

[On-Line Texts Related to Biblical Study](#)

Dead Sea Scrolls

Pentateuchal stories and commentaries

[Reworked Pentateuch](#)(4QPP^a=4Q158). [Student Paraphrase]

[Genesis Apocryphon](#)[Student Paraphrase]

[Enoch \(4Q201\(En ara\)\)](#)excerpt from the story of the Watchers, see [1 Enoch above](#)

[The Book of Giants](#)(4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8) may be part of the Enoch tradition (See VanderKam's article, "[The Enoch Literature](#)").

[Enoch and the Watchers](#)(4Q227).

[Exhortation based on the Flood](#)(4QFloodAp=4Q370). [Student Paraphrase]

[Vision of Jacob](#)(4QAJa=4Q537). [Student Paraphrase]

Legal and ritual texts

[A Phylactery \(Mur 4 Phyl\)](#)

[Various Laws \(4Q159\)](#)

[Ritual Purity Laws](#)(4QTohorot^a=4Q274). [Student Paraphrase]

[A Baptismal Liturgy \(4Q414\)](#)

[Songs for the Sabbath Sacrifice \(4Q403\(ShirShabbd\)\)](#)

[Some Torah Precepts \(4Q396 \(MMTc\)\)](#)excerpt

Former Prophets stories and commentaries

[Prayer For King Jonathan \(4Q448\)](#)

Psalms, Hymns, Poetry

[Apocryphal Psalms](#)(4QPs^f=4Q88, 4QapPs=4Q448, 11QPs^{a-b}=11Q5-6). [Student Paraphrase]

[The Thanksgiving Psalms \(Pss. 4, 5, 8, 23\)](#)

[Thanksgiving Hymns #7 & 8](#)(1QH(odayot)^acol.10). [Student Paraphrase]

[Plea for Deliverance \(11QPs^a=11Q5 col.xix\)](#)

Wisdom Literature

[Wisdom Text](#)(1Q26, 4QWisd^a=4Q410 &4Q412-413, 4QWisdB^{a-b}=4Q415, 4QWisdA^{a-d}=4Q416-419, 4QRight^{a-b}=4Q420-421, 4Qfarmer=4Q423). [Student Paraphrase]

[Collecton of Proverbs](#)(4QWisd=4Q424). [Student Paraphrase]

[Wiles of the Wicked Woman](#)(4Q184). [Student Paraphrase]

[The Parable of the Bountiful Tree \(4Q302a\)](#)

Prophecy and Apocalyptic

[Hosea Commentary \(4Q166 \(4QpHosa\)\)](#) excerpt

[The Chosen One](#)(4Qelect=4Q534, 4QarNC=4Q535-6). [Student Paraphrase]

[The Book of Secrets \(1QMyst=1Q27, 4QMyst^{a-c}=4Q299-301\)](#)

[The Divine Throne Chariot](#)

[The Coming of Melchizedek \(11Q13\)](#)

[Redemption and Resurrection \(4Q521\)](#)

[Words of Michael](#)(4Qmich=4Q529, 6Qunidar=6Q23). [Student Paraphrase]

Sectarian literature

[War Rule \(4Q285 \(SM\) frg.5\)](#) excerpt

[Community Rule \(4QSd\)](#) excerpt

[The Damascus Document \(4Q271\(Df\)\)](#) excerpt

[Tongues of Fire \(1Q29, 4Q376\)](#)

Misc.

[The New Jerusalem](#)[first part] (1QJNar=1Q32, 2QEx^c=2Q4, 4QJM^a=4Q554-5, 5QJNar=5Q15, 11QJN=11Q18). [Student Paraphrase]

[The Copper Scroll](#)(3QTreasure^a=3Q15). [Student Paraphrase]

[Physiognomic Horoscopes](#)(4QCryptic-4Q186, 4QPhysiogn=4Q561). [Student Paraphrase]

[Calendrical Document \(4Q321 \(Mishmarot Ba\)\)](#) excerpt

[Observances](#)(4QCal=4Q327 (Mishmarot), 4QMMT^a4Q394). [Student Paraphrase]

[Targum of Job](#)(4QtgJob=4Q157, 11QtgJob=11Q10). [Student Paraphrase]

DSS Links

[Orion Center for the Study of the Dead Sea Scrolls and Associated Literature](#) is the site for DSS material and bibliography.

[The Qumran Library](#). A collection of pictures and short translation fragments related to the DSS and Qumran.

DSS anthologies in English translation

[*DJD*] Various, [Discoveries in the Judaean desert](#), [18 of 23 vols. published so far happen to be in English] (Clarendon, 1997)

- [EW] Robert Eisenman & Michael Wise, *Dead Sea Scrolls uncovered* (Penguin Books, 1992).
- [THG] Theodor H. Gaster, *The Dead Sea scriptures* (Peter Smith Pub, 1976).
- [FCM] Florentino Garcia Martinez, *The Dead Sea Scrolls translated*, tr. Wilfred G.E. Watson, 2nd Ed. (William B. Eerdmans, 1996).
- [GV] Geza Vermes, *The Complete Dead Sea Scrolls in English* (Penguin Press, 1997).
- [WAC] Michael Wise, Martin Abegg, Jr. & Edward Cook, *Dead Sea Scrolls: A new translation* (HarperSanFrancisco, 1996).

Of making links there is no end, and much surfing is a weariness to the flesh.

[\[List Version\]](#)

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Prayers, Hymns and Psalms

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Pseudepigrapha

Dead Sea Scrolls

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[The Hymn of the Pearl \(The Hymn of Judas Thomas the Apostle\)](#)

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[The Polemical works against the gnostics by the Church Fathers.](#)

[Plotinus: *The 6 Enneads* \(250, CE\)](#)

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[Guide to Early Church Documents](#)

[Guide to Christian Literature on the internet](#)

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Reworked Pentateuch

4QPP^a=4Q158

Introduction and Paraphrase prepared by Warren Rohde & Rick Bohn

Introduction :

4Q158 is also known as 4QPP^a, and The Reworked Pentateuch^a. 4Q158 is grouped with 4Q364-7, and together are called the Reworked Pentateuch. 4Q158 contains portions of Genesis, Exodus, and Deuteronomy. Most lines are exactly as they appear in the Bible and some are extrabiblical. In general, 4Q158 parallels quotes from the Pentateuch with minor additions. Some scholars wonder if it could be an atypical version of biblical manuscripts[1]. Wise, Abegg-Jr, and Cook (pg 200) also present a similar theory suggesting we may be dealing with a "wild" text of the bible. A "wild" text is of a form vastly different from a "standard" version. This may be true when considering the entire Reworked Pentateuch, but since 4Q158 largely consists of direct quotes from sections of Genesis, Deuteronomy, and Exodus, it by itself would not be considered a wild text.

Emanuel Tov and other scholars have suggested that 4Q365 is another copy of 4Q158. A relationship exists between the two in that they both contain material from Exodus although the readable sections are different. Considering the large portion of unreadable material in both documents it is conceivable, although difficult to prove, that the two could be duplicates of each other.

Fragment 1-2 contains lines from Genesis 32:24-32 and Exodus 4:27-28, with extrabiblical additions. An addition to Genesis 32:30 is the exact wording Jacob received from God. Another interesting point is the tradition told in Genesis 32:32 'one does not eat from a certain portion of the thigh muscle' is transformed into a direct command from God. Fragment 4, lines 1 and 2 appear to be the second half of Exodus 3:12. Lines 4-5 are a variation of Exodus 24:4-6, and the final lines are extrabiblical reflecting Gods covenant with the patriarchs.

Fragment 6 contains Exodus 20:19-21. This is expanded upon with Gods affirmation of Moses' statement to the people, and goes onto instill additional fear by holding them accountable to live up to God's commandments.

Fragment 7-8 combines Exodus 20:12-17, Deuteronomy 5:30-31, Exodus 20:22-26, and Exodus 21:1-10, with small extrabiblical additions. The 1st half of line 5 is such an addition. It is suggested by Wise, Abegg-Jr, and Cook that there may be some attempted biblical interpretation taking place. For example by mixing Exodus 20 with Deuteronomy 5 the author may have been attempting to clear up the confusing chronology surrounding the revelation at Sinai. Ancient scholars noticed that Moses went up the mountain seven times, but only explicitly descended twice. In order to correct the chronology one has to rearrange the order of the events. Certain aspects of 4Q158 seem to represent this sort of problem solving.

Fragment 10-12 closely parallels Exodus 21:32 to 22:13 with a small quantity of minor differences.

Fragment 14, an extrabiblical passage, records God speaking in the first person to a then current leader of Israel, probably Abraham or Jacob. God is providing a view into the future by revealing his intentions to desolate Egypt and promote the position of Israel for generations to come.

Paraphrase :

4Q158

Fragments 1-2

³Gn 32:25-30 Jacob wrestled with [a man] until [daybreak. Realizing he could not win against Jacob the man struck him on his thigh, and dislocated his hip]. They continued wrestling until early morning. [The man said, "Let me go for the day is breaking:" Jacob agreed to let go if the man ⁵blessed him] The man asked him his name and Jacob told him. [The man said, "You shall no longer be called Jacob, but Israel. For you have striven with God] and humans and have prevailed." Jacob asked him his name, and he said, "Why is it you ask my name?" Then he blessed Jacob and said, "May the Lord make you fruitful, [know]ledgeable, insightful, and prevent you from sin for this day, and forever [...]" ¹⁰Then the man left.

Gn 32:31-33 Jacob named the place where he saw God face to face, Penuel^[2]. As Jacob was leaving Penuel (limping because of his injury) God appeared and said, "You shall not eat [the thigh muscle that is on the hip socket." To this day the Israelites do not eat the thigh muscle] on the hip socket, [because he struck Jacob there.]

Ex 4:27- 28[God said] to Aaron, "Go [into the wilderness] to meet [Moses." Aaron went and met Moses at the mountain^[3] of God where he kissed him. Moses told] Aaron everything ¹⁵God said to him. Moses said, "The Lord [has spoken] to me, saying, 'When you have brought the people out [of Egypt ...]' to go as slaves, and consider, they number thirty] the Lord, God [...]

Fragments 3

¹And Jacob called [...] in this earth [...] my fathers in order to enter [...]

Fragments 4

¹When you bring the people out of Egypt worship me on this mountain. So Moses built an altar there, and set up twelve pillars to represent the twelve tribes of Israel. Then he prepared a burnt offering on the altar [...Moses took half the blood and put it] ⁵in bowls, Ex 24:6 and the other half he painted on the [altar ... God said to Moses, "...] that I revealed to Abraham and to Isaac [and to Jacob ... the contract that I made] with them to be their God, and the people's [...] forever...

Fragments 6

¹ *Ex 19:20- 21* [like us, and live. Come and hear everything God tells us. Then tell us everything God said. [we will listen to you, but] don't let [God] talk to us or we [will die." Moses said, "Do not fear; for God has come to test you] [and t]o put the fear of [God in you so that you do not sin." The people stood at a distance, while Moses entered the darkness where] God was.

God said to Moses, ["I have heard what the people have said to you. They are correct in all they have said. If] ⁵they continue to fear [Me and obey all the commandments all may go well for them and their children forever! Now that you have heard] My words tell them, [I will give them a prophet like you from their own people; This prophet will speak everything I tell him. Anyone] who does not listen [to this prophet, I will hold accountable.

Any prophet who speaks falsely in My name,) or spea[ks in the name of other gods will die. You may ask, "How will we know if a prophet speaks the LORDs words?"] If [the things a prophet says do not happen it's not the LORDs word. This prophet has spoken presumptuously, but do fear him."]

Fragments 7-8

¹*Ex 20:12- 17* Honor your [father] and your mother, [so that you may live long in the land God will give you. You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear] false witness [against] your [neighbor]. You shall not desire [your] nei[ghbor's] wife, [slave, ox, donkey, or anything that belongs to your neighbor]. God said to Moses, *Dt 5:30- 31* "Tell them to [return to their tents. And with you next to Me I will tell them all the commandments, statues] and ordinances you are to teach them. They are to follow these rules in the land [I am about to give them" ...]

⁵The people returned to their tents, but Moses remained before *Ex 20:22-26* [God. God said, "tell the Israelites] 'that they have seen Me speak to you from heaven. They are not to make [gods of silver or gold. They need to only make an altar of earth, and sacrifice] on it your burnt offerings and offers of well being, your sheep [and oxen. Every place where I cause My named to be remembered I will come and bless you. If] you build me [an altar of stone] do not use formed stone. For by using a chisel [upon it you ruin it. Do not go up steps to My altar or your nakedness will be exposed] on it"

Fragments 10-12

¹ *Ex 21:32- 37* [If a bull kills a slave man or woman, the bull's owner is to pay the slave owner] thirty sil[ver] shekels^[4] [and the bull is to be stoned] ² [The owner] of an uncovered well [is responsible to compensate] the owner of any bull or ass that falls into it and return the [dead animal to the owner. If a bull kills someone else's bull, the killing bull is to be sold] with the proceeds from the sale and the dead bull [shared between both owners]. ⁴ However, if the killing bull [was known to] gore [and its owner did not keep it in, the bulls would be exchanged live for dead]. ⁵ If someone steals a bull or ewe and slaughters it or s[ells] it, [he is to repay the owner with five bulls for a stolen bull and four sheep for a stolen ewe. If the thief was caught during the break in] and was killed, he should not be the subject of blood retaliation. *Ex 22:1-13* If the thief was caught stealing in daylight

hours he will be subjected to blood retaliation. [The thief must pay for what is stolen. If he has no worth, he will be sold for the value of the stolen property. If ⁷ the stolen property is found in his possession, he will pay double if it is a live bull, ass or ewe. If a man allows his flock to graze on a field or vineyard owned by someone else, he is to repay with the produce from his own field. If he has allowed his flock to consume the entire field, he is to repay with the best of his fields or vineyards. Damages to a field as a result of fire are the responsibility of the person who started the fire. Thieves who steal property that has been entrusted in a neighbor's care are required to pay double. If the thief is not found, the person to whom the property was entrusted shall approach the house of God to decide if he is guilty of the theft. Both parties are to present their case to God, and if either party is convicted he shall pay his neighbor double. ¹² [When someone has given] livestock to his neighbor for safekeeping and it dies, becomes injured or is stolen without an eye witness, judgment will be made while both parties are under oath before the Lord. If the entrusted neighbor states under oath that he did not harm or steal the owner's property, the owner is forced to agree and no repayment is required. If the entrusted neighbor was present at the time of the theft, he is required to pay damages to the owner. If the animal is torn to pieces, ¹⁴[the remains are to be shown to the owner and payment is not required.] If an animal is loaned to a friend and it dies or is torn to pieces without the owner present, the borrower is responsible for payment of damages.

Fragment 14

² [all the fl]esh and all the spirits ³ [...] as a blessing for the land ⁴[...] the people [...] this; Egypt shall be desolated [...] I shall create in [...] [I will rescue them from] the restraint of Egypt's power and liberate them from Egyptian control. I shall make them My people forever [and ever...I will bring them out] of Egypt. ⁷ Future generations [will settle in the] land safely for[ever ... but, I will hurl Egypt into] the heart of the sea at the deepest part [...] where they will live ⁹ [...] [bo]rders [...]

Footnotes :

[1] Martinez. Pg. 218

[2] Penuel means the face of God

[3] Mt. Sinai, also called Mt. Horeb.

[4] About 12 ounces

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prepared for [Intro. to the Hebrew Bible](#)
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Tales of the Patriarchs

1QapGen=1Q20

Paraphrase and comments by Lesley Faulk and Amanda Scott

Introduction

The "Tales of the Patriarchs," which deals with the descendants of Adam, is sometimes referred to as the "Genesis Apocryphon." Originally, the *Genesis Apocryphon* was referred to as the fourth scroll because it was the fourth scroll out of seven to be found in the Qumran Cave. This "Dead Sea Scroll" was originally thought to have come from the apocryphal book of Enoch because a small portion of the scroll that had been unraveled, mentioned Enoch's name (Fitzmeyer, pg. 4). However, when another section was unraveled, scholars were lead to believe that this scroll came from the apocryphal book of Lamech, a name that was already known to scholars because of the book *Jubilees*. The reason why they thought this scroll came from the book of Lamech is because the speaker spoke about Bitenosh, Lamech's wife, in first person (Yadin, pg. 144). Yet once again, this belief was wrong. When the scroll was finally fully unraveled, it had references to Noah, Abraham and Lot, making the scrolls relation to the *Jubilees* more apparent. In many senses one can refer to this text as a "Little Genesis" because its literary dependence on Genesis is similar to that of the *Jubilees* (Fitzmeyer, pg. 4).

When Avigad and Yadin published the fourth scroll, they realized that they could no longer call it the "Book of Lamech" and so they decided on the title *Genesis Apocryphon* to avoid any further commitments to the character of the writing contained in the scroll. Avigad stated that "these stories are based on the biblical narratives but they also deal with other subjects and details previously unknown" (Fitzmeyer, pg. 5). An example of this is in of the story of Joseph and Sarah and their time in Egypt. In column 20 of the Apocryphon, the time duration of Sarah living with the Pharaoh is given as two years unlike the bible when a time frame was not given (Yadin, pg. 144). Also, the purity of Sarah which was in question in the bible is maintained in the *Genesis Apocryphon*. Sarah could not have relations with the Pharaoh because the evil spirit that Joseph prayed for to God made all the men in Egypt impotent. Thus, the purity of Adam descendants were maintained (WAC, pg. 74).

However, not all scholars agreed with this title Apocryphon because as R. Meyers believes, "it evokes its counterpart, a canonical book, and consequently introduces not the Qumran literature a slight anachronism." Yet, even with some criticism, the fourth scroll is known as the Genesis Apocryphon.

Now that the debate of naming this scroll was over, the task of placing this text into a genre began. It has already been stated that this text relies heavily on the canonical Genesis, however, this scroll contains additional details that were obviously derived from some non-biblical sources. For instance, Gn 5.28-29 in the bible is the starting point for the extended narrative for columns 2-5 which are embellishments of the birth of Noah. Columns 6-17 deals with Noah, the flood, and the division of the earth between his sons. These lines can once again be compared to the *Jubilees* chapters 4-9. In

column 18 and 19 where the narrative has shifted to Abraham. This text is the expanded version corresponds with of Gn 11.27-14. There is an obvious similarity between the working of this section to the Jubilees. In column 22, a less direct translation can be seen, with the author reverting to the free reworking of the Genesis story which has been seen in previous columns, yet not returning to the first person except for conversation itself (Fitzmeyer, pg. 6).

Paraphrase

Frag.1 Col. 1

You should let your anger and tear out (?)... and who is the man who.. the fury of your anger.... and those who have been destroyed and killed, bereft and... and now I have stopped the prisoners.... the Great Holy One....all that he...

Frag.1 Col 2:

day of... all...land of... and the evil for...

