glorified, he envieth him not; if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; he trusteth and laudeth him that is sober-minded; he showeth mercy to the poor; he is kindly disposed toward the weak; he singeth the praises of God; as for him who hath the fear of God, he protecteth him as with a shield; him that loveth God he aideth; him that rejecteth the Most High he admonisheth and turneth back; and him that hath the grace of a good spirit, he loveth even as his own soul.

5. If ye have a good mind, my children, then will both wicked men be at peace with you, and the profligate will reverence you and turn unto good; and the covetous shall not only cease from their inordinate desire, but shall even give the fruits of their covetousness to them that are afflicted. If ye do well, even the unclean spirits shall flee from you; yea, the very beasts shall flee from you in dread. For where the reverence for good works is present unto the mind, darkness fleeth away from him. For if any one is injurious to a holy man, he repenteth; for the holy man showeth pity on his reviler, and holdeth his peace. And if any one betray a righteous soul, and the righteous man, though praying, be humbled for a little while, yet not long after he appeareth far more glorious, even as was Joseph my brother.

6. The mind of the good man is not in the power of the deceit of the spirit of Beliar, for the angel of peace guideth his soul. He gazeth not passionately on corruptible things, nor gathereth together riches unto desire of pleasure; he delighteth not in pleasure, he hurteth not his neighbour, he pampereth not himself with food, he erreth not in the pride of his eyes, for the Lord is his portion. The good mind admitted not the glory and dishonour of men, neither knoweth it any guile or lie, fighting or reviling; for the Lord dwelleth in him and lighteth up his soul, and he rejoiceth towards all men at every time. The good mind hath not two tongues, of blessing and of cursing, of insult and of honour, of sorrow and of joy, of quietness and of

trouble, of hypocrisy and of truth, of poverty and of wealth; but it hath one disposition, pure and un-corrupt, concerning all men. It hath no double sight, nor double hearing; for in everything which he doeth, or speaketh, or seeth, he knoweth that the Lord watcheth his soul, and he cleanseth his mind that he be not condemned by God and men. But of Beliar every work is twofold, and hath no singleness.

7. Flee ye therefore, my children, the evil-doing of Beliar; for it giveth a sword to them that obeyeth, and the sword is the mother of seven evils. First the mind conceiveth through Beliar, and first there is envy; secondly, desperation; thirdly, tribulation; fourthly, captivity; fifthly, neediness; sixthly, trouble; seventhly, desolation. Therefore also Cain is delivered over to seven vengeance by God, for in every hundred years the Lord brought one plague upon him. Two hundred years he suffered, and in the nine hundredth year he was brought to desolation at the flood, for Abel his righteous brother's sake. In seven hundred years was Cain judged, and Lamech in seventy times seven; because for ever those who are likened unto Cain in envy unto hatred of brethren shall be judged with the same punishment. 8. Do ye also therefore, my children, flee ill-doing, envy, and hatred of brethren, and cleave to goodness and love. He that hath a pure mind in love, looketh not after a woman unto fornication; for he hath no defilement in his heart, because the Spirit of God resteth in him. For as the sun is not defiled by shining over dung and mire, but rather drieth up both and driveth away the ill smell: so also the pure mind, constrained among the defilements of the earth, rather edifieth, and itself suffereth no defilement.

9. Now I suppose, from the words of the righteous Enoch, that there will be also evil-doings among you: for ye will commit fornication with the fornication of Sodom, and shall perish all save a few, and will multiply inordinate lusts with women; and the kingdom of the Lord shall not be among you, for forthwith He will take it away. Nevertheless the temple of God shall be built in your portion, and shall be glorious among you. For He shall take it, and the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of His only-begotten one. And He shall enter into the front of the temple, and there shall the Lord be treated with outrage, and He shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall descend upon the Gentiles as fire poured forth. And He shall arise from the

grave, and shall ascend from earth into heaven: and I know how lowly He all be upon the earth, and how glorious in the heaven.

10. Now when Joseph was in Egypt, I longed to see his visage and the form of his countenance; and through the prayers of Jacob my father I saw him, while awake in the daytime, in his full and perfect shape. Know ye therefore, my children, that I am dying. Work therefore truth and righteousness each one with his neighbour, and judgment unto faithful doing, and keep the law of the Lord and His commandments; for these things do I teach you instead of all inheritance. Do ye also therefore give them to your children for an everlasting possession; for so did both Abraham, and Isaac, and Jacob. All these things they gave us for an inheritance, saying, Keep the commandments of God until the Lord shall reveal His salvation to all nations. Then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, arising on the right hand in gladness. Then shall we also arise, each one over our tribe, worshipping the King of heaven, who appeared upon the earth in the form of a man of humility. And as many as believed on Him on the earth shall rejoice with Him; and then shall all men arise, some unto glory and some unto shame. And the Lord shall judge Israel first, even for the wrong they did unto Him; for when He appeared as a deliverer, God in the flesh, they believed Him not. And then shall He judge all the Gentiles, as many as believed Him not when He appeared upon earth.

And He shall reprove Israel among the chosen ones of the Gentiles, even as He reproved Esau among the Midianites, who deceived their brethren, so that they fell into fornication and idolatry; and they were alienated from God, and became as they that were no children in the portion of them that fear the Lord. But if ye walk in holiness in the presence of the Lord, ye shall dwell in hope again in me, and all Israel shall be gathered unto the Lord. 11. And I shall no longer be called a ravening wolf on account of your ravages, but a worker of the Lord, distributing food to them that work what is good. And one shall rise up from my seed in the latter times, beloved of the Lord, hearing upon the earth His voice, enlightening with new knowledge all the Gentiles, bursting in upon Israel for salvation with the light of knowledge, and tearing it away from it like a wolf, and giving it to the synagogue of the Gentiles. And until the consummation of the ages shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all; and he shall be inscribed in the holy books, both his work and

his word, and he shall be a chosen one of God for ever; and because of him my father Jacob instructed me, saying, He shall fill up that which lacketh of thy tribe.

12. And when he finished his words, he said: I charge you, my children, carry up my bones out of Egypt, and bury me at Hebron, near my fathers. So Benjamin died a hundred and twenty-five years old, in a good old age, and they placed him in a coffin. And in the ninety-first year of the departure of the children of Israel from Egypt, they and their brethren brought up the bones of their fathers secretly in a place which is called Canaan; and they buried them in Hebron, by the feet of their fathers. And they returned from the land of Canaan, and dwelt in Egypt until the day of their departing from the land of Egypt.

THE TESTAMENT OF DAN

1. The record of the words of Dan, which he spake to his sons in his last days. In the hundred and twenty-fifth year of his life he called together his family, and said: Harken to my words, ye sons of Dan; give heed to the words of the mouth of your father. I have proved in my heart, and in my whole life, that truth with just dealing is good and well-pleasing to God, and that lying and anger are evil, because they teach man all wickedness. I confess this day to you, my children, that in my heart I rejoiced concerning the death of Joseph, a true and good man; and I rejoiced at the selling of Joseph, because his father loved him more than us. For the spirit of jealousy and of vainglory said to me, Thou also art his son. And one of the spirits of Beliar wrought with me, saying, Take this sword, and with it slay Joseph; so shall thy father love thee when he is slain. This is the spirit of anger that counselled me, that even as a leopard devoureth a kid, so should I devour Joseph. But the God of Jacob our father gave him not over into my hands that I should find him alone, nor suffered me to work this iniquity, that two tribes should be destroyed in Israel.

2. And now, my children, I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and long-suffering, ye shall perish. There is blindness in anger, my children, and no wrathful man regardeth any, person with truth: for though it be a father or a mother, he behaveth towards them as enemies; though it be a brother, he knoweth him not; though it be a prophet of the Lord, he disobeyeth him; though a righteous man, he regardeth him not; a friend he doth not ac-

knowledge. For the spirit of anger encompasseth him with the nets of deceit, and blindeth his natural eyes, and through lying darkeneth his mind, and giveth him a sight of his own making. And wherewith encompasseth he his eyes? In hatred of heart; and he giveth him a heart of his own against his brother unto envy.

3. My children, mischievous is anger, for it becometh as a soul to the soul itself; and the body of the angry man it maketh its own, and over his soul it getteth the mastery, and it bestoweth upon the body its own power, that it may work all iniquity; and whenever the soul doeth aught, it justifieth what has been done, since it seeth not. Therefore he who is wrathful, if he be a mighty man, hath a treble might in his anger; one by the might and aid of his servants, and a second by his wrath, whereby he persuadeth and overcometh in injustice: and having a third of the nature of his own body, and of his own self working the evil. And though the wrathful man be weak, yet hath he a might twofold of that which is by nature; for wrath ever aideth such in mischief. This spirit goeth always with lying at the right hand of Satan, that his works may be wrought with cruelty and lying.

4. Understand ye therefore the might of wrath, that it is vain. For it first of all stingeth him in word: then by deeds it strengtheneth him who is angry, and with bitter punishments disturbeth his mind, and so stirreth up with great wrath his soul. Therefore, when any one speaketh against you, be not ye moved unto anger, And if any man praiseth you as good, be not lifted up nor elated, either to the feeling or showing of pleasure. For first it pleaseth the hearing, and so stirreth up the understanding to understand the grounds for anger; and then, being wrathful, he thinketh that he is justly angry. If ye fall into any loss or ruin, my children, be hot troubled; for this very spirit maketh men desire that which hath perished, in order that they may be inflamed by the desire. If ye suffer loss willingly, be not vexed, for from vexation he raiseth up wrath with lying. And wrath with lying is a twofold mischief; and they speak one with another that they may disturb the mind; and when the soul is continually, disturbed, the Lord departeth from it, and Beliar ruleth over it.

5. Observe, therefore, my children, the commandments of the Lord, and keep His law; and depart from wrath, and hate lying, that the Lord may dwell among you, and Beliar may flee from you. Speak truth each one with his neighbour, so shall ye not fall into lust and confusion; but ye shall be in

peace, having the God of peace, so shall no war prevail over you. Love the Lord through all your life, unite one another with a true heart. For I know that in the last days you will depart from the Lord, and will provoke Levi unto anger, and will fight against Judah; but you shall not prevail against them. For an angel of the Lord shall guide them both; for by them shall Israel stand. And whensoever you depart from the Lord, you will walk in all evil, working the abominations of the Gentiles, going astray with women of them that are ungodly; and the spirits of error shall work in you with all malice. For I have read in the book of Enoch the righteous, that your prince is Satan, and that all the spirits of fornication and pride shall be subject unto Levi, to lay a snare for the sons of Levi, to cause them to sin before the Lord. And my sons will draw near unto Levi, and sin with them in all things; and the sons of Judah will be covetous, plundering other men's goods like lions.

Therefore shall you be led away with them in captivity, and there shall you receive all the plagues of Egypt, and all the malice of the Gentiles: and so, when you return to the Lord, you shall obtain mercy, and He shall bring you into His sanctuary, calling peace upon you; and there shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord; and He shall make war against Beliar, and He shall give the vengeance of victory to our coats. And the captivity shall He take from Beliar, even the souls of the saints, and shall turn disobedient hearts unto the Lord, and shall give to them who call upon Him everlasting peace; and the saints shall rest in Eden, and the righteous shall rejoice in the new Jerusalem, which shall be unto the glory of God for ever and ever. And no longer shall Jerusalem endure desolation, nor Israel be led captive; for the Lord shall be in the midst of her, dwelling among men, even the Holy One of Israel reigning over them in humility and in poverty; and he who believeth on Him shall reign in truth in the heavens.

6. And now, my children, fear the Lord, and take heed unto yourselves of Satan and his spirits; and draw near unto God, and to the Angel that intercedeth for you, for He is a Mediator between God and man for the peace of Israel. He shall stand up against the kingdom of the enemy; therefore is the enemy eager to destroy all that call upon the Lord. For he knoweth that in the day on which Israel shall believe, the kingdom of the enemy shall be brought to an end; and the very angel of peace shall strengthen Israel, that it fall not into the extremity of evil. And it shall be in the time of the iniquity

of Israel, that the Lord will depart from them, and will go after him that doeth His will, for unto none of His angels shall it be as unto him. And His name shall be in every place of Israel, and among the Gentiles-Saviour. Keep therefore yourselves, my children. from every evil work, and cast away wrath and all lying, and love truth and long-suffering; and the things which ye have heard from your father, do ye also impart to your children, that the Father of the Gentiles may receive you: for He is true and long-suffering, meek and lowly, and teacheth by His works the law of God. Depart, therefore, from all unrighteousness, and cleave unto, the righteousness of the law of the Lord: and bury me near my fathers.

7. And when he had said these things he kissed them, and slept the long sleep. And his sons buried him, and after that they carried up his bones to the side of Abraham, and Isaac, and Jacob. Nevertheless, as Dan had prophesied unto them that they should forget the law of their God, and should be alienated from the land of their inheritance, and from the race of Israel, and from their kindred, so also it came to pass.

THE TESTAMENT OF GAD

1. The record of the testament of Gad, what things he spake unto his sons, in the hundred and twenty-seventh year of his life, saying: I was the seventh son born to Jacob, and I was valiant in keeping the flocks. I guarded at night the flock; and whenever the lion came, or wolf, or leopard, or bear, or any wild beast against the fold, I pursued it, and with my hand seizing its foot, and whirling it round, I stunned it, and hurled it over two furlongs, and so killed it. Now Joseph was feeding the flock with us for about thirty days, and being tender, he fell sick by reason of the heat. And he returned to Hebron to his father, who made him lie down near him, because he loved him. And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the beasts, and devouring them without the knowledge of Judah and Reuben. For he saw that I delivered a lamb out of the mouth of the bear, and I put the bear to death; and the lamb I slew, being grieved concerning it that it could not live, and we ate it, and he told our father. And I was wroth with Joseph for that thing until the day that he was sold into Egypt. And the spirit of hatred was in me, and I wished not either to see Joseph or to hear him. And he rebuked us to our faces for having eaten of the flock without Judah. And whatsoever things he told our father, he believed him.

2. I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him to the death, and there were in no wise in me bowels of mercy towards him. Moreover, I hated him yet more because of his dreams; and I would have devoured him out of the land of the living, even as a calf devoureth the grass from the earth. Therefore I and Judah sold him to the Ishmaelites for thirty pieces of gold, and ten of them we hid, and showed the twenty to our brethren: and so through my covetousness I was fully bent on his destruction. And the God of my fathers delivered him from my hands, that I should not work iniquity in Israel. 3. And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and not go astray through the spirit of hatred, for it is evil in all the doings of men. Whatsoever a man doeth, that doth the hater abhor: though he worketh the law of the Lord, he praiseth him not; though he feareth the Lord, and taketh pleasure in that which is righteous, he loveth him not: he dispraiseth the truth, he envieth him that ordereth his way aright, he delighteth in evil-speaking, he loveth arrogance, for hatred hath blinded his soul; even as I also looked on Joseph.

4. Take heed therefore, my children, of hatred; for it worketh iniquity against the Lord Himself: for it will not hear the words of His commandments concerning the loving of one's neighbour, and it sinneth against God. For if a brother stumble, immediately it wisheth to proclaim it to all men, and is urgent that he should be judged for it, and be punished and slain. And if it be a servant, it accuseth him to his master, and with all affliction it deviseth against him, if it be possible to slay him. For hatred worketh in envy, and it ever sickeneth with envy against them that prosper in well-doing, when it seeth or heareth thereof. For as love would even restore to life the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that have offended in a small matter it would not suffer to live. For the spirit of hatred worketh together with Satan through hastiness of spirit in all things unto men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.

5. Hatred is evil, because it continually abideth with lying, speaking against the truth; and it maketh small things to be great, and giveth heed to darkness as to light, and calleth the sweet bitter, and teacheth slander, and war, and violence, and every excess of evil; and it filleth the heart with devil-

ish poison. And these things I say to you from experience, my children, that ye may flee hatred, and cleave to the love of the Lord. Righteousness casteth out hatred, humility destroyeth hatred. For he that is just and humble is ashamed to do wrong, being reproveth not of another, but of his own heart, because the Lord vieweth his intent: he speaketh not against any man, because the fear of the Most High overcometh hatred. For, fearing lest he should offend the Lord, he will not do any wrong to any man, no, not even in thought. These things I learnt at last, after that I had repented concerning Joseph. For true repentance after a godly sort destroyeth unbelief, and driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and guideth the mind to salvation; and those things which it hath not learnt from man, it knoweth through repentance. For God brought upon me a disease of the heart; and had not the prayers of Jacob my father intervened, it had hardly failed that my spirit had departed. For by what things a man transgresseth, by the same also is he punished. For in that my heart was set mercilessly against Joseph, in my heart too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been envious against Joseph until he was sold.

6. And now, my children, love ye each one his brother, and put away hatred from your hearts, loving one another in deed, and in word, and in thought of the soul. For in the presence of our father I spake peaceably with Joseph; and when I had gone out, the spirit of hatred darkened my mind, and moved my soul to slay him. Love ye therefore one another from your hearts; and if a man sin against thee, tell him of it gently, and drive out the poison of hatred, and foster not guile in thy soul. And if he confess and repent, forgive him; and if he deny it, strive not with him, lest he swear, and thou sin doubly. Let not a stranger hear your secrets amid your striving, lest he hate and become thy enemy, and work great sin against thee; for oftentimes he will talk guilefully with thee, or evilly overreach thee, taking his poison from himself. Therefore, if he deny it, and is convicted and put to shame, and is silenced, do not tempt him on. For he who denieth repenteth, so that he no more doeth wrong against thee; yea also, he will honour thee, and fear thee, and be at peace with thee. But if he be shameless, and abideth in his wrongdoing, even then forgive him from the heart, and give the vengeance to God.

7. If a man prospereth more than you, be not grieved, but pray also for him, that he may have perfect prosperity. For perchance it is expedient for you thus; and if he be further exalted, be not envious, remembering that all flesh shall die: and offer praise to God, who giveth things good and profitable to all men. Seek out the judgments of the Lord, and so shall thy mind rest and he at peace. And though a man become rich by evil means, even as Esau the brother of my father, be not jealous; but wait for the end of the Lord. For either He taketh His benefits away from the wicked, or leaveth them still to the repentant, or to the unrepentant reserveth punishment for ever. For the poor man who is free from envy, giving thanks to the Lord in all things, is rich among all men, because he hath not evil jealousy of men. Put away, therefore, hatred from your souls, and love one another with uprightness of heart.

8. And do ye also tell these things to your children, that they honour Judah and Levi, for from them shall the Lord raise up a Saviour to Israel. For I know that at the last your children shall depart from them, and shall walk in all wickedness, and mischief, and corruption before the Lord. And when he had rested for a little while, he said again to them, My children, obey your father, and bury me near to my fathers. And he drew up his feet, and fell asleep in peace. And after five years they carried him up, and laid him in Hebron with his fathers.

THE TESTAMENT OF ISSACHAR

1. The record of the words of Issachar. He called his sons, and said to them: Harken, my children, to Issachar your father; give ear to my words, ye who are beloved of the Lord. I was the fifth son born to Jacob, even the hire of the mandrakes. For Reuben brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my mother came forth. Now these mandrakes were sweet-smelling apples which the land of Aram produced on high ground below a ravine of water. And Rachel said, I will not give them to thee, for they shall be to me instead of children. Now there were two apples; and Leah said, Let it suffice thee that thou hast taken the husband of my virginity: wilt thou also take these? And she said, Behold, let Jacob be to thee this night instead of the mandrakes of thy son. And Leah said to her, Boast not, and vaunt not thyself; for Jacob is mine, and I am the wife of his youth. But Rachel said, How so? for to me was he first espoused, and for my sake he served our father fourteen years. What

shall I do to thee, because the craft and the subtlety of men are increased, and craft prospereth upon the earth? And were it not so, thou wouldest not now see the face of Jacob. For thou art not his wife, but in craft wert taken to him in my stead. And my father deceived me, and removed me on that night, and suffered me not to see him; for had I been there, it had not happened thus. And Rachel said, Take one mandrake, and for the other thou shalt hire him from me for one night. And Jacob knew Leah, and she conceived and bare me, and on account of the hire I was called Issachar.

2. Then appeared to Jacob an angel of the Lord, saying, Two children shall Rachel bear; for she hath refused company with her husband, and hath chosen continency. And had not Leah my mother given up the two apples for the sake of his company, she would have borne eight sons; and for this thing she bare six, and Rachel two: because on account of the mandrakes the Lord visited her. For He knew that for the sake of children she wished to company with Jacob, and not for lust of pleasure. For she went further, and on the morrow too gave up Jacob that she might receive also the other mandrake. Therefore the Lord hearkened to Rachel because of the mandrakes: for though she desired them, she ate them not, but brought them to the priest of the Most High who was at that time, and offered them up in the house of the Lord.

3. When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my parents and my brethren, and I brought in fruits from the field according to their season; and my father blessed me, for he saw that I walked in simplicity. And I was not a busybody in my doings, nor malicious and slanderous against my neighbour. I never spoke against any one, nor did I censure the life of any man, but walked in the simplicity of my eyes. Therefore when I was thirty years old I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; but through my labour my sleep sufficed me, and my father always rejoiced in my simplicity. For on whatever I laboured I offered first to the Lord, by the hands of the priests, of all my produce and all first-fruits; then to my father, and then took for myself. And the Lord increased twofold His benefits in my hands; and Jacob also knew that God aided my simplicity, for on every poor man and every one in distress I bestowed the good things of the earth in simplicity of heart.

4. And now hearken to me, my children, and walk in simplicity of heart, for I have seen in it all that is well-pleasing to the Lord. The simple coveteth not gold, defraudeth not his neighbour, longeth not after manifold dainties, delighteth not in varied apparel, doth not picture to himself to live a long life, but only waiteth for the will of God, and the spirits of error have no power against him. For he cannot allow within his mind a thought of female beauty, that he should not pollute his mind in corruption. No envy can enter into his thoughts, no jealousy melteth away his soul, nor doth he brood over gain with insatiate desire; for he walketh in uprightness of life, and beholdeth all things in simplicity, not admitting in his eyes malice from the error of the world, lest he should see the perversion of any of the commandments of the Lord.

5. Keep therefore the law of God, my children, and get simplicity, and walk in guilelessness, not prying over-curiously into the commands of God and the business of your neighbour; but love the Lord and your neighbour, have compassion on the poor and weak. Bow down your back unto husbandry, and labour in tillage of the ground in all manner of husbandry, offering gifts unto the Lord with thanksgiving; for with the first-fruits of the earth did the Lord bless me, even as He blessed all the saints from Abel even until now. For no other portion is given to thee than of the fatness of the earth, whose fruits are raised by toil; for our father Jacob blessed me with blessings of the earth and of first-fruits. And Levi and Judah were glorified by the Lord among the sons of Jacob; for the Lord made choice of them, and to the one He gave the priesthood, to the other the kingdom. Them therefore obey, and walk in the simplicity of your father; for unto Gad hath it been given to destroy the temptations that are coming upon Israel.

6. I know, my children, that in the last times your sons will forsake simplicity, and will cleave unto avarice, and leaving guilelessness will draw near to malice, and forsaking the commandments of the Lord will cleave unto Beliar, and leaving husbandry will follow after their wicked devices, and shall be dispersed among the Gentiles, and shall serve their enemies. And do you therefore command these things to your children, that if they sin they may the more quickly return to the Lord; for He is merciful, and will deliver them even to bring them back into their land. 7. I am a hundred and twenty-two years old, and I know not against myself a sin unto death. Except my wife, I have not known any woman. I never committed fornication in

the haughtiness of my eyes; I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's; guile never entered in my heart; a lie never passed through my lips; if any man grieved, I wept with him, and I shared my bread with the poor. I never ate alone; I moved no landmark; in all my days I wrought godliness and truth. I loved the Lord with all my strength; likewise also did I love every man even as my own children. So ye also do these things, my children, and every spirit of Beliar shall flee from you, and no deed of malicious men shall rule over you; and every wild beast shall ye subdue, having with yourselves the God of heaven walking with men in simplicity of heart.

And he commanded them that they should carry him up to Hebron, and bury him there in the cave with his fathers. And he stretched out his feet and died, the fifth son of Jacob, in a good old age; and with every limb sound, and with strength unabated, he slept the eternal sleep.

THE TESTAMENT OF JOSEPH

1. The record of the testament of Joseph. When he was about to die he called his sons and his brethren together, and said to them: My children and brethren, hearken to Joseph the beloved of Israel; give ear, my sons, unto your father. I have seen in my life envy and death, and I wandered not in the truth of the Lord. These my brethren hated me, and the Lord loved me: they wished to slay me, and the God of my fathers guarded me: they let me down into a pit, and the Most High brought me up again: I was sold for a slave, and the Lord made me free: I was taken into captivity, and His strong hand succoured me: I was kept in hunger, and the Lord Himself nourished me: I was alone, and God comforted me: I was sick, and the Most High visited me: I was in prison, and the Saviour showed favour unto me; in bonds, and He released me; amid slanders, and He pleaded my cause; amid bitter words of the Egyptians, and He rescued me; amid envy and guile, and He exalted me.

2. And thus Potiphar the chief cook of Pharaoh entrusted to me his house, and I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father guarded me from the burning flame. I was cast into prison, I was beaten, I was mocked; and the Lord granted me to find pity in the sight of the keeper of the prison. For He will in no wise forsake them that fear Him, neither in darkness, nor in bonds, nor in tribulations, nor in necessities. For not as man is God ashamed, nor as the son of man is He afraid, nor as one that is earth-born is He weak, or can He

be thrust aside; but in all places is He at hand, and in divers ways doth He comfort, departing for a little to try the purpose of the soul. In ten temptations He showed me approved, and in all of them I endured; for endurance is a mighty charm, and patience giveth many good things.

3. How often did the Egyptian threaten me with death! How often did she give me over to punishment, and then call me back, and threaten me when I would not company with her! And she said to me, Thou shalt be lord of me, and all that is mine, if thou wilt give thyself unto me, and thou shall be as our master. Therefore I remembered the words of the fathers of my father Jacob, and I entered into my chamber and prayed unto the Lord; and I fasted in those seven years, and I appeared to my master as one living delicately, for they that fast for God's sake receive beauty of face. And if one gave me wine, I drank it not; and I fasted for three days, and took my food and gave it to the poor and sick. And I sought the Lord early, and wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, and at night she came to me under the pretence of visiting me; and at first, because she had no male child, she feigned to count me as a son. And I prayed unto the Lord, and she bare a male child; therefore for a thee she embraced me as a son, and I knew it not. Last of all, she sought to draw me into fornication. And when I perceived it, I sorrowed even unto death; and when she had gone out I came to myself, and I lamented for her many days, because I saw her guile and her deceit. And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

4. How often has she fawned upon me with words as a holy man, with guile in her talk, praising my chastity before her husband, while desiring to destroy me when we were alone. She lauded me openly as chaste, and in secret she said unto me, Fear not my husband; for he is persuaded concerning thy chastity, so that even should one tell him concerning us he would in no wise believe. For all these things I lay upon the ground in sackcloth, and I besought God that the Lord would deliver me from the Egyptian. And when she prevailed nothing, she came again to me under the plea of instruction, that she might know the word of the Lord. And she said unto me, If thou wilt that I should leave my idols, be persuaded by me, and I will persuade my husband to depart from his idols, and we will walk in the law of thy Lord. And I said unto her, The Lord willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that com-

mit adultery. And she held her peace, longing to accomplish her evil desire. And I gave myself yet more to fasting and prayer, that the Lord should deliver me from her.

5. And again at another time she said unto me, If thou wilt not commit adultery, I will kill my husband, and so will I lawfully take thee to be my husband. I therefore, when I heard this, rent my garment, and said, Woman, reverence the Lord, and do not this evil deed, lest thou be utterly destroyed; for I will declare thy ungodly thought unto all men. She therefore, being afraid, besought that I would declare to no one her wickedness. And she departed, soothing me with gifts, and sending to me every delight of the sons of men. 6. And she sendeth to me food sprinkled with enchantments. And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that her scheme was for the deception of my soul. And when he had gone out I wept, nor did I taste that or any other of her food. So then after one day she came to me and observed the food, and said unto me, What is this; that thou hast not eaten of the food? And I said unto her, It is because thou filledst it with death; and how saidst thou, I come not near to idols but to the Lord alone? Now therefore know that the God of my father hath revealed unto me by an angel thy wickedness, and I have kept it to convict thee, if haply thou mayest see it and repent. But that thou mayest learn that the wickedness of the ungodly hath no power over them that reverence God in chastity, I took it and ate it before her, saying, The God of my fathers and the Angel of Abraham shall be with me. And she fell upon her face at my feet, and wept; and I raised her up and admonished her, and she promised to do this iniquity no more.

7. But because her heart was set upon me to commit lewdness, she sighed, and her countenance fell. And when her husband saw her, he said unto her, Why is thy countenance fallen? And she said, I have a pain at my heart, and the groanings of my spirit do oppress me; and so he comforted her who was not sick. Then she rushed in to me while her husband was yet without, and said unto me, I will hang myself, or cast myself into a well or over a cliff, if thou wilt not consent unto me. And when I saw the spirit of Beliar was troubling her, I prayed unto the Lord, and said unto her, Why art thou troubled and disturbed, blinded in sins? Remember that if thou killest thyself, Sethon, the concubine of thy husband, thy rival, will beat thy children, and will destroy thy memorial from off the earth. And she said unto me, Lo

then thou lovest me; this alone is sufficient for me, that thou carest for my life and my children: I have expectation that I shall enjoy my desire. And she knew not that because of my God I spake thus, and not because of her. For if a man hath fallen before the passion of a wicked desire, then by that hath he become enslaved, even as also was she. And if he hear any good thing with regard to the passion whereby he is vanquished, he receiveth it unto his wicked desire.

8. I declare unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before the Lord all that day, and continued all the night; and about dawn I rose up weeping, and praying for a release from the Egyptian. At last, then, she laid hold of my garments, forcibly dragging me to have connection with her. When, therefore, I saw that in her madness she was forcibly holding my garments, I fled away naked. And she falsely accused me to her husband, and the Egyptian cast me into the prison in his house; and on the morrow, having scourged me, the Egyptian sent me into the prison in his house. When, therefore, I was in fetters, the Egyptian woman fell sick from her vexation, and listened to me how I sang praises unto the Lord while I was in the abode of darkness, and with glad voice rejoiced and glorified my God only because by a pretext I had been rid of the Egyptian woman.

9. How often hath she sent unto me, saying, Consent to fulfil my desire, and I will release thee from thy bonds, and I will free time from the darkness! And not even in thoughts did I incline unto her. For God loveth him who in a den of darkness fasteth with chastity, rather than him who in secret chambers liveth delicately without restraint. And whosoever liveth in chastity, and desireth also glory, and if the Most High knoweth that it is expedient for him, He bestoweth this also upon him, even as upon me. How often, though she were sick, did she come down to me at unlooked-for times, and listened to my voice as I prayed! And when I heard her groanings I held my peace. For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might fall before her; for she was very beautiful, splendidly adorned for my deception. And the Lord guarded me from her devices.

10. Ye see therefore, my children, how great things patience worketh, and prayer with fasting. And if ye therefore follow after sobriety and purity in patience and humility of heart, the Lord will dwell among you, because He

loveth sobriety. And wheresoever the Most High dwelleth, even though a man fall into envy, or slavery, or slander, the Lord who dwelleth in him, for his sobriety's sake not only delivereth him from evil, but also exalteth and glorifieth him, even as me. For in every way the man is guarded, whether in deed, or in word, or in thought. My brethren know how my father loved me, and I was not exalted in my heart; although I was a child, I had the fear of God in my thoughts. For I knew that all things should pass away, and I kept myself within bounds, and I honoured my brethren; and through fear of them I held my peace when I was sold, and revealed not my family to the Ishmaelites, that I was the son of Jacob, a great man and a mighty.

11. Do ye also, therefore, have the fear of God in your works, and honour your brethren. For every one who worketh the law of the Lord shall be loved by Him. And when I came to the Indocolpitae with the Ishmaelites, they asked me, and I said that I was a slave from their house, that I might not put my brethren to shame. And the eldest of them said unto me, Thou art not a slave, for even thy appearance doth make it manifest concerning thee. And he threatened me even unto death. But I said that I was their slave. Now when we came into Egypt, they strove concerning me. which of them should buy me and take me. Therefore it secured good to all that I should remain in Egypt with a merchant of their trade, until they should return bringing merchandise. And the Lord gave me favour in the eyes of the merchant, and he entrusted unto me his house. And the Lord blessed him by my means, and increased him in silver and gold, and I was with him three months and five days.

12. About that time the Memphian wife of Potiphar passed by with great pomp, and cast her eyes upon me, because her eunuchs told her concerning me. And she told her husband concerning the merchant, that he had become rich by means of a young Hebrew, saying, And they say that men have indeed stolen him out of the land of Canaan. Now therefore execute judgment with him, and take away the youth to be thy steward; so shall the God of the Hebrews bless thee, for grace from heaven is upon him. 13. And Potiphar was persuaded by her words, and commanded the merchant to be brought, and said unto him, What is this that I hear, that thou stealest souls out of the land of the Hebrews, and sellest them for slaves? The merchant therefore fell upon his face, and besought him, saying, I beseech thee, my lord, I know not what thou sayest. And he said, Whence then is thy Hebrew

servant? And he said, The Ishmaelites entrusted him to me until they should return. And he believed him not, but commanded him to be stripped and beaten. And when he persisted, Potiphar said, Let the youth be brought. And when I was brought in, I did obeisance to the chief of the eunuchs-for he was third in rank with Pharaoh, being chief of all the eunuchs, and having wives and children and concubines. And he took me apart from him, and said unto me, Art thou a slave or free? And I said, A slave. And he said unto me, Whose slave art thou? And I said unto him, The Ishmaelites' And again he said unto me, How becamest thou their slave? And I said, They bought me out of the land of Canaan. And he believed me not, and said, Thou liest: and he commanded me to be stripped and beaten.

14. Now the Memphian woman was looking through a window while I was being beaten, and she sent unto her husband, saying, Thy judgment is unjust; for thou dost even punish a free man who hath been stolen, as though he were a transgressor. And when I gave no other answer though I was beaten, he commanded that we should be kept in guard, until, said he, the owners of the boy shall come. And his wife said unto him, Wherefore dost thou detain in captivity this noble child, who ought rather to be set at liberty, and wait upon thee? For she wished to see me in desire of sin, and I was ignorant concerning all these things. Then said he to his wife, It is not the custom of the Egyptians to take away that which belongeth to others before proof is given. This he said concerning the merchant, and concerning me, that I must be imprisoned.

15. Now, after four and twenty days came the Ishmaelites; and having heard that Jacob my father was mourning because of me, they said unto me, How is it that thou saidst that thou wept a slave? and lo, we have learnt that thou art the son of a mighty man in the land of Canaan, and thy father grieveth for thee in sackcloth. And again I would have wept, but I restrained myself, that I should not put my brethren to shame. And I said, I know not, I am a slave. Then they take counsel to sell me, that I should not be found in their hands. For they feared Jacob, lest he should work upon them a deadly vengeance. For it had been heard that he was mighty with the Lord and with men. Then said the merchant unto them, Release me from the judgment of Potiphar. They therefore came and asked for me, saying, He was bought by us with money, And he sent us away.

16. Now the Memphian woman pointed me out to her husband, that he should buy me; for I hear, said she, that they are selling him. And she sent a eunuch to the Ishmaelites, and asked them to sell me; and since he was not willing to traffic with them, he returned. So when the eunuch had made trial of them, he made known to his mistress that they asked a large price for their slave. And she sent another eunuch, saying, Even though they demand two minae of gold, take heed not to spare the gold; only buy the boy, and bring him hither. And he gave them eighty pieces of gold for me, and told his mistress that a hundred had been given for me. And when I saw it I held my peace, that the eunuch should not be punished. 17. Ye see, my children, what great things I endured that I should not put my brethren to shame. Do ye also love one another, and with long-suffering hide ye one another's faults. For God delighteth in the unity of brethren, and in the purpose of a heart approved unto love. And when my brethren came into Egypt, and learnt that I returned their money unto them, and upbraided them not, yea, that I even comforted them, and after the death of Jacob I loved them more abundantly, and all things whatsoever he commanded I did very abundantly, then they marvelled. For I suffered them not to be afflicted even unto the smallest matter; and all that was in my hand I gave unto them. Their children were my children, and my children were as their servants; their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity. My land was their land, my counsel their counsel, and I exalted not myself among them in arrogance because of my worldly glory, but I was among them as one of the least.

18. If ye also therefore walk in the commandments of the Lord, my children, He will exalt you there, and will bless you with good things for ever and ever. And if any one seeketh to do evil unto you, do ye by well-doing pray for him, and ye shall be redeemed of the Lord from all evil. For, behold, ye see that through long-suffering I took unto wife even the daughter of my master. And a hundred talents of gold were given me with her; for the Lord made them to serve me. And He gave me also beauty as a flower above the beautiful ones of Israel; and He preserved me unto old age in strength and in beauty, because I was like in all things to Jacob. 19. Hear ye also, my children, the visions which I saw. There were twelve deer feeding, and the nine were divided and scattered in the land, likewise also the three. And I saw that from Judah was born a virgin wearing a linen garment, and from her went

forth a Lamb, without spot, and on His left hand there was as it were a lion; and all the beasts rushed against Him, and the lamb overcame them, and destroyed them, and trod them under foot. And because of Him the angels rejoiced, and men, and all the earth. And these things shall take place in their season, in the last days. Do ye therefore, my children, observe the commandments of the Lord, and honour Judah and Levi; for from them shall arise unto you the Lamb of God, by grace saving all the Gentiles and Israel. For His kingdom is an everlasting kingdom, which shall not be shaken; but my kingdom among yogi shall come to an end as a watcher's hammock, which after the summer will not appear.

20. I know that after my death the Egyptians will afflict you, but God will undertake your cause, and will bring you into that which He promised to your fathers. But carry ye up my bones with you; for when my bones are taken up, the Lord will be with you in light, and Beliar shall be in darkness with the Egyptians. And carry ye up Zilpah your mother, and lay her near Bilhah, by the hippodrome, by the side of Rachel. And when he had said these things, he stretched out his feet, and slept the long sleep. And all Israel bewailed him, and all Egypt, with a great lamentation. For he felt even for the Egyptians even as his own members, and showed them kindness, aiding them in every work, and counsel, and matter.

THE TESTAMENT OF JUDAH

1. The copy of the words of Judah, what things he spake to his sons before he died. They gathered themselves together, and came to him, and he said to them: I was the fourth son born to my father, and my mother called me Judah, saying, I give thanks to the Lord, because He hath given to me even a fourth son. I was swift and active in my youth, and obedient to my father in everything. And I honoured my mother and my mother's sister. And it came to pass, when I became a man, that my father Jacob prayed over me, saying, Thou shall be a king, and prosperous in all things. 2. And the Lord showed me favour in all my works both in the field and at home. When I saw that I could run with the hind, then I caught it, and prepared meat for my father. I seized upon the roes in the chase, and all that was in the plains I outran. A wild mare I outran, and I caught it and tamed it; and I slew a lion, and plucked a kid out of its mouth. I took a bear by its paw, and rolled it over a cliff; and if any beast turned upon me, I rent it like a dog. I encountered the wild boar, and overtaking it in the chase, I tore it. A leopard in Hebron

leaped upon the dog, and I caught it by the tail, and flung it from me, and it was dashed to pieces in the coasts of Gaza. A wild ox feeding in the field I seized by the horns; and whirling it round and stunning it, I cast it from me, and slew it.

3. And when the two kings of the Canaanites came in warlike array against our flocks, and much people with them, I by myself rustled upon King Sur and seized him; and I beat him upon the legs, and dragged him down, and so I slew him. And the other king, Taphue, I slew as he sat upon his horse, and so I scattered all the people. Achor the king, a man of giant stature, hurling darts before and behind as he sat on horseback, I slew; for I hurled a stone of sixty pounds weight, and cast it upon his horse, and killed him. And I fought with Achor for two hours, and I killed him; and I clave his shield into two parts, and I chopped off his feet. And as I stripped off his breastplate, behold, eight men his companions began to fight with me. I wound round therefore my garment in my hand; and I slang stones at them, and killed four of them, and the rest fled. And Jacob my father slew Beelisa, king of all the kings, a giant in strength, twelve cubits high; and fear fell upon them, and they ceased from making war with us. Therefore my father had no care in the wars when I was among my brethren. For he saw in a vision concerning me, that an angel of might followed me everywhere, that I should not be overcome.

4. And in the south there befell us a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and four kings. And I went up against them upon the wall, and two other kings I slew; and so we freed Hebron, and took all the captives of the kings. 5. On the next day we departed to Areta, a city strong and walled and inaccessible, threatening us with death. Therefore I and Gad approached on the east side of the city, and Reuben and Levi on the west and south. And they that were upon the wall, thinking that we were alone, charged down upon us; and so our brethren secretly climbed up the wall on both sides by ladders, and entered into the city, while the men knew it not. And we took it with the edge of the sword; and those who had taken refuge in the tower, -we set fire to the tower, and took both it and them. And as we were departing the men of Thaffu set upon our captives, and we took it with our sons, and fought with them even to Thaffu; and we slew them, and burnt their city, and spoiled all the things that were therein.

6. And when I was at the waters of Chuzeba, the men of Jobel came against us to battle, and we fought with them; and their allies from Selom we slew, and we allowed them no means of escaping, and of coming against us. And the men of Machir came upon us on the fifth day, to carry away our captives; and we attacked them, and overcame them in fierce battle: for they were a host and mighty in themselves, and we slew them before they had gone up the ascent of the hill. And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood. And I and Simeon hid ourselves behind the town, and seized upon the heights, and utterly destroyed the whole city. 7. And the next day it was told us that the cities of the two kings with a great host were coming against us. I therefore and Dan reigned ourselves to be Amorites, and went as allies into their city. And in the depth of night our brethren came, and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. And we drew near to Thamna, where was all the refuge of the hostile kings. Then having received hurt I was wroth, and charged upon them to the brow of the hill; and they slang at me with stones and darts; and had not Dan my brother aided me, they would have been able to slay me. We came upon them therefore with wrath, and they all fled; and passing by another way, they besought my father, and he made peace with them, and we did to them no hurt, but made a truce with them, and restored to them all the captives. And I built Thamna, and my father built Rhambael. I was twenty years old when this war befell, and the Canaanites feared me and my brethren.

8. Moreover, I had much cattle, and I had for the chief of my herdsmen Iran the Adullamite. And when I went to him I saw Barsan, king of Adullam, and he made us a feast; and he entreated me, and gave me his daughter Bathshua to wife. She bare me Er, and Onan, and Shelah; and the two of them the Lord smote that they died childless: for Shelah lived, and his children are ye. 9. Eighteen years we abode at peace, our father and we, with his brother Esau, and his sons with us, after that we came from Mesopotamia, from Laban. And when eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came upon us with much people and strong; and he fell by the bow of Jacob, and was taken up dead in Mount Seir: even as he went above Iramna was he slain. And we pursued after the sons of Esau. Now they had a city with walls of iron and gates of brass;

and we could not enter into it, and we encamped around, and besieged them. And when they opened not to us after twenty days, I set up a ladder in the sight of all, and with my shield upon my head I climbed up, assailed with stones of three talents' weight; and I climbed up, and slew four who were mighty among them. And the next day Reuben and Gad entered in and slew sixty others. Then they asked from us terms of peace; and being aware of our father's purpose, we received them as tributaries. And they gave us two hundred cors of wheat, five hundred baths of oil, fifteen hundred measures of wine, until we went down into Egypt.

10. After these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. Now Er was wicked, and he doubted concerning Tamar, because she was not of the land of Canaan. And on the third day an angel of the Lord smote him in the night, and he had not known her, according to the evil craftiness of his mother, for he did not wish to have children from her. In the days of the wedding-feast I espoused Onan to her; and he also in wickedness knew her not, though he lived with her a year. And when I threatened him, he lay with her,...according to the command of his mother, and he also died in his wickedness. And I wished to give Shelah also to her, but my wife Bathshua suffered it not; for she bore a spite against Tamar, because she was not of the daughters of Canaan, as she herself was.

11. And I knew that the race of Canaan was wicked, but the thoughts of youth blinded my heart. And when I saw her pouring out wine, in the drunkenness of wine was I deceived, and I fell before her. And while I was away, she went and took for Shelah a wife from the land of Caanan. And when I knew what she had done, I cursed her in the anguish of my soul, and she also died in the wickedness of her sons. 12. And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep; then she decked herself in bridal array, and sat over against the city by the gate. For it is a law of the Amorites, that she who is about to marry sit in fornication seven days by the gate. I therefore, being drunk at the waters of Chozeb, recognised her not by reason of wine; and her beauty deceived me, through the fashion of her adorning. And I turned aside to her, and said, I would enter in to thee. And she said to me, What wilt thou give me? And I gave her my staff, and my girdle, and my royal crown; and I lay with her, and she conceived. I then, not knowing what she had done, wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her,

I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from the Lord. For I said, Lest haply she did it in subtlety, and received the pledge from another woman: but I came near her no more till my death, because I had done this abomination in all Israel. Moreover, they who were in the city said that there was no bride in the city, because she came from another place, and sat for awhile in the gate, and she thought that no one knew that I had gone in to her. And after this we came into Egypt to Joseph, because of the famine. Forty and six years old was I, and seventy and three years lived I there.

13. And now, my children, in what things so ever I command you hearken to your father, and keep all my sayings to perform the ordinances of the Lord, and to obey the command of the Lord God. And walk not after your lusts, nor in the thoughts of your imaginations in the haughtiness of your heart; and glory not in the works of the strength of youth, for this also is evil in the eyes of the Lord. For since I also gloried that in wars the face of no woman of goodly form ever deceived me, and upbraided Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves within me, until I fell before Bathshua the Canaanite, and Tamar who was espoused to my sons, And I said to my father-in-law, I will counsel with my father, and so will I take thy daughter. And he showed me a boundless store of gold in his daughter's behalf, for he was a king. And he decked her with gold and pearls, and caused her to pour out wine for us at the feast in womanly beauty. And the wine led my eyes astray, and pleasure blinded my heart; and I loved her, and I fell, and transgressed the commandment of the Lord and the commandment of my fathers, and I took her to wife. And the Lord rewarded me according to the thought of my heart, insomuch that I had no joy in her children.

14. And now, my children, be not drunk with wine; for wine turneth the mind away from the truth, and kindleth in it the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasures to the mind; for these two take away the power from a man. For if a man drink wine to drunkenness, he disturbeth his mind with filthy thoughts to fornication, and exciteth his body to carnal union; and if the cause of the desire be present, he worketh the sin, and is not ashamed. Such is wine, my children; for he who is drunken reverenceth no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city,

because before the eyes of all I turned aside unto Tamar, and I worked a great sin, and I uncovered the covering of the shame of my sons. After that I drank wine I revered not the commandment of God, and I took a woman of Canaan to wife. Wherefore, my children, he who drinketh wine needeth discretion; and herein is discretion in drinking wine, that a man should drink as long as he keepeth decency; but if he go beyond this bound, the spirit of deceit attacketh his mind and worketh his will; and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to exult in his dishonour, accounting himself to do well.

15. He that committeth fornication, and uncovereth his nakedness, hath become the servant of fornication, and escapeth not from the power thereof, even as I also was uncovered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. Then I repented for these things, and took no wine or flesh until my old age, nor did I behold any joy. And the angel of God showed me that for ever do women bear rule over king and beggar alike; and from the king they take away his glory, and from the valiant man his strength, and from the beggar even that little which is the stay of his poverty. 16. Observe therefore, my children, moderation in wine; for there are in it four evil spirits-of (1) lust, of (2) wrath, of (3) riot, of (4) filthy lucre. If ye drink wine in gladness, with shamefacedness, with the fear of God, ye shall live. For if ye drink not with shamefacedness, and the fear of God departeth from you, then cometh drunkenness, and shamelessness stealeth in. But even if ye drink not at all, take heed lest ye sin in words of outrage, and fighting, and slander, and transgression of the commandments of God; so shall ye perish before your time. Moreover, wine revealeth the mysteries of God and men to aliens, even as I also revealed the commandments of God and the mysteries of Jacob my father to the Canaanitish Bathshua, to whom God forbade to declare them. And wine also is a cause of war and confusion.

17. I charge you, therefore, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite. For I know that because of these two things shall ye who are my race fall into wickedness; for even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which the Lord gave me because of my obedience to my father. For I never disobeyed a word of Jacob my father, for all things whatsoever he

commanded I did. And Abraham, the father of my father, blessed me that I should be king in Israel, and Isaac further blessed me in like manner. And I know that from me shall the kingdom be established. 18. For I have read also in the books of Enoch the righteous what evils ye shall do in the last days. Take heed, therefore, my children, of fornication and the love of money; hearken to Judah your father, for these things do withdraw you from the law of God, and blind the understanding of the soul, and teach arrogance, and suffer not a man to have compassion upon his neighbour: they rob his soul of all goodness, and bind him in toils and troubles, and take away his sleep and devour his flesh, and hinder the sacrifices of God; and he remembereth not blessing, and he hearkeneth not to a prophet when he speaketh, and is vexed at the word of godliness. For one who serveth two passions contrary to the commandments of God cannot obey God, because they have blinded his soul, and he walketh in the day-time as in the night.

19. My children, the love of money leadeth to idols; because, when led astray through money, men make mention of those who are no gods, and it causeth him who hath it to fall into madness. For the sake of money I lost my children, and but for the repentance of my flesh, and the humbling of my soul, and the prayers of Jacob my father, I should have died childless. But the God of my fathers, who is pitiful and merciful, pardoned me, because I did it in ignorance. For the prince of deceit blinded me, and I was ignorant as a man and as flesh, being corrupted in sins; and I learnt my own weakness while thinking myself unconquerable. 20. Learn therefore, my children, that two spirits wait upon man-the spirit of truth and the spirit of error; and in the midst is the spirit of the understanding of the mind, to which it belongeth to turn whithersoever it will. And the works of truth and the works of error are written upon the breast of men, and each one of them the Lord knoweth. And there is no time at which the works of men can be hid from Him; for on the bones of his breast hath he been written down before the Lord. And the spirit of truth testifieth all things, and accuseth all; and he who sinneth is burnt up by his own heart, and cannot raise his face unto the Judge.

21. And now, my children, love Levi, that ye may abide, and exalt not yourselves against him, lest ye be utterly destroyed. For to me the Lord gave the kingdom, and to him the priesthood, and He set the kingdom beneath the priesthood. To me He gave the things upon the earth; to him the things

in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the kingdom upon the earth. For the Lord chose him above thee, to draw near to Him, and to eat of His table and first-fruits, even the choice things of the sons of Israel, and thou shalt be to them as a sea. For as, on the sea, just and unjust are tossed about, some taken into captivity while others are enriched, so also shall every race of men be in thee, some are in jeopardy and taken captive, and others shall grow rich by means of plunder. For they who rule will be as great sea-monsters, swallowing up men like fishes: free sons and daughters do they enslave; houses, lands, flocks, money, will they plunder; and with the flesh of many will they wrongfully feed the ravens and the cranes; and they will go on further in evil, advancing on still in covetousness. And there shall be false prophets like tempests, and they shall persecute all righteous men.