Frag. 2

...and they were hit from behind...in front of the lord

Col. 1

.... and with the sowing....not even the mystery of evil which....the mystery which

Col. 2.[1]

I thought, in my heart, that the conception was the work of the Watchers the pregnancy of the Holy Ones and that it belonged to the Giants[2]... and my heart was upset by this... I, Lamech, turned to my wife Bitenosh and said... Swear to me by the Most High, Great Lord, King of the Universe[3]...the sons of heavens, that you will truthfully tell me everything, if... You will tell me without lies... Then Bitenosh, my wife spoke harshly and she cried... and said: Oh my brother and lord! Remember my pleasure... the time of love, gasping for breath. I will tell you everything truthfully... and then my heart began to ache... When Bitenosh realized my mood had changed...Then she withheld her anger and said to me: O my lord and brother! Remember my pleasure. I swear to you by the Great Holy One, the King of the heavens... That this seed, pregnancy, and planting of fruit comes from you and not a stranger, Watcher, or son of the heaven... Why is your expression changed and your spirit saddened... I speak honestly to you... Then I, Lamech, went to my father, Methuselah, and told him everything so that he would know the truth because he is well liked... and he is in well with the Holy Ones and they share everything with him. Methuselah went to Enoch to find the truth... he will. And he went to Parvaim, where Enoch lived... He said to Enoch: O my father and lord, to whom I... I tell you! Do not be angry because I came here to you... fear before you...

Col 3

For in the days of Jared, my father...[\[4\]](#)

Col 5

Enoch...not from the sons of heaven, but from Lamech your son... I now tell you... and I reveal to you... Go tell your son Lamech... When Methuselah heard this... And with his son Lamech, he spoke... Now when I, Lamech, heard these things... Which he got out of me

Col 6[\[5\]](#)

I abstained from injustice and in the womb of my mother who conceived me I searched for truth. When I emerged from my mother's womb, I lived all my days in truth and walked in the path of eternal truth. And the Holy One was with me... on my pathways truth sped to warn me off the... of lie which led to darkness.. I braced my loins with the vision of truth and wisdom... paths of violence. *vacat* Then, I Noah became a man that clung to truth and seized... I took Amzara, his daughter as my wife. She conceived and bore me three sons and daughters. I Then took wives from my brother's family for my sons, and I gave my daughters to my nephews according to the law of the eternal precept which Most High ordained to the sons of man. *vacat* And in my days, when according to my reckoning... ten jubilees had been completed, the time came for my sons to take wives for themselves... heaven, I saw in a vision and was explained and made known the actions of the sons of heaven and... the heavens. Then I hid this mystery in my heart and explained it to no one. *vacat*... to me and a great and... and in a message of the Holy One... and he spoke to me in a vision and he stood before me... and the message of the Great Holy One called out to me: "To you they say, O' Noah,..." and I reckoned the whole conduct of the sons of the earth. I knew and explained everything... two weeks. then the blood which the Giants had spilled... I was at ease and waited until... the holy ones with the daughters of man... The I Noah, found grace, greatness and for my entire life I have behaved righteously...I, Noah, a man...

Col. 7

God told Noah that he would rule over the earth and the seas and all they encompass. Noah was overjoyed at the idea.

Col. 10

The arc rested upon the mountain of Ararat (Hurarat). Noah atoned for the land and burned incense on the alter[\[6\]](#).

Col. 11

God makes a covenant with Noah telling him he could no longer eat blood of any kind.

Col. 12

I placed my bow in the cloud and it became a sign for me in the cloud... the earth... it was revealed to me in the mountains[7]... a vineyard in the mountains of Ararat... After the flood Noah and his sons descended from the mountain. They saw the widespread devastation of the earth. After the flood Noah's children began to have his grandchildren-Sons and daughters[8]. They then planted the soil and put a vineyard on Mount Lubar that produced wine four years later: On the first day of the fifth year, there was a feast at which the first wine was drunk. Noah gathered his family together and they went to the altar and thanked god for saving them from the destruction of the flood.

Col 13[9]

...They were cutting gold, silver, stones, and clay and taking some for themselves. I saw the gold and silver... iron, and they cut down all the trees and took some. I saw the sun, moon, and stars cutting and taking some for themselves... I turned to see the olive tree and behold, it was rising up and for many hours... many leaves... appeared in them. I watched the olive tree and the abundance of its leaves... they tied to it. I was greatly amazed by the tree and its leaves... the four winds of heaven were strongly blowing and they were breaking off and smashing the branches of the olive tree. The westerly wind hit first, knocking off its fruit and leaves and scattering them everywhere. Then...

Col 14

...Listen and hear! You are the great cedar... standing in front of you in a dream on the mountain tops... truth. The willow that springs from it and rises high (these are) three sons... And the one that you did see, the first willow got attached to the stump of the cedar... and the wood from it... will never separate from you. And among it posterity... will be called... will grow a wonderful plant... will stand forever. And what you saw, the willow caught the stump... the last willow... part of their branch entered[10] the branch of the first tree, two sons... And what you saw, that part of their branch entered the branch of the first tree... I explained to him the mystery...

Col 15

...And that you saw all of them... They will go around, the majority of them will be evil. and what you saw, that a man came from the south, with a sickle in his hand, and bringing fire with him... who will come from the south of the land... And they will put wickedness on the fire, a;... And he should come between... Four angels... between all nations. And they will all worship and be dumbfounded... I will honestly explain to you. And I, Noah woke up from my sleep and the Sun[11].

Col. 16

Noah divided the land among his decedents.... all the land of the north as far as... this boundary, the waters of the Mediterranean.... the Tina River.

Col. 17

Noah further divided the land West, to Asshur, as far as the Tigris. He gave Aram land as far as the source of... this Mountain of the Bull, and he crossed it westward as far as... where the three parts met... For Arpachshad[12]... He gave Gomer[13] a part in the northeast to the Tigris River... To Magog [14]...

Col. 19

I, Abraham built an altar (at Bethel) and called to god, praising him. I then went to the Holy mountain and to Hebron[15] where he lived for two years. Because there was famine in the land my family and I traveled to Egypt where grain was plentiful. I went across the branches of the Nile[16] to enter Egypt, the land of the sons of Ham. I had a dream about a cedar tree and a date-palm tree. When people came to cut down the cedar tree, the date-palm tree objected, saying that they were grown from a single root. The cedar tree was spared. I became fearful of the dream and told it to my wife. I explained it as it pertained to us telling Sarah that the men will come for her and try to kill me. I warned Sarah that she must tell everyone that I am her brother so that my life can be spared. She became scared and did not want to go to Zoan for fear of being seen. Five years later[17], councilors of the Egyptians court and advisors of the Pharaoh of Zoan[18] came, having heard the words of my wife. They brought gifts and requested knowledge from me. I read to them from the Book of the words of Enoch.

Col. 20[19]

The men return to the Pharaoh and describe Sarah's features: beautiful face, supple hair, lovely eyes, pleasant nose, radiant face[20]. He continued on describing her shapely breasts, perfect hands, and everything down to her long and delicate fingers. The men compared her to and rated her far higher than virgins and birds, and all other women alike. Hearing this, and then seeing Sarah, the pharaoh wanted her and took her for his wife. Sarah saved me by telling the pharaoh that I was her brother and that night I and my nephew Lot cried together I prayed to Lord for justice[21]. I wanted the Lord to raise up against the pharaoh and protect Sarah. God listened and sent an evil spirit to the entire household that prevented the pharaoh from having sexual relations with Sarah for the two years that they were together. At the end of the two years, the plagues and afflictions were so great that magicians and healers were sent for. They were, of course, ineffective, and they all soon left. Hyrcanos went to me pleading for help against the plague because I had been seen in a dream. I agreed to help only when my wife Sarah is returned to me. The pharaoh heard this and confronted me, himself asking why I lied saying that Sarah was my sister. He agreed to give Sarah back and I exorcised the evil spirit from the house of the pharaoh. The pharaoh swore to me that he had not touched Sarah while they were together and gave her gifts of gold, silver, linen, and purple-dyed clothing. Sarah and I were then led out of Egypt. I, Sarah, Lot, and his wife took our flocks and the gold and silver I had received[22] and traveled together.

Col. 21

I went to all my old campsites until I reached Bethel, the place where I once built an altar, and then I built another one and offered up burnt offerings and cereal offerings to the God Of Most High, and

invoked the name of the Lord of the Universe there. I praised God's name and blessed god and gave thanks to Him there for all the flocks and goods and wealth which he has given me, for the good he has done for me, and because He had returned me to this land safely.

After this day, Lot left me on the account of our shepherd's behavior. He went to live in the Valley of Jordan taking all his flocks with him. And I also added greatly to what he had. he pastured his flock and kept moving until he reached Sodom[23] and bought a house there, while I still lived in the mountain of Bethel. It bothered me that Lot and I had separated.

God came to me in a dream and said to me: Go up to Ramat Hazor[24] which is north of Bethel, the place you are living now, and look to the east, west, south and to the north. Look at the land which I am giving you and your descendants forever. The next morning I went up to Ramat Hazor and looked at the land from that height, from the river of Egypt up to Lebanon and Senir[25], and from the Great Sea up to Hauran[26], and all the land of Gebel[27] to Qadesh[28], and all the Great Desert[29], as far as the Euphrates and he said to me: I shall give all this land to your descendants; and they will inherit it forever. I will multiply your descendants like the dust of the earth that none can count. Your descendants will be numberless. Arise, walk about, go "see how long and how wide it is, for I will give it to you and to your descendants after you, forever.

Then I, Abraham, went out traveling in a circuit to survey the land. I began the circuit at the Gihion River[30], I went along the Mediterranean Sea until I reached the Mountain of the Bull[31]. I circled from the coast of this great river saltwater sea, skirting the Mount of the Bull, and continued eastward through the breadth of the and until I came to the Euphrates river. I traveled along the Euphrates until I reached the red sea in the east, whence I followed the coast of the Red Sea until I came to the branch of the Reed Sea[32], jutting out from the Red Sea. From there I completed the circuit, moving southward to arrive at Gihon River. Then I returned home safely and found all is well with my men. Then I went and settled next to the oaks of Mamre[33], which is northeast of Hebron. There I built an alter and offered up burnt offering and a cereal offering to the God Most High. I ate and drank there, I and all the men of my household, and invited Mamre, Arnem, and Eshkol, three Amorite brothers and my friends. They ate and drank together with me. Prior to those days Chedorlaomer, the king of Elam, Amraphel, the king of Babylon, Arioch, the king of Cappadocia[34], and Tidal, the king of Goiim[35], which lies between the two rivers had come. They had waged war on Bera, the king of Sodom, Birsha, the king of Gomorrah, Shinab, the king of Admah, Shemiabad, the king of Zeboiim, and the king of Bela. All these formed an alliance to do battle in the Valley of Siddim. Now the king of Elam, and the kings with him proved to be stronger than the king of Sodom and imposed tribute upon them. Over twelve years they continued paying their tribute to the king of Elam, but in the thirteenth they rebelled against him. Thus the fourteenth year the king of Elam sallied forth with all his allies, and they ascended by the way of the desert[36]. They smote and plundered beginning from the Euphrates. They kept on smiting-smiting the Rephaim who were in the Asteroth- Kernaim[37], the Zumzammin who were Amman, the Emim[38] who were in Shaveh- hakerioth, and the Horites who were in the mountain of Gebal-until they reached El- Paran, in the desert. They returned...in Hazazon-tamar[39]. The king of Sodom went out to meet him, together with the king of Gomorrah, Admah, Zeboiim and the king of Bela. They engaged in battle in the valley of Siddim against Chedorlaomer, and allies that were with him. The king of Sodom was defeated and put to flight while the king of Gomorrah fell into the pits... The king Elam plundered all the property of Sodom and of Gomorrah and they captured Lot.

Footnotes

- [1] The column numbers differ between sources. This is because recent research has shown that the 1Q20 fragments comprise column 1 and 2 but are not after included with this work.
- [2] Lamech believes that his wife Bitenosh has been with fallen angels called Watchers or Nephilim. He fears his child may be a Giant because of this union with the Watcher.
- [3] Most High, Great Lord, King of the Universe are all referring to God; the names make God appear even more powerful and mighty.
- [4] This column contains the beginning of Enoch's reply to Methuselah. He starts talking about how in the days of Jared, angels descended to take human wives.
- [5] There are very few sources where this column's context is explained. Many sources attempt to hypothesize what the text is trying to get across but an agreement has yet to be established. The main thrust of this text is that Noah, after being born with the gift of knowing the truth, lived his life righteously, married, and married his children off. Finally this passage ends with Noah having a vision.
- [6] These are the activities that occur immediately after the flood.
- [7] Mountain of Ararat
- [8] Noah's grandsons were Arpachsad, Gomer, Magog, Madai, Yavan, Tubal, Mosok, and Tiras. Others were born, as well as granddaughters, but their names are not mentioned.
- [9] This column is not found in many sources and no explanations are given beyond the text. It is unclear who "they" and the significance of the olive tree. Columns 14 and 15 also have no further explanation.
- [10] Part of the branch possibly got entangled with
- [11] This passage presents the idea that Noah had been dreaming in columns 13,14,15 after he came down from the mountain.
- [12] Noah's firstborn grandson.
- [13] Son of Japhet.
- [14] Another son of Japhet.
- [15] In the bible it only states that Abraham set out, continuing on his way to Negeb with no mention of Hebron. Hebron is a town older than any other in the country- approximately 2300 years old.
- [16] Carmon is the branch mentioned but it is controversial whether the translation from Greek gives an actual branch of the Nile or not.
- [17] As with all Biblical writings, the mention of time periods is controversial. five years is not an exact time period.
- [18] Zoan is the old Testament name for Tanis, a town in Egypt.
- [19] The descriptions of Sarah's beauty provide many details that writers of the scroll believed were lacking in the Old Testament.
- [20] This can be literally taken as "all the bloom" of her face. It suggests Sarah's god given beauty that cannot be taken away.
- [21] Biblical accounts do not include Abraham's praying to God.
- [22] This is actually interpreted incorrectly. The gifts were given to Sarah by the Pharaoh, and Abraham's wealth was independent of these gifts.
- [23] located in the Jordan Valley but unfortunately, no other information is given.
- [24] it is the highest spot in the mountains of Judea, which gives Abraham an unique view of the land.
- [25] Mt. Hermon which is the southern tip of the Anti-Lebanon range.
- [26] it is a broad, high plateau that is southeast of Mt. Hermon..

- [27] it is the land south of the Dead Sea.
- [28] associated with the Gebel, it is southeast of the Dead Sea.
- [29] the desert between Egypt and Palestine.
- [30] it is associated with the Nile River and it is undoubtedly the same as the "River of Egypt".
- [31] it is part of the Taurus mountain range called Mount Amanus, situated north of Alexandretta.
- [32] Tongue-shaped gulf of the Suez.
- [33] Are oak trees belonging to Mamre, the Amorite that is later mentioned in this text. Abraham settles near the oak of Ogyges.
- [34] kingdom located in Asia Minor.
- [35] A place in the Mesopotamia.
- [36] Syrian Desert.
- [37] Ashteroth is found east of Jordan.
- [38] Inhabitant of the ancient land of Moab.
- [39] Situated somewhere in the southern area of the Dead Sea.

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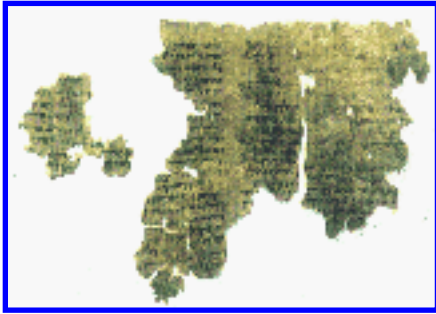
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Enoch

Hanokh



Fragment A height 17.5 cm (6 7/8 in.), length 17.5 cm (6 7/8 in.)

Fragment B height 6.4 cm (2 1/2 in.), length 6.9 cm (2 11/16 in.)

4Q201 (En ara)

Parchment

Copied ca. 200-150 B.C.E.

Courtesy of the Israel Antiquities Authority (11)

One of the most important apocryphic works of the Second Temple Period is **Enoch**. According to the biblical narrative (Genesis 5:21-24), Enoch lived only 365 years (far less than the other patriarchs in the period before the Flood). Enoch "walked with God; then he was no more for God took him."

The original language of most of this work was, in all likelihood, Aramaic (an early Semitic language). Although the original version was lost in antiquity, portions of a Greek translation were discovered in Egypt and quotations were known from the Church Fathers. The discovery of the texts from Qumran Cave 4 has finally provided parts of the Aramaic original. In the fragment exhibited here, humankind is called on to observe how unchanging nature follows God's will.

The **Book of Enoch** is a pseudoepigraphal work (a work that claims to be by a biblical character). The **Book of Enoch** was not included in either the Hebrew or most Christian biblical canons, but could have been considered a sacred text by the sectarians. The original Aramaic version was lost until the Dead Sea fragments were discovered.

Reference

Milik, Jazef. T., ed. **The Books of Enoch: Aramaic Fragments of Qumran Cave 4** (Oxford, 1976) Printed book. General Collections, Library of Congress.

English Translation of Enoch (Hanokh)

4Q201(En ara)

Courtesy of the Israel Antiquities Authority (11)

Ena I ii

12. ...But you have changed your works,
13. [and have not done according to his command,
and tran]sgressed against him; (and have spoken)
haughty and harsh words, with your impure mouths,
14. [against his majesty, for your heart is hard].
You will have no peace.

Ena I iii

13. [They (the leaders) and all ... of them took
for themselves]
14. wives from all that they chose and
[they began to cohabit with them and to defile
themselves with them];
15. and to teach them sorcery and [spells and
the cutting of roots; and to acquaint them
with herbs.]
16. And they become pregnant by them and
bo[re (great) giants three thousand cubits high ...]

Transcription by J. T. Milik, amended by J. C. Greenfield; translation by J. C. Greenfield

- Return the *Enoch Scroll* to [The Qumran Library](#)

[On-Line Texts Related to Biblical Study](#)

Old Testament Pseudepigrapha

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

[Apocalypse of Abraham](#)(TAb)

[Testament of Abraham](#)(TAb)

[The First Book of Adam and Eve](#)Note that for this as well as the following text, you may have to set your browser to override document colors, since the last time I looked it was black text on black background

[The Second Book of Adam and Eve](#)

[Testament of Adam](#)

[Greek frg](#) from the On-line Critical Pseudepigrapha

[Life of Adam and Eve](#), electronic edition (Anderson & Stone). Others include:

The Slavonic version, which is called [The Life of Adam and Eve](#), the Latin, referred to as [Vita Adae et Evae](#), and the Greek version is known as [The Apocalypse of Moses](#)

[Ahiqar \(the story\)](#)

[Letter of Aristee](#)Exerpt from the same with some introductory comments

[Aristee the Exegete](#)

[Greek frg](#) from the On-line Critical Pseudepigrapha

[Aristobulus](#)

[Greek](#) from the On-line Critical Pseudepigrapha

[Artapanus](#)

[Greek](#) in preparaton by the On-line Critical Pseudepigrapha

[Story of Asenath](#)

[2 \(Syriac Apocalypse of\) Baruch](#)

[3 \(Greek Apocalypse of\) Baruch](#)

[4 Baruch](#) see [Paraleipomena Jeremiou](#)

[Cave of Treasures](#)

[Cleodemus Malchus](#)

[Greek](#) from the On-line Critical Pseudepigrapha

[Apocalypse of Daniel](#)

[Demetrius \(the chronographer\)](#)

[Eldad and Modad](#) a discussion of quotations includes existing fragments

[Greek frg](#) from the On-line Critical Pseudepigrapha

[Apocalypse of Elijah](#)

[Hebrew Apocalypse of Elijah](#)

[1 \(Ethiopic Apocalypse of\) Enoch](#) From Charles' APOT

for another translation, see [1 Enoch](#).