22. And the Lord shall bring upon them divisions one against another, and there shall be continual wars in Israel; and among men of other race shall my kingdom be brought to an end, until the salvation of Israel shall come, until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace. And he shall guard the might of my kingdom for ever: for the Lord sware to me with an oath that the kingdom should never fail from me, and from my seed for all days, even for ever. 23. Now I have much grief, my children, because of your lewdness, and witchcrafts, and idolatries, which ye will work against the kingdom, following them that have familiar spirits ye will make your daughters singing girls and harlots for divinations and demons of error, and ye will be mingled in the pollutions of the Gentiles: for which things' sake the Lord shall bring upon you famine and pestilence, death and the sword, avenging siege, and dogs for the rending in pieces of enemies, and revilings of friends, destruction and blighting of eyes, children slaughtered, wives carried off, possessions plundered, temple of God in flames, your land desolated, your own selves enslaved among the Gentiles, and they shall make some of you eunuchs for their wives; and whenever ye will return to the Lord with humility of heart, repenting and walking in all the commandments of God, then will the Lord visit you in mercy and in love, bringing you from out of the bondage of your enemies.

24. And after these things shall a Star arise to you from Jacob in peace, and a Man shall rise from my seed, like the Sun of righteousness, walking with the sons of men in meekness and righteousness, and no sin shall be

found in Him. And the heavens shall be opened above Him, to shed forth the blessing of the Spirit from the Holy Father; and He shall shed forth a spirit of grace upon you, and ye shall be unto Him sons in truth, and ye shall walk in His commandments, the first and the last. This is the Branch of God Most High, and this the Well-spring unto life for all flesh. Then shall the sceptre of my kingdom shine forth, and from your root shall arise a stem; and in it shall arise a rod of righteousness to the Gentiles, to judge and to save all that call upon the Lord.

25. And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren will be chiefs, even your sceptre in Israel: Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. And the Lord blessed Levi; the Angel of the Presence, me; the powers of glory, Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the lights of heaven, Dan; the fatness of earth, Naphtali; the sun, Gad; the olive, Asher: and there shall be one people of the Lord, and one tongue; and there shall no more be a spirit of deceit of Beliar, for he shall be cast into the fire for ever. And they who have died in grief shall arise in joy, and they who have lived in poverty for the Lord's sake shall be made rich, and they who have been in want shall be filled, and they who have been weak shall be made strong, and they who have been put to death for the Lord's sake shall awake in life. And the harts of Jacob shall run in joyfulness, and the eagles of Israel shall fly in gladness; but the ungodly shall lament, and sinners all weep, and all the people shall glorify the Lord for ever.

26. Observe, therefore, my children, all the law of the Lord, for there is hope for all them who follow His way aright. And he said to them: I die before your eyes this day, a hundred and nineteen years old. Let no one bury me in costly apparel, nor tear open my bowels, for this shall they who are kings do: and carry me up to Hebron with you. And Judah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Hebron with his fathers.

THE TESTAMENT OF LEVI

1. The copy of the words of Levi, what things he appointed to his sons, according to all that they should do, and what things should befall them until the day of judgment. He was in sound health when he called them to him, for it had been shown to him that he should die. And when they were

gathered together be said to them:- 2. I Levi was conceived in Haran and born there, and after that I came with my father to Shechem. And I was young, about twenty years of age, when with Simeon I wrought the vengeance on Hamor for our sister Dinah. And when we were feeding our flocks in Abel-Maul, a spirit of understanding of the Lord came upon me, and I saw all men corrupting their way, and that unrighteousness had built to itself walls, and iniquity sat upon towers; and I grieved for the race of men, and I prayed to the Lord that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain: this is the mountain of Aspis in Abel-Maul. And behold, the heavens were opened, and an angel of God said to me, Levi, enter. And I entered from the first heaven into the second, and I saw there water hanging between the one and the other. And I saw a third heaven far brighter than those two, for there was in it a height without bounds. And I said to the angel, Wherefore is this? And the angel said to me, Marvel not at these, for thou shalt see four other heavens brighter than these, and without comparison, when thou shalt have ascended thither: because thou shalt stand near the Lord, and shalt be His minister, and shall declare His mysteries to men, and shalt proclaim concerning Him who shall redeem Israel; and by thee and Judah shall the Lord appear among men, saving in them every race of men; and of the portion of the Lord shall be thy life, and He shall be thy field and vineyard, fruits, gold, silver.

3. Hear, then, concerning the seven heavens. The lowest is for this cause more gloomy, in that it is near all the iniquities of men. The second hath fire, snow, ice, ready for the day of the ordinance of the Lord, in the righteous judgment of God: in it are all the spirits of the retributions for vengeance on the wicked. In the third are the hosts of the armies which are ordained for the day of judgment, to work vengeance on the spirits of deceit and of Beliar. And the heavens up to the fourth above these are holy, for in the highest of all dwelleth the Great Glory, in the holy of holies, far above all holiness. In the heaven next to it are the angels of the presence of the Lord, who minister and make propitiation to the Lord for all the ignorances of the righteous; and they offer to the Lord a reasonable sweet-smelling savour, and a bloodless offering. And in the heaven below this are the angels who bear the answers to the angels of the presence of the Lord. And in the heaven next to this are thrones, dominions, in which hymns are ever offered to God. Therefore, whenever the Lord looketh upon us, all of us are shaken;

yea, the heavens, and the earth, and the abysses, are shaken at the presence of His majesty; but the sons of men, regarding not these things, sin, and provoke the Most High.

4. Now, therefore, know that the Lord will execute judgment upon the sons of men; because when the rocks are rent, and the sun quenched, and the waters dried up, and the fire trembling, and all creation troubled, and the invisible spirits melting away, and the grave spoiled in the suffering of the Most High, men unbelieving will abide in their iniquity, therefore with punishment shall they be judged. Therefore the Most High hath heard thy prayer, to separate thee from iniquity, and that thou shouldest become to Him a son, and a servant, and a minister of His presence. A shining light of knowledge shalt thou shine in Jacob, and as the sun shalt thou be to all the seed of Israel. And a blessing shall be given to thee, and to all thy seed, until the Lord shall visit all the heathen in the tender mercies of His Son, even for ever. Nevertheless thy sons shall lay hands upon Him to crucify Him; and therefore have counsel and understanding been given thee, that thou mightest instruct thy sons concerning Him, because he that blesseth Him shall be blessed, but they that curse Him shall perish.

5. And the angel opened to me the gates of heaven, and I saw the holy temple, and the Most High upon a throne of glory. And He said to me, Levi, I have given thee the blessings of the priesthood until that I shall come and sojourn in the midst of Israel. Then the angel brought me to the earth, and gave me a shield and a sword, and said, Work vengeance on Shechem because of Dinah, and I will be with thee, because the Lord hath sent me. And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets. And I said to Him, I pray Thee, O Lord, tell me Thy name, that I may call upon Thee in a day of tribulation. And He said, I am the angel who intercedeth for the race of Israel, that He smite them not utterly, because every evil spirit attacketh it. And after these things I was as it were awaked, and blessed the Most High, and the angel that intercedeth for the race of Israel, and for all the righteous.

6. And when I came to my father I found a brazen shield; wherefore also the name of the mountain is Aspis, which is near Gebal, on the right side of Abila; and I kept these words in my heart. I took counsel with my father, and with Reuben my brother, that he should bid the sons of Hamor that they should be circumcised; for I was jealous because of the abomination which

they had wrought in Israel. And I slew Shechem at the first, and Simeon slew Hamor. And after this our brethren came and smote the city with the edge of the sword; and our father heard it and was wroth, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he dealt otherwise with us. For we sinned because we had done this thing against his will, and he was sick upon that day. But I knew that the sentence of God was for evil upon Shechem; for they sought to do to Sarah as they did to Dinah our sister, and the Lord hindered them. And so they persecuted Abraham our father when he was a stranger, and they harried his flocks when they were multiplied upon him; and Jeblae his servant, born in his house, they shamefully handled. And thus they did to all strangers, taking away their wives by force, and the men themselves driving into exile. But the wrath of the Lord came suddenly upon them to the uttermost.

7. And I said to my father, Be not angry, sir, because by thee will the Lord bring to nought the Canaanites, and will give their land to thee, and to thy seed after thee. For from this day forward shall Shechem be called a city of them that are without understanding; for as a man mocketh at a fool, so did we mock them, because they wrought folly in Israel to defile our sister. And we took our sister from thence, and departed, and came to Bethel. 8. And there I saw a thing again even as the former, after we had passed seventy days. And I saw seven men in white raiment saying to me, Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the diadem of faith, and the tiara of miracle, and the ephod of prophecy. And each one of them bearing each of these things put them on me, and said, From henceforth become a priest of the Lord, thou and thy seed for ever. And the first anointed me with holy oil, and gave to me the rod of judgment. The second washed me with pure water, and fed me with bread and wine, the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like to an ephod. The fourth put round me a girdle like unto purple. The fifth gave to me a branch of rich olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, so that I served as a priest to the Lord. And they said to me, Levi, thy seed shall be divided into three branches, for a sign of the glory

of the Lord who is to come; and first shall he be that hath been faithful; no portion shall be greater than his. The second shall be in the priesthood.

The third-a new name shall be called over Him, because He shall arise as King from Judah, and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles. And His appearing shall be unutterable, as of an exalted prophet of the seed of Abraham our father. Every desirable thing in Israel shall be for thee and for thy seed, and everything fair to look upon shall ye eat, and the table of the Lord shall thy seed apportion, and some of them shall be high priests, and judges, and scribes; for by their mouth shall the holy place be guarded. And when I awoke, I understood that this thing was like unto the former. And I hid this also in my heart, and told it not to any man upon the earth. 9. And after two days I and Judah went up to Isaac after our father; and the father of my father blessed me according to all the words of the visions which I had seen: and he would not come with us to Bethel. And when we came to Bethel, my father Jacob saw in a vision concerning me, that I should be to them for a priest unto the Lord; and he rose up early in the morning, and paid tithes of all to the Lord through me. And we came to Hebron to dwell there, and Isaac called me continually to put me in remembrance of the law of the Lord, even as the angel of God showed to me. And he taught me the law of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, thank-offerings. And each day he was instructing me, and was busied for me before the Lord. And he said to me, Take heed, my child, of the spirit of fornication; for this shall continue, and shall by thy seed pollute the holy things. Take therefore to thyself, while yet thou art young, a wife, not having blemish, nor yet polluted, nor of the race of the Philistines or Gentiles. And before entering into the holy place, bathe; and when thou offerest the sacrifice, wash; and again when thou finishest the sacrifice, wash. Of twelve trees ever having leaves, offer up the fruits to the Lord, as also Abraham taught me; and of every clean beast and clean bird offer a sacrifice to the Lord, and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.

10. Now, therefore, observe whatsoever I command you, children; for whatsoever things I have heard from my fathers I have made known to you. I am clear from all your ungodliness and transgression which ye will do in the end of the ages against the Saviour of the world, acting ungodly, deceiving Israel, and raising up against it great evils from the Lord. And ye will deal

lawlessly with Israel, so that Jerusalem shall not endure your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the heathen, and shall be for a reproach and for a curse, and for a trampling under foot. For the house which the Lord shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous. 11. Therefore, when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and she called his name Gersham, for we were sojourners in our land: for Gersham is interpreted sojourning. And I saw concerning him that he would not be in the first rank. And Kohath was born in my thirty-fifth year, towards the east. And I saw in a vision that he was standing on high in the midst of all the congregation. Therefore I called his name Kohath, which meaneth, beginning of majesty and instruction. And thirdly, she bare to me Merari, in the fortieth year of my life; and since his mother bare him with difficulty, she called him Merari, which meaneth my bitterness, because he also died. And Jochebed was born in my sixty-fourth year, in Egypt, for I was renowned then in the midst of my brethren.

12. And Gersham took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, Amram, Isaar, Chebro, and Ozel. And the sons of Merari, Mooli and Homusi. And in my ninety-fourth year Amram took Jochebed my daughter to him to wife, for they were born in one day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty years I went into Egypt. And behold, ye are my children, my children even of a third generation. In my hundred and eighteenth year Joseph died. 13. And now, my children, I command you that ye fear our Lord with your whole heart, and walk in simplicity according to all His law. And do ye also teach your children learning, that they may have understanding in all their life, reading unceasingly the law of God; for every one who shall know the law of God shall be honoured, and shall not be a stranger wheresoever he goeth. Yea, many friends shall he gain more than his forefathers; and many men shall desire to serve him, and to hear the law from his mouth. Work righteousness, my children, upon the earth, that ye may find treasure in the heavens, and sow good things in your souls, that ye may find them in your life. For if ye sow evil things, ye shall reap all trouble and affliction. Get wisdom in the fear of God with diligence;

for though there shall be a leading into captivity, and cities be destroyed, and lands and gold and silver and every possession shall perish, the wisdom of the wise none can take away, save the blindness of ungodliness and the palsy of sin: for even among his enemies shall it be to him glorious, and in a strange country a home, and in the midst of foes shall it be found a friend. If a man teach these things and do them, he shall be enthroned with kings, as was also Joseph our brother.

14. And now, my children, I have learnt from the writing of Enoch that at the last ye will deal ungodly, laying your hands upon the Lord in all malice; and your brethren shall be ashamed because of you, and to all the Gentiles shall it become a mocking. For our father Israel shall be pure from the ungodliness of the chief priests who shall lay their hands upon the Saviour of the world. Pure is the heaven above the earth, and ye are the lights of the heaven as the sun and the moon. What shall all the Gentiles do if ye be darkened in ungodliness? So shall ye bring a curse upon our race for whom came the light of the world, which was given among you for the lighting up of every man. Him will ye desire to slay, teaching commandments contrary to the ordinances of God. The offerings of the Lord will ye rob, and from His portion will ye steal; and before ye sacrifice to the Lord, ye will take the choicest parts, in despitefulness eating them with harlots. Amid excesses will ye teach the commandments of the Lord, the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile; and with harlots and adulteresses will ye be joined. The daughters of the Gentiles will ye take for wives, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah in ungodliness. And ye will be puffed up because of the priesthood lifting yourselves up against men. And not only so, but being puffed up also against the commands of God, ye will scoff at the holy things, mocking in despitefulness.

15. Therefore the temple which the Lord shall choose shall be desolate in uncleanness, and ye shall be captives throughout all nations, and ye shall be an abomination among them, and ye shall receive reproach and everlasting shame from the righteous judgment of God; and all who see you shall flee from you. And were it not for Abraham, Isaac, and Jacob our fathers, not one from my seed should be left upon the earth. 16. And now I have learnt in the book of Enoch that for seventy weeks will ye go astray, and will profane the priesthood, and pollute the sacrifices, and corrupt the law, and set at

nought the words of the prophets. In perverseness ye will persecute righteous men, and hate the godly; the words of the faithful will ye abhor, and the man who reneweth the law in the power of the Most High will ye call a deceiver; and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood. Because of Him shall your holy places be desolate, polluted even to the ground, and ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion, until He shall again look upon you, and in pity shall take you to Himself through faith and water.

17. And because ye have heard concerning the seventy weeks, hear also concerning the priesthood; for in each jubilee there shall be a priesthood. In the first jubilee, the first who is anointed into the priesthood shall be great, and shall speak to God as to a Father; and his priesthood shall be filled with the fear of the Lord, and in the day of his gladness shall he arise for the salvation of the world. In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honoured, and shall be glorified among all. And the third priest shall be held fast in sorrow; and the fourth shall be in grief, because unrighteousness shall be laid upon him exceedingly, and all Israel shall hate each one his neighbour. The fifth shall be held fast in darkness, likewise also the sixth and the seventh. And in the seventh there shall be such pollution as I am not able to express, before the Lord and men, for they shall know it who do these things. Therefore shall they be in captivity and for a prey, and their land and their substance shall be destroyed. And in the fifth week they shall return into their desolate country, and shall renew the house of the Lord. And in the seventh week shall come the priests, worshippers of idols, contentious, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

18. And after their punishment shall have come from the Lord, then will the Lord raise up to the priesthood a new Priest, to whom all the words of the Lord shall be revealed; and He shall execute a judgment of truth upon the earth, in the fulness of days. And His star shall arise in heaven, as a king shedding forth the light of knowledge in the sunshine of day, and He shall be magnified in the world until His ascension. He shall shine forth as the sun in the earth, and shall drive away all darkness from the world under heaven, and there shall be peace in all the earth. The heavens shall rejoice in His days, and the earth shall be glad, and the clouds shall be joyful, and the knowledge

of the Lord shall be poured forth upon the earth, as the water of seas; and the angels of the glory of the presence of the Lord shall be glad in Him. The heavens shall be opened, and from the temple of glory shall the sanctification come upon Him with the Father's voice, as from Abraham the father of Isaac. And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water. He shall give the majesty of the Lord to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever.

And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him. And He shall open the gates of paradise, and shall remove the threatening sword against Adam; and He shall give to His saints to eat from the tree of life, and the spirit of holiness shall be on them. And Beliar shall be bound by Him, and He shall give power to His children to tread upon the evil spirits. And the Lord shall rejoice in His children, and the Lord shall be well pleased in His beloved for ever. Then shall Abraham and Isaac and Jacob be joyful, and I will be glad, and all the saints shall put on gladness. 19. And now, my children, ye have heard all; choose therefore for yourselves either the darkness or the light, either the law of the Lord or the works of Beliar. And we answered our father, saying, Before the Lord will we walk according to His law. And our father said, The Lord is witness, and His angels are witnesses, and I am witness, and ye are witnesses, concerning the word of your mouth. And we said, We are witnesses. And thus Levi ceased giving charge to his sons; and he stretched out his feet, and was gathered to his fathers, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, by the side of Abraham, and Isaac, and Jacob.

THE TESTAMENT OF NAPHTALI

1. The record of the testament of Naphtali, what things he ordained at the time of his death in the hundred and thirty-second year of his life. When his sons were gathered together in the seventh month, the fourth day of the month, he, being yet in good health, made them a feast and good cheer. And after he was awake in the morning, he said to them, I am dying; and they believed him not. And he blessed the Lord; and affirmed that after yesterday's feast he should die. He began then to say to his sons: Hear, my children; ye sons of Naphtali, hear the words of your father. I was born from Bilhah; and because Rachel dealt craftily, and gave Bilhah in place of herself to

Jacob, and she bore me upon Rachel's lap, therefore was I called Naphtali. And Rachel loved me because I was born upon her lap; and when I was of young and tender form, she was wont to kiss me, and say, Would that I might see a brother of thine from my own womb, like unto thee: whence also Joseph was like unto me in all things, according to the prayers of Rachel. Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, and she was born on one and the self-same day with Rachel. And Rotheus was of the family of Abraham, a Chaldean, fearing God, free-born and noble; and he was taken captive, and was bought by Laban; and he gave him Aena his handmaid to wife, and she bore a daughter, and called her Zilpah, after the name of the village in which he had been taken captive. And next she bore Bilhah, saying, My daughter is eager after what is new, for immediately that she was born she was eager for the breast.

2. And since I was swift on my feet like a deer, my father Jacob appointed me for all errands and messages, and as a deer did he give me his blessing. For as the potter knoweth the vessel, what it containeth, and bringeth clay thereto, so also doth the Lord make the body in accordance with the spirit, and according to the capacity of the body doth He implant the spirit, and the one is not deficient from the other by a third part of a hair; for by weight, and measure, and rule is every creature of the Most High. And as the potter knoweth the use of each vessel, whereto it sufficeth, so also doth the Lord know the body, how far it is capable for goodness, and when it beginneth in evil; for there is no created thing and no thought which the Lord knoweth not, for He created every man after His own image. As man's strength, so also is his work; and as his mind, so also is his work; and as his purpose, so also is his doing; as his heart, so also is his mouth; as his eye, so also is his sleep; as his soul, so also is his word, either in the law of the Lord or in the law of Beliar. And as there is a division between light and darkness, between seeing and hearing, so also is there a division between man and man, and between woman and woman;

neither is it to be said that there is any superiority in anything, either of the face or of other like things. For God made all things good in their order, the five senses in the head, and He joineth on the neck to the head, the hair also for comeliness, the heart moreover for understanding, the belly for the dividing of the stomach, the calamus for health, the liver for wrath, the gall for bitterness. the spleen for laughter, the reins for craftiness, the loins for

power, the ribs for containing, the back for strength, and so forth. So then, my children, be ye orderly unto good things in the fear of God, and do nothing disorderly in scorn or out of its due season. For if thou bid the eye to hear, it cannot; so neither in darkness can ye do the works of light. 3. Be ye not therefore eager to corrupt your doings through excess, or with empty words to deceive your souls; because if ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil. Sun and moon and stars change not their order; so also ye shall not change the law of God in the disorderliness of your doings. Nations went astray, and forsook the Lord, and changed their order, and followed stones and stocks, following after spirits of error. But ye shall not be so, my children, recognising in the firmament, in the earth, and in the sea, and in all created things, the Lord who made them all, that ye become not as Sodom, which changed the order of its nature. in like manner also the Watchers changed the order of their nature, whom also the Lord cursed at the flood, and for their sakes made desolate the earth, that it should be uninhabited and fruitless.

4. These things I say, my children, for I have read in the holy writing of Enoch that ye yourselves also will depart from the Lord, walking according to all wickedness of the Gentiles, and ye will do according to all the iniquity of Sodom. And the Lord will bring captivity upon you, and there shall ye serve your enemies, and ye shall be covered with all affliction and tribulation, until the Lord shall have consumed you all. And after that ye shall have been diminished and made few, ye will return and acknowledge the Lord your God; and He will bring you back into your own land, according to His abundant mercy. And it shall be, after that they shall come into the land of their fathers, they will again forget the Lord and deal wickedly; and the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a Man working righteousness and showing mercy unto all them that are afar off, and them that are near.

5. For in the fortieth year of my life, I saw in a vision that the sun and the moon were standing still on the Mount of Olives, at the east of Jerusalem. And behold Isaac, the father of my father, saith to us, Run and lay hold of them, each one according to his strength; and he that seizeth them, his shall be the sun and the moon. And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they

were both of them lifted up with them. And when Levi became as a sun, a certain young man gave to him twelve branches of palm; and Judah was bright as the moon, and under his feet were twelve rays. And Levi and Judah ran, and laid hold each of the other. And, lo, a bull upon the earth, having two great horns, and an eagle's wings upon his back; and we wished to seize him, but could not. For Joseph outstripped us, and took him, and ascended up with him on high. And I saw, for I was there, and behold a holy writing appeared to us saying: Assyrians, Medes, Persians, Elamites, Gelachaeans, Chaldeans, Syrians, shall possess in captivity the twelve tribes of Israel.

6. And again, after seven months, I saw our father Jacob standing by the sea of Jamnia, and we his sons were with him. And, behold, there came a ship sailing by, full of dried flesh, without sailors or pilot: and there was written upon the ship, Jacob. And our father saith to us, Let us embark on our ship. And when we had gone on board, there arose a vehement storm, and a tempest of mighty wind; and our father, who was holding the helm, flew away from us. And we, being tost with the tempest, were borne along over the sea; and the ship was filled with water and beaten about with a mighty wave, so that it was well-nigh broken in pieces. And Joseph fled away upon a little boat, and we all were divided upon twelve boards, and Levi and Judah were together. We therefore all were scattered even unto afar off. Then Levi, girt about with sackcloth, prayed for us all unto the Lord. And when the storm ceased, immediately the ship reached the land, as though in peace. And, lo, Jacob our father came, and we rejoiced with one accord.

7. These two dreams I told to my father; and he said to me, These things must be fulfilled in their season, after that Israel hath endured many things. Then my father saith unto me, I believe that Joseph liveth, for I see always that the Lord numbereth him with you. And he said, weeping, Thou livest, Joseph, my child, and I behold thee not, and thou seest not Jacob that begat thee. And he caused us also to weep at these words of his, and I burned in my heart to declare that he had been sold, but I feared my brethren. 8. Behold, my children, I have shown unto you the last times, that all shall come to pass in Israel. Do ye also therefore charge your children that they be united to Levi and to Judah. For through Judah shall salvation arise unto Israel, and in Him shall Jacob be blessed. For through his tribe shall God be seen dwelling among men on the earth, to save the race of Israel, and He shall gather together the righteous from the Gentiles. If ye work that which is good, my

children, both men and angels will bless you; and God will be glorified through you among the Gentiles, and the devil will flee from you, and the wild beasts will fear you, and the angels will cleave to you. For as if a man rear up a child well, he hath a kindly remembrance thereof; so also for a good work there is a good remembrance with God. But him who doeth not that which is good, men and angels shall curse and God will be dishonoured among the heathen through him, and the devil maketh him his own as his peculiar instrument, and every wild beast shall master him, and the Lord will hate him. For the commandments of the law are twofold, and through prudence must they be fulfilled. For there is a season for a man to embrace his wife, and a season to abstain therefrom for his prayer. So then there are two commandments; and unless they be done in due order, they bring about sin. So also is it with the other commandments. Be ye therefore wise in God, and prudent, understanding the order of the commandments. and the laws of every work, that the Lord may love you.

9. And when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and should bury him with his fathers. And when he had eaten and drunken with a merry heart, he covered his face and died. And his sons did according to all things whatsoever Naphtali their father had charged them.

THE TESTAMENT OF REUBEN

1. The copy of the Testament of Reuben, what things he charged his sons before he died in the hundred and twenty-fifth year of his life. When he was sick two years after the death of Joseph, his sons and his sons' sons were gathered together to visit him. And he said to them, My children, I am dying, and go the way of my fathers. And when he saw there Judah and Gad and Asher, his brethren, he said to them, Raise me up, my brethren, that I may tell to my brethren and to my children what things I have hidden in my heart, for from henceforth my strength faileth me. And he arose and kissed them, and said, weeping: Hear, my brethren, give ear to Reuben your father, what things I command you. And, behold, I call to witness against you this day the God of heaven, that ye walk not in the ignorance of youth and fornication wherein I ran greedily, and I defiled the bed of Jacob my father. For I tell you that He smote me with a sore plague in my loins for seven months; and had not Jacob our father prayed for me to the Lord, surely the Lord would have destroyed me. For I was thirty years old when I did this evil in the

sight of the Lord, and for seven months I was sick even unto death; and I repented for seven years in the set purpose of my soul before the Lord. Wine and strong drink I drank not, and flesh entered not into my mouth, and I tasted not pleasant food, mourning over my sin, for it was great. And it shall not so be done in Israel.

2. And now hear me, my children, what things I saw in my repentance concerning the seven spirits of error. Seven spirits are given against man from Beliar, and they are chief of the works of youth; and seven spirits are given to him at his creation, that in them should be done every work of man. The first (1) spirit is of life, with which man's whole being is created. The second (2) spirit is of sight, with which ariseth desire. The third (3) spirit is of hearing, with which cometh teaching. The fourth (4) spirit is of smelling, with which taste is given to draw air and breath. The fifth (5) spirit is of speech, with which cometh knowledge. The sixth (6) spirit is of taste, with which cometh the eating of meats and drinks; and by them strength is produced, for in food is the foundation of strength. The seventh (7) spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in: wherefore it is the last in order of creation, and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to a precipice.

3. Besides all these, there is an eighth (8) spirit of sleep, with which is created entrancement of man's nature, and the image of death. With these spirits are mingled the spirits of error. The first (1), the spirit of fornication, dwelleth in the nature and in the senses; the second (2) spirit of insatiation in the belly; the third (3) spirit of fighting in the liver and the gall. The fourth (4) is the spirit of fawning and trickery, that through over-officiousness a man may be fair in seeming. The fifth (5) is the spirit of arrogance, that a man may be stirred up and become high-minded. The sixth (6) is the spirit of lying, in perdition and in jealousy to feign words, and to conceal words from kindred and friends. The seventh (7) is the spirit of injustice, with which are theft and pilferings, that a man may work the desire of his heart; for injustice worketh together with the other spirits by means of craft. Besides all these, the spirit of sleep, the eighth (8) spirit, is conjoined with error and fantasy. And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his fathers, as befell me also in my youth.

And now, children, love the truth, and it shall preserve you. I counsel you, hear ye Reuben your father. Pay no heed to the sight of a woman, nor yet associate privately with a female under the authority of a husband, nor meddle with affairs of womankind. For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. For my mind, dwelling on the woman's nakedness, suffered me not to sleep until I had done the abominable deed. For while Jacob our father was absent with Isaac his father, when we were in Gader, near to Ephratha in Bethlehem, Bilhah was drunk, and lay asleep uncovered in her chamber; and when I went in and beheld her nakedness, I wrought that impiety, and leaving her sleeping I departed. And forthwith an angel of God revealed to my father Jacob concerning my impiety, and he came and mourned over me, and touched her no more.

4. Pay no heed, therefore, to the beauty of women, and muse not upon their doings; but walk in singleness of heart in the fear of the Lord, and be labouring in works, and roaming in study and among your flocks, until the Lord give to you a wife whom He will, that ye suffer not as I did. Until my father's death I had not boldness to look stedfastly into the face of Jacob, or to speak to any of my brethren, because of my reproach; and even until now my conscience afflicteth me by reason of my sin. And my father comforted me; for he prayed for me unto the Lord, that the anger of the Lord might pass away from me, even as the Lord showed me. From henceforth, then, I was protected, and I sinned not. Therefore, my children, observe all things whatsoever I command you, and ye shall not sin. For fornication is the destruction of the soul, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and bringeth down young men into hell before their time. For many hath fornication destroyed; because, though a man be old or noble, it maketh him a reproach and a laughing-stock with Beliar and the sons of men. For in that Joseph kept himself from every woman, and purged his thoughts from all fornication, he found favour before the Lord and men. For the Egyptian woman did many things unto him, and called for magicians, and offered him love potions, and the purpose of his soul admitted no evil desire. Therefore the God of my fathers delivered him from every visible and hidden death. For if fornication overcome not the mind, neither shall Beliar overcome you.

5. Hurtful are women, my children; because, since they have no power or strength over the man, they act subtilly through outward guise how they

may draw him to themselves; and whom they cannot overcome by strength, him they overcome by craft. For moreover the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men; and by means of their adornment they deceive first their minds, and instil the poison by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force. Therefore flee fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces; because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment. For thus they allured the Watchers before the flood; and as these continually beheld them, they fell into desire each of the other, and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands; and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

6. Beware, therefore, of fornication; and if you wish to be pure in your mind, guard your senses against every woman. And command them likewise not to company with men, that they also be pure in their mind. For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us an everlasting reproach of Beliar; for fornication hath neither understanding nor godliness in itself, and all jealousy dwelleth in the desire thereof. Therefore ye will be jealous against the sons of Levi, and will seek to be exalted over them; but ye shall not be able, for God will work their avenging, and ye shall die by an evil death. For to Levi the Lord gave the sovereignty, and to Judah, and to me also with them, and to Dan and Joseph, that we should be for rulers. Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgment and sacrifice for all Israel until the completion of the times of Christ, the High Priest whom the Lord hath declared. I adjure you by the God of heaven to work truth each one with his neighbour; and draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel; and specially Judah, because him hath the Lord chosen to rule over all the peoples. And worship we his Seed, because He shall die for us in wars visible and invisible, and shall be among you an everlasting king.

7. And Reuben died after that he had given command to his sons; and they placed him in a coffin until they bore him up from Egypt, and buried him in Hebron in the double cave where his fathers were.

THE TESTAMENT OF SIMEON

1. The copy of the words of Simeon, what things he spake to his sons before he died, in the hundred and twentieth year of his life, in the year in which Joseph died. For they came to visit him when he was sick, and he strengthened himself and sat up and kissed them, and said to them:- 2. Hear, O my children, hear Simeon your father, what things I have in my heart. I was born of Jacob my father, his second son; and my mother Leah called me Simeon, because the Lord heard her prayer. I became strong exceedingly; I shrank from no deed, nor was I afraid of anything. For my heart was hard, and my mind was unmoveable, and my bowels unfeeling: because valour also has been given from the Most High to men in soul and in body. And at that time I was jealous of Joseph because our father loved him; and I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, that I regarded him not as a brother, and spared not Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him out of my hands. For when I went into Shechem to bring ointment for the flocks, and Reuben to Dotham, where were our necessities and all our stores, Judah our brother sold him to the Ishmaelites. And when Reuben came he was grieved, for he wished to have restored him safe to his father. But I was wroth against Judah in that he let him go away alive, and for five months I continued wrathful against him; but God restrained me, and withheld from me all working of my hands, for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this happened to me, and I repented and wept; and I besought the Lord that He would restore my hand unto me, and that I might be kept from all pollution and envy, and from all folly. For I knew that I had devised an evil deed before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him.

3. And now, children, take heed of the spirit of deceit and of envy. For envy ruleth over the whole mind of a man, and suffereth him neither to eat, nor to drink, nor to do any good thing: it ever suggesteth to him to destroy him that he envieth; and he that is envied ever flourisheth, but he that envieth fades away. Two years of days I afflicted my soul with fasting in the fear

of the Lord, and I learnt that deliverance from envy cometh by the fear of God. If a man flee to the Lord, the evil spirit runneth away from him, and his mind becometh easy. And henceforward he sympathizeth with him whom he envied, and condemneth not those who love him, and so ceaseth from his envy. 4. And my father asked concerning me, because he saw that I was sad; and I said, I am pained in my liver. For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly, and I grieved not. Now Joseph was a good man, and had the Spirit of God within him: compassionate and pitiful, he bore not malice against me; nay, he loved me even as the rest of his brothers. Take heed, therefore, my children, of all jealousy and envy, and walk in singleness of soul and with good heart, keeping in mind the brother of your father, that God may give to you also grace and glory, and blessing upon your heads, even as ye saw in him. All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons; and he glorified us, and gave riches, and cattle, and fruits freely to us all. Do ye then also, my beloved children, love each one his brother with a good heart, and remove from you the spirit of envy, for this maketh savage the soul and destroyeth the body; it turneth his purposes into anger and war, and stirreth up unto blood, and leadeth the mind into frenzy, and suffereth not prudence to act in men: moreover, it taketh away sleep, and causeth tumult to the soul and trembling to the body. For even in sleep some malicious jealousy, deluding him, gnaweth at his soul, and with wicked spirits disturbeth it, and causeth the body to be troubled, and the mind to awake from sleep in confusion; and as though having a wicked and poisonous spirit, so appeareth it to men.

5. Therefore was Joseph fair in appearance, and goodly to look upon, because there dwelt not in him any wickedness; for in trouble of the spirit the face declareth it. And now, my children, make your hearts good before the Lord, and your ways straight before men, and ye shall find grace before God and men. And take heed not to commit fornication, for fornication is mother of all evils, separating from God, and bringing near to Beliar. For I have seen it inscribed in the writing of Enoch that your sons shall with you be corrupted in fornication, and shall do wrong against Levi with the sword. But they shall not prevail against Levi, for he shall wage the war of the Lord, and shall conquer all your hosts; and there shall be a few divided in Levi and

Judah, and there shall be none of you for sovereignty, even as also my father Jacob prophesied in his blessings.

6. Behold, I have foretold you all things, that I may be clear from the sin of your souls. Now, if ye remove from you your envy, and all your stiff-neckedness, as a rose shall my bones flourish in Israel, and as a lily my flesh in Jacob, and my odour shall be as the odour of Libanus; and as cedars shall holy ones be multiplied from me for ever, and their branches shall stretch afar off. Then shall perish the seed of Canaan, and a remnant shall not be to Amalek, and all the Cappadocians shall perish, and all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, and every people shall perish. Then shall all the earth rest from trouble, and all the world under heaven from war. Then shall Shem be glorified, because the Lord God, the Mighty One of Israel, shall appear upon earth as man, and saved by Him Adam. Then shall all the spirits of deceit be given to be trampled under foot, and men shall rule over the wicked spirits. Then will I arise in joy, and will bless the Most High because of His marvellous works, because God hath taken a body and eaten with men and saved men.

7. And now, my children, obey Levi, and in Judah shall ye be redeemed: and be not lifted up against these two tribes, for from them shall arise to you the salvation of God. For the Lord shall raise up from Levi as it were a Priest, and from Judah as it were a King, God and man. So shall He save all the Gentiles and the race of Israel. Therefore I command you all things, in order that ye also may command your children, that they may observe them throughout their generations. 8. And Simeon made an end of commanding his sons, and slept with his fathers, being an hundred and twenty years old. And they laid him in a coffin of incorruptible wood, to take up his bones to Hebron. And they carried them up in a war of the Egyptians secretly: for the bones of Joseph the Egyptians guarded in the treasure-house of the palace; for the sorcerers told them that at the departure of the bones of Joseph there should be throughout the whole of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognise his brother.

9. And the sons of Simeon bewailed their father according to the law of mourning, and they were in Egypt until the day of their departure from Egypt by the hand of Moses.

THE TESTAMENT OF ZEBULUN

1. The record of Zebulun, which he enjoined his children in the hundred and fourteenth year of his life, thirty-two years after the death of Joseph. And he said to them: Harken to me sons of Zebulun, attend to the words of your father. I am Zebulun, a good gift to my parents. For when I was born our father was increased very exceedingly, both in flocks and herds, when with the streaked rods he had his portion. I know not, my children, that in all my days I have sinned, save only in thought. Nor do I remember that I have done any iniquity, except the sin of ignorance which I committed against Joseph; for I screened my brethren, not telling to my father what had been done. And I wept sore in secret, for I feared my brethren, because they had all agreed together, that if any one should declare the secret, he should be slain with the sword. But when they wished to kill him, I adjured them much with tears not to be guilty of this iniquity.

2. For Simeon and Gad came against Joseph to kill him. And Joseph fell upon his face, and said unto them, Pity me, my brethren, have compassion upon the bowels of Jacob our father lay not upon me your hands to shed innocent blood, for I have not sinned against you; yea, if I have sinned, with chastening chastise me, but lay not upon me your hand, for the sake of Jacob our father. And as he spoke these words, I pitied him and began to weep, and my heart melted within me, and all the substance of my bowels was loosened within my soul. And Joseph also wept, and I too wept with him; and my heart throbbed fast, and the joints of my body trembled, and I was not able to stand. And when he saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them. And Reuben rose and said, My brethren, let us not slay him, but let us cast him into one of these dry pits which our fathers digged and found no water. For for this cause the Lord forbade that water should rise up in them, in order that Joseph might be preserved; and the Lord appointed it so, until they sold him to the Ishmaelites.

3. For in the price of Joseph, my children, I had no share; but Simeon and Gad and six other of our brethren took the price of Joseph, and bought sandals for themselves, their wives, and their children, saying, We will not eat of it, for it is the price of our brother's blood, but will tread it down under foot, because he said that he was king over us, and so let us see what his dreams mean. Therefore is it written in the writing of the law of Enoch, that whoso-

ever will not raise up seed to his brother, his sandal shall be unloosed, and they shall spit into his face. And the brethren of Joseph wished not that their brother should live, and the Lord loosed unto them the sandal of Joseph. For when they came into Egypt they were unloosed by the servants of Joseph before the gate, and so made obeisance to Joseph after the fashion of Pharaoh. And not only did they make obeisance to him, but were spit upon also, falling down before him forthwith, and so they were put to shame before the Egyptians; for after this the Egyptians heard all the evils which we had done to Joseph.

4. After these things they brought forth food; for I through two days and two nights tasted nothing, through pity for Joseph. And Judah ate not with them, but watched the pit; for he feared lest Simeon and Gad should run back and slay him. And when they saw that I also ate not, they set me to watch him until he was sold. And he remained in the pit three days and three nights, and so was sold famishing. And when Reuben heard that while he was away Joseph had been sold, he rent his clothes about him, and mourned, saying, How shall I look in the face of Jacob my father? And he took the money, and ran after the merchants, and found no one; for they had left the main road, and journeyed hastily through rugged byways. And Reuben ate no food on that day, Dan therefore came to him, and said, Weep not, neither grieve for I have found what we can say to our father Jacob. Let us slay a kid of the goats, and dip in it the coat of Joseph; and we will say, Look, if this is the coat of thy son: for they stripped off from Joseph the coat of our father when they were about to sell him, and put upon him an old garment of a slave. Now Simeon had the coat, and would not give it up, wishing to rend it with his sword; for he was angry that Joseph lived, and that he had not slain him. Then we all rose up together against him, and said, If thou give it not up, we will say that thou alone didst this wickedness in Israel; and so he gave it up, and they did even as Dan had said.

5. And now, my children, I bid you to keep the commands of the Lord, and to show mercy upon your neighbour, and to have compassion towards all, not towards men only, but also towards beasts. For for this thing's sake the Lord blessed me; and when all my brethren were sick I escaped without sickness, for the Lord knoweth the purposes of each. Have therefore compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will the Lord do to him. For the sons of my brethren were

sickening, were dying on account of Joseph, because they showed not mercy in their hearts; but my sons were preserved without sickness, as ye know. And when I was in Canaan, by the sea-coast, I caught spoil of fish for Jacob my father; and when many were choked in the sea, I abode unhurt.

6. I was the first who made a boat to sail upon the sea, for the Lord gave me understanding and wisdom therein; and I let down a rudder behind it, and I stretched a sail on an upright mast in the midst; and sailing therein along the shores, I caught fish for the house of my father until we went into Egypt; and through compassion, I gave of my fish to every stranger. And if any man were a stranger, or sick, or aged, I boiled the fish and dressed them well, and offered them to all men as every man had need, bringing them together and having compassion upon them. Wherefore also the Lord granted me to take much fish: for he that imparteth unto his neighbour, receiveth manifold more from the Lord. For five years I caught fish, and gave thereof to every man whom I saw, and brought sufficient for all the house of my father. In the summer I caught fish, and in the winter I kept sheep with my brethren.

7. Now I will declare unto you what I did, I saw a man in distress and nakedness in wintertime, and had compassion upon him, and stole away a garment secretly from my house, and gave it to him who was in distress. Do you therefore, my children, from that which God bestoweth upon you, show compassion and mercy impartially to all men, and give to every man with a good heart. And if ye have not at the time wherewith to give to him that asketh you, have compassion for him in bowels of mercy. I know that my hand found not at the time wherewith to give to him that asked me, and I walked with him weeping for more than seven furlongs, and my bowels yearned towards him unto compassion. 8. Have therefore yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion upon you, and have mercy upon you; because also in the last days God sendeth His compassion on the earth, and wheresoever He findeth bowels of mercy, He dwelleth in him. For how much compassion a man hath upon his neighbours, so much also hath the Lord upon him. For when we went down into Egypt, Joseph bore no malice against us, and when he saw me he was filled with compassion. And looking towards him, do ye also, my children, approve yourselves without malice, and love one another; and reckon not each one the evil of his brother, for this breaketh unity, and divideth

all kindred, and troubleth the soul: for he who beareth malice hath not bowels of mercy.

9. Mark the waters, that they flow together, and sweep along stones, trees, sand; but if they are divided into many streams, the earth sucketh them up, and they become of no account. So also shall ye be if ye be divided. Divide not yourselves into two heads, for everything which the Lord made hath but one head; He gave two shoulders, hands, feet, but all the members are subject unto the one head. I have learnt by the writing of my fathers, that in the last days ye will depart from the Lord, and be divided in Israel, and ye will follow two kings, and will work every abomination, and every idol will ye worship, and your enemies shall lead you captive, and ye shall dwell among the nations with all infirmities and tribulations and anguish of soul. And after these things ye will remember the Lord, and will repent, and He will lead you back; for He is merciful and full of compassion, not imputing evil to the sons of men, because they are flesh, and the spirits of error deceive them in all their doings, And after these things shall the Lord Himself arise to you, the Light of righteousness, and healing and compassion shall be upon His wings. He shall redeem all captivity of the sons of men from Beliar, and every spirit of error shall be trodden down. And He shall bring back all the nations to zeal for Him, and ye shall see God in the fashion of a man whom the Lord shall choose, Jerusalem is His name. And again with the wickedness of your words will ye provoke Him to anger, and ye shall be cast away, even unto the time of consummation.

10. And now, my children, grieve not that I am dying, nor be troubled in that I am passing away from you. For I shall arise once more in the midst of you, as a ruler in the midst of his sons; and I will rejoice in the midst of my tribe, as many as have kept the law of the Lord, and the commandments of Zebulun their father. But upon the ungodly shall the Lord bring everlasting fire, and will destroy them throughout all generations. I am hastening away unto my rest, as did my fathers; but do ye fear the Lord your God with all your strength all the days of your life. And when he had said these things he fell calmly asleep, and his sons laid him in a coffin; and afterwards they carried him up to Hebron, and buried him with his fathers.

The Testaments of the Twelve Patriarchs (Charles translation)

TRANSLATED BY R. H. CHARLES

c. 2nd century BC – 2nd century AD

Twelve farewell speeches, each put into the mouth of one of the sons of Jacob as he lies dying, in which he confesses his own sin, warns his sons against a vice (such as jealousy, anger or fornication) and foretells what will happen to his tribe. The core was written in Hebrew or Aramaic in the second century BC; Christian hands later added passages about Christ, and Charles marks some of these in brackets. The work is not part of the Bible.

THE TESTAMENT OF REUBEN

¹ The copy of the Testament of Reuben, even the commands which he gave his sons 'before he died in the hundred and twenty-fifth year of his life'. Two years after the death of Joseph 'his brother', when Reuben fell ill, his sons and his sons' sons were gathered together to visit him. And he said to them: My children, behold I am dying, and go the way of my fathers. And seeing 'there' Judah, and Gad, and Asher, his brethren, he said to them: Raise me up, that I may tell to my brethren and to my children what things I have hidden in my heart, for behold now at length I am passing away. And he arose and kissed them, and said unto them: Hear, my brethren, and do ye, my children, give ear to Reuben your father, in the commands which I give unto you. And behold I call to witness against you this day the God of heaven, that ye walk not in the sins of youth and fornication, wherein I was poured out, and defiled the bed of my father Jacob. And I tell you that he smote me with a sore plague in my loins for seven months; and had not my father Jacob prayed for me to the Lord, the Lord would have destroyed me.

² For I was thirty years old when I wrought the evil thing before the Lord, and for seven months I was sick unto death. And after this I repented with set purpose of my soul for seven years before the Lord. And wine and

strong drink I drank not, and flesh entered not into my mouth, and I eat no pleasant food; but I mourned over my sin, for it was great, such as had not been in Israel. And now hear me, my children, what things I saw concerning the seven spirits of deceit, when I repented. Seven spirits therefore are appointed against man, and they are the leaders in the works of youth. [And seven other spirits are given to him at his creation, that through them should be done every work of man. The first is the spirit of life, with which the constitution (of man) is created.

3 The second is the sense of sight, with which ariseth desire. The third is the sense of hearing, with which cometh teaching. The fourth is the sense of smell, with which tastes are given to draw air and breath. The fifth is the power of speech, with which cometh knowledge. The sixth is the sense of taste, with which cometh the eating of meats and drinks; and by it strength is produced, for in food is the foundation of strength. The seventh is the power of procreation and sexual intercourse, with which through love of pleasure sins enter in. Wherefore it is the last in order of creation, and the first in that of youth, because it is filled with ignorance, and leadeth the youth as a blind man to a pit, and as a beast to a precipice. Besides all these there is an eighth spirit of sleep, with which is brought about the trance of nature and the image of death. With these spirits are mingled the spirits of error.] First, the spirit of fornication is seated in the nature and in the senses; the second, the spirit of insatiableness, in the belly; the third, the spirit of fighting, in the liver and gall.

4 The fourth is the spirit of obsequiousness and chicanery, that through officious attention one may be fair in seeming. The fifth is the spirit of pride, that one may be boastful and arrogant. The sixth is the spirit of lying, in perdition and jealousy to practise deceits, and concealments from kindred and friends. The seventh is the spirit of injustice, with which are thefts and acts of rapacity, that a man may fulfil the desire of his heart; for injustice worketh together with the other spirits by the taking of gifts. [And with all these the spirit of sleep is joined which is (that) of error and fantasy.] And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his fathers, as befell me also in my youth. And now, my children, love the truth, and it will preserve you: hear ye [the words of] Reuben your father.

5 Pay no heed to the face of a woman, Nor associate with another man's wife, Nor meddle with affairs of womankind. For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity. For my mind taking in the thought of the woman's nakedness, suffered me not [to sleep] until I had wrought the abominable thing. For while Jacob our father had gone to Isaac his father, when we were in Eder, near to Ephrath in Bethlehem, Bilhah became drunk and was asleep uncovered in her chamber. Having therefore gone in and beheld her nakedness, I wrought the impiety [without her perceiving it], and leaving her sleeping I departed. And forthwith an angel of God revealed to my father concerning my impiety, and he came and mourned over me, and touched her no more. Pay no heed, therefore, [my children], to the beauty of women, nor set your mind on their affairs; but walk in singleness of heart in the fear of the Lord, and expend labour on good works, and on study and on your flocks, until the Lord give you a wife, whom He will, that ye suffer not as I did.

6 For until my father's death I had not boldness to look in his face, or to speak to any of my brethren, because of the reproach. Even until now my conscience causeth me anguish on account of my impiety. And yet my father comforted me much, and prayed for me unto the Lord, that the anger of the Lord might pass from me, even as the Lord showed. And thenceforth until now I have been on my guard and sinned not. Therefore, my children, [I say unto you], observe [all] things whatsoever I command you, and ye shall not sin. For a pit unto the soul is the sin of fornication, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and leadeth down young men into Hades before their time. For many hath fornication destroyed; because, though a man be old or noble, [or rich or poor], he bringeth reproach upon himself with the sons of men and derision with Beliar. For ye heard regarding Joseph how he guarded himself from a woman, and purged his thoughts from all fornication, and found favour in the sight of God and men. For the Egyptian woman did many things unto him, and summoned magicians, and offered him love potions, but the purpose of his soul admitted no evil desire. Therefore the God of your fathers delivered him from every evil (and) hidden death. For if fornication overcomes not your mind, neither can Beliar overcome you.

7 [For] evil are women, my children; and since they have no power or strength over man, they use wiles by outward attractions, that they may draw

him to themselves. And whom they cannot bewitch by outward attractions, him they overcome by craft. [For] moreover, concerning them, the angel of the Lord told me, and taught me, that women are overcome by the spirit of fornication more than men, and in their heart they plot against men; and by means of their adornment they deceive first their minds, and by the glance of the eye instil the poison, and then through the accomplished act they take them captive. For a woman cannot force a man openly, but by a harlot's bearing she beguiles him. Flee, therefore, fornication, my children, and command your wives and your daughters, that they adorn not their heads and faces to deceive the mind: because every woman who useth these wiles hath been reserved for eternal punishment. For thus they allured the Watchers who were before the flood; for as these continually beheld them, they lusted after them, and they conceived the act in their mind; for they changed themselves into the shape of men, and appeared to them when they were with their husbands. And the women lusting in their minds after their forms, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

8 Beware, therefore, of fornication; and if you wish to be pure in mind, guard your senses from every woman. And command the women likewise not to associate with men, that they also may be pure in mind. For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us a destruction of Beliar and an eternal reproach. For in fornication there is neither understanding nor godliness, and all jealousy dwelleth in the lust thereof. Therefore, 'then I say unto you', ye will be jealous 'against the sons of Levi', and will seek to be exalted over them: but ye shall not be able. For God will avenge them, 'and ye shall die by an evil death'. For to Levi God gave the sovereignty [and to Judah with him and to me also, and to Dan and Joseph, that we should be for rulers].