For a brief discussion of 1 Enoch see ["The Enoch Literature"](#) by James C. VanderKam.

[2 \(Slavonic Apocalypse of\) Enoch](#).

[The Book of Giants](#), from the Dead Sea Scrolls, may be part of of the Enoch tradition (See VanderKam's article, linked above).

3 (Hebrew Apocalypse of) Enoch

Eupolemus

[Greek](#) from the On-line Critical Pseudepigrapha

Pseudo-Eupolemus

[Greek](#) from the On-line Critical Pseudepigrapha

[Apocryphon of Ezekiel](#)

[Greek](#) from the On-line Critical Pseudepigrapha

Apocalypse of Ezekiel

Ezekiel the Tragedian

[Greek](#) from the On-line Critical Pseudepigrapha

[Greek Apocalypse of Ezra](#)

Questions of Ezra

Revelation of Ezra

[Vision of Ezra](#)

Hecataeus of Abdera

Pseudo-Hecataeus

Testament of Hezekiah = 3:13-5:1 of the Ascension of Isaiah

Fragments of Historical Works

Testament of Isaac

[Ascension of Isaiah](#)

[Martyrdom of Isaiah](#)

Vision of Isaiah = chs 6-11 of the Ascension of Isaiah

Ladder of Jacob

Prayer of Jacob

Testament of Jacob

[Jannes and Jambres](#)

[Paraleipomena Jeremiou](#) = 4 Baruch

[The same in Greek](#)

[Testament of Job](#)

History of Joseph

Prayer of Joseph

[Jubilees](#)

Lost Tribes

5 Maccabees

Syriac Menander

Apocalypse of Moses: see [Life of Adam and Eve](#), above

[Assumption of Moses](#)

Prayer of Moses

Testament of Moses see Assumption of Moses

[Book of Noah](#)

Pseudo-Orpheus

Philo the Epic Poet

[Pseudo-Philo](#)

Pseudo-Phocylides

Lives of the Prophets

Five Apocryphal Syriac Psalms

History of the Rechabites

Greek from the On-line Critical Pseudepigrapha

An Anonymous Samaritan Text

Hellenistic Synagogal Prayers

Apocalypse of Sedrach

Treatise of Shem

Sibylline Oracles

Odes of Solomon

Psalms of Solomon

Testament of Solomon

Thallus

Theodotus

Testaments of the Twelve Patriarchs

Testament of Reuben

Testament of Simeon

Testament of Levi

Testament of Judah

Testament of Issachar

Testament of Zebulun

Testament of Dan

Testament of Naphtali

Testament of Gad

Testament of Asher

Testament of Joseph

Testament of Benjamin

Apocalypse of Zephaniah

Apocalypse of Zosimus

The Revelation of Esdras is listed under Christian Apocalypses

The Apocalypse of Adam is located with the Nag Hammadi collection

The Book of Giants 4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8

It is fair to say that the patriarch Enoch was as well known to the ancients as he is obscure to modern Bible readers. Besides giving his age (365 years), the book of Genesis says of him only that he "walked with God," and afterward "he was not, because God had taken him" (Gen. 5:24). This exalted way of life and mysterious demise made Enoch into a figure of considerable fascination, and a cycle of legends grew up around him.

Many of the legends about Enoch were collected already in ancient times in several long anthologies. The most important such anthology, and the oldest, is known simply as The Book of Enoch, comprising over one hundred chapters. It still survives in its entirety (although only in the Ethiopic language) and forms an important source for the thought of Judaism in the last few centuries B.C.E. Significantly, the remnants of several almost complete copies of The Book of Enoch in Aramaic were found among the Dead Sea Scrolls, and it is clear that whoever collected the scrolls considered it a vitally important text. All but one of the five major components of the Ethiopic anthology have turned up among the scrolls. But even more intriguing is the fact that additional, previously unknown or little-known texts about Enoch were discovered at Qumran. The most important of these is The Book of Giants.

Enoch lived before the Flood, during a time when the world, in ancient imagination, was very different. Human beings lived much longer; for one thing, Enoch's son Methuselah, for instance, attained the age of 969 years. Another difference was that angels and humans interacted freely -- so freely, in fact, that some of the angels begot children with human females. This fact is neutrally reported in Genesis (6:1-4), but other stories view this episode as the source of the corruption that made the punishing flood necessary. According to The Book of Enoch, the mingling of angel and human was actually the idea of Shemihazah, the leader of the evil angels, who lured 200 others to cohabit with women. The offspring of these unnatural unions were giants 450 feet high. The wicked angels and the giants began to oppress the human population and to teach them to do evil. For this reason God determined to imprison the angels until the final judgment and to destroy the earth with a flood. Enoch's efforts to intercede with heaven for the fallen angels were unsuccessful (1 Enoch 6-16).

The Book of Giants retells part of this story and elaborates on the exploits of the giants, especially the two children of Shemihazah, Ohya and Hahya. Since no complete manuscript exists of Giants, its exact contents and their order remain a matter of guesswork. Most of the content of the present fragments concerns the giants' ominous dreams and Enoch's efforts to interpret them and to intercede with God on the giants' behalf. Unfortunately, little remains of the independent adventures of the giants, but it is likely that these tales were at least partially derived from ancient Near Eastern mythology. Thus the name of one of the giants is Gilgamesh, the Babylonian hero and subject of a great epic written in the third millennium B.C. E.

A summary statement of the descent of the wicked angels, bringing both knowledge and havoc. Compare Genesis 6:1-2, 4.

1Q23 Frag. 9 + 14 + 15 2[. . .] they knew the secrets of [. . .] 3[. . . si]n was great in the earth [. . .] 4[. . .] and they killed manY [. . .] 5[. . . they begat] giants [. . .]

The angels exploit the fruitfulness of the earth.

4Q531 Frag. 3 2[... everything that the] earth produced [...] [...] the great fish [...] 14[...] the sky with all that grew [...] 15[...] fruit of] the earth and all kinds of grain and all the trees [...] 16[...] beasts and reptiles ... [al]l creeping things of the earth and they observed all [...] |8 [...] eve]ry harsh deed and [...] utterance [...] 19[...] male and female, and among humans [...]

The two hundred angels choose animals on which to perform unnatural acts, including, presumably, humans.

1Q23 Frag. 1 + 6 [...] two hundred] 2 donkeys, two hundred asses, two hundred ... rams of the] 3 flock, two hundred goats, two hundred [...] beast of the] 4 field from every animal, from every [bird ...] 5 [...] for miscegenation [...]

The outcome of the demonic corruption was violence, perversion, and a brood of monstrous beings. Compare Genesis 6:4.

4Q531 Frag. 2 [...] they defiled [...] 2 [...] they begot] giants and monsters [...] 3 [...] they begot, and, behold, all [the earth was corrupted ...] 4 [...] with its blood and by the hand of [...] 5 [giant's] which did not suffice for them and [...] 6 [...] and they were seeking to devour many [...] 7 [...] 8 [...] the monsters attacked it.

4Q532 Col. 2 Frags. 1 - 6 2 [...] flesh [...] 3 a[[...] monsters [...] will be [...] 4 [...] they would arise [...] lacking in true knowledge [...] because [...] 5 [...] the earth [grew corrupt ...] mighty [...] 6 [...] they were considering [...] 7 [...] from the angels upon [...] 8 [...] in the end it will perish and die [...] 9 [...] they caused great corruption in the [earth ...] [...] this did not] suffice to [...] "they will be [...]

The giants begin to be troubled by a series of dreams and visions. Mahway, the titan son of the angel Barakel, reports the first of these dreams to his fellow giants. He sees a tablet being immersed in water. When it emerges, all but three names have been washed away. The dream evidently symbolizes the destruction of all but Noah and his sons by the Flood.

2Q26 [...] they drenched the tablet in the wa[ter ...] 2 [...] the waters went up over the [tablet ...] 3 [...] they lifted out the tablet from the water of [...]

The giant goes to the others and they discuss the dream.

4Q530 Frag. 7 [...] this vision] is for cursing and sorrow. I am the one who confessed 2 [...] the whole group of the castaways that I shall go to [...] 3 [...] the spirits of the sl]ain complaining about their killers and crying out 4 [...] that we shall die together and be made an end of [...] much and I will be sleeping, and bread 6 [...] for my dwelling; the vision and also [...] entered into the gathering of the giants 8 [...]

6Q8 [...] Ohya and he said to Mahway [...] 2 [...] without trembling. Who showed you all this vision, [my] brother? 3 [...] Barakel, my father, was with me. 4 [...] Before Mahway had

finished telling what [he had seen . . .] 5[. . . said] to him, Now I have heard wonders! If a barren woman gives birth [. . .]

4Q530 Frag. 4 3[There]upon Ohya said to Ha[hya . . .] 4[. . . to be destroyed] from upon the earth and [. . .] 5[. . . the ea]rth. When 6[. . .] they wept before [the giants . . .]

4Q530 Frag. 7 3[. . .] your strength [. . .] 4[. . .] 5Thereupon Ohya [said] to Hahya [. . .] Then he answered, It is not for 6us, but for Azaiel, for he did [. . . the children of] angels 7are the giants, and they would not let all their poved ones] be neglected [. . . we have] not been cast down; you have strength [. . .]

The giants realize the futility of fighting against the forces of heaven. The first speaker may be Gilgamesh.

4Q531 Frag. 1 3[. . . I am a] giant, and by the mighty strength of my arm and my own great strength 4[. . . any]one mortal, and I have made war against them; but I am not [. . .] able to stand against them, for my opponents 6[. . .] reside in [Heav]en, and they dwell in the holy places. And not 7[. . . they] are stronger than I. 8[. . .] of the wild beast has come, and the wild man they call [me].

9[. . .] Then Ohya said to him, I have been forced to have a dream [. . .] the sleep of my eyes [vanished], to let me see a vision. Now I know that on [. . .] 11-12[. . .] Gilgamesh [. . .]

Ohya's dream vision is of a tree that is uprooted except for three of its roots; the vision's import is the same as that of the first dream.

6Q8 Frag. 2 1three of its roots [. . .] [while] I was [watching,] there came [. . . they moved the roots into] 3this garden, all of them; and not [. . .]

Ohya tries to avoid the implications of the visions. Above he stated that it referred only to the demon Azazel; here he suggests that the destruction is for the earthly rulers alone.

4Q530 Col. 2 1concerns the death of our souls [. . .] and all his comrades, [and Oh]ya told them what Gilgamesh said to him 2[. . .] and it was said [. . .] "concerning [. . .] the leader has cursed the potentates" 3and the giants were glad at his words. Then he turned and left [. . .]

More dreams afflict the giants. The details of this vision are obscure, but it bodes ill for the giants. The dreamers speak first to the monsters; then to the giants.

Thereupon two of them had dreams 4and the sleep of their eye, fled from them, and they arose and came to [. . . and told] their dreams, and said in the assembly of [their comrades] the monsters 6[. . . In] my dream I was watching this very night 7[and there was a garden . . .] gardeners and they were watering 8[. . . two hundred trees and] large shoots came out of their root 9[. . .] all the water, and the fire burned all 10[the garden . . .] They found the giants to tell them 11[the dream . . .]

Someone suggests that Enoch be found to interpret the vision.

[... to Enoch] the noted scribe, and he will interpret for us 12the dream. Thereupon his fellow Ohya declared and said to the giants, 13I too had a dream this night, O giants, and, behold, the Ruler of Heaven came down to earth 14[...] and such is the end of the dream. [Thereupon] all the giants [and monsters! grew afraid 15and called Mahway. He came to them and the giants pleaded with him and sent him to Enoch 16[the noted scribe]. They said to him, Go [...] to you that 17[...] you have heard his voice. And he said to him, He will [...] and] interpret the dreams [...] Col. 3 3[...] how long the giants have to live. [...]

After a cosmic journey Mahway comes to Enoch and makes his request.

[... he mounted up in the air] 4like strong winds, and flew with his hands like eagles ... he left behind] 5the inhabited world and passed over Desolation, the great desert [...] 6and Enoch saw him and hailed him, and Mahway said to him, [...] 7hither and thither a second time to Mahway [...] The giants await 8your words, and all the monsters of the earth. If [...] has been carried [...] 9from the days of [...] their [...] and they will be added [...] 10[...] we would know from you their meaning [...] 11[...] two hundred trees that from heaven [came down ...]

Enoch sends back a tablet with its grim message of judgment, but with hope for repentance.

4Q530 Frag. 2 The scribe [Enoch ...] 2[...] 3a copy of the second tablet that [Epoch] sent [...] 4in the very handwriting of Enoch the noted scribe [...] In the name of God the great] 5and holy one, to Shemihaza and all [his companions ...] 6let it be known to you that not [...] 7and the things you have done, and that your wives [...] 8they and their sons and the wives of [their sons ...] 9by your licentiousness on the earth, and there has been upon you [...] and the land is crying out] 10and complaining about you and the deeds of your children [...] 11the harm that you have done to it. [...] 12until Raphael arrives, behold, destruction [is coming, a great flood, and it will destroy all living things] 13and whatever is in the deserts and the seas. And the meaning of the matter [...] 14upon you for evil. But now, loosen the bonds binding you to evil [...] 15and pray.


A fragment apparently detailing a vision that Enoch saw.

4Q531 Frag. 7 3[...] great fear] seized me and I fell on my face; I heard his voice.[...] 4[...] he dwelt among human beings but he did not learn from them [...]

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*Opinions founded on prejudice
are always sustained with the greatest violence.*



Francis Jeffrey, (1773-1850) Scottish essayist, jurist

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THE ENOCH LITERATURE

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This paper will treat 1-2 Enoch, with primary emphasis falling on the earlier and more familiar 1 Enoch. The first part covers some introductory issues about both books, while the second presents thematic matters that arise in both books but that are presented here especially in connection with 1 Enoch.

I. Introductory points

A. 1 Enoch: 1 Enoch, preserved in a full, 108-chapter form in Ethiopic, consists of five parts and one appended chapter. It originated in Aramaic (perhaps Hebrew for chaps. 37-71), was translated into Greek, and from Greek into Ethiopic. Some have argued that there was no intermediate Greek level between the Aramaic and the Ethiopic, but this seems less likely. The five booklets that comprise the book range in date from perhaps before 200 BCE to the end of the first century BCE or possibly somewhat later. 1. Chaps. 1-36 The Book of the Watchers may date from the third century BCE. Parts of its text have been identified on several copies from Qumran cave 4; the earliest fragmentary manuscript (4QEnocha) dates, according to the editor J.T. Milik, to between 200 and 150 BCE. All Qumran copies are in the Aramaic language. This section may be subdivided into several sections:

1-5 a theophany followed by an eschatological admonition

6-11 the angel story (stories)

12-16 Enoch and the failed petition of the angels who descended

17-19 Enoch's first journey

20-36 Enoch's second journey (chap. 20 is a list of angels who are connected with the journeys)

2. Chaps. 37-71 The Book of Parables (or the Similitudes of Enoch) may have been composed in the late first century BCE; a number of scholars prefer to place it in the first or even the second century CE. Milik assigns it to the late third century CE. No fragments of these chapters have been found at Qumran, and some think their original language was Hebrew, not Aramaic. A feature of chaps. 37-71 is the frequent reference to a person who is called "the righteous one", "the chosen one", "the messiah", and "the son of man" (for this last title three different formulations are used); at the end of the section (chap. 71) Enoch is identified as that son of man who functions as the eschatological judge, a judge who reverses the fortunes of his oppressed people and of their oppressors who are termed "the kings and the mighty". Naturally, comparisons have been made between this son of man

and Jesus's self-portrait as son of man in the gospels, especially in Matthew.

3. Chaps. 72-82 The Astronomical Book, like the Book of Watchers, may date from the third century BCE; the oldest copy of it seems to have been made not long after 200 BCE. Sizable portions of the text are preserved on four copies, written in Aramaic, from Qumran cave 4. The Aramaic original appears to have been much different and much longer than the Ethiopic text, adding far more astronomical details. The work explains the structure of the universe by describing the course of the sun in a 364-day year and of the moon in a 354-day year. The same two years (solar and lunar) with the same numbers of days are combined and correlated in a number of the calendrical documents found among the Dead Sea Scrolls. The sun and moon pass through gates at the eastern and western sides of the heavens. Other sections of the booklet speak about the stars and winds and other related topics. All of the created order is under angelic and ultimately under divine control.

4. Chaps. 83-90 The Book of Dreams is also represented on Aramaic copies from Qumran cave 4. The chapters consist of two dream visions given to Enoch. Chaps. 83-84 tell about his vision of the coming flood, while 85-90 contain the Animal Apocalypse. The latter presents biblical history from Adam and Eve to Maccabean times, shortly after which the end is to come. The recognizable historical allusions at the end of the apocalypse (before the actual predictions begin) suggest that it was written in the late 160's BCE. The characters in biblical history are not named but are represented as various kinds of animals. Israel is a flock of sheep and God is the Lord of the sheep. After a time in which Israel is misruled by 70 shepherds (= angels; the time of their dominion stretches from before the Babylonian exile to the end of history), the final judgment comes. A messiah plays a modest role in the eschatological events (90:37-38).

5. Chaps. 91-107 The Epistle of Enoch, a hortatory work parts of which are preserved in Aramaic, may date to a time just before the Maccabean period (perhaps about 170). One reason for making this claim is that the author of the Apocalypse of Weeks, a revelation now found in reverse form in 93:1-10 (the first seven weeks) and 91:11-17 (the last three weeks and beyond; the correct order is found in an Aramaic copy), shows no awareness of the anti-Jewish decrees of Antiochus IV and the Maccabean-led response. The apocalypse divides all of biblical history and beyond into apparently uneven units of time called weeks; the most significant events usually happen on the weekends. The author lives in the seventh week, and the judgment begins in the eighth. After the judgment is completed in the tenth week, there are many, unnumbered weeks to come. Much of the remainder of the Epistle offers commands for the righteous and the wicked. Chaps. 106-107 tell a remarkable story about the birth of the extraordinarily precocious Noah.

6. Chap. 108 None of the early versions of 1 Enoch contains this chapter which may be a much later addition.

Among the many Dead Sea Scrolls is a work called the Book of Giants which is also closely tied to the person of Enoch and is based on the story about the angels who sinned. The giants are their overgrown offspring. Milik believes that the Book of Giants once occupied the second position in an Enochic pentateuch, the position now held by the Book of Parables; it was later replaced by the Book of Parables. There appears to be no concrete evidence in support of his view, although he does think that the Book of Giants was copied after the Book of Watchers on one of the cave 4 manuscripts..

B. 2 Enoch: The book has survived only in Old Slavonic, with two recensions attested in the manuscripts. It does appear to contain Jewish material and is thought by some scholars to have been written in Hebrew, translated into Greek, and from Greek into Old Slavonic. Others maintain that the author wrote it in Greek. The following are the principal divisions in this rather unfamiliar text (using the 73-chapter arrangement of the modern translations, not the 23 of the Slavonic manuscripts):

1. 1-20 Enoch's autobiographical account of his journey through the seven heavens
2. 21-23 Enoch's appearance before the Lord and his transformation into one who is like the glorious ones
3. 24-32 The Lord's teachings to Enoch about the creation of the world
4. 33-38 The Lord's instructions to Enoch regarding what he is to do when he travels to the earth to teach his children and distribute his books; and regarding the future of the earth, salvation, etc.
5. 39-66 Enoch's instructions to his sons and the elders while he is on earth for 30 days
6. 67-70 A third-person account of Enoch's final removal and the priestly functions of Methuselah and of his grandson Nir
7. 71-73 A story about Melechizedek, the son born posthumously to Sothonim, Nir's virgin wife.