9 Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgement and shall sacrifice for all Israel until the consummation of the times, as the anointed High Priest, of whom the Lord spake. I adjure you by the God of heaven to do truth each one unto his neighbour and to entertain love each one for his brother. And draw ye near to Levi in humbleness of heart, that ye may receive a blessing from his mouth. For he shall bless Israel and Judah, because him hath the Lord chosen to be king over all the nation. And bow down be-

fore his seed, for on our behalf it will die in wars visible and invisible, and will be among you an eternal king. And Reuben died, having given these commands to his sons. And they placed him in a coffin until they carried him up from Egypt, and buried him 'in Hebron' in the cave where his father was.

THE TESTAMENT OF SIMEON

¹The copy of the words of Simeon, the things which he spake to his sons before he died, in the hundred and twentieth year of his life, at which time Joseph, 'his brother', died. For when Simeon was sick, his sons came to visit him, and he strengthened himself and sat up and kissed them, and said:—Hearken, my children, to Simeon your father, And I will declare unto you what things I have in my heart. I was born of Jacob as my father's second son; And my mother Leah called me Simeon, Because the Lord had heard her prayer. Moreover, I became strong exceedingly; I shrank from no achievement, Nor was I afraid of ought. For my heart was hard, And my liver was immovable, And my bowels without compassion. Because valour also has been given from the Most High to men in soul and body. For in the time of my youth I was jealous 'in many things' of Joseph, because my father loved him 'beyond all'. And I set my mind against him to destroy him, because the prince of deceit sent forth the spirit of jealousy and blinded my mind, so that I regarded him not as a brother, nor did I spare even Jacob my father. But his God and the God of his fathers sent forth His angel, and delivered him out of my hands. For when I went to Shechem to bring ointment for the flocks, and Reuben to Dothan, where were our necessities and all our stores, Judah my brother sold him to the Ishmaelites. And when Reuben heard these things he was grieved, for he wished to restore him to his father. But on hearing this I was 'exceedingly' wroth against Judah in that he let him go away alive, and for five months I continued wrathful against him. But the Lord restrained me, and withheld 'from me' the power of my hands; for my right hand was half withered for seven days. And I knew, my children, that because of Joseph this had befallen me, and I repented and wept; and I besought the Lord God that my hand might be restored, and that I might hold aloof from all pollution and envy and from all folly'. For I knew that I had devised an evil thing before the Lord and Jacob my father, on account of Joseph my brother, in that I envied him. And now, my children, 'hearken unto me and' beware of the spirit of deceit and envy. For envy ruleth over the

whole mind of a man, and suffereth him 'neither to eat nor to drink', nor to do any good thing. But it ever suggesteth (to him) to destroy him that he envieth; and so long as he that is envied flourisheth, he that envieth fadeth away. Two years 'therefore' I afflicted my soul with fasting in the fear of the Lord, and I learnt that deliverance from envy cometh by the fear of God. For if a man flee to the Lord, the evil spirit runneth away from him, and his mind is lightened. And henceforward he sympathiseth with him whom he envied and forgiveth those who are hostile to him, and so ceaseth from his envy.

⁴ And my father asked 'concerning me', because he saw that I was sad; and I said unto him, I am pained in my liver. For I mourned more than they all, because I was guilty of the selling of Joseph. And when we went down into Egypt, and he bound me as a spy, I knew that I was suffering justly. ⁵ and I grieved not. Now Joseph was a good man, and had the Spirit of God within him: being compassionate and pitiful, he bore no malice against me; but loved me even as the rest of his brethren. Beware, therefore, my children, of all jealousy and envy, and walk in singleness of heart, soul and with good heart, keeping in mind Joseph your father's brother, that God may give 'you also' grace and glory, and blessing upon your heads, even as ye saw in Joseph's case. All his days he reproached us not concerning this thing, but loved us as his own soul, and beyond his own sons glorified us, and gave us riches, and cattle and fruits. Do ye also, my children, love each one his brother with a good heart, and the spirit of envy will withdraw from you. For this maketh savage the soul and destroyeth the body; it causeth anger and war in the mind, and stirreth up unto deeds of blood, and leadeth the mind into frenzy, and leadeth the mind into frenzy, and suffereth not prudence to act in men'; moreover, it taketh away sleep, [and causeth tumult to the soul and trembling to the body]. For even in sleep some malicious jealousy, deluding him, gnaweth, and with wicked spirits disturbeth his soul, and causeth the body to be troubled, and waketh the mind from sleep in confusion; and as a wicked and poisonous spirit, so appeareth it to men.

⁶ Therefore was Joseph comely in appearance, and goodly to look upon, because no wickedness dwelt in him; for some of the trouble of the spirit the face manifesteth. And now, my children, Make your hearts good before the Lord, And your ways straight before men, And ye shall find grace before the Lord and men. Beware, therefore, of fornication, For fornication is mother

of all evils, Separating from God, and bringing near to Beliar. For I have seen it inscribed in the writing of Enoch that your sons shall be corrupted in fornication, and shall do harm to the sons of Levi with the sword. But they shall not be able to withstand Levi; for he shall wage the war of the Lord, and shall conquer 'all' your hosts. And they shall be few in number, divided in Levi and Judah, and there shall be none of you for sovereignty, even as also our father prophesied in his blessings. Behold I have told you all things, that I may be acquitted of your sin. Now, if ye remove from you your envy and all stiff-neckedness, As a rose shall my bones flourish in Israel, And as a lily my flesh in Jacob, And my odour shall be as the odour of Libanus; And as cedars shall holy ones be multiplied from me for ever, And their branches shall stretch afar off.

7 Then shall perish the seed of Canaan, And a remnant shall not be unto Amalek, 'And all the Cappadocians shall perish', And all the Hittites shall be utterly destroyed. Then shall fail the land of Ham, And all the people shall perish. Then shall all the earth rest from trouble, And all the world under heaven from war. Then the Mighty One of Israel shall glorify Shem, For the Lord God shall appear on earth, And Himself save men. Then shall all the spirits of deceit be given to be trodden under foot, And men shall rule over wicked spirits. Then shall I arise in joy, And will bless the Most High because of his marvellous works, [Because God hath taken a body and eaten with men and saved men]. And now, my children, obey Levi and Judah, and be not lifted up against these two tribes, for from them shall arise unto you the salvation 'of God'.

8 For the Lord shall raise up from Levi as it were a High-priest, and from Judah as it were a King [God and man], He shall save all [the Gentiles and] the race of Israel. Therefore I give you these commands that ye also may command your children, that they may observe them throughout their generations. And when Simeon had made an end of commanding his sons, he slept with his fathers, being an hundred and twenty years old. And they laid him in a wooden coffin, to take up his bones to Hebron. And they took them up secretly during a war of the Egyptians. For the bones of Joseph the Egyptians guarded in the tombs of the kings. For the sorcerers told them, that on the departure of the bones of Joseph there should be throughout all the land darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognize his brother.

9 And the sons of Simeon bewailed their father. And they were in Egypt until the day of their departure by the hand of Moses.

THE TESTAMENT OF LEVI

1 The copy of the words of Levi, the things which he ordained unto his sons, according to all that they should do, and what things should befall them until the day of judgement. He was sound in health when he called them to him; for it had been revealed to him that he should die. And when they were gathered together he said to them: I, Levi, was born in Haran, and I came with my father to Shechem. And I was young, about twenty years of age, when, with Simeon, I wrought vengeance on Hamor for our sister Dinah. And when I was feeding the flocks in Abel-Maul, the spirit of understanding of the Lord came upon me, and I saw all men corrupting their way, and that unrighteousness had built for itself walls, and lawlessness sat upon towers. And I was grieving for the race of the sons of men, and I prayed to the Lord that I might be saved. Then there fell upon me a sleep, and I beheld a high mountain, and I was upon it. And behold the heavens were opened, and an angel of God said to me, Levi, enter.

2 And I entered from the first heaven, and I saw there a great sea hanging. And further I saw a second heaven far brighter and more brilliant, for there was a boundless light also therein. And I said to the angel, Why is this so? And the angel said to me, Marvel not at this, for thou shalt see another heaven more brilliant and incomparable. And when thou hast ascended thither, Thou shalt stand near the Lord, And shalt be His minister, And shalt declare His mysteries to men, And shalt proclaim concerning Him that shall redeem Israel. And by thee and Judah shall the Lord appear among men, [Saving every race of men.] And from the Lord's portion shall be thy life, And He shall be thy field and vineyard, And fruits, gold, and silver. Hear, therefore, regarding the heavens which have been shown to thee. The lowest is for this cause gloomy unto thee, in that it beholds all the unrighteous deeds of men.

3 And it has fire, snow, and ice made ready for the day of judgement, in the righteous judgement of God; for in it are all the spirits of the retributions for vengeance on men. And in the second are the hosts of the armies which are ordained for the day of judgement, to work vengeance on the spirits of deceit and of Beliar. And above them are the holy ones. And in the highest of all dwelleth the Great Glory, far above all holiness. In [the heaven next to] it are the archangels, who minister and make propitiation to the

Lord for all the sins of ignorance of the righteous; Offering to the Lord a sweet-smelling savour, a reasonable and a bloodless offering. And [in the heaven below this] are the angels who bear answers to the angels of the presence of the Lord. An in the heaven next to this are thrones and dominions, in which always they offer praise to God.

4 When, therefore, the Lord looketh upon us, all of us are shaken; yea, the heavens, and the earth, and the abysses are shaken at the presence of His majesty. But the sons of men, having no perception of these things, sin and provoke the Most High. Now, therefore, know that the Lord shall execute judgement upon the sons of men. Because when the rocks are being rent, And the sun quenched, And the waters dried up, And the fire cowering, And all creation troubled, And the invisible spirits melting away, And Hades taketh spoils through the visitations of the Most High, Men will be unbelieving and persist in their iniquity. On this account with punishment shall they be judged. 'Therefore' the Most High hath heard thy prayer, To separate thee from iniquity, and that thou shouldst become to Him a son, And a servant, and a minister of His presence.

5 The light of knowledge shalt thou light up in Jacob, And as the sun shalt thou be to all the seed of Israel. And there shall be given to thee a blessing, and to all thy seed, Until the Lord shall visit all the Gentiles in His tender mercies for ever. 'And' therefore there have been given to thee counsel and understanding, That thou mightst instruct thy sons concerning this; Because they that bless Him shall be blessed, And they that curse Him shall perish. And thereupon the angel opened to me the gates of heaven, and I saw the holy temple, and upon a throne of glory the Most High. And He said to me: Levi, I have given thee the blessings of the priesthood until I come and sojourn in the midst of Israel. Then the angel brought me down to the earth, and gave me a shield and a sword, and said to me: Execute vengeance on Shechem because of Dinah, thy sister, and I will be with thee because the Lord hath sent me.

6 And I destroyed at that time the sons of Hamor, as it is written in the heavenly tables. And I said to him: I pray thee, O Lord, tell me Thy name, that I may call upon Thee in a day of tribulation. And he said: I am the angel who intercedeth for the nation of Israel that they may not be smitten utterly, for every evil spirit attacketh it. And after these things I awaked, and blessed the Most High, and the angel who intercedeth for the nation of Is-

rael and for all the righteous. And when I was going to my father, I found a brazen shield; wherefore also the name of the mountain is Aspis, which is near Gebal, to the south of Abila. And I kept these words in my heart. And after this I counselled my father, and Reuben my brother, to bid the sons of Hamor not to be circumcised; for I was zealous because of the abomination which they had wrought on my sister.

7 And I slew Shechem first, and Simeon slew Hamor. And after this my brothers came and smote 'that' city with the edge of the sword. And my father heard 'these things' and was wroth, and he was grieved in that they had received the circumcision, and after that had been put to death, and in his blessings he flooked amiss upon us. For we sinned because we had done this thing against his will, and he was sick on that day. But I saw that the sentence of God was for evil upon Shechem; for they sought to do to Sarah 'and Rebecca' as they had done to Dinah our sister, but the Lord prevented them. And they persecuted Abraham our father when he was a stranger, and they vexed his flocks when they were big with young; and Eblaen, who was born in his house, they most shamefully handled.

8 And thus they did to all strangers, taking away their wives by force, and they banished them. But the wrath of the Lord came upon them to the uttermost. And I said to my father Jacob: By thee will the Lord despoil the Canaanites, and will give their land to thee and to thy seed after thee. For from this day forward shall Shechem be called a city of imbeciles; for as a man mocketh a fool, so did we mock them. Because also they had wrought folly in Israel by defiling my sister. And we departed and came to Bethel. And there again I saw a vision as the former, after we had spent there seventy days. And I saw seven men in white raiment saying unto me: Arise, put on the robe of the priesthood, and the crown of righteousness, and the breastplate of understanding, and the garment of truth, and the plate of faith, and the turban of the head, and the ephod of prophecy.

9 And they severally carried (these things) and put (them) on me, and said unto me: From henceforth become a priest of the Lord, thou and thy seed for ever. And the first anointed me with holy oil, and gave to me the staff of judgement. The second washed me with pure water, and fed me with bread and wine (even) the most holy things, and clad me with a holy and glorious robe. The third clothed me with a linen vestment like an ephod. The fourth put round me a girdle like unto purple. The fifth gave me a branch of rich

olive. The sixth placed a crown on my head. The seventh placed on my head a diadem of priesthood, and filled my hands with incense, that I might serve as priest to the Lord God. And they said to me: Levi, thy seed shall be divided into three offices, for a sign of the glory of the Lord who is to come. And the first portion shall be great; yea, greater than it shall none be. The second shall be in the priest- hood. And the third shall be called by a new name, because a king shall arise in Judah, and shall establish a new priesthood, after the fashion of the Gentiles [to all the Gentiles]. And His presence is beloved, as a prophet of the Most High, of the seed of Abraham our father. Therefore, every desirable thing in Israel shall be for thee and for thy seed, And ye shall eat everything fair to look upon, And the table of the Lord shall thy seed apportion. And some of them shall be high priests, and judges, and scribes; For by their mouth shall the holy place be guarded. And when I awoke, I understood that this (dream) was like the first dream. And I hid this also in my heart, and told it not to any man upon the earth.

¹¹ And after two days I and Judah went up with our father Jacob to Isaac our father's father. And my father's father blessed me according to all the words of the visions which I had seen. And he would not come with us to Bethel. 'And when we came to Bethel', my father saw a vision concerning me, that I should be their priest unto God. And he rose up early in the morning, and paid tithes of all 'to the Lord' through me. And 'so' we came to Hebron to dwell there. And Isaac called me continually to put me in remembrance of the law of the Lord, even as the angel of the Lord showed unto me. And he taught me the law of the priesthood, of sacrifices, whole burnt-offerings, first-fruits, freewill-offerings, peace-offerings. And each day he was instructing me, and was busied on my behalf before the Lord, and said to me: Beware of the spirit of fornication; for this shall continue and shall by thy seed pollute the holy place.

¹² Take, therefore, to thyself a wife without blemish or pollution, while yet thou art young, and not of the race of strange nations. And before entering into the holy place, bathe; and when thou offerest the sacrifice, wash; and again, when thou finishest the sacrifice, wash. Of twelve trees having leaves offer to the Lord, as Abraham taught me also. And of every clean beast 'and bird' offer a sacrifice to the Lord. ¹³ And of all thy first-fruits and of wine offer the first, as a sacrifice to the Lord God; and every sacrifice thou shalt salt with salt. Now, therefore, observe whatsoever I command you,

children; for whatsoever things I have heard from my fathers 'I have declared unto you. And behold' I am clear from your ungodliness and transgression, which ye shall commit in the end of the ages [against the Saviour of the world, Christ, acting godlessly], deceiving Israel, and stirring up against it great evils from the Lord. And ye shall deal lawlessly together with Israel, so He shall not bear with Jerusalem because of your wickedness; but the veil of the temple shall be rent, so as not to cover your shame. And ye shall be scattered as captives among the Gentiles, and shall be for a reproach and for a curse there. For the house which the Lord shall choose shall be called Jerusalem, as is contained in the book of Enoch the righteous. Therefore when I took a wife I was twenty-eight years old, and her name was Melcha. And she conceived and bare a son, and I called his name Gersam, for we were sojourners in our land. And I saw concerning him, that he would not be in the first rank. And Kohath was born in the thirty-fifth year 'of my life', towards sunrise. And I saw in a vision that he was standing on high in the midst of all the congregation. Therefore I called his name Kohath [which is, beginning of majesty and instruction]. And she bare me a third son, in the fortieth year of my life; and since his mother bare him with difficulty, I called him Merari, that is, 'my bitterness,' because he also was like to die. And Jochebed was born in Egypt, in my sixty-fourth year, for I was renowned then in the midst of my brethren.

¹⁴ And Gersam took a wife, and she bare to him Lomni and Semei. And the sons of Kohath, Ambram, Issachar, Hebron, and Ozeel. And the sons of Merari, Mooli, and Mouses. And 'in the ninety-fourth year' Ambram took Jochebed my daughter to him to wife, for they were born in one day, he and my daughter. Eight years old was I when I went into the land of Canaan, and eighteen years when I slew Shechem, and at nineteen years I became priest, and at twenty-eight years I took a wife, and at forty-eight I went into Egypt. And behold, my children, ye are a third generation. In my hundred and eighteenth year Joseph died. And now, my children, I command you: Fear the Lord your God 'with your whole heart', And walk in simplicity according to all His law. And do ye also teach your children letters, That they may have understanding all their life, Reading unceasingly the law of God.

¹⁵ For every one that knoweth the law of the Lord shall be honoured, And shall not be a stranger whithersoever he goeth. Yea, many friends shall he gain more than his parents, And many men shall desire to serve him, And

to hear the law from his mouth. Work righteousness, 'therefore', my children, upon the earth, That ye may have (it) as a treasure in heaven. And sow good things in your souls, That ye may find them in your life. But if ye sow evil things, Ye shall reap every trouble and affliction. Get wisdom in the fear of God with diligence; For though there be a leading into captivity, And cities and lands be destroyed, And gold and silver and every possession perish, The wisdom of the wise nought can take away, Save the blindness of ungodliness, and the callousness (that comes) of sin. 'For if one keep oneself from these evil things', Then even among his enemies shall wisdom be a glory to him, And in a strange country a fatherland, And in the midst of foes shall prove a friend.

16 Whosoever teaches noble things and does them, Shall be enthroned with kings, As was also Joseph my brother. Therefore, my children, I have learnt that at the end of the ages ye will transgress against the Lord, stretching out hands to wickedness [against Him]; and to all the Gentiles shall ye become a scorn. For our father Israel is pure from the transgressions of the chief priests [who shall lay their hands upon the Saviour of the world]. For as the heaven is purer in the Lord's sight than the earth, so also be ye, the lights of Israel, (purer) than all the Gentiles. ments of the Lord, wedded women shall ye pollute, and the virgins of Jerusalem shall ye defile; and with harlots and adulteresses shall ye be joined, and the daughters of the Gentiles shall ye take to wife, purifying them with an unlawful purification; and your union shall be like unto Sodom and Gomorrah. And ye shall be puffed up because of your priesthood, lifting yourselves up against men, and not only so, but also against the commands of God. For ye shall condemn the holy things with jests and laughter.

17 Therefore the temple, which the Lord shall choose, shall be laid waste through your uncleanness, and ye shall be captives throughout all nations. And ye shall be an abomination unto them, and ye shall receive reproach and everlasting shame from the righteous judgement of God. And all who hate you shall rejoice at your destruction. And if you were not to receive mercy through Abraham, Isaac, and Jacob, our fathers, not one of our seed should be left upon the earth. And now I have learnt that for seventy weeks ye shall go astray, and profane the priesthood, and pollute the sacrifices. And ye shall make void the law, and set at nought the words of the prophets by evil perverseness. And ye shall persecute righteous men, and hate the godly;

the words of the faithful shall ye abhor. [And a man who reneweth the law in the power of the Most High, ye shall call a deceiver; and at last ye shall rush (upon him) to slay him, not knowing his dignity, taking innocent blood through wickedness upon your heads.] And your holy places shall be laid waste even to the ground because of him. And ye shall have no place that is clean; but ye shall be among the Gentiles a curse and a dispersion until He shall again visit you, and in pity shall receive you [through faith and water].

¹⁸ And whereas ye have heard concerning the seventy weeks, hear also concerning the priesthood. For in each jubilee there shall be a priesthood. And in the first jubilee, the first who is anointed to the priesthood shall be great, and shall speak to God as to a father. And his priesthood shall be perfect with the Lord, [and in the day of his gladness shall he arise for the salvation of the world]. In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones; and his priesthood shall be honoured and shall be glorified by all. And the third priest shall be taken hold of by sorrow. And the fourth shall be in pain, because unrighteousness shall gather itself against him exceedingly, and all Israel shall hate each one his neighbour. The fifth shall be taken hold of by darkness. Likewise also the sixth and the seventh. And in the seventh shall be such pollution as I cannot express before men, for they shall know it who do these things. Therefore shall they be taken captive and become a prey, and their land and their substance shall be destroyed. And in the fifth week they shall return to their desolate country, and shall renew the house of the Lord. And in the seventh week shall become priests, (who are) idolaters, adulterers, lovers of money, proud, lawless, lascivious, abusers of children and beasts.

¹⁹ And after their punishment shall have come from the Lord, the priesthood shall fail. Then shall the Lord raise up a new priest. And to him all the words of the Lord shall be revealed; And he shall execute a righteous judgment upon the earth for a multitude of days. And his star shall arise in heaven as of a king. Lighting up the light of knowledge as the sun the day, And he shall be magnified in the world. He shall shine forth as the sun on the earth, And shall remove all darkness from under heaven, And there shall be peace in all the earth. The heavens shall exult in his days, And the earth shall be glad, And the clouds shall rejoice; [And the knowledge of the Lord shall be poured forth upon the earth, as the water of the seas;] And the angels of the glory of the presence of the Lord shall be glad in him.

20 The heavens shall be opened, And from the temple of glory shall come upon him sanctification, With the Father's voice as from Abraham to Isaac. And the glory of the Most High shall be uttered over him, And the spirit of understanding and sanctification shall rest upon him [in the water]. For he shall give the majesty of the Lord to His sons in truth for evermore; And there shall none succeed him for all generations for ever. And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth, And enlightened through the grace of the Lord: In his priesthood shall sin come to an end, And the lawless shall cease to do evil. [And the just shall rest in him.] And he shall open the gates of paradise, And shall remove the threatening sword against Adam. And he shall give to the saints to eat from the tree of life, And the spirit of holiness shall be on them.

21 And Beliar shall be bound by him, And he shall give power to His children to tread upon the evil spirits. And the Lord shall rejoice in His children, And he well pleased in His beloved ones for ever. Then shall Abraham and Isaac and Jacob exult, And I will be glad, And all the saints shall clothe themselves with joy. And now, my children, ye have heard all; choose, therefore, for yourselves either the light or the darkness, either the law of the Lord or the works of Beliar. And his sons answered him, saying, Before the Lord we will walk according to His law. And their father said unto them, The Lord is witness, and His angels are witnesses, and ye are witnesses, and I am witness, concerning the word of your mouth. And his sons said unto him: We are witnesses. And thus Levi ceased commanding his sons; and he stretched out his feet 'on the bed', and was gathered to his fathers, after he had lived a hundred and thirty-seven years. And they laid him in a coffin, and afterwards they buried him in Hebron, with Abraham, Isaac, and Jacob.

THE TESTAMENT OF JUDAH

1 The copy of the words of Judah, what things he spake to his sons before he died. They gathered themselves together, therefore, and came to him, and he said to them: 'Hearken, my children, to Judah your father'. I was the fourth son born to my father Jacob; and Leah my mother named me Judah, saying, I give thanks to the Lord, because He hath given me a fourth son 'also'. I was swift in my youth, and obedient to my father in everything. And I honoured my mother and my mother's sister. And it came to pass, when I became a man, that my father blessed me, saying, Thou shalt be a king, prospering in all things. And the Lord showed me favour in all my works

both in the field and in the house. I know that I raced a hind, and caught it, and prepared the meat for my father, and he did eat. And the roes I used to master in the chase, and overtake all that was in the plains. A wild mare I overtook, and caught it and tamed it. I slew a lion and plucked a kid out of its mouth. I took a bear by its paw and hurled it down the cliff, and it was crushed. I outran the wild boar, and seizing it 'as I ran', I tore it in sunder. A leopard in Hebron leaped upon my dog, and I caught it by the tail, and hurled it on the rocks, and it was broken in twain. I found a wild ox feeding in the fields, and seizing it by the horns, and whirling it round and stunning it, I cast it from me and slew it.

² And when the two kings of the Canaanites came sheathed in armour against our flocks, and much people with them, single-handed I rushed upon the king of Hazor, and smote him on the greaves and dragged him down, and so I slew him. And the other, the king of Tappuah, as he sat upon his horse, [I slew, and so I scattered all his people. Achor the king] a man of giant stature 'I found', hurling javelins before and behind as he sat on horseback, and I took up a stone of sixty pounds weight, and hurled it and smote his horse, and killed it. And I fought with (this) other for two hours; and I clave his shield in twain, and I chopped off his feet, and killed him. And as I was stripping off his breastplate, behold nine men his companions began to fight with me. And I wound my garment on my hand; and I slung stones at them, and killed four of them, and the rest fled. And Jacob my father slew Beelesath, king of all the kings, a giant in strength, twelve cubits high. And fear fell upon them, and they ceased warring against us. Therefore my father was free from anxiety in the wars when I was with my brethren. For he saw in a vision 'concerning me' that an angel of might followed me everywhere, that I should not be overcome.