In dealing with 2 Enoch, it is important to take note of the summary words that F.I. Andersen, who translated 2 Enoch for *The Old Testament Pseudepigrapha*, has written: "In every respect 2 Enoch remains an enigma. So long as the date and location remain unknown, no use can be made of it for historical purposes. The present writer is inclined to place the book-or at least its original nucleus-early rather than late; and in a Jewish rather than a Christian community. But by the very marginal if not deviant character of their beliefs, its users could have been gentile converts to moral monotheism based on belief in the antediluvian God of the Bible as Creator, but not as the God of Abraham or Moses." (OTP 1.97) While a date of approximately 100 CE is sometimes given for it, this remains quite uncertain; in fact, J.T. Milik has argued that it was written by a Christian monk in the ninth or tenth century CE.

At least a few propositions command widespread agreement: the shorter is the more original of the two Slavonic recensions (although Andersen points to passages where this may not be the case [OTP 1.92-94]); the book has a strong mystical element that has connections with Jewish mystical traditions (e.g., with 3 Enoch [Enoch as Metatron, merkavah traditions]); that the creation (both the process and the result of it) is a central theme; and that the book, in addition to the name of its protagonist, shares major themes with the earlier Enochic texts (e.g., the story about the angels who descended and sinned with women, the revelatory role of the angel Uriel [Vrevoil in 2 Enoch], a solar calendar [though with differing numbers of days]). There is an exceptionally large amount of space devoted to cosmological subjects, while there appears to be no interest in history.

II. Thematic points (especially for 1 Enoch)

A. The angel story: A (if not the) dominant theme in 1 Enoch-one that also appears in 2 Enoch-is the story about angels who descended to earth, married women, and produced gigantic offspring and untold trouble. The story surfaces in 1 Enoch 6-11. It takes its framework from Gen 6:1-4, a paragraph that is the sequel to the genealogies of Genesis 5 and an introduction to the flood account in Genesis 6-8. The story about the angels seems intended to deal with an obvious mystery that the

inquiring reader of Genesis would like to know: was God justified in sending the universally destructive flood. After all, Genesis says that before the flood Eve and Adam sinned by eating forbidden fruit and Cain killed Abel; also Lamech had killed someone. But was this enough to justify the flood that eliminated every person and animal except those who were on the ark? How did evil grow so rapidly and monstrously that the narrator could write: "every inclination of the thoughts of their hearts was only evil continually" (Gen 6:5); and "the earth was corrupt, for all flesh had corrupted its ways upon the earth" (6:12)? Gen 6:1-4 is a highly cryptic, puzzling passage that stands just before the references (quoted above) to the great evil which preceded and caused the flood. Presumably ancient expositors wondered what these four verses meant. Did they hold the answer to why the flood was sent?

A common exegetical move in antiquity was to understand the words "the sons of God" in Gen 6:1, 2, 4 as angels (compare Job 38:7). These sons of God/angels married women, and their offspring were apparently the "heroes of old, warriors of renown" mentioned in v. 4. The terms in this verse were interpreted to mean giants (the term appears already in the Septuagint at v. 4 [twice]). The children of the angels-women marriages were giants, and they, according to 1 Enoch, devoured all food and caused terrifying violence on the earth.

Devorah Dimant, whose unpublished dissertation offers the most detailed study of this story, thinks there are three versions of it in 1 Enoch 6-11:

1. Version 1: Angels descend from heaven, defile themselves with women, and father giants from them; these giants become the source of great evil and violence (Shemihazah is the leader of the angels).
2. Version 2: Angels sin by teaching forbidden secrets to humanity and in this way cause people to sin.
3. Version 3: The angel Asael corrupts humanity by his teachings.

Interesting problems arise when one tries to connect these versions of the angel story with the flood. The first one seems to have no connection with the punishment brought by the flood because in this story one of the guilty parties-the giants-eliminate themselves in a battle of mutual destruction and thus are dead before the flood. The other guilty party-the angels-are immortal and could not be killed by the flood; hence, they were bound in the depths of the earth until the final judgment. The other two versions explain how people became guilty as a result of forbidden angelic teachings and thus were punished by the flood.

These stories seem bizarre, but in one form or another they are attested in Jewish sources (e.g., Jubilees, several of the Dead Sea Scrolls, Josephus, 2 Enoch) and Christian texts (2 Peter, Jude, several Christian writers from the first centuries CE such as Tertullian). Could these stories, or at least one of them, be what the writer of Gen 6:1-4 meant? Why should such stories have been popular for centuries? Do they provide a convincing explanation for something that the present biblical text fails to do? One statement may safely be made: the story provided powerful sermonic material by picturing an egregious example of evil and how God responded to it. In 1 Enoch the flood is called

the (first) end; there would be a second one (the eschatological end) when judgment would come again. The prudent should beware.

B. Where is the Torah or why Enoch? One of the most remarkable features of 1 Enoch is that the law revealed to Moses on Mt. Sinai plays almost no part in it at all. It could be objected that it would be more surprising if it did have a role, since 1 Enoch is, of course, about Enoch who lived before the flood (see Gen 5:21-24) and thus long before the law was revealed. The argument would be that the authors of 1 Enoch were consistent about their pseudepigraphic attribution of the material to Enoch and therefore did not commit the anachronism of having him teach and obey the law of Moses.

But there is a flaw in that argument because at least two places in the book should mention the law revealed on Mt. Sinai. The two places are in the two principal apocalypses, the Apocalypse of Weeks and the Animal Apocalypse. Both of these revelations cover the period when Israel was in the wilderness and, according to the pentateuch, received the covenantal law. The Apocalypse of Weeks reaches the moment in question in its description of the fourth week: "And after this in the fourth week, at its end, visions of the holy and righteous will be seen, and a law for all generations and an enclosure will be made for them." The entire statement seems to be about the Sinai event, with its splendid manifestations of God's glory that so frightened the Israelites according to Exodus 19 (unless "the visions" are the pillars of cloud and fire which guided the people). The enclosure should be the tabernacle, while the law is obviously the one given to Moses. So here the law is mentioned, with nothing added to suggest its importance or character. In this respect it is no different than the law mentioned in 1 Enoch 93:4 where it refers to the Noachic laws, the laws that all nations were expected to obey. So, while the Sinaitic law is mentioned, that is all.

In the Animal Apocalypse the law recedes even more in importance. It is no accident that in this Enochic text the story about the angels who sinned with women occupies a relatively large amount of space (86:1-89:6; naturally it is interwoven with the flood story). But note how the Sinai event is handled. In this vision Jacob is a white sheep and all his descendants are a flock. The period of the Egyptian sojourn ends in 1 Enoch 89:27 with the drowning of the Egyptians (= the wolves) in the sea. This time appears to be an ideal one for Israel (= the sheep), as is clear from 89:28. The Sinai experience follows. "And that sheep (= Moses) went up to the summit of a high rock, and the Lord of the sheep sent it to them. And after this I saw the Lord of the sheep standing before them, and his appearance (was) terrible and majestic, and all those sheep saw him and were afraid of him. And all of them were afraid and trembled before him; and they cried out after that sheep with them which was in their midst: 'We cannot stand before our Lord, nor look at him.' And that sheep which led them again went up to the summit of that rock; and the sheep began to be blinded and to go astray from the path which it had shown to them. but that sheep did not know." (89:29-32) Nothing is said here about God's giving the law to Moses; the only hint of it comes as the writer describes the straying of the sheep: they departed from the path Moses had shown them (see also v. 33). The aspects of the Sinai event that were more interesting than the law itself were the frightening appearance of the Lord and the fact that the people, right at that spot, made and worshiped the golden calf. The law is never mentioned in the sequel either. That is, Israel's apostasy, whether in the wilderness or in the land, is not explained as violation of the covenantal law, as it is in the deuteronomistic history. Also, when Jerusalem and the temple are destroyed and the people exiled, the law is nowhere to be found. The sheep either have their eyes open (= proper relationship with God) or have them closed (improper relationship with the Lord). The apocalypse states that their eyes

were opened even before the revelation at Sinai (see 89:28); in other words, a proper relationship with God was possible before the law. Finally, when what appears to be a reform movement arises late in the history surveyed in the apocalypse (90:6-10), again the law plays no part in their appeal to the sheep. If this movement is the same as the one in Jubilees 23:26, as seems likely, the contrast is stark because the group in Jubilees began "to study the laws, to seek out the commands, and to turn to the right way."

The law is mentioned elsewhere in 1 Enoch (e.g., 5:4; 63:12 seems to be referring to a different law; law is used several times for the course of luminaries in chaps. 72-82 [e.g. 79:1-2]; 99:2 speaks of sinners who "distort the eternal law" but it is not clear what this law is [cf. 104:10]; 108:1 mentions those who "keep the law in the last days"). But the law is never identified as the law of Moses (or something of the sort); a more common usage of the term is for the laws of nature. This is astounding when one considers how important the judgment is in 1 Enoch and how often the writers speak of righteous, doing what is upright, etc. The Torah is also never mentioned in 2 Enoch.

The Enoch literature seems to offer an alternative to the form of Judaism that centers upon the Mosaic covenantal law. It appeals to a myth of great evil and punishment in ancient times and calls on people to be righteous because another judgment is coming. That righteousness is apparently defined in Enoch's writings, not in the Mosaic law. In other words, the appeal here is to a much earlier time in history, before the division of nations. Was Enoch chosen to make a wider appeal than Moses who lived after the nation of Israel had begun? There is ample reason for believing that the biblical and pseudepigraphic Enoch is a reflection of Mesopotamian traditions about the seventh antediluvian king Enmeduranki of Sippar, a king who was associated with the sun god and with divination. Enoch, the seventh pre-flood patriarch in the Bible, taught a solar calendar and received revelations about the future through mantic means such as symbolic dreams.

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Back to the [OT Pseud Web Page](#).

Enoch And The Watchers 4Q227

This fragmentary manuscript is similar to portions of the book of Jubilees, an important writing of Second Temple Judaism that survived only among Christian readers and that has long been known to us from versions in Greek and Ethiopic. Among Ethiopian Christians Jubilees was so treasured that it actually became a part of the Old Testament. Fifteen fragmentary exemplars of Jubilees have turned up among the scrolls, establishing the work as one of the most common among those caches and clearly testifying to its importance for those who hid the texts. Like the Ethiopian Christians, they may have considered the book a part of the canon of Holy Writ/

In that light, the present work seems to be a retelling of Jubilees, and it may be that we should consider it an example of "rewritten Bible," the interpretive phenomenon we encounter so often in the scrolls. Surviving fragments of 4Q227 relate to Jubilees 4:17-24, but give the material in a different order. Jubilees 4:18 reports that the angels taught Enoch the calendar, which seems to be the subject of our frag. 2, 1, 1. Jubilees 4:22 says that Enoch testified against the Watchers, or fallen angels, who had taken human wives and whose progeny were the Giants (Gen. 6:1-2; cf. text 33, The Book of Giants). Our author also relates this story, in 1. 4, and apparently goes on to connect it, under the influence of Jubilees 4:23, to the judgment of the entire world.

Frag. 2 i[... E]noch, after we taught him 2[... he was with the angels of God] six full jubilees 3 [... the la]nd; into the midst of the sons of man and he test)fied against them all 4[...] and also against the watchers. And he wrote all [...] heaven and the ways of their hosts' and [ho]ly ones 6[... SO th]at the ri[g]hteous ones] shall not commit error [...]

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*Opinions founded on prejudice
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Francis Jeffrey, (1773-1850) Scottish essayist, jurist

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Exhortation Based on the Flood

4QFloodAp=4Q370

Paraphrase and comments by Andrea Dennis

Introduction

This portion of the Dead Sea Scrolls, 4Q370, tells much the same story that was told in Genesis Chapter 6. It does not tell the story of Noah and his ark, but rather explains how God felt that the people of the earth were evil, and therefore flooded the earth. Also, this portion of the Dead Sea Scrolls is similar to the story in the Bible when it tells of God's promise to not flood the earth again. Column I of the text gives a description of the Flood, while the second column tells the intention of the story. The application of the text is that at Creation the Lord gave so much to the people that it caused corruption. (Wise, Abegg and Cook 330)

Paraphrase

Col. I

¹ And the Lord covered the land with fruits and gave them plenty of food and made every living thing content with the fruit. "May everyone who does as I ask be filled with food and be satisfied^[1]," said the Lord, "and show devotion to my [holy] name." "But now they have done things that I believe are evil^[2]," God said. And they went against what God asked through their actions. And God judged them according to their actions and their thoughts of the [immoral] tendency of their evil hearts and thundered against them with through his power. And the entire earth shook, and the waters overflowed from the gorges; all the entrance gates of the heavens opened up and the abysses overflowed with strong waters; ⁵ and the entrance gates of the heavens poured rain. And they were destroyed by the flood.[...] everyone^[3] died in the waters...[...] This is why everything that was on land [disappeared,] and men, the [animals and all the] birds, everything with wings [died.] Not even the strongest escaped. [...]...And God made [a contract] and put the rainbow [in the clouds] to remember the contract he made with the people [...and never again will] a flood [come] for [destruction, or] will the chaos of the waters be opened. [...] they made, and clouds [...] for (the) waters [...] ¹⁰ [...]

Col. II

¹ Because they felt guilt from their sin, they will ask [...] God will justify [...] and he will purify them of their sins [...] their evil from their knowledge [...] ⁵ They grow, but their days are like a shadow [...] and he will always be caring [...] God's marvels; remember the mira[cles of the Lord...] due to his fear and your awe of him your heart will celebrate because he is good^[4] [...] those who support you.

Do not disobey what [God] asks you to do...

Footnotes

- [1] In 11Q5 The Apocryphal Psalms of David Col. 251.13, it is also mentioned how the Lord provided a surplus for the people. (Wise, Abegg, Cook 330, 451)
- [2] According to the Bible, God felt that the earth was filled with violence (Genesis 6:11).
- [3] The Bible states that the Lord made a contract with Noah, that he, his sons, his wife, his sons' wives, and two of every kind of living thing be saved in the ark (Genesis 6:18-19); thus this portion of the Dead Sea Scrolls differs with the Bible.
- [4] In 4Q185 In Praise of Wisdom it also says how your hearts will shiver because of the Lord's impressiveness. (Vermes 518).

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prepared for [Intro. to the Hebrew Bible](#)

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Dennis 1

The Vision of Jacob

4QAJa=4Q537

Paraphrase and comments by Carol Hei

Introduction:

The text 4QAJa (4Q537) is completed by Emile Puech in 1991[1]. It is believed to be the one more copy of 4QtestLévi, corresponding to TestLéTviGr19:1[2]. The first fragment is the continuity of Jacob's first vision described in Genesis 28:10-19[3] in the Bible after he set up a stone and poured out a libation upon it. In this second vision, God confirms his Covenant[4] with Jacob by promising him blessing and righteous. In return, Jacob accepts God as the only God. He also voluntarily adds two conditions to the agreement. First, he promises that he will give one tenth of what he earns back to God[5]. Second, he affirms that the stone, which he established, will serve as the foundation for a sanctuary to God, to be built upon his return. Fragment 1 also foretells that Bethel was not the place God ultimately chose for his Temple, which indicated in the extrabiblical book Jubilees.

In fragment 2, the text reveals an eschatological figure of the High Priest of the messianic era who makes the expiation for the people. His mission is to be a suffering servant to encounter human's sins. In order to do so, the priest need to suffer, die, (or even be crucified, if Puech's interpretation of certain problematic terms is correct). All of these are alluded in the text, however, they are supposed to have been made in the end of the second century BCE.

Paraphrase:

4Q537

Frag.1

[Then I had a vision at night. An angel of God came down from heaven with seven tablets in his hand. He told me, "God Most High has blessed you, and] ₁ your later generations[6]. All just and upright men will survive [...and no more] ₂ evil [will be done]; lying should not be found among [...]
₃ Now, take the tablets and read everything [that is written on them." So I took the tablets and read. There were written all my sufferings,] ₄ troubles and everything that would happen to me [during the one hundred and forty seven] years of my life. [Then he told me," Take] this tablet." [...] ₅ [So] I took that tablet [and ... read everything on it.] I saw that it said [no temple should be built in this place,] ₆ [... Then he told me,] "you would leave here on the [eighth] day [... and your offerings would not be] invalid before [God Most High..."] ₇ [...] ... [...]

Frag. 2

¹ [I saw...] and how will the building^[7] be built [... how] priests will be dressed, and [their hands] be purified, ² [and how] they will offer sacrifices on the altar. And how they will eat part of their sacrifices [on the who]le earth ³ [...and drink the water] that will come from the city beneath the walls, and where they [...] ⁴ [...] Blank [...] ⁵ [...Then I looked,] before me was a land divided into two squares and [...]

Footnotes:

[1] "Fragments d'une apocryphe de lévi et le personnage eschatologique. 4QtestLévi(?) et 4QAJa."

[2] It is Puehc's interpretation of the text, and it is accepted by Milik, who is the first person translated the text 4Qaja (4Q537).

[3] In his first vision, he saw a ladder reaching to heaven, with angels ascending and descending. He heard god promising him land, numberless descendants and blessing.

[4] It is a contractual agreement between two parties. At the very core of Judaism is the Covenant. It is the foundation of the relationship between man and God.

[5] Usually the returning will be performed in the thanksgiving.

[6] As God promised Jacob in his first vision.