³ And in the south there came upon us a greater war than that in Shechem; and I joined in battle array with my brethren, and pursued a thousand men, and slew of them two hundred men and four kings. And I went up upon the wall, and I slew four mighty men. And so we captured Hazor, and took all the spoil. On the next day we departed to Aretan, a city strong and walled and inaccessible, threatening us with death. But I and Gad approached on the east side of the city, and Reuben and Levi on the west. And they that were upon the wall, thinking that we were alone, were drawn down against us. And so my brothers secretly climbed up the wall on both sides by

stakes, and entered the city, while the men knew it not. And we took it with the edge of the sword. And as for those who had taken refuge in the tower, we set fire to the tower and took both it and them.

⁴ And as we were departing the men of Tappuah seized our spoil, and seeing (this) we fought with them. And we slew them all and recovered our spoil. And when I was at the waters of Kozeba, the men of Jobel came against us to battle. And we fought with them and routed them; 'and their allies from Shiloh we slew', and we did not leave them 'power' to come in against us. And the men of Makir came upon us the fifth day, to seize our spoil; and we attacked them and overcame them in fierce battle: for there was a host of mighty men amongst them, and we slew them before they had gone up the ascent. And when we came to their city their women rolled upon us stones from the brow of the hill on which the city stood. And I and Simeon hid ourselves behind the town, and seized upon the heights, and destroyed this city also.

⁵ And the next day it was told us that the king of the city of Gaash with a mighty host was coming against us. I, therefore, and Dan feigned ourselves to be Amorites, and as allies went into their city. And in the depth of night our brethren came and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down. And we drew near to Thamna, where was all the substance of the hostile kings. Then being insulted by them, I was therefore wroth, and rushed against them to the summit; and they kept slinging against me stones and darts. And had not Dan my brother aided me, they would have slain me. We came upon them, therefore, with wrath, and they all fled; and passing by another way, they besought my father, and he made peace with them.

⁶ And we did to them no hurt, and they became tributary to us, and we restored to them their spoil. And I built Thamna, and my father built Pabael. I was twenty years old when this war befell. And the Canaanites feared me and my brethren. And I had much cattle, and I had for chief herdsman Iram the Adullamite. And when I went to him I saw Parsaba, king of Adullam; and he spake unto us, and he made us a feast; and when I was heated he gave me his daughter Bathshua to wife. She bare me Er, and Onan and Shelah; and two of them the Lord smote: for Shelah lived, and his children are ye. And eighteen years my father abode in peace with his brother

Esau, and his sons with us, after that we came from Mesopotamia, from Laban. And when eighteen years were fulfilled, in the fortieth year of my life, Esau, the brother of my father, came upon us with a mighty and strong people.

7 And Jacob smote Esau with an arrow, and he was taken up wounded on Mount Seir, and as he went he died at Anoniram. And we pursued after the sons of Esau. Now they had a city with walls of iron and gates of brass; and we could not enter into it, and we encamped around, and besieged it. And when they opened not to us in twenty days, I set up a ladder in the sight of all and with my shield upon my head I went up, sustaining the assault of stones, upwards of three talents weight; and I slew four of their mighty men. And Reuben and Gad slew six others. Then they asked from us terms of peace; and having taken counsel with our father, we received them as tributaries. And they gave us five hundred cors of wheat, five hundred baths of oil, five hundred measures of wine, until the famine, when we went down into Egypt.

8 And after these things my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram. Now Er was wicked, and he was in need concerning Tamar, because she was not of the land of Canaan. And on the third night an angel of the Lord smote him. And he had not known her according to the evil craftiness of his mother, for he did not wish to have children by her. In the days of the wedding-feast I gave Onan to her in marriage; and he also in wickedness knew her not, though he spent with her a year. And when I threatened him he went in unto her, but he spilled the seed on the ground, according to the command of his mother, and he also died through wickedness. And I wished to give Shelah also to her, but his mother did not permit it; for she wrought evil against Tamar, because she was not of the daughters of Canaan, as she also herself was.

9 And I knew that the race of the Canaanites was wicked, but the impulse of youth blinded my mind. And when I saw her pouring out wine, owing to the intoxication of wine I was deceived, and took her although my father had not counselled (it). And while I was away she went and took for Shelah a wife from Canaan. And when I knew what she had done, I cursed her in the anguish of my soul. And she also died through her wickedness together with her sons. 10 And after these things, while Tamar was a widow, she heard after two years that I was going up to shear my sheep, and adorned herself in bridal array, and sat in the city Enaim by the gate. For it was a law of the

Amorites, that she who was about to marry should sit in fornication seven days by the gate. Therefore being drunk with wine, I did not recognize her; and her beauty deceived me, through the fashion of her adorning. And I turned aside to her, and said: Let me go in unto thee. And she said: What wilt thou give me? And I gave her my staff, and my girdle, and the diadem of my kingdom in pledge. And I went in unto her, and she conceived. And not knowing what I had done, I wished to slay her; but she privily sent my pledges, and put me to shame. And when I called her, I heard also the secret words which I spoke when lying with her in my drunkenness; and I could not slay her, because it was from the Lord. For I said, Lest haply she did it in subtlety, having received the pledge from another woman. But I came not again near her while I lived, because I had done this abomination in all Israel. Moreover, they who were in the city said there was no harlot in the gate, because she came from another place, and sat for a while in the gate. And I thought that no one knew that I had gone in to her. And after this we came into Egypt to Joseph, because of the famine. And I was forty and six years old, and seventy and three years lived in Egypt.

¹¹ And now I command you, my children, hearken to Judah your father, and keep my sayings to perform all the ordinances of the Lord, and to obey the commands of God. And walk not after your lusts, nor in the imaginations of your thoughts in haughtiness of heart; and glory not in the deeds and strength of your youth, for this also is evil in the eyes of the Lord. Since I also gloried that in wars no comely woman's face ever enticed me, and reproved Reuben my brother concerning Bilhah, the wife of my father, the spirits of jealousy and of fornication arrayed themselves against me, until I lay with Bathshua the Canaanite, and Tamar, who was espoused to my sons. For I said to my father-in-law: I will take counsel with my father, and so will I take thy daughter. And he was unwilling, but he showed me a boundless store of gold in his daughter's behalf; for he was a king.

¹² And he adorned her with gold and pearls, and caused her to pour out wine for us at the feast with the beauty of women. And the wine turned aside my eyes, and pleasure blinded my heart. And I became enamoured of and I lay with her, and transgressed the commandment of the Lord and the commandment of my fathers, and I took her to wife. And the Lord rewarded me according to the imagination of my heart, inasmuch as I had no joy in her children. And now, my children, 'I say unto you', be not drunk with wine;

for wine turneth the mind away from the truth, and inspires the passion of lust, and leadeth the eyes into error. For the spirit of fornication hath wine as a minister to give pleasure to the mind; for these two also take away the mind of man. For if a man drink wine to drunkenness, it disturbeth the mind with filthy thoughts 'leading to fornication', and heateth the body to carnal union; and if the occasion of the lust be present, he worketh the sin, and is not ashamed.

¹³ Such is the inebriated man, my children; for he who is drunken reverenceth no man. For, lo, it made me also to err, so that I was not ashamed of the multitude in the city, in that before the eyes of all I turned aside unto Tamar, and I wrought a great sin, and I uncovered the covering of my sons' shame. After I had drunk wine I revered not the commandment of God, and I took a woman of Canaan to wife. For much discretion needeth the man who drinketh wine, my children; and herein is discretion in drinking wine, a man may drink so long as he preserveth modesty. But if he go beyond this limit the spirit of deceit attacketh his mind, and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed, but even to glory in his shame, and to account himself honourable.

¹⁴ He that committeth fornication is not aware when he suffers loss, and is not ashamed when put to dishonour. For even though a man be a king and commit fornication, he is stripped of his kingship by becoming the slave of fornication, as I myself also suffered. For I gave my staff, that is, the stay of my tribe; and my girdle, that is, my power; and my diadem, that is, the glory of my kingdom. And indeed I repented of these things; wine and flesh I eat not until my old age, nor did I behold any joy. And the angel of God showed me that for ever do women bear rule over king and beggar alike. And from the king they take away his glory, and from the valiant man his might, and from the beggar even that little which is the stay of his poverty. Observe, therefore, my children, the (right) limit in wine; for there are in it four evil spirits—of lust, of hot desire, of profligacy, of filthy lucre.

¹⁵ If ye drink wine in gladness, be ye modest in the fear of God. For if in (your) gladness the fear of God departeth, then drunkenness ariseth and shamelessness stealeth in. But if ye would live soberly do not touch wine at all, lest ye sin in words of outrage, and in fightings and slanders, and transgressions of the commandments of God, and ye perish before your time. Moreover, wine revealeth the mysteries of God and men, even as I also re-

vealed the commandments of God and the mysteries of Jacob my father to the Canaanitish woman Bathshua, which God bade me not to reveal. And wine is a cause both of war and confusion. And now, I command you, my children, not to love money, nor to gaze upon the beauty of women; because for the sake of money and beauty I was led astray to Bathshua the Canaanite.

16 [For I know that because of these two things shall my race fall into wickedness. For even wise men among my sons shall they mar, and shall cause the kingdom of Judah to be diminished, which the Lord gave me because of my obedience to my father. For I never caused grief to Jacob, my father; for all things whatsoever he commanded I did. And Isaac, the father of my father, blessed me to be king in Israel, and Jacob further blessed me in like manner. And I know that from me shall the kingdom be established. And I know what evils ye will do in the last days.] Beware, therefore, my children, of fornication, and the love of money, and hearken to Judah your father. For these things withdraw you from the law of God, And blind the inclination of the soul, And teach arrogance, And suffer not a man to have compassion upon his neighbour.

17 They rob his soul of all goodness, And oppress him with toils and troubles, [And drive away sleep from him], And devour his flesh. And he hindereth the sacrifices of God; [And he remembereth not the blessing of God,] He hearkeneth not to a prophet when he speaketh, And resenteth the words of godliness. [For he is a slave to two contrary passions, And cannot obey God, Because they have blinded his soul, And he walketh in the day as in the night]. My children, the love of money leadeth to idolatry; because, when led astray through money, men name as gods those who are not gods, and it causeth him who hath it to fall into madness. For the sake of money I lost my children, and had not my repentance, [and my humiliation], and the prayers of my father been accepted, I should have died childless. But the God of my fathers had mercy on me, because I did it in ignorance.

18 And the prince of deceit blinded me, and I sinned as a man and as flesh, being corrupted through sins; 'and I learnt my own weakness while thinking myself invincible'. Know, therefore, my children, that two spirits wait upon man—the spirit of truth and the spirit of deceit. And in the midst is the spirit of understanding of the mind, to which it belongeth to turn whithersoever it will. And the works of truth and the works of deceit are written upon the hearts of men, and each one of them the Lord knoweth. And there is no

time at which the works of men can be hid; for on the heart itself have they been written down 'before the Lord'. And the spirit of truth testifieth all things, and accuseth all; and the sinner is burnt up 'by his own heart', and cannot raise his face 'to the judge'.

19 And now, my children, I command you, love Levi, that ye may abide, and 'exalt not yourselves against him', lest ye be utterly destroyed. 'For to me the Lord gave the kingdom, and to him the priesthood, and He set the kingdom beneath the priesthood. To me He gave the things upon the earth; to him the things in the heavens. As the heaven is higher than the earth, so is the priesthood of God higher than the earthly kingdom, unless it falls away through sin from the Lord and is dominated by the earthly kingdom'. For 'the angel of the Lord said unto me': The Lord chose him rather than thee, to draw near to Him, and to eat of His table 'and to offer Him the first-fruits' of the choice things of the sons of Israel; but thou shalt be king of Jacob. And thou shalt be amongst them as the sea. For as, on the sea, just and unjust are tossed about, 'some taken into captivity while some are enriched', so also shall every race of men be in thee: some shall be impoverished, being taken captive, 'and others grow rich by plundering the possessions of others'.

20 For the kings shall be as sea-monsters. They shall swallow men like fishes: The sons and daughters 'of freemen' shall they enslave; Houses, lands, flocks, money shall they plunder: And with the flesh of many shall they 'wrongfully' feed the ravens and the cranes; 'And they shall advance in evil, in covetousness uplifted,' And there shall be false prophets 'like' tempests, And they shall persecute all righteous men. And the Lord shall bring upon them divisions 'one against another'. And there shall be 'continual' wars in Israel; And among men of another race shall my kingdom be brought to an end, Until the salvation of Israel shall come, 'Until the appearing of the God of righteousness', That Jacob [and all the Gentiles] may rest in peace. And He shall guard the might of my kingdom for ever; For the Lord sware to me with an oath that He would not destroy the kingdom from my seed for ever.

21 Now I have much grief, my children, because of your lewdness and witchcrafts, and idolatries which ye shall practise 'against the kingdom', following them that have familiar spirits, diviners, and demons of error. Ye shall make your daughters singing girls and harlots, and ye shall mingle in the abominations of the Gentiles. For which things' sake the Lord shall bring upon you famine and pestilence, death and the sword, beleaguering by

enemies, and revilings of friends, the slaughter of children, the rape of wives, the plundering of possessions, [the burning of the temple of God,] the laying waste of the land, the enslavement of yourselves among the Gentiles. And they shall make some of you eunuchs for their wives. Until the Lord visit you, when with perfect heart ye repent and walk in all His commandments, and He bring you up from captivity among the Gentiles. And after these things shall a star arise to you from Jacob in peace, And a man shall arise [from my seed], like the sun of righteousness, Walking with the sons of men in meekness and righteousness; And no sin shall be found in him.

22 And the heavens shall be opened unto him, To pour out the spirit, (even) the blessing of the Holy Father; And He shall pour out the spirit of grace upon you; And ye shall be unto Him sons in truth, And ye shall walk in His commandments first and last. [This Branch of God Most High, And this Fountain giving life unto all.] Then shall the sceptre of my kingdom shine forth; And from your root shall arise a stem; And from it shall grow a rod of righteousness to the Gentiles, To judge and to save all that call upon the Lord. And after these things shall Abraham and Isaac and Jacob arise unto life, and I and my brethren shall be chiefs of the tribes 'of Israel': Levi first, I the second, Joseph third, Benjamin fourth, Simeon fifth, Issachar sixth, and so all in order. And the Lord blessed Levi, and the Angel of the Presence, me; the powers of glory, Simeon; the heaven, Reuben; the earth, Issachar; the sea, Zebulun; the mountains, Joseph; the tabernacle, Benjamin; the luminaries, Dan; Eden, Naphtali; the sun, Gad; the moon, Asher.

23 And ye shall be the people of the Lord, and have one tongue; And there shall be there no spirit of deceit of 'Beliar', For he shall be cast into the fire for ever. And they who have died in grief shall arise 'in joy', 'And they who were poor for the Lord's sake shall be made rich', And they who are put to death for the Lord's sake shall awake 'to life'. And the harts of Jacob shall run 'in joyfulness', And the eagles of Israel shall fly 'in gladness'; And all the people shall glorify the Lord for ever. Observe, therefore, my children, all the law of the Lord, for there is hope for all them who hold fast unto His ways. And 'he said to them: Behold', I die before your eyes this day, a hundred and nineteen years old. Let no one bury me 'in costly apparel', nor tear open my bowels, 'for this shall they who are kings do'; and carry me up to Hebron with you.

24 And Judah, when he had said these things, fell asleep; and his sons did according to all whatsoever he commanded them, and they buried him in Hebron, with his fathers.

THE TESTAMENT OF ISSACHAR

1 The copy of the words of Issachar. For he called his sons and said to them: Harken, my children, to Issachar your father; Give ear to the words of him who is beloved of the Lord. I was born the 'fifth son to Jacob', by way of hire for the mandrakes. For Reuben 'my brother' brought in mandrakes from the field, and Rachel met him and took them. And Reuben wept, and at his voice Leah my mother came forth. Now these (mandrakes) were 'sweet-smelling' apples which were produced in the land of Haran below a ravine of water. And Rachel said: I will not give them to thee, but they shall be to me instead of children. 'For the Lord hath despised me, and I have not borne children to Jacob'. Now there were two apples; and Leah said 'to Rachel': Let it suffice thee that thou hast taken my husband: wilt thou take these also? And Rachel said 'to her': Thou shalt have Jacob this night for the mandrakes 'of thy son'.

2 And Leah said to her: Jacob is mine, for I am the wife of his youth. But Rachel said: Boast not, and vaunt not thyself; for he espoused me before thee, and for my sake he served our father fourteen years. And had not craft increased on the earth and the wickedness of men prospered, thou wouldst not now see the face of Jacob. For thou art not his wife, but in craft wert taken to him in my stead. And my father deceived me, 'and removed me on that night', and did not suffer 'Jacob to see me; for' had I been there, this had not happened 'to him'. Nevertheless, for the mandrakes I am hiring Jacob to thee for one night. And Jacob knew Leah, and she 'conceived and' bare me, and on account of the hire I was called Issachar. Then appeared to Jacob an angel of the Lord, saying: Two children shall Rachel bear, inasmuch as she hath refused company with her husband, and hath chosen continency.

3 And had not Leah my mother paid the two apples for the sake of his company, she would have borne eight sons; for this reason she bare six, and Rachel bare the two: for on account of the mandrakes the Lord visited her. For He knew that for the sake of children she wished to company with Jacob, and not for lust of pleasure. For on the morrow also she again gave up Jacob. Because of the mandrakes, therefore, the Lord hearkened to Rachel. For though she desired them, she eat them not, but offered them in the house of

the Lord, presenting them to the priest of the Most High who was at that time. When, therefore, I grew up, my children, I walked in uprightness of heart, and I became a husbandman for my father and my brethren, and I brought in fruits from the field according to their season.

4 'And my father blessed me, for he saw that I walked in rectitude before him'. And I was not a busybody in my doings, 'nor envious and malicious against my neighbour. I never slandered any one, nor did I censure the life of any man, walking as I did in singleness of eye'. Therefore, when I was thirty-five years old, I took to myself a wife, for my labour wore away my strength, and I never thought upon pleasure with women; 'but owing to my toil, sleep overcame me'. And my father 'always' rejoiced in my rectitude, 'because I offered through the priest to the Lord all first-fruits; then to my father also. And the Lord increased ten thousandfold His benefits in my hands; and also Jacob, my father, knew that God aided my singleness. For 'in all the poor and oppressed I bestowed the good things of the earth in the singleness of my heart'.

5 And now, hearken to me, my children, And walk in singleness of your heart, For I have seen in it 'all' that is well-pleasing to the Lord. 'The single-(minded) man coveteth not gold, He overreacheth not his neighbour, He longeth not after manifold dainties, He delighteth not in varied apparel. He doth not desire to live a long life, But only waiteth for the will of God'. And the spirits of deceit have no power against him, For he looketh not on the beauty of women, 'Lest he should pollute his mind with corruption'. There is no envy in his thoughts, [No malicious person maketh his soul to pine away,] Nor worry with insatiable desire in his mind. For he walketh in singleness of soul, And beholdeth all things in uprightness of heart, Shunning eyes (made) evil through the error of the world, Lest he should see the perversion of any of the commandments of the Lord.

6 Keep, therefore, my children, the law of God, And get singleness, And walk in guilelessness, Not playing the busybody with the business of your neighbour, But love the Lord and your neighbour, Have compassion on the poor and weak. Bow down your back unto husbandry, And toil in labours in all manner of husbandry, Offering gifts to the Lord with thanksgiving. For with the first-fruits of the earth will the Lord bless you, even as He blessed all the saints from Abel even until now. For no other portion is given to you than of the fatness of the earth, whose fruits are raised by toil. For our father

Jacob blessed me with blessings of the earth and of first-fruits. And Levi and Judah were glorified by the Lord even among the sons of Jacob; for the Lord gave them an inheritance, and to Levi He gave the priesthood, and to Judah the kingdom.

7 And do ye therefore obey them, and walk in the singleness of your father; [for unto Gad hath it been given to destroy the troops that are coming upon Israel]. Know ye therefore, my children, that in the last times Your sons will forsake singleness, And will cleave unto insatiable desire; And leaving guilelessness, will draw near to malice; And forsaking the commandments of the Lord, They will cleave unto Beliar. And leaving husbandry, They will follow after their own wicked devices, And they shall be dispersed among the Gentiles, And shall serve their enemies. And do you therefore give these commands to your children, that, if they sin, they may the more quickly return to the Lord; For He is merciful, and will deliver them, even to bring them back into their land. Behold, therefore, as ye see, I am a hundred and twenty-six years old and am not conscious of committing any sin.

8 Except my wife I have not known any woman. I never committed fornication by the uplifting of my eyes. I drank not wine, to be led astray thereby; I coveted not any desirable thing that was my neighbour's. Guile arose not in my heart; A lie passed not through my lips. If any man were in distress I joined my sighs with his, And I shared my bread with the poor. I wrought godliness, all my days I kept truth. I loved the Lord; Likewise also every man with all my heart. So do you also these things, my children, And every spirit of Beliar shall flee from you, And no deed of wicked men shall rule over you; And every wild beast shall ye subdue, Since you have with you the God of heaven and earth (And) walk with men in singleness of heart. And having said these things, he commanded his sons that they should carry him up to Hebron, and bury him there in the cave with his fathers.

9 And he stretched out his feet and died, at a good old age; with every limb sound, and with strength unabated, he slept the eternal sleep.

THE TESTAMENT OF ZEBULUN

1 The copy of the words of Zebulun, which he enjoined on his sons 'before he died' in the hundred and fourteenth year of his life, two years after the death of Joseph. And he said to them: Harken to me, ye sons of Zebulun, attend to the words of your father. I, Zebulun, was born a good gift to my parents. For when I was born my father was increased very exceedingly, both in flocks

and herds, when with the straked rods he had his portion. I am not conscious that I have sinned all my days, 'save in thought'. Nor yet do I remember that I have done any iniquity, except the sin of ignorance which I committed against Joseph; for I covenanted with my brethren not to tell my father what had been done. But I wept 'in secret' many days on account of Joseph, for I feared my brethren, 'because they had all agreed that if any one should declare the secret, he should be slain'.

² But when they wished to kill him, I adjured them much 'with tears' not to be guilty of this sin. For Simeon and Gad came against Joseph 'to kill him', and he said unto them with tears: Pity me, my brethren, have mercy upon the bowels of Jacob our father: lay not upon me your hands 'to shed innocent blood', for I have not sinned against you. And if indeed I have sinned, with chastening chastise me, 'my brethren', but lay not upon me your hand, for the sake of Jacob our father. And as he spoke these words, 'wailing as he did so', I was unable to bear his lamentations, and 'began to weep', and my liver was poured out, and all the substance of my bowels was floosened. And I wept with Joseph, and my heart sounded, 'and the joints of my body trembled', and I was not able to stand.

³ And when 'Joseph' saw me weeping with him, and them coming against him to slay him, he fled behind me, beseeching them. But meanwhile Reuben arose and said: 'Come', my brethren, let us not slay him, but let us cast him into one of these dry pits, which our fathers digged and found no water. For for this cause the Lord forbade that water should rise up in them, in order that Joseph should be preserved. And they did so, until they sold him to the Ishmaelites. For in his price I had no share, my children. But Simeon and Gad and six other of our brethren took the price of Joseph, and bought sandals for themselves, and their wives, 'and their children', saying: We will not eat of it, for it is the price of our brother's blood, but we will assuredly tread it under foot, because he said that he would be king over us, 'and so let us see what will become of his dreams'.

⁴ Therefore it is written in the writing of the law of Moses, that whosoever will not raise up seed to his brother, his sandal should be unloosed, and they should spit in his face. And the brethren of Joseph wished not that their brother should live, and the Lord loosed from them the sandal which they wore against 'Joseph their brother'. For when they came into Egypt 'they were unloosed by the servants of Joseph outside the gate, and so they made

obeisance to Joseph after the fashion of King Pharaoh. And not only did they make obeisance to him, but 'were spit upon also, falling down before him forthwith, and so' they were put to shame before the Egyptians. For after this the Egyptians heard all the evils that they had done to Joseph. And after he was sold my brothers sat down to eat and drink. But I, through pity for Joseph, did not eat, but watched the pit, since Judah feared lest Simeon, Dan, and Gad should rush off and slay him.

5 But when they saw that I did not eat, they set me to watch him, till he was sold to the Ishmaelites. And when Reuben came and heard that while he was away (Joseph) had been sold, he rent his garments, (and) mourning, said: How shall I look on the face of my father Jacob? And he took the money and ran after the merchants, but as he failed to find them he returned grieving. But the merchants had left the broad road and marched through the Trog-lodytes by a short cut. 'But Reuben was grieved', and eat no food that day. Dan therefore came to him and said: Weep not, neither grieve; for we have found what we can say to our father Jacob. Let us slay a kid of the goats, and dip in it the coat of Joseph; and let us send it to Jacob, saying: Know, is this the coat of thy son?

6 And they did so. 'For they stripped off from Joseph his coat when they were selling him, and put upon him the garment of a slave'. Now Simeon took the coat, and would not give it up, 'for he wished to rend it with his sword', as he was angry that Joseph lived and that he had not slain him. Then we 'all' rose up and said unto him: If thou givest not up the coat, we will say 'to our father' that thou alone didst this evil thing in Israel. And so he gave it unto them, and they did even as Dan had said. And now, my children, I bid you to keep the commands of the Lord, 'and to show mercy to your neighbours, and to have compassion towards all, not towards men only, but also towards beasts. For all this thing's sake the Lord blessed me', and when all my brethren were sick, I escaped without sickness, for the Lord knoweth the purposes of each.