[7] The Temple

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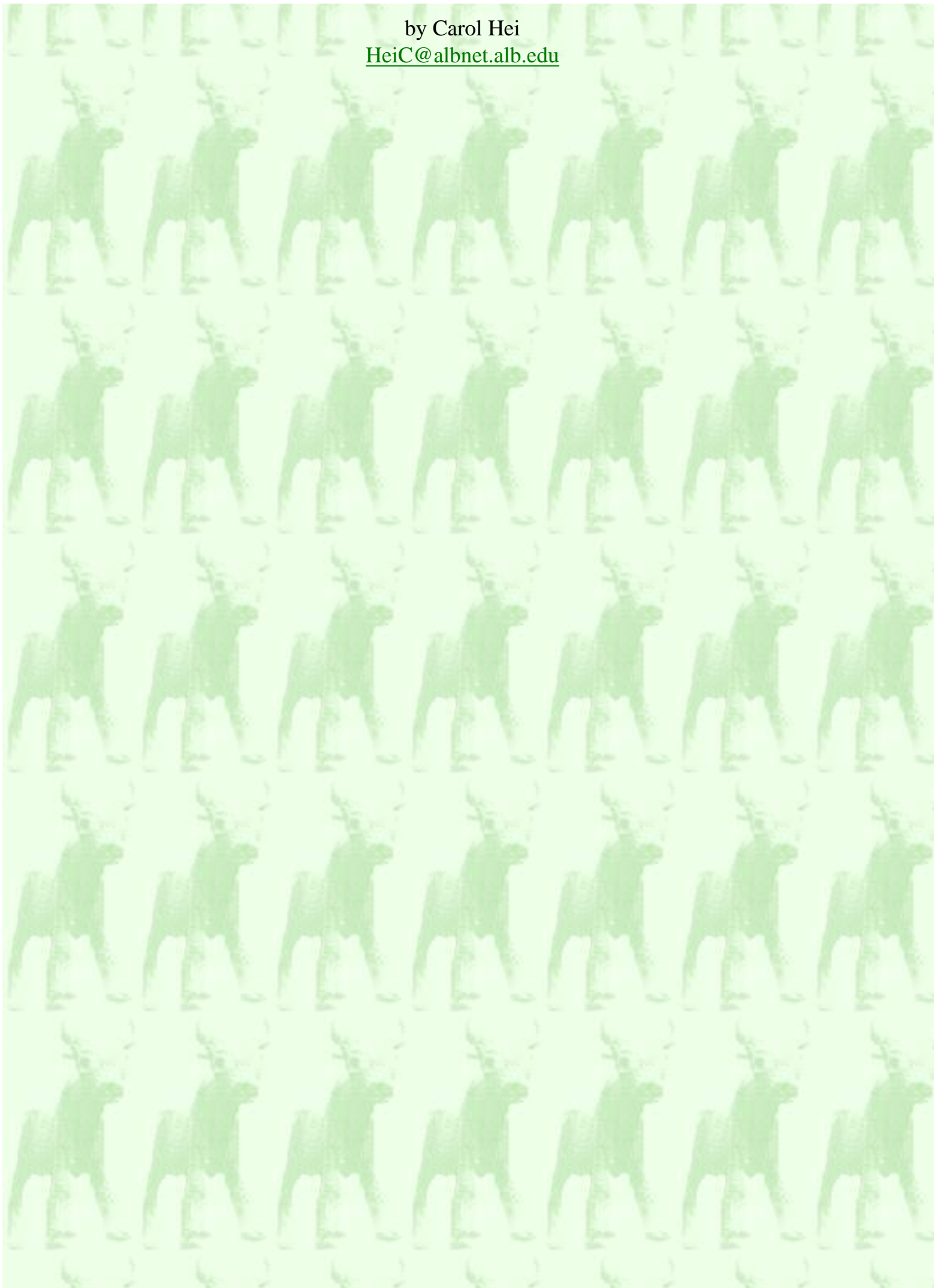
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The Dead Sea Scrolls: Understanding Their Spiritual Message by Steven A. Fisdell.

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prepared for [Intro. to the Hebrew Bible](#)

by Carol Hei
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Phylactery

Tefillin



Fragment A: height 17.7 cm (7 in.)
length 3 cm (1 3/16 in.)

Fragment B: height 3.8 cm (1 1/2 in.)
length 2.8 cm (1 1/8 in.)

Mur 4 Phyl

Parchment

Copied first century-early second century C.E.

Courtesy of the Israel Antiquities Authority (3)

The command "*And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes*" (Deut. 6:8) was practiced by Jews from early times. In the Second Temple period the sages established that *tefillin* (phylacteries; amulets in Greek) would include four scriptural passages inscribed on parchment placed in box-like containers made of black leather. One of the phylacteries was worn one on the left arm and the other on the forehead. These served "*as a sign upon your hand and as a symbol on your forehead that with a mighty hand the Lord freed us from Egypt*" (Exodus 13:9, 16).

The Dead Sea region has now yielded the earliest phylactery remains, both of the leather containers and the inscribed strips of parchment. As a rule, phylacteries include the same four selections, two from the book of Exodus (Exod. 13:1-10; 13:11-16) and two from Deuteronomy (Deut. 6:4-9; 11:13-21). The scriptural verses were penned in clear minuscule characters on the elongated writing material, which was folded over to fit the minute compartments stamped into the containers.

References:

Milik, J. T. "Textes Hebraux et Arameens." In *Les Grottes de Murabba`at, Discoveries in the Judaean Desert, II*, pp. 80- 85. Oxford, 1961.

Yadin, Y. "Tefillin (Phylacteries) from Qumran [XQ Phyl 1-4]" (in Hebrew), *Eretz-Israel 9* (1969):60-83 and plates.

English Translation of the Phylactery (Tefillin) Scroll

Mur 4 Phyl

Courtesy of the Israel Antiquities Authority (3)

Exod. 13:1-3

1. (1)And spoke
2. the Lord to
3. Moses
4. saying, (2)"Consecrate
5. to Me every first-born
6. the first issue of every womb of the
7. Israelites, man
8. and beast is Mine."
9. (3)And Moses said to the people,
10. "Remember this day
11. on which you went (free)
12. from Egypt, the house of bondage,
13. how with a mighty hand
14. the Lord freed you from it; no
15. leavened bread shall be eaten. (4)This day

Transcription by J. T. Milik; translation adapted from "Tanakh," pp. 103-4. Philadelphia, 1985.

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Ritual Purity Laws

4QTohorot^a=4Q274

Paraphrase and comments by Cynthia Bailey

Introduction

The ritual purity laws are found in Leviticus 13-15 in the Bible. It addresses diseases and discharges that cause contamination such as: leprosy, seminal discharge, discharge of blood, the Niddah[1], and contact with corpses. All of these impurities are alike for one reason: people with these impurities were ostracized from the towns and from the holy temple.

The destruction of the temple in Jerusalem in 586 BC and 70 CE helped to remove the "justification of the laws of impurity" (Biale 147). After the destruction of the temple, the laws concerning a Niddah became less severe. Before the temples were destroyed, a woman who had her menstrual cycle was not allowed to touch anyone until her menstruation was over. After the destruction the laws were not as strict, and it came to be that the only thing a Niddah was not allowed to do was have sex with her husband.

There are some difficulties that one will run into when researching these laws. Some translations will show three fragments while others will show only two. Although the numbers of fragments are different, the content is the same. For example, Martinez uses fragment 1, fragment 2 col.1, fragment 2 col.2, and fragment 3, Wise, Abegg, and Cook use fragment 1 col.1, fragment 1 col.2, fragment 2 col.1, and fragment 2 col.2, while Vermes uses three fragments. There are also other complications concerning these laws. There is no information on the laws themselves, like what language they are in. The information about the laws is very scarce and is mostly on what the laws contain.

Paraphrase

4Q274

Fragment 1 col.1:

¹He will begin by not] casting his lot [?for priestly service?]. He will lie down in the bed of trouble, and reside in a house of grief. He will live away from the pure, ²with all the unclean at the distance of twelve cubits . He will live to the northeast of any habitation at the same distance. ³Anyone who has a discharge, will bathe and wash his clothes and afterwards he may eat[2]. For it says (Lev. 13:45) "unclean, unclean" ⁴they will shout all the days of their discharge. And she who is discharging blood, for seven days she may not touch the man who has a discharge or any of the objects that he uses. ⁵Also for any of the objects he has laid on or sat on. And if she touches anything she will wash her

clothes and bathe and afterwards she may eat. In no way may she mingle during her seven ⁶days so she does not contaminate the camps of the holy ones of Israel. She may not touch any woman who has had a discharge of blood for several days. ⁷And the one who is counting their seven days, whether they are male or female may not touch ... during the start of her period, unless she is clean from her menstruation. For the blood ⁸from menstruation is considered a discharge for anyone who touches it. And if a flow of semen is discharged, it is a misfortune. And he will be unclean... and anyone who touches ⁹any of these unclean people, they will not eat during their seven days of their impurity, just like the person who is unclean through contact with a corpse. And they will bathe and wash and then...

Fragment 1 col.2:

¹...which they sprinkle on themselves the first time, and they will bathe and wash before ²... they will immerse themselves the seventh time on the Sabbath day. ³They may not touch the pure food until they change their clothes ⁴... anything that touches the discharge of semen, whether it is a person or an object, they will immerse, and the one who carries it ⁵will immerse... and they will immerse the garment which is on them and the object which they carry ⁶... And if there is a man in the camp whose hands or feet has not reached...⁷ the garment which has not touched it. Only they may not touch their food. And the one who touches it,⁸ will immerse... they will live alone. If they have not touched it, was their clothes in water and if ⁹... and they will wash. And concerning all holy things, they will wash in water...

Fragment 2 col.1:

¹...when God reveals the apple of his eye and he calls out ²... and every statute...³ who eats... ⁴not... ⁵it is their flesh and it is unclean ⁶... their drink and they may not eat the pure food and all ⁷... after they are pressed and their juices run out, no one may eat them ⁸... if the unclean person touches them and also the greens...⁹ or boiled cucumber, and the person who waters...

Fragment 2 col.2:

¹...they are unclean. The...³ Anything which has a seal... ⁴they will leave all the greens for the person who is cleansed...⁵ from the moisture of the dew, they may eat, but if not...⁶ in the middle of the water unless a person...⁷ the land, if they come against it...⁸ the rain on it, and if the... touches it... ⁹on the field in all its measures in respect to the season of the year...¹⁰ any clay object that will fall in it... and any ¹¹that are clean in its middle... and every ¹²drink that they will drink...

Footnotes

[1] Niddah- a mentraunt woman.

[2] The impure have to fast until they are clean again.

Works cited

Biale, Rachel. *Women and Jewish Law*. 1984: pg. 147-174.

Martinez, Florentino Garcia. *The Dead Sea Scrolls Translated*.1994:pg 88.

Vermes, Geza. *The Complete Dead Sea Scrolls in English*. 1997:pg 230-231.

Wise, Michael, Martin Abegg, Edward Cook. *The Dead Sea Scrolls: A New Translation*. 1996: pg 281-283.

12/98

prepared for [Intro. to the Hebrew Bible](#)

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DEAD SEA SCROLLS TEXTS

A Baptismal Liturgy

4Q414

F.2 Col.1

(... And he shall) say (in response) "*Blessed
(are You, ...) The unclean for the festivals
of (...) Your (...) and to make atonement for
us (...to be) pure before you (...) in every
matter (...) to purify oneself prior to (...)
You made us (...)*"

F.2 + 3. Col.2

And you shall cleanse him for Your holy
statutes (..) for the first, the third and the
sixth (...) in the truth of Your covenant (...)
to cleanse oneself from uncleanness (...)
and then he shall enter the water (...) And
he shall say in response "*Blessed are You
(...) for from what comes out of Your
mouth (...) men of impurity (...)*"

F.10

Soul (...) he is (...) to Yourself as a pure
people (...) And I also (...) the day which
(...) in the times of purity (...) the *Yahad*. In

Israel's pure food (...) and they shall dwell (...). And it will happen on that day (...) a female and she will give thanks (...)

F.12

For You made me (...) Your will is that we cleanse ourselves before (...) and he established for himself a statute of atonement (...) and to be in righteous purity and he shall bathe in water and sprinkle upon (...) (...) And then they return from the water (...) cleansing His people in the waters of bathing (...) second time upon his station. And he shall say in response : *"Blessed are You (...) (...) Your purification in Your glory (...) (...) eternally. And today (...).*

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Songs of the Sabbath Sacrifice

Shirot `Olat ha-Shabbat



4Q403 (ShirShabbd)

Parchment

Copied mid-first century B.C.E.

Height 18 cm (7 in.), length 19 cm (7 1/2 in.)

Courtesy of the Israel Antiquities Authority (9)

The Songs of the Sabbath Sacrifice, also known as the "Angelic Liturgy," is a liturgical work composed of thirteen separate sections, one for each of the first thirteen Sabbaths of the year. The songs evoke angelic praise and elaborate on angelic priesthood, the heavenly temple, and the Sabbath worship in that temple.

The headings of the various songs may reflect the solar calendar. Although the songs bear no explicit indication of their source, the phraseology and terminology of the texts are very similar to those of other Qumran works.

Eight manuscripts of this work were found in Qumran Cave 4 (4Q400 through 407) and one in Cave 11, dating from the late Hasmonean and Herodian periods. One manuscript of the Songs of the Sabbath Sacrifice was found at Masada, a Zealot fortress.

References

Newsom, Carol. *Songs of the Sabbath Sacrifice: A Critical Edition*. Atlanta, 1985. *This is the definitive translation and analysis of these distinctive hymns.*

Strugnell, J. "The Angelic Liturgy at Qumran--4QSerek Shirot `Olat Hassabbat." In *Congress Volume*, Oxford 1959. *Supplements to Vetus Testamentum*, vol. 7, pp. 318-45. Leiden, 1960.

English Translation of Songs of the Sabbath Sacrifice (Shirot `Olat ha-Shabbat)

4Q403(ShirShabbd)

Courtesy of the Israel Antiquities Authority (9)

30. By the instructor. Song of the sacrifice of the seventh Sabbath on the sixteenth of the month. Praise the God of the lofty heights, O you lofty ones among all the

31. elim of knowledge. Let the holiest of the godlike ones sanctify the King of glory who sanctifies by holiness all His holy ones. O you chiefs of the praises of

32. all the godlike beings, praise the splendidly [praiseworthy God. For in the splendor of praise is the glory of His realm. From it (comes) the praises of all

33. the godlike ones together with the splendor of all [His] maj[esty. And] exalt his exaltedness to exalted heaven, you most godlike ones of the lofty elim, and (exalt) His glorious divinity above

34. all the lofty heights. For H[e is God of gods] of all the chiefs of the heights of heaven and King of ki[n]gs] of all the eternal councils. (by the intention of)

35. (His knowledge) At the words of His mouth come into being [all the lofty angels]; at the utterance of His lips all the eternal spirits; [by the in]tention of His knowledge all His creatures

36. in their undertakings. Sing with joy, you who rejoice [in His knowledge with] rejoicing among the wondrous godlike beings. And chant His glory with the tongue of all who chant with knowledge; and (chant) His wonderful songs of joy

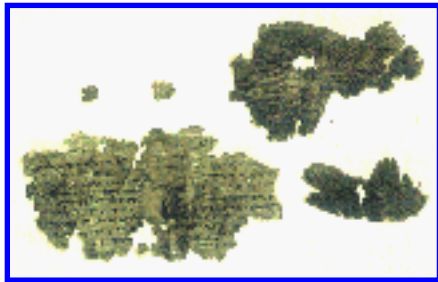
37. with the mouth of all who chant [of Him. For He is] God of all who rejoice {in knowledge} forever and Judge in His power of all the spirits of understanding.

Transcription and translation by C. Newsom

- Return the *Songs of the Sabbath Scroll* to [The Qumran Library](#)

Some Torah Precepts

Miqsat Ma`ase ha-Torah



Fragment A: height 8 cm (3 1/8 in.)
length 12.9 cm (5 in.)
Fragment B: height 4.3 cm (1 11/16 in.)
length 7 cm (2 3/4 in.)
Fragment C: height 9.1 cm (3 9/16 in.)
length 17.4 cm (6 7/8 in.)

4Q396(MMTc) Parchment Copied late first century B.C.E.-early first century C.E. Courtesy of the Israel Antiquities Authority (8) This scroll, apparently in the form of a letter, is unique in language, style, and content. Using linguistic and theological analysis, the original text has been dated as one of the earliest works of the Qumran sect. This sectarian polemical document, of which six incomplete manuscripts have been discovered, is commonly referred to as MMT, an abbreviation of its Hebrew name, Miqsat Ma`ase ha-Torah. Together the six fragments provide a composite text of about 130 lines, which probably cover about two-thirds of the original. The initial part of the text is completely missing.

Apparently it consisted of four sections: (1) the opening formula, now lost; (2) a calendar of 364 days; (3) a list of more than twenty rulings in religious law (Halakhot), most of which are peculiar to the sect; and (4) an epilogue that deals with the separation of the sect from the multitude of the people and attempts to persuade the addressee to adopt the sect's legal views. The "halakhot," or religious laws, form the core of the letter; the remainder of the text is merely the framework. The calendar, although a separate section, was probably also related to the sphere of "halakhah." These "halakhot" deal chiefly with the Temple and its ritual. The author states that disagreement on these matters caused the sect to secede from Israel.

References

Strugnell, J., and E. Qimron. Discoveries in the Judaean Desert, X. Oxford, forthcoming.

Sussman, Y. "The History of 'Halakha' and the Dead Sea Scrolls -- Preliminary Observations on Miqsat Ma`ase Ha-Torah (4QMMT)" (in Hebrew), *Tarbiz* 59 (1990):11-76.

English Translation of Some Torah Precepts (Miqsat Ma'ase ha-Torah)

4Q396 (MMTc)

Courtesy of the Israel Antiquities Authority (8)

1. until sunset on the eighth day. And concerning [the impurity] of
2. the [dead] person we are of the opinion that every bone, whether it
3. has its flesh on it or not--should be (treated) according to the law of the dead or the slain.
4. And concerning the mixed marriages that are being performed among the people, and they are sons of holy [seed],
5. as is written, Israel is holy. And concerning his (Israel's) [clean] animal
6. it is written that one must not let it mate with another species, and concerning his clothes [it is written that they should not]
7. be of mixed stuff; and one must not sow his field and vineyard with mixed species.
8. Because they (Israel) are holy, and the sons of Aaron are [most holy.]
9. But you know that some of the priests and [the laity intermingle]
10. [And they] adhere to each other and pollute the holy seed
11. as well as their (i.e. the priests') own [seed] with corrupt women. Since [the sons of Aaron should...]

Transcription and translation by J. Strugnell and E. Qimron

- Return *Torah Precepts* to [The Qumran Library](#)

Prayer For King Jonathan

Tefillah li-Shlomo shel Yonatan ha-Melekh



4Q448

Parchment

Copied between 103–76 B.C.E.

Height 17.8 cm (7 in.), length 9.5 cm (3 3/4 in.)

Courtesy of the Israel Antiquities Authority (2)

The King Jonathan mentioned in this text can be none other than Alexander Jannaeus, a monarch of the Hasmonean dynasty who ruled Judea from 103 to 76 B.C.E. The discovery of a prayer for the welfare of a Hasmonean king among the Qumran texts is unexpected because the community may have vehemently opposed the Hasmoneans. They even may have settled in the remote desert to avoid contact with the Hasmonean authorities and priesthood. If this is indeed a composition that clashes with Qumran views, it is a single occurrence among 600 non-biblical manuscripts. However, scholars are exploring the possibility that Jonathan-Jannaeus, unlike the other Hasmonean rulers, was favored by the Dead Sea community, at least during certain periods, and may explain the prayer's inclusion in the Dead Sea materials.

This text is unique in that it can be clearly dated to the rule of King Jonathan. Three columns of script are preserved, one on the top and two below. The upper column (A) and the lower left (C) column are incomplete. The leather is torn along the lower third of the right margin. A tab of untanned leather, 2.9 by 2.9 cm, folds over the right edge above the tear. A leather thong, remains of which were found threaded through the middle of the leather tab on the right edge, probably tied the rolled-up scroll. The form of the tab--probably part of a fastening--seems to indicate that the extant text was at the beginning of the scroll, which was originally longer. Differences between the script of Column A and that of B and C could indicate that this manuscript is not the work of a single scribe.

This small manuscript contains two distinct parts. The first, column A, presents fragments of a psalm of praise to God. The second, columns B and C, bear a prayer for the welfare of King Jonathan and his kingdom. In column A lines 8-10 are similar to a verse in Psalm 154, preserved in the Psalms Scroll (11QPsa) exhibited here. This hymn, which was not included in the biblical Book of Psalms, is familiar, however, from the tenth-century Syriac Psalter.

Reference:

Eshel, E., H. Eshel, and A. Yardeni. "A Qumran Scroll Containing Part of Psalm 154 and a Prayer for the Welfare of King Jonathan and His Kingdom," *Israel Exploration Journal*, forthcoming.