7 Have, therefore, compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will the Lord do to him. For the sons of my brethren were sickening and were dying on account of Joseph, 'because they showed not mercy in their hearts'; but my sons were preserved without sickness, as ye know. And when I was in the land of Canaan, by the sea-coast, I made a catch of fish for Jacob my father; and

when many were choked in the sea, I continued unhurt. I was the first to make a boat to sail upon the sea, for the Lord gave me understanding 'and wisdom therein'. And I let down a rudder behind it, and I stretched a sail upon another upright piece of wood in the midst. And I sailed therein along the shores, catching fish for the house of my father until we came to Egypt.

8[And through compassion I shared my catch with every stranger. And if a man were a stranger, or sick, or aged, I boiled the fish, and dressed them well, and offered them to all men, as every man had need, grieving with and having compassion upon them. Wherefore also the Lord satisfied me with abundance of fish when catching fish; for he that shareth with his neighbour receiveth manifold more from the Lord.] For five years I caught fish [and gave thereof to every man whom I saw, and sufficed for all the house of my father]. And in the summer I caught fish, and in the winter I kept sheep with my brethren [Now I will declare unto you what I did. I saw a man in distress through nakedness in wintertime, and had compassion upon him, and stole away a garment secretly from my father's house, and gave it to him who was in distress.

9Do you, therefore, my children, from that which God bestoweth upon you, show compassion and mercy without hesitation to all men, and give to every man with a good heart. And if ye have not the wherewithal to give to him that needeth, have compassion for him in bowels of mercy. I know that my hand found not the wherewithal to give to him that needed, and I walked with him weeping for seven furlongs, and my bowels yearned towards him in compassion. Have, therefore, yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion and mercy upon you. Because also in the last days God will send His compassion on the earth, and wheresoever He findeth bowels of mercy He dwelleth in him. For in the degree in which a man hath compassion upon his neighbours, in the same degree hath the Lord also upon him.] And when we went down into Egypt, Joseph bore no malice against us. To whom taking heed, do ye also, my children, 'approve yourselves without malice, and' love one another; and do not set down in account, each one of you, evil against his brother. For this breaketh unity and divideth 'all kindred, and troubleth the soul', and weareth away the countenance.

10Observe, 'therefore', the waters, and know when they flow together, they sweep along stones, trees, earth, and other things. But if they are divided

into many streams, the earth swalloweth them up, and they vanish away. So shall ye also be if ye be divided. Be not ye, therefore, divided into two heads, for everything which the Lord made hath but one head, and two shoulders, two hands, two feet, and all the remaining members. For I have learnt in the writing of my fathers, that Ye shall be divided in Israel, And ye shall follow two kings, And shall work every abomination. And your enemies shall lead you captive, And ye shall be evil entreated among the Gentiles, With many infirmities and tribulations. And after these things ye shall remember the Lord and repent, And He shall have mercy upon you, for He is merciful and compassionate. And He setteth not down in account evil against the sons of men, Because they are flesh, and are deceived through their own wicked deeds.

¹¹ And after these things shall there arise 'unto you' the Lord Himself, the light of righteousness, And ye shall return unto your land. And ye shall see Him in Jerusalem, 'for His name's sake'. And again 'through the wickedness of your works' shall ye provoke Him to anger, And ye shall be cast away 'by Him' unto the time of consummation. And now, my children, grieve not that I am dying, nor be cast down in that I am coming to my end. For I shall rise again in the midst of you, 'as a ruler in the midst of his sons'; and I shall rejoice in the midst of my tribe, as many as shall keep the law of the Lord, 'and the commandments of Zebulun their father'. But upon the ungodly shall the Lord bring eternal fire, and destroy them throughout all generations. But I am now hastening away to my rest, as did also my fathers. But do ye fear the Lord 'our God with all your strength all the days of your life'.

¹² And when he had said these things he fell asleep, 'at a good old age'. And his sons laid him in a 'wooden' coffin. And afterwards they carried him up and buried him in Hebron, with his fathers.

THE TESTAMENT OF DAN

¹ The copy of the words of Dan, which he spake to his sons in his last days, in the hundred and twenty-fifth year of his life. For he called together his family, and said: Harken to my words, ye sons of Dan; and give heed to the words 'of your father'. I have proved in my heart, and in my whole life, that truth with just dealing is good and well pleasing to God, and that lying and anger are evil, because they teach man all wickedness. I confess, therefore, this day to you, my children, that in my heart I resolved on the death of Joseph 'my brother', the true and good man. [And I rejoiced that he was sold,

because his father loved him more than us.] For the spirit of jealousy and vainglory said to me: Thou thyself also art his son. And one of the spirits of Beliar stirred me up, saying: Take this sword, and 'with it' slay Joseph: so shall thy father love thee when he is dead.

² Now this is the spirit of anger that persuaded me to crush Joseph as a leopard crusheth a kid. But the God of my fathers did not suffer him to fall into my hands, so that I should find him alone and slay him, and cause a second tribe to be destroyed in Israel. But the God of Jacob our father did not deliver him into my hands that I should find him alone, nor suffer me to work this iniquity, lest two tribes should be destroyed in Israel. And now, my children, behold I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and longsuffering, ye shall perish. For anger is blindness, and does not suffer one to see the face of any man with truth. There is blindness in anger, my children, and no angry man seeth the face with truth.

³ For though it be a father or a mother, 'he behaveth towards them as enemies'; though it be a brother, he knoweth him not; though it be a prophet of the Lord, he disobeyeth him; though see Him a: 'see the Lord' a e f A S. (the place)... its name b: 'whom the Lord shall choose in Jerusalem for His name's sake' g: 'and His name shall be called the angel of great counsel' d. a righteous man, he regardeth him not; 'though a friend, he doth not acknowledge him'. For the spirit of anger encompasseth him with the net of deceit, and blindeth his eyes, and through lying darkeneth his mind, and giveth him its own peculiar vision. And wherewith encompasseth it his eyes? With hatred of heart, so as to be envious of his brother. Love the Lord through all your life, And one another with a true heart.

⁴ I know that in the last days ye shall depart from the Lord, And ye shall provoke Levi unto anger, And fight against Judah; But ye shall not prevail against them, For an angel of the Lord shall guide them both; For by them shall Israel stand. And whensoever ye depart from the Lord, ye shall walk in all evil and work the abominations of the Gentiles, going a-whoring after women of the lawless ones, while with all wickedness the spirits of wickedness work 'in you'. [For I have read in the book of Enoch, the righteous, that your prince is Satan, and that all the spirits of wickedness and pride will conspire to attend constantly on the sons of Levi, to cause them to sin before the Lord. And my sons will draw near to Levi, And sin with them in all things;

And the sons of Judah will be covetous, Plundering other men's goods like lions.]

5 Therefore shall ye be led away [with them] into captivity, And there shall ye receive all the plagues of Egypt, And all the evils of the Gentiles. And so when ye return to the Lord ye shall obtain mercy, And He shall bring you into His sanctuary, And He shall give you peace. And there shall arise unto you from the tribe of [Judah and of] Levi the salvation of the Lord; And he shall make war against Beliar. And execute an everlasting vengeance on our enemies; And the captivity shall he take from Beliar [the souls of the saints], And turn disobedient hearts unto the Lord, And give to them that call upon him eternal peace. And the saints shall rest in Eden, And in the New Jerusalem shall the righteous rejoice, And it shall be unto the glory of God for ever. And no longer shall Jerusalem endure desolation, Nor Israel be led captive; For the Lord shall be in the midst of it [living amongst men], And the Holy One of Israel shall reign over it [in humility and in poverty; and he who believeth on Him shall reign amongst men in truth].

6 And now, fear the Lord, my children, and beware of Satan and his spirits. Draw near unto God and unto the angel that intercedeth for you, for he is a mediator between God and man, and for the peace of Israel he shall stand up against the kingdom of the enemy. Therefore is the enemy eager to destroy all that call upon the Lord. For he knoweth that upon the day on which Israel shall repent, the kingdom of the enemy shall be brought to an end. For the very angel of peace shall strengthen Israel, that it fall not into the extremity of evil. And it shall be in the time of the lawlessness of Israel, that the Lord will not depart from them, but will transform them into a nation that doeth His will, for none of the angels will be equal unto him. And His name shall be in every place in Israel, and among the Gentiles.

7 Keep, therefore, yourselves, my children, from every evil work, And cast away wrath and all lying, And love truth and long-suffering. And the things which ye have heard from your father, do ye [also] impart to your children [that the Saviour of the Gentiles may receive you; for he is true and long-suffering, meek and lowly, and teacheth by his works the law of God]. Depart, therefore, from all unrighteousness, and cleave unto the righteousness of God, and your race will be saved for ever. And bury me near my fathers. And when he had said these things he kissed them, and fell asleep at a good old age. And his sons buried him, And after that they carried up [his bones], and

placed them near Abraham, and Isaac, and Jacob. [Nevertheless, [Dan] prophesied unto them that they should forget their God, and should be alienated from the land of their inheritance [and from the race of Israel], and from the family of [their seed.]]

THE TESTAMENT OF NAPHTALI

¹ he was awake in the morning, he said to them, I am dying; and they believed him not. And as he glorified the Lord, he grew strong and said that after yesterday's feast he should die. And he began then to say: Hear, my children, ye sons of Naphtali, hear the words of your father. I was born from Bilhah, and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she conceived and bare me upon Rachel's knees, therefore she called my name Naphtali. For Rachel loved me very much because I was born upon her lap; and when I was still young she was wont to kiss me, and say: May I have a brother of thine from mine own womb, like unto thee. Whence also Joseph was like unto me in all things, according to the prayers of Rachel. Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, who was born on one and the self-same day with Rachel. And Rotheus was of the family of Abraham, a Chaldean, Godfearing, free-born, and noble. And he was taken captive and was bought by Laban; and he gave him Euna his handmaid to wife, and she bore a daughter, and called her name Zilpah, after the name of the village in which he had been taken captive. And next she bore Bilhah, saying: My daughter hastens after what is new, for immediately that she was born she seized the breast and hastened to suck it.

² And I was swift on my feet like the deer, and my father Jacob appointed me for all messages, and as a deer did he give me his blessing. For as the potter knoweth the vessel, how much it is to contain, and bringeth clay accordingly, so also doth the Lord make the body after the likeness of the spirit, and according to the capacity of the body doth He implant the spirit. And the one does not fall short of the other by a third part of a hair; for by weight, and measure, and rule was all the creation made. And as the potter knoweth the use of each vessel, what it is meet for, so also doth the Lord know the body, how far it will persist in goodness, and when it beginneth in evil. For there is no inclination or thought which the Lord knoweth not, for He created every man after His own image. For as a man's strength, so also is

his work; as his feye, so also is his sleep; as his soul, so also is his word either in the law of the Lord or in the law of Beliar.

³grinding, the windpipe for taking in (the breath), the liver for wrath, the gall for bitterness, the spleen for laughter, the reins 'for prudence, the muscles of the loins' for power, the lungs for drawing in, the loins for strength, and so forth. So 'then', my children, let all your works be done in order with good intent in the fear of God, and do nothing disorderly in scorn or out of its due season. For if thou bid the eye to hear, it cannot; so neither while ye are in darkness can ye do the works of light. Be ye, therefore, not eager to corrupt your doings through covetousness or with vain words to beguile your souls; because if ye keep silence in purity of heart, ye shall understand how to hold fast the will of God, and to cast away the will of Beliar. Sun and moon and stars change not their order; so do ye also change not the law of God in the disorderliness of your doings. The Gentiles went astray, and forsook the Lord, and changed their order, and obeyed stocks and stones, spirits of deceit. But ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made all things, that ye become not as Sodom, which changed the order of nature. In like manner the Watchers also changed the order of their nature, whom the Lord cursed at the flood, on whose account He made the earth without inhabitants and fruitless.

⁴These things I say unto you, my children, for I have read in the writing of Enoch that ye yourselves also shall depart from the Lord, walking according to all the lawlessness of the Gentiles, and ye shall do according to all the wickedness of Sodom. And the Lord shall bring captivity upon you, and 'there' shall ye serve your enemies, and ye shall be bowed down with every affliction and tribulation, until the Lord have consumed you all. And after ye have become minished and made few, ye shall return and acknowledge the Lord your God; and He shall bring you back into your land, according to His abundant mercy. And it shall be, that after that they come into the land of their fathers, they shall again forget the Lord and become ungodly. And the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a man working righteousness and working mercy unto all them that are afar off, and to them that are near.

⁵For in the fortieth year of my life, I saw a vision on the Mount of Olives, on the east of Jerusalem, that the sun and the moon were standing still. And

behold Isaac, the father of my father, said to us; Run and lay hold of them, each one according to his strength; and to him that seizeth them will the sun and moon belong. And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they were both of them lifted up with them. And when Levi became as a sun, lo, a certain young man gave to him twelve branches of palm; and Judah was bright as the moon, and under their feet were twelve rays. [And the two, Levi and Judah, ran, and laid hold of them.] And lo, a bull upon the earth, with two great horns, and an eagle's wings upon its back; and we wished to seize him, but could not. But Joseph came, and seized him, and ascended up with him on high. And I saw, for I was there, and behold a holy writing appeared to us, saying: Assyrians, Medes, Persians, [Chaldeans,] Syrians, shall possess in captivity the twelve tribes of Israel.

61 And again, after seven days, I saw our father Jacob standing by the sea of Jamnia, and we were with him. And behold, there came a ship sailing by, without sailors or pilot; and there was written upon the ship, The Ship of Jacob. And our father said to us: Come, let us embark on our ship. And when he had gone on board, there arose a vehement storm, and a mighty tempest of wind; and our father, who was holding the helm, departed from us. And we, being lost with the tempest, were borne along over the sea; and the ship was filled with water, (and was) pounded by mighty waves, until it was broken up. And Joseph fled away upon a little boat, and we were all divided upon nine planks, and Levi and Judah were together. And we were all scattered unto the ends of the earth. Then Levi, girt about with sackcloth, prayed for us all unto the Lord. And when the storm ceased, the ship reached the land as it were in peace. And, lo, our father came, and we all rejoiced with one accord.

71 These two dreams I told to my father; and he said to me: These things must be fulfilled in their season, after that Israel hath endured many things. Then my father saith unto me: I believe God that Joseph liveth, for I see always that the Lord numbereth him with you. And he said, weeping: Ah me, my son Joseph, thou livest, though I behold thee not, and thou seest not Jacob that begat thee. He caused me also, therefore, to weep by these words, and I burned in my heart to declare that Joseph had been sold, but I feared my brethren. 1 And lo! my children, I have shown unto you the last times, how everything shall come to pass in Israel. Do ye also, therefore, charge your

children that they be united to Levi and to Judah; For through them shall salvation arise unto Israel, And in them shall Jacob be blessed.

8 For through their tribes shall God appear [dwelling among men] on earth, To save the race of Israel, And to gather together the righteous from amongst the Gentiles. If ye work that which is good, my children, 'Both' men and angels shall bless you; And God shall be glorified among the Gentiles through you, And the devil shall flee from you, 'And the wild beasts shall fear you', And the Lord shall love you, [And the angels shall cleave to you]. As a man who has trained a child well is kept in kindly remembrance; So also for a good work there is a good remembrance before God. But him that doeth not that which is good, 'Both' angels and men shall curse, And God shall be dishonoured among the Gentiles through him, And the devil shall make him as his own peculiar instrument, And every wild beast shall master him, And the Lord shall hate him.

9 For the commandments of the law are twofold, 'And' through prudence must they be fulfilled. For there is a season for a man to embrace his wife, And a season to abstain therefrom for his prayer. So, then, there are two commandments; and, unless they be done in due order, they bring 'very great' sin 'upon men'. So also is it with the other commandments. Be ye therefore wise in God, 'my children', and prudent, understanding the order of His commandments, and the laws of every word, that the Lord may love you. And when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and that they should bury him with his fathers. And when he had eaten and drunken with a merry heart, he covered his face and died. And his sons did according to all that Naphtali their father had commanded them.

THE TESTAMENT OF GAD

1 The copy of the testament of Gad, what things he spake unto his sons, in the hundred and twentyfifth year of his life, saying unto them: 'Hearken, my children', I was the ninth son born to Jacob, and I was valiant in keeping the flocks. Accordingly I guarded 'at night' the flock; and whenever the lion came, 'or the wolf', or any wild beast against the fold, I pursued it, and 'overtaking (it)' I seized its foot with my hand and hurled it about a stone's throw, and so killed it. Now Joseph 'my brother' was feeding the flock with us for upwards of thirty days, and being young, he fell sick by reason of the heat. And he returned to Hebron to our father, who made him lie down near him,

because he loved him greatly. And Joseph told our father that the sons of 'Zilpah and' Bilhah were slaying the best 'of the flock' and eating them against the judgement of Reuben and Judah.

2 For he saw that I had delivered a lamb out of the mouth of a bear, and put the bear to death; but had slain the lamb, being grieved concerning it that it could not live, and that we had eaten it. And regarding this matter I was wroth with Joseph 'until the day that he was sold. And the spirit of hatred was in me', and I wished not either to hear of Joseph with the ears, or see him with the eyes, because he rebuked us to our faces 'saying' that we were eating of the flock without Judah. For whatsoever things he told our father, he believed him. I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him from my heart. Moreover, I hated him yet more for his dreams; and I wished to lick him out of the land of the living, even as an ox licketh up the grass of the field.

3 And Judah sold him secretly to the Ishmaelites. Thus the God of our fathers delivered him from our hands, that we should not work great lawlessness in Israel. I And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and go not astray through the spirit of hatred, for it is evil in all the doings of men. Whatsoever a man doeth the hater abominateth him: and though a man worketh the law of the Lord, he praiseth him not; though a man feareth the Lord, and taketh pleasure in that which is righteous, he loveth him not. He dispraiseth the truth, he envieth him that prospereth, he welcometh evil-speaking, he loveth arrogance, for hatred blindeth his soul; as I 'also then' looked on Joseph. I Beware, therefore, my children of hatred; for it worketh lawlessness 'even' against the Lord Himself. For it will not hear 'the words of' His commandments concerning the loving of one's neighbour, 'and' it sinneth against God. 'For if a brother stumble', it delighteth immediately to proclaim it to all men, and is urgent that he should be judged for it, and be punished and be put to death. And if it be a servant it stirreth him up against his master, and with every affliction it deviseth against him, if possibly he can be put to death. For hatred worketh with envy also against them that prosper: so long as it heareth of or seeth their success, it always languisheth.

4 For as love would quicken 'even' the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that had sinned venially it would not suffer to live. For the spirit of hatred wor-

keth together with Satan, through hastiness of spirit, in all things to men's death; but the spirit of love worketh together with the law of God in long-suffering unto the salvation of men. 'Hatred, therefore, is evil', for it constantly mateth with lying, speaking against the truth; and it maketh small things to be great, and causeth the light to be darkness, and calleth the sweet bitter, and teacheth slander, and 'kindleth' wrath, and 'stirreth' up war, and violence and all covetousness; it filleth the heart with evils and devilish poison. These things, 'therefore', I say to you from experience, my children, that ye may drive forth hatred, which is of the devil, and cleave to the love of God.

5 Righteousness casteth out hatred, humility destroyeth envy. For he that is just and humble is ashamed to do what is unjust, 'being reprov'd not of another', but of his own heart, because the Lord looketh on his inclination. He speaketh not against a holy man, because the fear of God overcometh hatred. For fearing lest he should offend the Lord, he will not do wrong to any man, even in thought. These things I learnt at last, after I had repeated concerning Joseph. For true repentance after a godly sort [destroyeth ignorance, and] driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and leadeth the mind to salvation. And those things which it hath not learnt from man, it knoweth through repentance. For God brought upon me a disease of the liver; and had not the prayers of Jacob my father succoured me, it had hardly failed but my spirit had departed.

6 For by what things a man transgresseth, by the same also is he punished. Since, 'therefore', my liver was set mercilessly against Joseph, in my liver too I suffered mercilessly, and was judged for eleven months, for so long a time as I had been angry against Joseph. And now, my children, I exhort you, love ye each one his brother, and put away hatred from your hearts, love one another in deed, and in word, and in the inclination of the soul. For in the presence of my father I spake peaceably to Joseph; and when I had gone out, the spirit of hatred darkened my mind, and stirred up my soul to slay him. Love ye one another from the heart; and if a man sin against thee, speak peaceably to him, and in thy soul hold not guile; and if he repent and confess, forgive him. to swearing and so thou sin doubly. [Let not another man hear thy secrets when engaged in legal strife, lest he come to hate thee and become thy enemy, and commit a great sin against thee; for oftentimes he addresseth thee guilefully or busieth himself about thee with wicked intent.]

7 And though he deny it and yet have a sense of shame when reprov'd, give over reproving him. For he who denieth may repent so as not again to wrong thee; yea, he may also honour thee, and [fear and] be at peace with thee. And if he be shameless and persist in his wrong-doing, even so forgive him from the heart, and leave to God the avenging. If a man prospereth more than you, do not be vexed, but pray also for him, that he may have perfect prosperity. For so it is expedient for you. And if he be further exalted, be not envious of him, remembering that all flesh shall die; and offer praise to God, who giveth things good and profitable to all men. Seek out the judgments of the Lord, and thy mind will rest and be at peace. And though a man become rich by evil means, even as Esau, the brother of my father, be not jealous; but wait for the end of the Lord. For if he taketh away (from a man) wealth gotten by evil means He forgiveth him if he repent, but the unrepentant is reserved for eternal punishment. For the poor man, if free from envy he pleaseth the Lord in all things, is blessed beyond all men, because he hath not the travail of vain men. Put away, therefore, jealousy from your souls, and love one another with uprightness of heart.

8 Do ye also therefore tell these things to your children, that they honour Judah and Levi, for from them shall the Lord raise up salvation to Israel. [For I know that at the last your children shall depart from Him, and shall walk in all wickedness, and affliction and corruption before the Lord.] And when he had rested for a little while, he said again; My children, obey your father, and bury me near to my fathers. And he drew up his feet, and fell asleep in peace. And after five years they carried him up to Hebron, and laid him with his fathers.

THE TESTAMENT OF ASHER

1 The copy of the Testament of Asher, what things he spake to his sons in the hundred and twenty-fifth year of his life. 'For' while he was still in health, he said to them: Hearken, ye children of Asher, to your father, and I will declare to you all that is upright in the sight of the Lord. Two ways hath God given to the sons of men, and two inclinations, 'and two kinds of action, and two modes (of action)', and 'two' issues. Therefore all things are by twos, one over against the other. 'For' there are two ways of good and evil, and with these are the two inclinations in our breasts discriminating them. Therefore if the soul take pleasure in the good (inclination), all its actions are in righteousness; and if it sin it straightway repenteth. For, having its thoughts set

upon righteousness, and casting away wickedness, it straightway overthroweth the evil, and uprooteth the sin.

² But if it incline to the evil inclination, all its actions are in wickedness, and it driveth away the good, and cleaveth to the evil, and is ruled by Beliar; even though it work what is good, he perverteth it to evil. For whenever it beginneth to do good, he forceth the issue of the action into evil for him, seeing that the treasure of the inclination is filled with an evil spirit. A person then may with words help the good for the sake of the evil, yet the issue of the action leadeth to mischief. There is a man who sheweth no compassion upon him who serveth his turn in evil; and this thing hath two aspects, but the whole is evil. And there is a man that loveth him that worketh evil, because he would prefer 'even' to die in evil for his sake; and concerning this it is clear that it hath two aspects, but the whole is an evil work.

³ Though indeed he have love, yet is he wicked who concealeth what is evil for the sake of the good name, but the end of the action tendeth unto evil. Another stealeth, doeth unjustly, plundereth, defraudeth, and withal pitieth the poor: this 'too' hath a twofold aspect, but the whole is evil. He who defraudeth his neighbour provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor: the Lord who commandeth the law he setteth at nought and provoketh, and yet he refresheth the poor. He 'defileth the soul, and' maketh gay the body; he killeth many, and pitieth a few: this, too, hath a twofold aspect, but the whole is evil. Another committeth adultery and fornication, and abstaineth from meats, and when he fasteth he doeth evil, and by the power of his wealth overwhelmed many; and notwithstanding his excessive wickedness he doeth 'the commandments: this, too, hath a twofold aspect, but the whole is evil.