English Translation of Prayer For King Jonathan (Tefillah li-Shlomo shel Yonatan ha-Melekh)

4Q448

Courtesy of the Israel Antiquities Authority (2)

Column A

1. Praise the Lord, a Psalm [of
2. You loved as a fa[ther(?)
3. you ruled over [
4. vacat [
5. and your foes were afraid (or: will fear) [
6. ...the heaven [
7. and to the depths of the sea [
8. and upon those who glorify him [
9. the humble from the hand of adversaries [
10. Zion for his habitation, ch[oo]ses

Column C

1. because you love Isr[ael
2. in the day and until evening [
3. to approach, to be [
4. Remember them for blessing [
5. on your name, which is called [
6. kingdom to be blessed [
7.]for the day of war [
8. to King Jonathan [
- 9.

Column B

1. holy city
2. for king Jonathan
3. and all the
congregation
of your people
4. Israel
5. who are in the four
6. winds of heaven
7. peace be (for) all
8. and upon your kingdom
9. your name be blessed

Transcription and translation by E. Eshel, H. Eshel, and A. Yardeni

- Return the *Prayer for King Jonathan Scroll* to [The Qumran Library](#).

Apocryphal Psalms of David

4QP^s_f=4Q88, 4QapPs=4Q448, 11QP^s_{a-b}=11Q5-6

Paraphrase and comments by Martha S. McCabe & Michael D. Hall

Introduction

The following sections of the Dead Sea Scrolls are commonly referred to as the Apocryphal Psalms or the Apocryphal Psalms of David. The scrolls were found in the caves at Qumran, along with many others. These specific scrolls were discovered in caves 4 and 11. These scrolls tell of the great deeds of God and of David, as they praise the works and actions of both. Included in the scrolls containing the Apocryphal Psalms of David are Psalms 151 and 154, which are not normally found in the Bible, in which the book of Psalms ends with Psalm 150. The scrolls can be found in books containing translations of the Dead Sea Scrolls, in Bibles which include the Apocrypha, and in some books containing songs and prayers which are not usually found in a conventional Bible. Much of the contents of the caves were discovered by bedouins or nomadic people. However, the majority of the excavation of those same caves was handled by professionals, trained to take special care of the precious contents of these ancient caverns. Many of the scrolls which will be explained herein are only partial, due to the deterioration caused by time and neglect. As a result of this, the reader is left with fragments of the original texts. But, luckily, much of what remained of the scrolls was still readable for a small group of highly trained scholars.

The contents of cave 4 were discovered in 1952. This cave is commonly regarded to be the central library of the Qumran community. The find included 15,000 fragments which came from roughly 550 different manuscripts.^[1] Cave 11 was found to contain manuscripts in January 1956. The contents of both of these caves proved to be quite lucrative for the people who found these scrolls and cared for them before their eventual sales to both museums and private collectors.

A scroll, found in Cave 11, commonly known as 11Q6 Column 19, was one of the longer pieces which was found at Qumran. Its surface was the thickest of any of the scrolls because it is possible that it was written on calfskin, rather than on sheepskin as were the majority of other scrolls. While the script of this particular scroll was of very fine quality, several of the lines of the bottom of the scroll were missing.^[2]

Paraphrase

4Q448

Column XVIII

Psalm 154

Praise God in a loud voice. Testify to his glory in the assembly.
Lift up His name with the righteous and speak of His greatness with the faithful.
Become one with the perfect and the good to praise the Lord.
Join and worship together to tell of His salvation. And be swift in making known His fortitude and His righteousness to all the simple.
Knowledge is granted so that we may praise the Lord and tell of his greatness.
She[3] is made known to mankind, to speak of His strength and tell of his greatness to the ignorant, who have strayed from her gates and have sinned.
For God is the Lord of Jacob and his grace is seen in all his works.
A person who praises God is recognized by Him because the worshiper brings an offering and sacrifice of livestock, because the worshiper fills the altar with gifts. Her voice and her songs are heard and sung by the righteous.
When they feast together, she is mentioned.
Their thoughts are on the Law of God and they speak to testify of His strength.
The evil and the rebellious are far from her grace.
See how God has mercy on the good, and it is great for those who praise Him; He is their soul's salvation from wickedness.
Praise the Lord who saves the meek from the grasp of the unknown and delivers the righteous from evil,
Who lifts up a horn from Jacob and a moderator from Israel.
He wants his gathering place to be in Zion, and He picks Jerusalem for all eternity.

4Q88

Column IX

[. . .]

The masses
will worship God because He has come to judge everything
and to rid the earth of evil,
so that sinners shall find no repose,
the heavens shall give their due,
and there will be no wrong doings there.
The earth will produce crops in its season
and they shall not fail.
The fruit trees shall [. . .] of their vineyards
and their springs will not dry up.

The poor will eat for those who follow YHWH shall not go hungry.

Column X

[. . .]
[. . .] meanwhile the heavens and earth will praise together
And all the evening stars will then adore.
Rejoice, Judah, be happy!
Be glad and let your joy shine forth!
Keep your feasts^[4] and your oaths
because within you there is no Belial.^[5]
Raise your hand, make your right hand strong. See, your foes shall be eliminated.
And all evil doers shall fell.
But you, YHWH, shall remain forever.
Your glory is everlasting.
[Hallelujah!]

11Q5

Column XXVIII

Hallelujah. Of David, son of Jesse.

Psalm 151^[6]

My brothers were bigger than me and I was the youngest of my father's sons;
He made me the master of His flocks, and shepherd of his goats. My hands created a flute, my fingers
a lyre,
and I praised God. I told myself that neither the mountains nor the hills tell me of the glory of God,
nor the trees His words, nor the flocks His actions.^[7]
Who, then will tell of God's deeds? God saw all
He heard all and listened. He sent his prophet to anoint me,
Samuel, to sift me up. My brothers went out to meet him, well built, beautifully presented. They were
very tall
and had lovely hair, but the Lord did not pick them, He sent for me from tending the flock
and anointed me with holy oil and made me a ruler of His people and of the sons of His covenant.
[. . .]
First of David's exploits after the Lord's prophet had anointed^[8] him

Then I saw a Philistine threatening from enemy lines [. . .]

11Q6

Column XIX

Fragment A

Impoverished and feeble am I for

[. . .]

For not even a worm can praise You nor insects recount Your grace

The living can thank You and those who fall shall praise You highly.

You show them the ways of Your holiness and grace for You care for the souls of every living thing;

You provide for all living things. Judge us, O God, with Your kind ways, Your grace, and Your

Justice. The Lord hears the please of his followers.

He has not shunned them. Praise be to God who does good things

and rewards his followers with His kindness. May my spirit lift up Your Name,

to recount with joy Your righteous deeds, and proclaim Your eternal steadfastness.

Fragment B

And in Your grace, I have sought sanctuary. The images of Your might life up my heart. I find peace in Your righteousness.

Forgive me, Lord, and free me from my sins.

Give to me a sense of honor and knowledge. May I not be shamed in ruin.

Protect me from unclean spirits, save me from pain and temptation.

For You, O Lord, are my salvation, and I praise You everyday.

My people rejoice with me and are awestruck by Your power.

I will adore You and worship You for all eternity.

Footnotes

[1] [Martínez](#), xlii.

[2] [Psalms Scroll](#), 12-06-98.

[3] This was the first instance in this scroll that spawned a great deal of debate. There does not appear to be a direct antecedent for the feminine pronouns in this section. It was hypothesized that the pronouns would be referring to the wisdom or knowledge of or about God. It could also be a reference to divine androgyny, although this is unlikely because of the time period in which this scroll was written. Also, the feminine pronouns could mean the "Law of the Most High" as it appeared in the original text. In addition to all of these options, it could have been a result of translations from the original texts, and the words in the original scrolls were feminine, such as nouns are in many romance languages of today. Because of this, previous translators may have left the feminine pronouns in the text as was done in this case.

[4] In this case, the author wrote, "Celebrate your feasts and pay your vows." ([Vermees](#), 309) The use of the word 'feasts' led to speculation about the intent of the definition of the word once again. While 'feasts' could simply mean food, it could also be referring to celebrations or traditions of a religious or even secular nature. Because of uncertainty, the word was left intact in the text.

[5] A biblical name of the devil or one of the fiends.

[6] This psalm can be found in a Bible containing the Apocrypha.

[7] There are two conflicting punctuation techniques on this phrase. [Martinez](#) translates,

My hands made a flute.

my fingers a lyre,
and I gave glory to YHWH.
I said to myself:
the mountains do not witness in his favour . . . (p. 310.)

However, [Vermes](#) wrote,

My hands have made a pipe and my fingers a lyre.
I have rendered glory to the Lord; I have said so in my soul.
The mountains do not testify to him, and the hills do not . . . (p. 302.)

In the first version, the author writes as if the speaker talks about the mountains to himself. In the second version, it seems as if he glorified God to himself. While these differences may seem insignificant, they can lead to debate-causing confusion.

[8] Because of the uncertainty about the original author's intent for the definition of the word anointed, whether it was meant to be construed as meaning to baptize or to christen, to elect as a chosen one, or to literally rub something on the individual. As a result of this enigma, the original word "anoint" was left in this translation. This occurred a couple of times in this text.

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The Thanksgiving Psalms

Psalm 4.

I thank you, O Lord,
for your eye is awake and watches over my
soul.

You rescue me from the jealousy of liars,
from the congregation of those who seek
the smooth way.

But you save the soul of the poor
whom they planned to destroy
by spilling the blood of your servant.

I walked because of you - but they didn't
know this.

They laughed at me. They shamed me
with lies from their mouth.
But you helped the soul of the poor and the
weak,
you saved me from their harsh arms,
you redeemed me amid their taunts.
From the wicked I do not fear destruction.

Psalm 5.

They made my life a ship on the deep sea,
like a fortified city circled by aggressors.
I hurt like a woman in labor bearing her
first child,
whose belly pangs torture her in the
crucible.
Pains of Hell
for a son come on the waves of death.
She labors to bear a man,
and among the waves of death she gives
birth to a manchild,
with pains of Hell.
He springs from the crucible,
O wondrous counselor with power :
Yes, a man emerges from the waves..

But she who carries dead seed in her womb
suffers waves from a pit of horror.
The foundations of the wall will rock
like a ship on the face of the waters.
Clouds will bellow.
Those who dwell in the dust, like those on
the sea,
are terrified by the roar of the waters.

All those wise men are like mariners on the
deep:
their wisdom confounded by the roaring
seas.
The abyss boils over the fountains of water.
The seas rage.
Hell opens, and arrows fly toward Heaven.
Their eternal bars are bolted.

Psalm 8.

I thank you, O Lord.
You illumined my face by your covenant.
I seek you,
As sure as the dawn you appear as perfect
light.

Teachers of lies have comforted your
people
and now they stumble, foolishly.
They abhor themselves

and do not esteem me through whom your
wonders
and powers are manifest.
They have banished me from my land like
a bird
from its nest, and my friends
and neighbors are driven from me.
They think me a broken pot.
They preach lies. They are dissembling
prophets.
They devise baseness against me,
exchanging your teaching, written in my
heart,
for smooth words.
They deny knowledge to the thirsty
and force them to drink vinegar to cover up
error.
They stumble through mad feasts,
but you, God, spurn the schemes of Belial.
Your wisdom prevails.
Your hearts meditation prevails,
established forever.

Psalm 23.

Your holy spirit
illuminates the dark places of the heart
of your servant,
with light like the sun.
I look to the covenants made by men,
worthless.
Only your truth shines,
and those who love it are wise
and walk in the glow
of your light.
From darkness you raise hearts.
Let light shine on your servant.
Your light is everlasting.

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Thanksgiving Hymn #7&8

4QH(odayot)^a col. 10

Paraphrase and comments by Robert Hermansky

Introduction:

Lawrence H. Schiffman wrote that it is tempting to regard the Thanksgiving Scroll as a series of hymns for public worship. This is what I perceived them to be at first. After researching it further, I discovered that there has been no evidence discovered that concludes or supports this. The passages were probably written by the leader of a sect or church. Some scholars believe that it was written by the Teacher of the Righteousness. The poems belong to a devotion of some sort by the people for their God. This can be cross referenced with the Songs of the Sabbath; where God in the heavens was praised daily according to fixed rituals. Later it was discovered that it was not a praise of God by people on earth, but the angles' praise of God in heaven.

After further exploration, I found that the Hymns of Thanksgiving could have been used to have the spiritual effect of the individual members of the community. Penetrating them and therefore dominating their spirit as if being controlled by a force. The author of these passages, assumed to be the Teacher of Righteousness, gives a vivid description of mankind being 'in sin,' the constant struggle with the forces of evil around him, mankind having bad temptations from birth to death.

Another interesting point in the 1st fragment is the use of the word Belial. This word was substituted for the Angel of Darkness. Is Belial conceived to be a real person in the Hymns or is the author speaking in general terms of mankind? This use of the word Belial or Angel of Darkness also refers to the Teacher of Righteousness who uses this word in his frequent works, (1QH 2:16, 4:10, 4:13, 5:26, 5:39, 6:21, 7:3).

Paraphrase:

Hymn #7 (formerly 2):

I[1] give thanks to you, Lord, because you have placed me in the circle of life and guided me against the evils of the world. Violent men[2] have threatened my life because of my faith in you Lord. For they are an assembly of trickery and a crowd of evil, they do not know that through you I live and in your compassion you will spare me in my soul. Because of you they raid[3] my life to spite you by the judgement of the wicked. But you give me strength in the faces of the unworthy. And I said, mighty men have pitched their camps and swarmed against[4] me with all the temptations of unjustly things. They have begun things which have no cure, no stopping. Their weapons of evil engulf the land like a tidal wave upon the shore. Like a wave of destruction devouring a multitude of men. Temptation rose inside me but my soul clung to the faith of you Lord. They have fallen to the

destruction of each other which they brought on themselves, but I will not fall to the rein of their destruction,[5] for I keep upon level ground and apart from them I will bless you Lord.

Hymn #8 (formerly 3):

I give thanks to you, Lord, for you have [fastened][6] your eye upon me. You have save me from the passion of lying deception, and from the congregation[7] of those who seek wealth. You have blessed the soul of the poor one who planned to destroy me by spilling my blood while I was at service to you. But they did not know that my soul belonged to you, so they made a mockery of me in the mouths of all that seek for lies. [...] But you, my Lord, have restored the faith of the poor and the needy against one stronger than me;[8] you have saved my soul from the hand of the mighty. You have not permitted their insults to pursue me into craving their service. [9]

Footnotes:

- [1] Refers to the author of the story
- [2] The violent men is referring to the unbelievers or sinners of faith
- [3] Raid meaning to make mockery of
- [4] 'pitched their camps and swarmed against' refers to the unbelievers tempting his true faith
- [5] This phrase states how "he" cannot be tempted and will keep prayers with the Lord
- [6] Word added by authors but expected to mean taken notice of
- [7] Congregation meaning groups of people
- [8] This phrase refers to the Lords will to save the poor and the needy against the retched sinners
- [9] Their service meaning sin or greed

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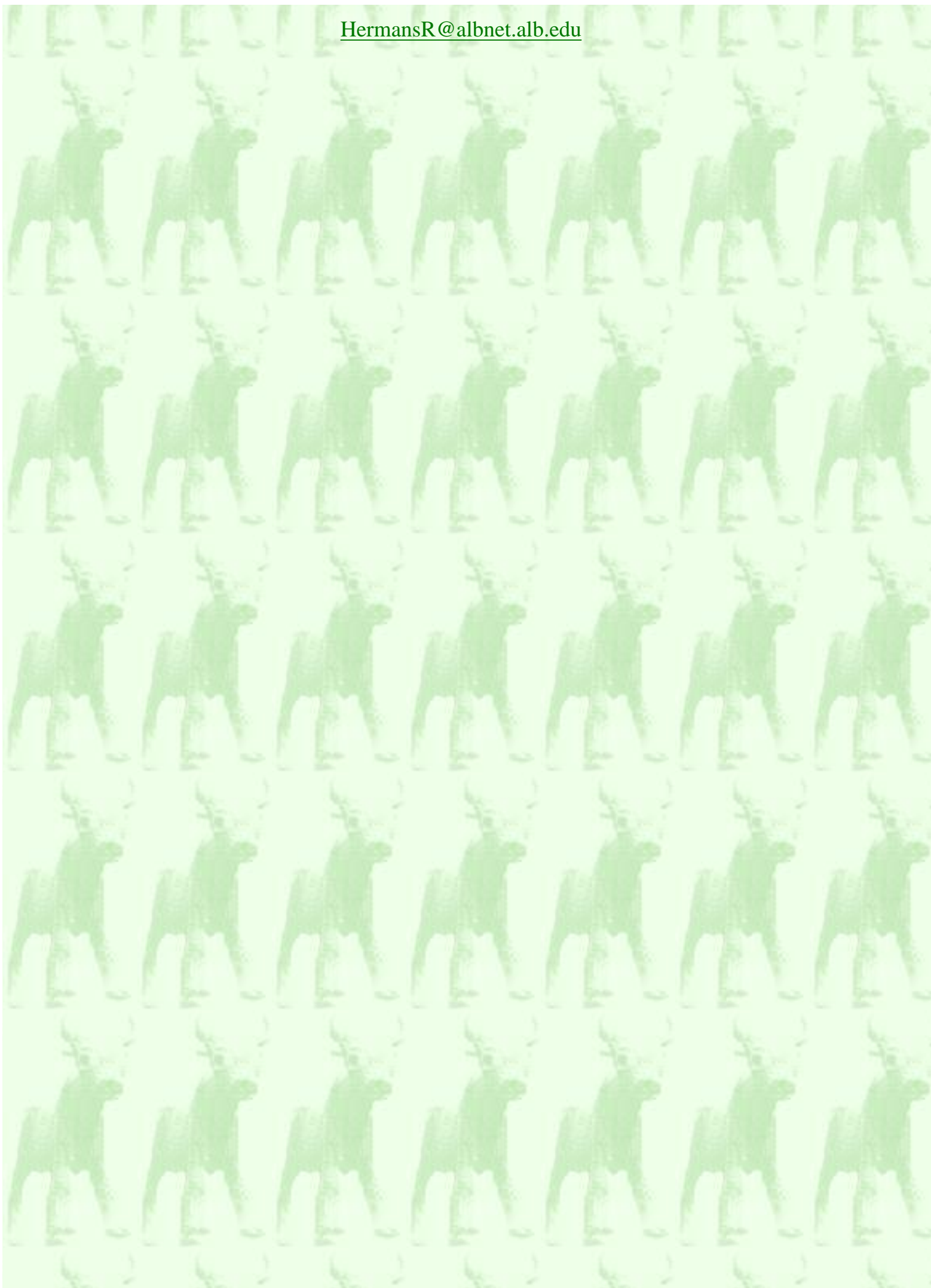
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12/98

prepared for [Intro. to the Hebrew Bible](#)
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Psalms Scroll

Tehillim

Psalms (Tehillim) 11QPs



Parchment

Copied ca. 30 - 50 C.E.

Height 18.5 cm (7 1/4 in.), length 86 cm (33 3/4 in.)

Courtesy of the Israel Antiquities Authority

This impressive scroll is a collection of psalms and hymns, comprising parts of forty-one biblical psalms (chiefly from chapters 101-50), in non-canonical sequence and with variations in detail. It also presents previously unknown hymns, as well as a prose passage about the psalms composed by King David.