⁴ Such men are hares; clean, like those that divide the hoof, but in very deed are unclean. ⁵ For God in the tables of the commandments hath thus declared. But do not ye, my children, wear two faces like unto them, of goodness and of wickedness; but cleave unto goodness only, for God hath his habitation therein, and men desire it. But from wickedness flee away, destroying the (evil) inclination by your good works; for they that are double-faced serve not God, but their own lusts, so that they may please Beliar and men like unto themselves. For good men, even they that are of single face, though they be thought by them that are double-faced to sin, are just before God. For many in killing the wicked do two works, of good and evil; but the

whole is good, because he hath uprooted and destroyed that which is evil. One man hateth the merciful and unjust man, and the man who committeth adultery and fasteth: this, too, hath a twofold aspect, but the 'whole' work is good, because he followeth the Lord's example, in that he accepteth not the seeming good as the genuine good. Another desireth not to see a good day with them that riot, lest he defile his body and pollute his soul: this, too, is double-faced, but the whole is good. For such men are like to stags and to hinds, because in the manner of wild animals they seem to be unclean, but they are altogether clean;

6 because 'they walk' in zeal for the Lord and abstain from what God also hateth and forbiddeth by His commandments, warding off the evil from the good. Ye see, my children, how that there are two 'in all things', one against the other, and the one is hidden by the other: 'in wealth (is hidden) covetousness, in conviviality drunkenness, in laughter grief, in wedlock profligacy'. Death succeedeth to life, 'dishonour to glory', night to day, and darkness to light; [and all things are under the day, just things under life, 'unjust things under death'; wherefore also eternal life 'awaiteth death. Nor may it be said that truth is a lie, nor right wrong; for all truth is under the light, even as all things are under God'. All these things, therefore, I proved in my life, and I wandered not from the truth of the Lord, and I searched out the commandments of the Most High, walking according to all my strength with singleness of face unto that which is good. Take heed, therefore, ye also, my children, to the commandments of the Lord, following the truth with singleness of face. For they that are double-faced are guilty of a twofold sin; for they both do the evil thing and they have pleasure in them that do it, following the example of the spirits of deceit, and striving against mankind. Do ye, therefore, my children, keep the law of the Lord, and give not heed unto evil as unto good;

7 but look unto the thing that is really good, and keep it in all commandments of the Lord, having your conversation therein, and resting therein. For the latter ends of men do show their righteousness (or unrighteousness), when they meet the angels of the Lord and of Satan. For when the soul departs troubled, it is tormented by the evil spirit which also it served in lusts and evil works. But if he is peaceful with joy he meeteth the angel of peace, and he leadeth him into eternal life. Become not, my children, as Sodom, which sinned against the angels of the Lord, and perished for ever. For I

know that ye shall sin, and be delivered into the hands of your enemies; [and] your land shall be made desolate, and your holy places destroyed, and ye shall be scattered unto the four corners of the earth. And ye shall be set at nought in the dispersion vanishing away as water. Until the Most High shall visit the earth, coming Himself [as man, with men eating and drinking], and breaking the head of the dragon in the water. He shall save Israel and all the Gentiles [God speaking in the person of man]. [Therefore do [ye also, my children], tell these things to your children, that they disobey Him not. For I have known that ye shall assuredly be disobedient, and assuredly act ungodly, not giving heed to the law of God, but to the commandments of men, being corrupted through wickedness.

⁸ And therefore shall ye be scattered as Gad and Dan my brethren, and ye shall know not your lands, tribe, and tongue. But the Lord will gather you together in faith through His tender mercy, [and] for the sake of Abraham, Isaac, and Jacob. And when he had said these things unto them, he commanded them, saying: Bury me in Hebron. And he fell asleep and died at a good old age. And his sons did as he had commanded them, and they carried him up to Hebron, and buried him with his fathers.

THE TESTAMENT OF JOSEPH

¹ The copy of the Testament of Joseph. When he was about to die he called his sons and his brethren together, and said to them:— My brethren and my children, Hearken to Joseph the beloved of Israel; Give ear, my sons, unto your father. I have seen in my life envy and death, Yet I went not astray, 'but persevered' in the truth of the Lord. These my brethren hated me, but the Lord loved me: They wished to slay me, but the God of my fathers guarded me: They let me down into a pit, and the Most High brought me up again. I was sold into slavery, and the Lord of all made me free: I was taken into captivity, and His strong hand succoured me. I was beset with hunger, and the Lord Himself nourished me. I was alone, and God comforted me: I was sick, and the Lord visited me: I was in prison, and my God showed favour unto me; In bonds, and He released me;

² Slandered, and He pleaded my cause; Bitterly spoken against by the Egyptians, and He delivered me; Envied by my fellow-slaves, and He exalted me. And this chief captain of Pharaoh entrusted to me his house. And I struggled against a shameless woman, urging me to transgress with her; but the God of Israel my father delivered me from the burning flame. I was cast

into prison, I was beaten, 'I was mocked'; but the Lord granted me to find mercy in the sight of the keeper of the prison. For the Lord doth not forsake them that fear Him, Neither in darkness, nor in bonds, nor in tribulations, nor in necessities. For God is not put to shame as a man, Nor as the son of man is he afraid, Nor as one that is earth-born is He [weak or] affrighted. But in all those things doth He give protection, But in all places He is at hand, And in divers ways doth He comfort, (Though) for a little space He departeth to try the inclination of the soul. TITLE a: + 'concerning sobriety' be f S: + 'concerning envy' Abbe

3 In ten temptations He showed me approved, And in all of them I endured; For endurance is a mighty charm, And patience giveth many good things. How often did the Egyptian woman threaten me with death! How often did she give me over to punishment, and then call me back and threaten me, and when I was unwilling to company with her, she said to me: Thou shalt be lord of me, and all that is in my house, if thou wilt give thyself unto me, and thou shalt be as our master. But I remembered the words of my father, and going into my chamber, I 'wept and' prayed unto the Lord. And I fasted in those seven years, and I appeared to the Egyptians as one living delicately, for they that fast for God's sake receive beauty of face. And if my lord were away from home, I drank no wine; nor for three days did I take my food, but I gave it to the poor and sick. And I sought the Lord early, and I wept for the Egyptian woman of Memphis, for very unceasingly did she trouble me, for also at night she came to me under pretence of visiting me.

4 And because she had no male child she pretended to regard me as a son. And for a time she embraced me as a son, and I knew it not; but later, she sought to draw me into fornication. And when I perceived it I sorrowed unto death; and when she had gone out, I came to myself, and lamented for her many days, because I recognized her guile and her deceit. And I declared unto her the words of the Most High, if haply she would turn from her evil lust. Often, therefore, did she flatter me with words as a holy man, and guilefully in her talk praise my chastity before her husband, while desiring to ensnare me when we were alone. 'For' she lauded me openly as chaste, and in secret she said unto me: Fear not my husband; for he is persuaded concerning thy chastity: for even should one tell him concerning us, he would not believe. Owing to all these things I lay upon the ground, and besought God that the Lord would deliver me from her deceit. And when she had prevailed

nothing 'thereby', she came 'again' to me under the plea of instruction, that she might learn the word of God. And she said unto me: If thou willest that I should leave my idols, lie with me, and I will persuade my husband to depart from his idols, and we will walk in the law of thy Lord. And I said unto her: The Lord willeth not that those who reverence Him should be in uncleanness, nor doth He take pleasure in them that commit adultery, but in those that approach Him with a pure heart and undefiled lips'. But she held her peace, longing to accomplish her evil desire. And I gave myself yet more to fasting and prayer, that the Lord might deliver me from her.

5 'And' again, at another time she said unto me: If thou wilt not commit adultery, I will kill my husband by poison; and take thee to be my husband. I therefore, when I heard this, rent my garments, and said unto her: Woman, reverence God, and do not this evil deed, lest thou be destroyed; for know indeed that I will declare this thy device unto all men. She therefore, being afraid, besought that I would not declare this device. And she departed soothing me with gifts, and sending to me every delight of the sons of men. And 'afterwards' she sent me food mingled with enchantments. And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that (her) scheme was to beguile me. And 'when he had gone out' I wept, nor did I taste that or any other of her food. So then after one day she came to me and observed the food, and said unto me: Why is it that thou hast not eaten of the food? And I said unto her: It is because thou hast filled it with 'deadly' enchantments; and how saidst thou: I come not near to idols, but to the Lord 'alone'. Now therefore know that the God of my father hath revealed unto me by His angel thy wickedness, and I have kept it to convict thee, if haply thou mayst see and repent.

6 But that thou mayst learn that the wickedness of the ungodly hath no power over them that worship God with chastity, behold I will take of it and eat before thee. And having so said, I prayed thus: The God of my fathers and the angel of Abraham, be with me; and ate. And 'when she saw this' she fell upon her face at my feet, weeping; and I raised her up and admonished her. And she promised to do this iniquity no more. But her heart was still set upon evil, and she looked around how to ensnare me, and sighing deeply she became downcast, though she was not sick. And when her husband saw her, he said unto her: Why is thy countenance fallen? And she said 'unto him': I

have a pain at my heart, and the groanings of my spirit oppress me; and so he comforted her who was not sick. Then, accordingly seizing an opportunity, she rushed unto me while her husband was yet without, and said unto me: I will hang myself, or cast myself over a cliff, if thou wilt not lie with me. And when I saw the spirit of Beliar was troubling her, I prayed unto the Lord, and said unto her: Why, 'wretched woman', art thou troubled and disturbed, blinded through sins? Remember that if thou kill thyself, Asteho, the concubine of thy husband, thy rival, will beat thy children, and thou wilt destroy thy memorial from off the earth. And she said unto me: Lo, then thou lovest me; let this suffice me: only strive for my life 'and my children', and I expect that I shall enjoy my desire 'also'. But she knew not that because of my lord I spake thus, and not because of her.

7 For if a man hath fallen before the passion of a wicked desire and become enslaved by it, even as she, whatever good thing he may hear with regard to that passion, he receiveth it with a view to his wicked desire. I declare, therefore, unto you, my children, that it was about the sixth hour when she departed from me; and I knelt before the Lord all day, and all the night; and about dawn I rose up, weeping the while and praying for a release from her. At last, then, she laid hold of my garments, forcibly dragging me to have connexion with her. When, 'therefore', I saw that in her madness she was holding fast to my garment, I left it behind, and fled away naked. And holding fast to the garment she falsely accused me, and when her husband came he cast me into prison in his house; and on the morrow he scourged me and sent me into Pharaoh's prison.

8 And when I was in bonds, the Egyptian woman was oppressed with grief, and she came and heard how I gave thanks unto the Lord and sang praises in the abode of darkness, and with glad voice rejoiced, glorifying my God that I was delivered from the lustful desire of the Egyptian woman. And often hath she sent unto me saying: Consent to 'fulfil my desire', and I will release thee from thy bonds, and I will free thee from the darkness. And not even in thought did I incline unto her. For God loveth him who in a den of wickedness combines fasting with chastity, rather than the man who in kings' chambers combines luxury with licence. And if a man liveth in chastity, and desireth also glory, and the Most High knoweth that it is expedient for him, He bestoweth this also upon me. How often, though she were sick, did she come down 'to me' at unlooked for times, and listened to

my voice as I prayed! And when I heard her groanings I held my peace. 'For' when I was in her house she was wont to bare her arms, and breasts, and legs, that I might lie with her; for she was very beautiful, splendidly adorned in order to beguile me. And the Lord guarded me from her devices.

9 Ye see, therefore, my children, how great things patience worketh, and prayer with fasting. So ye too, 'if ye follow after chastity and purity with patience and prayer, with fasting in humility of heart, the Lord will dwell among you, because He loveth chastity. And wheresoever the Most High dwelleth, even though envy, or slavery, or slander befalleth (a man), the Lord who dwelleth in him, for the sake of his chastity not only' delivereth him from evil, 'but also exalteth him even as me. For in every way the man' is lifted up, whether in deed, or in word, or in thought. My brethren knew how my father loved me, and yet I did not exalt myself 'in my mind': although I was a child, 'I had the fear of God in my heart'; for I knew that all things would pass away. And I did not raise myself (against them) with evil intent, but I honoured my brethren; and out of respect for them, even when I was being sold, I refrained from telling the Ishmaelites that I was a son of Jacob, a great man and a mighty.

10 Do ye also, my children, 'have the fear of God in all your works before your eyes, and' honour your brethren. For every one who doeth the law of the Lord shall be loved by Him. And when I came to the Indocolpitae with the Ishmaelites, they asked me, saying: Art thou a slave? And I said that I was a home-born slave, that I might not put my brethren to shame. And the eldest of them said unto me: Thou art not a slave, for even thy appearance doth make it manifest. But I said that I was 'their' slave. Now when we came into Egypt they strove concerning me, which of them should buy me and take me. Therefore it seemed good to all that I should remain in Egypt with the merchant of their trade, until they should return bringing merchandise. And the Lord gave me favour in the eyes of the merchant, and he entrusted unto me his house.

11 And God blessed him by my means, and increased him in gold and silver 'and in household servants'. And I was with him three months and five days. And about that time the Memphian woman, the wife of Pentephri, came down 'in a chariot', 'with great pomp, because she had heard from her eunuchs concerning me'. And she told her husband that the merchant had become rich by means of a young Hebrew, and they say that he had assuredly

been stolen out of the land of Canaan. Now, therefore, render justice unto him, and take away the youth to thy house; so shall the God of the Hebrews bless thee, for grace from heaven is upon him. And Pentephris was persuaded by her words, and commanded the merchant to be brought, and said unto him: What is this that I hear 'concerning thee', that thou stealest persons out of the land of Canaan, and sellest them for slaves?

¹² But the merchant fell at his feet, and besought him, saying: I beseech thee, my lord, I know not what thou sayest. And Pentephris said unto him: Whence, then, is the Hebrew slave? And he said: The Ishmaelites entrusted him unto me until they should return. But he believed him not, but commanded him to be stripped and beaten. And when he persisted in this statement, Pentephris said: Let the youth be brought. And when I was brought in, I did obeisance to Pentephris (for he was third in rank of the officers of Pharaoh). And he took me apart from him, and said unto me: Art thou a slave or free? And I said: A slave. And he said: Whose? And I said: The Ishmaelites'. And he said: How didst thou become their slave? And I said: They bought me out of the land of Canaan. And he said unto me: 'Truly' thou liest; and 'tstraightway' he commanded me to be stripped and beaten.

¹³ Now the Memphian woman was looking through a window 'at me while I was being beaten, for her house was near, and she sent unto him saying': Thy judgement is unjust; for thou dost punish a 'free' man who hath been stolen, as though he were a transgressor. And when I made no change in my statement, 'though I was beaten', he ordered me to be imprisoned, until, he said, the owners of the boy should come. And the woman said unto her husband: Wherefore dost thou detain the captive and well-born lad in bonds, who ought rather to be set at liberty, and be waited upon? For she wished to see me out of a desire 'of sin', but I was ignorant concerning all these things. And he said to her: It is not the custom of the Egyptians to take that which belongeth to others before proof is given.

¹⁴ This, therefore, he said concerning the merchant; but as for the lad, he must be imprisoned. Now after four and twenty days came the Ishmaelites; for they had heard that Jacob 'my father' was mourning 'much' concerning me. And they came and said unto me: How is it that thou saidst that thou wast a slave? and lo, we have learnt that thou art the son of a mighty man in the land of Canaan, and thy father 'still' mourneth for thee in sackcloth 'and ashes'. 'When I heard this my bowels were dissolved and my heart melted',

and I desired greatly to weep, but I restrained myself, that I should not put my brethren to shame. 'And I said unto them, I know not, I am a slave'. Then, 'therefore', they took counsel to sell me, that I should not be found in their hands. For they feared my father, lest he [should come and] execute upon them a grievous vengeance. For they had heard that he was mighty with God and with men.

15 Then said the merchant unto them: Release me from the judgement of Pentiphi. And they came and requested me, saying: 'Say' that thou wast bought by us with money, and he will set us free. Now the Memphian woman said to her husband: Buy the youth; for I hear, said she, that they are selling him. And straightway she sent a eunuch to the Ishmaelites, and asked them to sell me. But And she sent a eunuch to the Ishmaelites and asked them to sell me. The chief captain, theresince the eunuch would not agree to buy me (at their price) he returned, having made trial of them, and he made known to his mistress that they asked a large price for their slave. And hear ye, my children, also the vision which I saw. There were twelve harts feeding: and the nine were (first) dispersed; over all the earth, and likewise also the three.

16 And I saw that [from Judah was born] a virgin [wearing a linen garment, and from her] was born a lamb, [without spot]; and on his left hand there was as it were a lion; and all the beasts rushed against him, and the lamb overcame them, and destroyed them and trod them under foot. And because of him the angels and men rejoiced, and all the land. And these things shall come to pass in their season, in the last days. Do ye therefore, my children, observe the commandments of the Lord, and honour Levi and Judah; for from them shall arise 'unto you' [the Lamb of God, who taketh away the sin of the world] one who saveth [all the Gentiles and] Israel. For His kingdom is an everlasting kingdom, which shall not pass away; but my kingdom among you shall come to an end as a watcher's hammock, which after the summer disappeareth.

17 'For' I know that after my death the Egyptians will afflict you, but God will avenge you, and will bring you into that which He promised to your fathers. But ye shall carry up my bones with you; 'for when my bones are being taken up thither, the Lord shall be with you in light, and Beliar shall be in darkness with the Egyptians'. c A b* e d g And carry ye up Asenath your mother 'to the Hippodrome', and near Rachel your mother bury her. And

when he had said these things he stretched out his feet, and died at a good old age. And all Israel mourned for him, and all Egypt, with a great mourning. And when the children of Israel went out of Egypt, they took with them the bones of Joseph, and they buried him in Hebron with his fathers, and the years of his life were one hundred and ten years.

THE TESTAMENT OF BENJAMIN

¹ The copy of the words of Benjamin, which he commanded his sons to observe, after he had lived a hundred and twenty-five years. And he kissed them, and said: As Isaac was born to Abraham in his old age, so also was I to Jacob. And since Rachel my mother died in giving me birth, I had no milk; therefore I was suckled by Bilhah her handmaid. For Rachel remained barren for twelve years 'after she had borne Joseph'; and she prayed the Lord 'with fasting twelve days, and she conceived and bare me'. For 'my father' loved Rachel dearly, 'and prayed that he might see two sons born from her'. Therefore was I called Benjamin, that is, a son of days. And when I went into Egypt, to Joseph, and my brother recognized me, he said unto me: What did they tell my father when they sold me? And I said 'unto him', They dabbled thy coat with blood and sent it, and said: Know whether this be thy son's coat.

² And he said unto me: Even so, brother, when they had stripped me of my coat they gave me to the Ishmaelites, and they gave me a loin cloth, and scourged me, and bade me run. And as for one of them that had beaten me with a rod, a lion met him and slew him. And so his associates were affrighted. Do ye also, therefore, my children, 'love the Lord God of heaven and earth, and keep His commandments', following the example of the good and holy man 'Joseph'. And let your mind be unto good, even as ye know me; for he that hath his mind right seeth all things rightly. Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar claim you to afflict you with every evil, yet shall they not have dominion over you, even as they had not over Joseph my brother.

³ How many men wished to slay him, and God shielded him! For he that feareth God and loveth his neighbour cannot be smitten by the spirit of Beliar, being shielded by the fear of God. Nor can he be ruled over by the device of men or beasts, for he is helped by the Lord through the love which he hath towards his neighbour. For Joseph also besought our father 'that he would pray for his brethren', that 'the Lord' would not impute to them as sin

'whatever evil they had done unto him'. And thus Jacob cried out: My good child, thou hast prevailed over the bowels of thy father Jacob. And he embraced him, and kissed him for two hours, saying: ⁴ In thee shall be fulfilled the prophecy of heaven [concerning the Lamb of God, and Saviour of the world], and that a blameless one shall be delivered up for lawless men, and a sinless one shall die for ungodly men [in the blood of the covenant, for the salvation of the Gentiles and of Israel, and shall destroy Beliar and his servants]. See ye, therefore, my children, the end of the good man? Be followers of his 'compassion, therefore, with a good mind', that 'ye also' may wear crowns of glory. For the good man hath not a 'dark eye; for he showeth mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing good he overcometh evil, being shielded by God'; and he loveth the righteous as his own soul. If any one is glorified, he envieth him not; if any one is enriched, he is not jealous; if any one is valiant, he praiseth him; the virtuous man he laudeth; 'on the poor man he hath mercy; on the weak he hath compassion; unto God he singeth praises'. And him that hath the grace of a good spirit he loveth as his own soul.

⁵ The inclination of the good man is not in the power of the deceit of the spirit of Beliar, for the angel of peace guideth his soul. 'And' he gazeth not 'passionately' upon corruptible things, nor gathereth together riches 'through a desire of pleasure'. He delighteth not in pleasure, '[he grieveth not his neighbour], he sateth not himself with luxuries, he erreth not in the uplifting of the eyes', for the Lord is his portion. The good inclination receiveth not glory 'nor dishonour' from men, and it knoweth not any guile, or lie, or fighting or reviling; for the Lord dwelleth in him and lighteth up his soul, and he rejoiceth towards all men alway. The good mind hath not two tongues, of blessing and of cursing, of contumely and 'of honour', of sorrow and of joy, of quietness and of confusion, of hypocrisy and of truth, [of poverty and of wealth]; but it hath one 'disposition', uncorrupt and pure, concerning all men.

⁶ It hath no double sight, nor double hearing; for in everything which he doeth, 'or speaketh, or seeth, he knoweth that the Lord looketh on his soul. And he cleanseth his mind that he may not be condemned by men as well as' by God. And in like manner the works of Beliar are twofold, and there is no singleness in them. Therefore, my children, I tell you, flee the malice of Beliar; for he giveth a sword to them that obey him. And the sword is the moth-

er of seven evils. First the mind conceiveth through Beliar, and first there is bloodshed; secondly ruin; thirdly, tribulation; fourthly, exile; fifthly, dearth; sixthly, panic; seventhly, destruction. he was destroyed. For on account of Abel, his brother, with all the evils was he judged, but Lamech with seventy times seven. Because for ever those who are like Cain in envy and hatred of brethren, shall be punished with the same judgement.

7 And do ye, my children, flee evil-doing, envy, and hatred of brethren, and cleave to goodness and love. He that hath a pure mind in love, looketh not after a woman with a view to fornication; for he hath no defilement in his heart, because the Spirit of God resteth upon him. For as the sun is not defiled by shining on dung and mire, but rather drieth up both and driveth away the evil smell; so also the pure mind, though encompassed by the defilements of earth, rather cleanseth (them) and is not itself defiled. And I believe that there will be also evil-doings among you, from the words of Enoch the righteous: that ye shall commit fornication with the fornication of Sodom, and shall perish, all save a few, and shall renew wanton deeds with women; and the kingdom of the Lord shall not be among you, for straightway He shall take it away.

8 Nevertheless the temple of God shall be in your portion, and the last (temple) shall be more glorious than the first. And the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of an only-begotten prophet. [And He shall enter into the [first] temple, and there shall the Lord be treated with outrage, and He shall be lifted up upon a tree. And the veil of the temple shall be rent, and the Spirit of God shall pass on to the Gentiles as fire poured forth. And He shall ascend from Hades and shall pass from earth into heaven. And I know how lowly He shall be upon earth, and how glorious in heaven.] Now when Joseph was in Egypt, I longed to see his figure [and the form of his countenance]; and through the prayers of Jacob my father I saw him, while awake in the daytime, even his entire figure exactly as he was.

9 [And when he had said these things, he said unto them]: Know ye, therefore, my children, that I am dying. Do ye, therefore, truth each one to his neighbour, and keep the law of the Lord and His commandments. For these things do I leave you instead of inheritance. Do ye also, [therefore], give them to your children for an everlasting possession; for so did both Abraham, and Isaac, and Jacob. For all these things they gave us for an inherit-

ance, saying: Keep the commandments of God, until the Lord shall reveal His salvation to all Gentiles. [And] then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob, rising on the right hand in gladness. Then shall we also rise, each one over our tribe, worshipping the King of heaven, [who appeared upon earth in the form of a man in humility. And as many as believe on Him on the earth shall rejoice with Him]. Then also all men shall rise, some unto glory and some unto shame. And the Lord shall judge Israel first, for their unrighteousness; [for when He appeared as God in the flesh to deliver them they believed Him not]. And then shall He judge all the Gentiles, [as many as believed Him not when He appeared upon earth]. And He shall convict Israel through the chosen ones of the Gentiles, even as He reproved Esau through the Midianites, who [deceived their brethren, [so that they fell into fornication, and idolatry; and they were alienated from God], becoming therefore children in the portion of them that fear the Lord.

¹⁰ If ye therefore, my children, walk in holiness according to the commandments of the Lord, ye shall again dwell securely with me, and all Israel shall be gathered unto the Lord. And I shall no longer be called a ravaging wolf on account of your ravages, but [a worker of the Lord distributing food to them that work what is good. And there shall arise in the latter days] one beloved of the Lord, [of the tribe of Judah and Levi], a doer of His good pleasure in his mouth, [with new knowledge enlightening the Gentiles]. Until the consummation of the age shall he be in the synagogues of the Gentiles, and among their rulers, as a strain of music in the mouth of all. And he shall be inscribed in the holy books, both his work and his word, and he shall be a chosen one of God for ever. And through them he shall go to and fro as Jacob my father, saying: He shall fill up that which lacketh of thy tribe].

¹¹ And when he had said these things he stretched out his feet. And died in [a beautiful] and good sleep. And his sons did as he had enjoined them, and they took up his body and buried it in Hebron with his fathers. And the number (of the days) of his life were a hundred and twenty-five years.

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English translation by Moses Gaster, from the Roumanian text, in the *Transactions of the Society of Biblical Archaeology*, vol. 9 (1893); public domain. The text was transcribed for Roger Pearse's collection *Early Church Fathers – Additional Texts* (tertullian.org/fathers). SermonIndex has removed the page numbers and the footnotes and divided the text into sections; the wording is the translator's own. Greek words that occur in the text are given in Latin letters. *Licence: Public domain.*

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The Testament of Abraham

English translation from the Ante-Nicene Fathers (edited by Alexander Roberts, James Donaldson and A. Cleveland Coxe; New York, 1885–1896; public domain), translated by W. A. Craigie, as transcribed by volunteers of English Wikisource. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No Greek or Latin text is shown beside it, and no modern English version has been made. Licence. The translation is in the public domain (published before 1929). The Wikisource transcription is offered under the Creative Commons Attribution-ShareAlike licence; we credit it here. *Licence: Public domain.*

The Testaments of the Twelve Patriarchs (Ante-Nicene translation)

Authorship. This is a pseudepigraphal book: the deathbed speeches it puts in the mouths of Jacob's twelve sons were not spoken by them. Scholars disagree about how much is Jewish and how much was added by Christians. Source. English translation: an older public-domain translation as collected in the Writings-Database (HistoricalChristianFaith), mostly from the Ante-Nicene, Nicene and Post-Nicene Fathers and similar nineteenth-century editions. SermonIndex has only divided it into chapters and short sections; the wording is the translator's own. No modern English version has been made. *Licence: Public domain.*

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