One of the longer texts to be found at Qumran, the manuscript was found in 1956 in Cave 11 and unrolled in 1961. Its surface is the thickest of any of the scrolls—it may be of calfskin rather than sheepskin, which was the more common writing material at Qumran. The script is on the grain side of the skin. The scroll contains twenty-eight incomplete columns of text, six of which are displayed here (cols. 14-19). Each of the preserved columns contains fourteen to seventeen lines; it is clear that six to seven lines are lacking at the bottom of each column.

The scroll's script is of fine quality, with the letters carefully drawn in the Jewish book-hand style of the Herodian period. The Tetragrammaton (the four-letter divine name), however, is written in the paleo-Hebrew script.

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Sanders, J. A. *The Psalms Scroll of Qumran Cave 11 (11QPsa)*. Discoveries in the Judaean Desert, IV. Oxford, 1965.

English Translation of the Psalms Scroll (Tehillim) 11QPs

Courtesy of the Israel Antiquities Authority

Column 19: Plea for Deliverance (A Noncanonical Psalm)

1. Surely a maggot cannot praise thee nor a grave worm recount thy loving-kindness.
2. But the living can praise thee, even those who stumble can laud thee. In revealing
3. thy kindness to them and by thy righteousness thou dost enlighten them. For in thy hand is the soul of every
4. living thing; the breath of all flesh hast thou given. Deal with us, O LORD,
5. according to thy goodness, according to thy great mercy, and according to thy many righteous deeds. The LORD
6. has heeded the voice of those who love his name and has not deprived them of his loving-kindness.
7. Blessed be the LORD, who executes righteous deeds, crowning his saints
8. with loving-kindness and mercy. My soul cries out to praise thy name, to sing high praises
9. for thy loving deeds, to proclaim thy faithfulness--of praise of thee there is no end. Near death
10. was I for my sins, and my iniquities have sold me to the grave; but thou didst save me,
11. O LORD, according to thy great mercy, and according to thy many righteous deeds. Indeed have I
12. loved thy name, and in thy protection have I found refuge. When I remember thy might my heart
13. is brave, and upon thy mercies do I lean. Forgive my sin, O LORD,
14. and purify me from my iniquity. Vouchsafe me a spirit of faith and knowledge, and let me not be dishonored
15. in ruin. Let not Satan rule over me, nor an unclean spirit; neither let pain nor the evil
16. inclination take possession of my bones. For thou, O LORD, art my praise, and in thee do I hope
17. all the day. Let my brothers rejoice with me and the house of my father, who are astonished by the graciousness...
18. [] For e[ver] I will rejoice in thee.

Transcription and translation by J. A. Sanders

- Return the *Psalms Scroll* to [The Qumran Library](#)

Wisdom Text

**1Q26, 4QWisd^a=4Q410 & 4Q412-413, 4QWisdB^{a-b}=4Q415,
4QWisdA^{a-d}=4Q416-419, 4QRight^{a-b}=4Q420-421, 4Qfarmer=4Q423**

Paraphrase and comments by Tyler Harris, Jenn Parrish, & Carrie Jones

Introduction

A composition of wisdom and instruction, which Wise, Abegg, and Cook title "The Secret of the Way Things Are," reveals the inflexible purposes of God. Full of words of instruction and consequences, the text reveals how life should be lived. This can be seen in numerous fragments but none are more apparent than 4Q419 frag.1 when paraphrased states "carry out my deeds, following my guidelines". In addition fragment 4Q418 col. 2 reveals, one's actions will be weighed in the palm of His hand. Thus, indicating individuals who live their life following God's commandments will be allowed into heaven. The consequences for sinners is written clearly in 4Q416 frag. 1, stating "For those who have engaged in sin will be fearful as judgement day approaches and even the darkest depths of Hell will be terrified". Although specific examples of right and wrong are not given, The Secret of the Way Things Are gives a general overview of finding personal wisdom and using that to become a righteous human who will make the rectified choices in life.

Paraphrase

4Q410 Frag. 1

...₁...₂[...if you] breach any of the ...₃...₄ curses will adhere to you ₅ ...and tranquility will elude you consequently ...₆...what is absolutely promising and what is detrimental...₇...forever.

Presently, I, with [the assistance of the Lord] essence...₈...he will be truthful ...₉ The prophecy regards [...], the dream entails details of the dwelling, for I have envisioned [...]

4Q412 Frag.1

...₅ Inflict correction on your tongue, and on your speech. [...] ₆ Reflect on holy thoughts. [...] to individuals striving [...] ₇ Constantly glorify [God...] you will quiver [and shiver] ₈ Exalt His persona...₉ the entire congregation...from dusk to dawn [...]

4Q413 Frag.1

Instruction and [intuition] and I will educate you. Now understand the ways of man and the deeds of

humanity. He will develop wisdom from His truth, and the refusal of sin, ³ [and] shall not be influenced by circumstances seen or heard. And now, ⁴ mercy ...of the founding fathers, and subsequent generations, as God has planned.

4Q415 Frag.6

The elements of man ² You are impoverished, and ...³ you are inadequate in your acquaintance Test these things by the secret of the way things are [...] ⁵ from the source and by the influence.

4Q415 Frag. 9

[Do not let your thoughts reside] ⁶ on Foolishness, do not follow the horde of [evil]...obtain knowledge, for ⁷ by it He created it, for knowledge is the allowance of the [macrocosm]...she constituted them, ⁸ simultaneously, the dominance of man with [women] her soul, dominance is a component of her, for [...] ¹⁰ if one has unequal [...] ¹¹ In harmony [...men and] women, and in the scheme of [life].

4Q416 Frag.1

[...] and to gauge His desire...³ day by day...⁴ corresponding to their multitude, [necessary] ⁵ and its empire hear...⁶ in accordance to the will of their host and the master of the stars He has promulgated ⁸ through their character and attributes ⁹ Between and all their great amount [...] He has counted...

He will critique evil's deeds, but all those whose hearts resides in truth He will honor ¹¹ For those who have engaged in sin will be fearful as judgement day approaches.¹² Even the darkest depths will be terrified, and all the spirits of flesh will strip naked, and the heavenly followers [...] ¹³ At the time of justice all malignant deeds will vanish, and the epoch of righteousness will be absolute.¹⁴ And for infinity, for the He is the God of truth, and for all times, ¹⁵ So one's soul will differentiate between right and wrong [...] ¹⁶ it is the desire of the id, and those who comprehend...

4Q417 Frag.1 Col.1

[Verbalize softly to a leader] ¹ always, for fear he commands you; one's tone should conform to his manner, [he...] ² without consequences. When congenial, seek, but when argued remain detached. ³ do not cause grief, because you utter...quickly relate his criticism, but do not overlook your sins...⁵ for he is equivalent of you, for he is [...his wishes] he will act, for he is unparalleled in every action...⁷ of his actions. On the day of judgement, his demeanor will be in accordance, with him [walk].

4Q418 Frag. 77

[...] the secret of the way things are, and master the essence of life and consider at his abilities ³ experience has molded him. Only then, can one conceive the pureness of a man's spirit and burden of his [self-discipline] ⁴ his soul, and master the answers of the unknown, the force of the period and the standard of [things to be judged].

4Q418 Frag. 123 Col. 2

[...] ² From the beginning to the end of time...³ all the events that occurred, why things were, the way they were and all lead to an unknown, [future]. ⁴ The time that God exposes, the answers to the unknown, too, those who listen...⁵ You will be one of the few, to be able to conceive, when I present you with the [answers] ⁶ Your actions will be weighted in the palm of my hand along with time...⁷ Cherish greatly, the lessons learned [...].

4Q419 Frag. 1

[...] carry out my deeds, following my guidelines [...] ² given to you through Moses, and should be obeyed... Through his ministers, for they poses the [promise] ⁴ Moses will make public which is His and [what] ⁵ From Aaron's descendant's, he will select...⁶ His paths and to verge on [the flames] which mollifies...⁷ and He passed on... to those who followed Him ⁸ and He ordered [...] ⁹ the seat of honor exhilarated in splendor [...] ¹⁰ His magnificence, will stand of all time, as will his life...¹¹ you will seek, and the abomination of impurity...¹³ In turn for loving, they will wallow...ways.

4Q420 Frag. 1 Col. 2

[...] all must be considered before a response is rendered ² and an answer will not be given, until all is pondered, after fortitude he will respond [humbly] ³ he will convey...and will strive to find truthfulness and fairness, and morality ⁴ He will find its roots [...] and his reason will be modest and passive, He will not look back...⁵ He will not be achieved through manual labor; this will produce a neutralization [within] through sagacity [...] poisons. Stretching to all corners of the world searching for honorable actions.

4Q421 Frag.1 Col 2

Only the knowledgeable and intuitive man, "modest in his stature will chide his teacher, to follow in the foot steps of their God, ³ I am the virtuous one..."

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A Collection of Proverbs: 4QWisd=4Q424

Paraphrase and comments by Krishna Zivraj

Introduction

A Collection of Proverbs also known as the Sapiential Work belongs to the 'Wisdom Literature' of the Dead Sea Scrolls. This cave 4 document is also known as 4Q Wisdom. This simple poetic collection, like any other 'Wisdom' texts, has the usual vocabulary of 'Judgement', 'Riches' and 'Knowledge'. However, there are two viewpoints regarding the format of this collection.

Paraphrase

Frag. 1

² [...] a man [...] ³ [...] who decides to build a house and covers its walls with plaster. With him too [...] ⁴ the walls of the house will fall down when rain falls on it.^[1]

It is not advisable to have any kind of legal contract with a person who is not stable. ⁵ Otherwise, just as a metal like lead that looks intact melts immediately when heated, the unstable person too will change his mind and not keep his word.^[2]

⁶ Do not lay trust on a lazy man to run an important errand for you, because a lazy person will not feel responsible to do the job given to him, do not ask him to fetch something for you, ⁷ because he will not follow the specific orders given to him.

Do not ask a dissatisfied person [...] ⁸ to get any money that you need. It is not wise to trust a man with a deceitful speech [...] ⁹ for he will definitely manipulate your sayings and give a different meaning to your saying and decisions, for he would not care to keep the truth intact. [...] ¹⁰ the words that come out of his mouth.

Do not let a stingy man handle money; [...] ¹¹ for he will not remain loyal and may not give back everything that actually belongs to you [...]. ¹² and at the time when you need him to repay you, he will turn his face away from you [...] ¹³ and the short tempered man will for certain cause harm to them. A man [...]

Frag. 2

[...]

Frag. 3

[...][3] ¹ an irresponsible person will not do his work carefully and according to his position or even according to his age. A person who gives his verdict before thoroughly examining the situation, and, a person who believes before looking at the evidence ² Do not give him the power to rule over those who seek for Knowledge, ³ because he will not be able to do justice to his authoritarian position and hence, not being able to understand the judgments of the other wise people under him, he would not be able to distinguish a good man from a wicked person. ³ So he will also be contempt.

Do not send a man with a vision impairment to observe the upright[4] for [he will not be able to look deep into the situation][5]

⁴ Do not send a man who has a hearing impairment to give his opinion about a dispute and try to solve it, because he would not be capable of solving the problem, like someone who winnows in the wind a grain ⁵ that is not completely separated out. It is not helpful when it comes to talking to a ear that is not ready to listen to you or in other words, a biased person, or, a person who lacks the spirit [...]

⁶ It is futile to ask a person who is narrow minded or close minded, to give his judgement for he is not willing to accommodate suggestions and opinions from others and hence, his wisdom remains restricted and is not allowed to evolve, ⁷ and so he is not able to use his wisdom efficiently. The wise man will be understanding, [6] and he will have the ability to identify wisdom [...] ⁸ A man of strong [...] such a person would be zealous [...] ⁹ He would argue and fight against those who would deviate from the set rules and principles [...] for the right of the poor of [...]

¹⁰ [...] will care for those people who do not have wealth, the children of the good and wise people [...] ¹¹ [...] with all the money of [...]

Footnotes

[1] This passage has some affinity with Jesus' parable of the house built on sand in Matt 7:27 (Wise, et al, 393).

[2] In other words, never trust a hypocrite.

[3] Eiseman and Wise consider fragment 3 as fragment 2.

[4] This phrase is translated differently by all the four translators. Wise, et al, suggest a man with blurred eyes, Eiseman and Wise say that the man has a poor eyesight, Martinez suggests that the man has tearful eyes whereas Vermes's translation simply says that the man is blind.

[5] The phrase within the brackets is my own interpretation, whereas, the original is lost.

[6] From now on, the text mentions the positive characteristics of a wise man rather than the negative qualities of a foolish man.

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The Wiles of the Wicked Woman

Paraphrase by Wanda I. Gonzalez-Crespo

4Q184

She speaks emptiness
and in [...]

She is always looking for mistakes,
sharpening the words that come from her mouth,
and she flatters men with nonsense and leads them to uselessness.

Her heart sets traps,
and her kidneys cast nets.

Her eyes have been invaded by evil,
her hands have a tight grip on the Pit.

Her feet come down to do evil
and only walk towards crime.

Her thighs are the foundations of the dark,
and many sins are under her skirt.

Her [...] are the gloom of night.

Her clothes are dreary night,
and her jewelry is drenched in evil.

Her couches are beds of corruption,
and her [...] are the ditches of Hell.

Her houses are a home to darkness,
she resides within the heart of the night.

She pitches her tents on a foundation of darkness,
she rests in the tents of silence,
amidst the everlasting flames.

She does not associate with those who shine.

She is the beginning of all paths to evil.
She will ruin all those who possess her,
and destruction will come to all those who take hold of her.

Her paths are the paths of death,
and her ways are roads to sin,
her trails lead toward wickedness,
and her pathways, to evil wrongdoing.

Her doors are the doors of Death,
and in through her doorway is Hell.

Those who enter there will never return,
and those who partake of her will fall into the Pit.

She hides in secret all [...].
She disguises herself in the city streets,
and she plants herself by the city gates.
No one will keep her from her never-ending fornication.
Her eyes dart here and there,
looking for a virtuous man to catch,
an important man to lead astray,
a just man to make unjust,
to draw the righteous from obeying the commandments,
to bring the good man down,
to cause the honest to break the law.
She causes the meek to rebel against God,
and turn their steps away from justice,
to put vanity in their hearts so that they do not stay on the path of righteousness.
She seeks to lead men to the paths of the Pit,
to flatter the sons of men with smooth words.

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prepared for [Intro. to the Hebrew Bible](#)
by Wanda I. Gonzalez-Crespo



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DEAD SEA SCROLLS TEXTS

The Parable of the Bountiful Tree

4Q302a

F.1 Col.2

Please consider this, you who are wise: If a man has a fine tree, which grows high, all the way to heaven (...) (...) of the soil, and it produces succulent fruit every year with the autumn rains and the spring rains, (...) and in thirst, will he not (...) and guard it (...) to multiply the boughs (?) of (...) from its shoot, to increase (...) and its mass of branches (...)

F.2 Col.1

(...) your God (...) your hearts (...) (...) with a willing spirit. (...) Shall God establish (...) from your hand? When you rebel, (...) your intentions, will He not confront you, reprove you and reply to your complaint? (...) As for God, His dwelling is in heaven, and his kingdom embraces the lands; in the seas (...) in them, and (...)

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Hosea Commentary

Pesher Hoshe`a



4Q166 (4QpHosa)

Parchment

Copied late first century B.C.E.

Height 17.5 cm (6 7/8 in.), length 16.8 cm (6 5/8 in.)

Courtesy of the Israel Antiquities Authority (6)

This text is a commentary, or "pesher," on the prophetic biblical verses from the book of Hosea (2:8-14). The verse presented here refers to the relation of God, the husband, to Israel, the unfaithful wife. In the commentary, the unfaithful ones have been led astray by "the man of the lie." The document states that the affliction befalling those led astray is famine. Although this famine could be a metaphor, it may well be a reference to an actual drought cited in historical sources of that time.

The manuscript shown here is the larger of two unrelated fragments of the Hosea Commentary found in Cave 4. The script, which is identical to that of a commentary on Psalms, belongs to the rustic, semiformal type of the Herodian era.

The Hosea Commentary Scroll was first published by J. Allegro as the fifth volume of the official publication series, "Discoveries in the Judaean Desert."

In 1979, M. Horgan completed a work on all the "pescharim," or commentaries, which included an extensive treatment of the Hosea Commentary fragments. The "pescharim" interpreted the biblical text in light of events of the late Second Temple Period--seeing within the text prophecies and messages relevant to the community's beliefs and practices.

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English Translation of Hosea Commentary (Peshar Hoshe`a)

4Q166 (4QpHosa)

Courtesy of the Israel Antiquities Authority (6)

Hos. 2:10-14

1. (10)[SHE DID NOT KNOW THAT] I MYSELF HAD GIVEN HER THE GRAIN [AND THE WINE]
2. [AND THE OIL, AND] (THAT) I HAD SUPPLIED [SILVER] AND GOLD ... (WHICH) THEY MADE [INTO BAAL. The interpretation of it is]
3. that [they] ate [and] were satisfied, and they forgot God who [had fed them, and all]
4. his commandments they cast behind them, which he had sent to them [by]
5. his servants the prophets. But to those who led them astray they listened, and they honored them []
6. and as if they were gods, they fear them in their blindness.
7. vacat
8. (11)THEREFORE, I SHALL TAKE BACK MY GRAIN AGAIN IN ITS TIME AND MY WINE [IN ITS SEASON,]
9. AND I SHALL WITHDRAW MY WOOL AND MY FLAX FROM COVERING [HER NAKEDNESS.]
10. (12)I SHALL NOW UNCOVER HER PRIVATE PARTS IN THE SIGHT OF [HER] LO [VERS AND]
11. NO [ONE] WILL WITHDRAW HER FROM MY HAND.
12. The interpretation of it is that he smote them with famine and with nakedness so that they became a disgra[ce]
13. and a reproach in the sight of the nations on whom they had leaned for support, but they
14. will not save them from their afflictions. (13)AND I SHALL PUT AN END TO ALL HER JOY,
15. [HER] PIL[GRIMAGE,] HER [NEW] MOON, AND HER SABBATH, AND ALL HER FEASTS. The interpretation of it is that
16. they make [the fe]asts go according to the appointed times of the nation. And [all]
17. [joy] has been turned for them into mourning. (14)AND I SHALL MAKE DESOLATE [HER VINE]
18. [AND HER FIG TREE,] OF WHICH SHE SAID, "THEY ARE THE HIRE [THAT MY LOVERS HAVE GIVEN] ME."
19. AND I SHALL MAKE THEM A FOREST, AND THE W[ILD BEAST OF THE FIELD] WILL DEVOUR THEM.

Transcription and translation by M. Horgan

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The Chosen One

4QElect=4Q534, 4QarNC=4Q535-6

Paraphrase and comments by Nick Flanigan

Introduction

The fact that all things happen according to God's divine plan for the world is a fairly common theme among the Dead Sea Scrolls. For example, it was thought that if you belonged to the Qumran sect, then it was so because it was in God's plan that you belonged to it. For this reason, the Qumran sect sometimes referred to themselves as "the chosen of God." However, the following texts refer to a particular person as the "chosen one."

It was originally thought that the "chosen one" referred to a messiah (if not the messiah). In 4QTL^{Levi} (4Q541) there is a prophecy of an eschatological priest reminiscent of the man described in this text (Wise, 428). However, others believe that it is just as likely that the text alludes to the miraculous birth of Noah. For this reason, it is sometimes placed together with the remains of other Noah literature. Vermes believes that this with a few other Qumran fragments "appear to be the relics of a Book of Noah mentioned in Jubilees x, 13 and xxi, 10." (521).

The scroll marked 4Q534 is also labeled under the designations "4Qmess ar" and "4QElect of God". This scroll tells what the "Chosen One" will look like and some about his education and future greatness. The scroll 4Q535 (also designated "4QAramaic N") tells more about the circumstances of his birth, although details are obscure. The last of the scrolls in this set, 4Q536 (also designated "4QAramaic C") tells of the "Chosen One's" teachings.

Paraphrase

4Q534

Col 1

1[...] of his hand, two [...] a mark. His | hair will be red and he will have moles on [...] | and small marks in his thighs. [And after t]wo years, he will know one thing from another[1]. | While he is young, he will be like ...[...like] someone who knows nothing, until he 5knows the three Books[2] [...] | Then he will gain wisdom and learn understanding [...] visions will come to him while he is on his knees. | And with his father and ancestors [...] life and old age. He will have wisdom and discretion | and he will know the secrets of man. His wisdom will reach out to everyone and he will know the secrets of all living things. | All of their plans against him will fail, and his rule over all things will be

great. ¹⁰[...] his plans will succeed because he is the one picked by God. His birth and the breath of his spirit [...] and his plans will last forever. [...]

Col 2

¹[...] which [...] fell in ancient times. The sons of the pit [...] | [...] evil. The spot [...] | [...] | [...] in order to go [...] ⁵ [...] flesh [...] | [...] | and his breathing out [...] | forever [...] | ¹⁰ | [...] | and the cities [...] | and they will destroy [...] | The waters will stop [...] they will destroy [...] from the heights. They will all come [...] ¹⁵ [...] | [...] and they will all be destroyed. His work will be like that of the Watcher. | Instead of his voice [...] he will establish his foundation on him. His sin and his error | [...] the Holy One and the Watchers [...] to say | they will speak against him [...].

4Q435

frag. 1

¹when [...] | Baraq'el [...] | my face once more [...] | I got up [...]

frag. 2

¹[...]the time of birth [...] | [...] the walls of the house of [...]

frag 3

¹[...] he is born and they are praised together [...] | [...] he is born at night and comes out complete [...] | [...] with the weight of three hundred and fifty shekels^[3] [...] | [...] he sleep until mid afternoon and [...] ⁵ [...] during the day until two years are over [...] | [...] he removes it from him; and after [x] years [...]

4Q536

frag 1 Col 1

¹[...] you will be [...] | [...] he will make you think of the holy angels [...] | [...] the lights will be revealed to him | [...] all of his teachings ⁵ [...] the wisdom of humanity, and every wise man | [...] in the region he will be great | [...] humanity will be troubled | [...] he will share God's secrets | [...] he will understand God's mysteries [...]

frag 1 Col 2

8 he made [...] | that you are afraid of [...] 10 he will strengthen its concealment at the end of your powers. His possessions [...] | and he will not die in the days of evil. And his words will contain great wisdom. I will praise you [...] | is sentenced to death. Who will write the words of God in a book that will not decay? And my sayings [...] | You will come to me and in the time of evil he will know you forever. A man who [...] your servants, [...] sons [...]

Footnotes:

[1] "[And after t]wo years, he will know one thing from another" has also been translated as" which will be different from each other."

[2] I feel that this refers to the three parts of the Hebrew Bible (the law, the prophets, and the writings).

[3] A shekel is defined as any of various ancient unit of weight; especially: a Hebrew unit equal to about 252 grains troy.

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prepared for [Intro. to the Hebrew Bible](#)

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DEAD SEA SCROLLS: TEXTS

The Book of Secrets

1Q27, 4Q299-301

4Q301 F1

(...) I shall speak out freely, and I shall express my various sayings among you (...) (.. those who would understand parables and riddles, and those who would penetrate the origins of knowledge, along with those who hold fast to the wonderful mysteries ...) (...) those who walk in simplicity as well as those who are devious in every activity of the deeds of humanity ...) those with a stiff neck, a hard pate, and all the mass of the Gentiles, with (...)

4Q301 F2

the customs of the fool and the inheritance of the wise
(...) Now what good is the riddle to you, you who search for the origins of knowledge? Why is the heart honored, for it is the dominion (...) a parable? Why is it splendid to you, for it is (...) Why is a prince (...) ruler? (...) without strength, and he dominates him with a whip that cost nothing. Who could say (...) who among you seeks the presence of Light and Illumination (...) the plan of memory without (...) (...) by the angels of (...) (...) those who praise (...)

4Q300 F3

so that they would know the difference between good and evil

1Q27 col 1

secrets of sin (...) but they did not know the secret of the way things are nor did they understand the things of old and they did not know what would come upon them, so they did not rescue themselves without the secret of the way things are. This shall be the sign that this shall come to pass : when the sources of evil are shut up and wickedness is banished in the presence of righteousness, as darkness in the presence of light, or as smoke vanishes and is no more, in the same way wickedness will vanish forever and righteousness will be manifest like the sun. The world will be made firm and all the adherents of the secrets of sin shall be no more. True knowledge shall fill the world and there will never be any more folly. This is all ready to happen, it is a true oracle, and by this it shall be known to you that it cannot be averted.

It is true that all the peoples reject evil, yet it advances in all of them. It is true that truth is esteemed in the utterances of all the nations - yet is there any tongue or language that grasp it? What nation wants to be oppressed by another that is stronger? Or who wants his money to be stolen by a wicked man? Yet what nation is there that has not oppressed its neighbor? Where is the people that has not robbed the wealth of another ...

4Q299 F2 (+ 4Q300 F5) Col 2

what should we call a man who ... his) deeds (...) but every deed of the righteous has been judged impure. And what shall we call man who (... call no one on earth) wise or righteous, for it is not a human possession (...) and not (...) (...wisdom is hidden) except for the wisdom of cunning evil, and the schemes of Belial ...) a thing that ought never to be done again, except (...) the command of his Maker ; and what shall a man do and live? ... he who) has violated the command of his Maker shall have his name erased from the mouth of all (...) (...) So listen, you who hold fast to the wonderful secrets ...) of eternity , and the plots behind every did, and the purpose of He knows) every secret and stands behind very thought. He does every (... the Lord of all) is He, from long ago He

established it, and forever (...) (...) the purpose of the origins he opened up to (...) (...) for he tests His son, and gives as an inheritance (...) (...) every secret, and he limits of every deed; and what (...) (...) the Gentiles, for He created them and their deeds (...)

4Q300 F1 Col 2

Consider the soothsayers, those teachers of sin. Say the parable, declare the riddle before we speak ; then you will know if you have understood. (...) your foolishness, for the vision is sealed up from you, and you have not properly understood the eternal mysteries and you have not become wise in understanding (...) (...) for you have not properly understood the origin of Wisdom; but if you should unseal the vision (...) (...) all your wisdom, for to you (...) Hear now what wisdom is.

4Q299 F5

(...light)s of the stars for a memorial of His name ...)(... hidden) things of the mysteries of Light and the ways of Darkness (...) (...) the times of heat with the periods (of cold....) (... the breaking of day) and the coming of night (...) (...) the origins of things (...).

4Q299 F8

(...) How can a man understand without knowledge or hearing? (...) (...) He created insight for His children, by much wisdom He uncovered our ears tat we may h(ear...) (...) He created insight for all those who pursue true knowledge and (...) (...) all wisdom is from eternity; it may not be changed (...) (...) He locked up behind the waters , so that not (...) (...) the heaven above heaven (...)

4Q301 F3

(...) and He is well known for His patience, and might in His great anger, and splendid (...) He in His numerous acts of mercy, and terrible in His wrathful purposes, and honored (...) (...) and over the land He made him a ruler, and God is honored among His Holy people, and splendid among His chosen, yes , splendid (...) holy, great in the blessing of (...) (...) their splendor and (...) when the Era of Wickedness is at an end, and evil doing (...)

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DEAD SEA SCROLLS TEXTS

The Divine Throne-Chariot

Introduction by Geza Vermes

The Divine Throne-Chariot draws its inspiration from Ezekiel (1:10) and is related to the Book of Revelation (4). It depicts the appearance and movement of the Merkabah, the divine Chariot supported and drawn by the cherubim, which is at the same time a throne and a vehicle. The "small voice" of blessing is drawn from 1Kings 19:12: it was in a "still small voice" that God manifested himself to Elijah. In our Qumran text this voice is uttered by the cherubim and it is interesting to note that although the Bible does not define the source of the voice, the ancient Aramaic translation of 1Kings (Targum of Jonathan) ascribes it to angelic beings called "they who bless silently." The Throne-Chariot was a central subject of meditation in ancient as well as in medieval Jewish esotericism and mysticism, but the guardians of Rabbinic orthodoxy tended to discourage such speculation. The liturgical use of Ezekiel's chapter on the Chariot is expressly forbidden in the Mishnah; it even lays down that no wise man is to share his understanding of the Merkabah with a person less enlightened than himself. As a result, there is very little ancient literary material extant on the subject, and the Qumran text is therefore of great importance to the study of the origins of Jewish mysticism.

-- Excerpt from: *The Other Bible*, ed. Willis Barnstone (Harper &

The Divine Throne-Chariot

...The ministers of the Glorious Face in the abode of the gods of knowledge fall down before him, and the cherubim utter blessings. And as they rise up, there is a divine small voice and loud praise; there is a divine small voice as they fold their wings.

The cherubim bless the image of the Throne-Chariot above the firmament, and they praise the majesty of the fiery firmament beneath the seat of his glory. And between the turning wheels, angels of holiness come and go, as it were a fiery vision of most holy spirits; and about them flow seeming rivulets of fire, like gleaming bronze, a radiance of many gorgeous colors, of marvelous pigments magnificently mingled.

The Spirits of the Living God move perpetually with the glory of the wonderful Chariot. The small voice of blessing accompanies the tumult as they depart, and on the path of their return they worship the Holy One, Ascending they rise marvelously; settling, they stay still. The sound of joyful praise is silenced and there is a small voice of blessing in all the camp of God.

And a voice of praise resounds from the midsts of all their divisions in worship. And each one in his place, all their numbered ones sing hymns of praise.

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DEAD SEA SCROLLS TEXTS

The Coming of Melchizedek

11Q13

Col.2

(...) And concerning what Scripture says, *"In this year of Jubilee you shall return, everyone of you, to your property"* (**Lev. 25;13**) And what is also written; *"And this is the manner of the remission; every creditor shall remit the claim that is held against a neighbor, not exacting it of a neighbor who is a member of the community, because God's remission has been proclaimed"* (**Deut.15;2**) the interpretation is that it applies to the Last Days and concerns the captives, just as Isaiah said: *"To proclaim the Jubilee to the captives"* (**Isa. 61;1**) (...) just as (...) and from the inheritance of Melchizedek, for (... Melchizedek) , who will return them to what is rightfully theirs. He will proclaim to them the Jubilee, thereby releasing them from the debt of all their sins. He shall proclaim this decree in the first week of the jubilee period that follows nine jubilee periods.

Then the *"Day of Atonement"* shall follow

after the tenth jubilee period, when he shall atone for all the Sons of Light, and the people who are predestined to Melchizedek. (...) upon them (...) For this is the time decreed for the "*Year of Melchizedek's favor*", and by his might he will judge God's holy ones and so establish a righteous kingdom, as it is written about him in the Songs of David ; "*A godlike being has taken his place in the council of God; in the midst of divine beings he holds judgement*"

(Ps. 82;1). Scripture also says about him ; "*Over it take your seat in the highest heaven; A divine being will judge the peoples*" **(Ps. 7;7-8)** Concerning what scripture says; "*How long will you judge unjustly, and show partiality with the wicked? Selah*" **(Ps. 82;2)** ,the interpretation applies to Belial and the spirits predestined to him, because all of them have rebelled, turning from God's precepts and so becoming utterly wicked. Therefore Melchizedek will thoroughly prosecute the vengeance required by God's statutes. Also, he will deliver all the captives from the power of Belial, and from the power of all the spirits destined to him. Allied with him will be all the "*righteous divine beings*"**(Isa. 61;3)**.

(The ...) is that whi(ch ...all) the divine beings. The visitation is the Day of Salvation that He has decreed through Isaiah the prophet concerning all the captives, inasmuch as Scripture says, "*How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion "Your divine being reigns".*" **(Isa. 52;7)** This scriptures interpretation : "*the mountains*" are the prophets, they who were sent to proclaim God's truth and to prophesy to all Israel. "*The messengers*" is the Anointed of the spirit, of whom Daniel spoke; "*After the sixty-two weeks, an Anointed shall be cut*

off" (Dan. 9;26) The "messenger who brings good news, who announces Salvation" is the one of whom it is written; "to proclaim the year of the LORD`s favor, the day of the vengeance of our God; to comfort all who mourn" (Isa. 61;2)

This scripture's interpretation: he is to instruct them about all the periods of history for eternity (... and in the statutes) of the truth. (...) (... dominion) that passes from Belial and returns to the Sons of Light (...) (...) by the judgment of God, just as it is written concerning him; *"who says to Zion "Your divine being reigns" (Isa. 52;7) "Zion" is the congregation of all the sons of righteousness, who uphold the covenant and turn from walking in the way of the people. "Your divine being" is Melchizedek, who will deliver them from the power of Belial. Concerning what scripture says, "Then you shall have the trumpet sounded loud; in the seventh month . . . " (Lev. 25;9)*

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The Jewish Roman World of Jesus

— D R . J A M E S D . T A B O R —

Archaeology and the Dead Sea Scrolls

The Signs of the Messiah: 4Q521

*Parallels Between A New Dead Sea Scroll Fragment (4Q521)
and the Early New Testament Gospel Tradition*

One of the more intriguing of the newly released Dead Sea Scrolls is a fragment now titled "Messianic Apocalypse" (4Q521). This text contains three rather striking features that are of particular significance for comparing the apocalyptic beliefs and expectations of the Qumran community with the emerging early Christian movement. First, the text speaks of a single Messiah figure who will rule heaven and earth. Second, it mentions in the clearest language the expectation of the resurrection of the dead during the time of this Messiah. And third, and perhaps most important for students of the New Testament, it contains an exact verbal parallel with the Gospels of Matthew and Luke for identifying of the signs of the Messiah.

First, a translation of the fragment itself:

[the hea]vens and the earth will listen to His Messiah, and none therein will

stray from the commandments of the holy ones.

Seekers of the Lord, strengthen yourselves in His service!

All you hopeful in (your) heart, will you not find the Lord in this?

For the Lord will consider the pious (*hasidim*) and call the righteous by name.

Over the poor His spirit will hover and will renew the faithful with His power.

And He will glorify the pious on the throne of the eternal Kingdom.

He who liberates the captives, restores sight to the blind, straightens the b[ent]

And f[or] ever I will cleav[ve to the h]opeful and in His mercy . . .

And the fr[uit . . .] will not be delayed for anyone.

And the Lord will accomplish glorious things which have never been as [He . . .]

For He will heal the wounded, and revive the dead and bring good news

to the poor

. . .He will lead the uprooted and knowledge . . . and smoke (?)

(*Michael O. Wise, translation*)

The early Christians obviously focused on a single Messiah or Christ, a descendent of king David, whom they identified as Jesus of Nazareth (Mark 8:27-30; Acts 2:36). They clearly saw him as God's cosmic agent, who would return in power and glory to rule heaven and earth (Mark 14:61-62; 13:26-27). They expected that the entire cosmos would come under subjection to him (Phil 2:9-10; 1 Cor 15:24-28). They remembered him as one who had power over the demonic spirits, over disease and death, and even over the forces of nature. This exalted view of Jesus is well summed up in the Markan version of the disciples' exclamation when he calms a storm on the Sea of Galilee: "Who then is this, that even the wind and the sea obey him?" (Mark 4:35-41).

But like those at Qumran, they associated other special figures and groups with the age of the Messiah. John the Baptist was of the Aaronic priesthood and was revered as a returned "Elijah," a sure sign that the End was near (Mark 9:9-13; Malachi 4:5 [Hebrew 3:23]). The Twelve apostles were expected to sit on thrones over the regathered twelve tribes of Israel in the coming Messianic rule (Matthew 19:28). The followers of Jesus, referred to as the "elect" or "saints," were expecting to rule over the Gentile nations and even judge angels (1 Corinthians 6:1-4). In line 11 we have a clear reference to the resurrection of the dead. Why is this so significant? Much ink has been spilled over the past few decades discussing whether or not the people who composed the Scrolls believed in the distinctively Jewish doctrine of the resurrection of the dead. We know that various Jewish groups during the Second Temple period disputed over this doctrine of the afterlife. The first references to the idea of the dead being raised occur only in very late portions of the Hebrew Bible (Daniel 12:1-3). It was a doctrine that was emerging in certain Jewish circles from the 2nd century BCE down through the 1st century CE. We see evidence of the dispute reflected in the Apocrypha and in the New Testament (2 Maccabees 12:43-45; 15:11-16; Mark 12:18-27; Acts 23:6-10). Obviously, for the early Christians, faith in the resurrection of Jesus, and indeed, of all humankind at the end of days, was a cardinal doctrine (1 Corinthians 15:12; Acts 24:15).

But what about those at Qumran? Geza Vermes, in earlier editions of his widely circulated book *The Dead Sea Scrolls in English*, says that the Scrolls never clearly mention the idea, and concludes that "resurrection" played no part in their eschatology (p. 56, 3rd edition). His view is commonly reflected in many standard Qumran studies. Of course, Vermes and other scholars had no access to this text until it was published in *Biblical Archaeology Review* in 1992. We now have an unambiguous statement that "raising the dead" was one of the key expectations of the Messianic age in this community.

Line 11 of this text also contains another highly striking feature. Indeed, it appears to be the

closest and most direct linguistic parallel to a New Testament text that we have yet discovered. The line reads:

***For he will heal the wounded, resurrect the dead,
and proclaim glad tiding to the poor.***

In both Matthew and Luke we read of a deputation that John the Baptist sends to Jesus while John is imprisoned. John's disciples ask Jesus, "Are you the coming one, or do we look for another?" The story is thus tightly framed around the question of *messianic identity*: what will the signs of the true Messiah be? Jesus answers:

Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, ***the dead are raised up, the poor have the glad tiding preached to them*** (Luke 7:22-23 and Matthew 11:4-5).

This reply is cast in the style of a precise formula. It reflects a very early Christian expectation of the signs of the messianic age and the marks for identification of the Messiah. One indication that we have here a very early Christian tradition is that these passages from Luke and Matthew come from the source scholars have designated as Q, from the German word *Quelle*, meaning "source." According to most N.T. scholars, Q was a collection of the "Sayings of Jesus," somewhat like the Gospel of Thomas in genre, which was compiled in the middle of the first century, but before our finished Gospels (Matthew, Mark, and Luke) were written.

The phrase at the end of line 11, about "proclaiming glad tidings to the poor" is a direct quotation from Isaiah 61:1, which tells of an "anointed one" (i.e., messiah) who will work various signs before the Day of the Lord. This passage is quite important in the Gospel of Luke. In fact, he highlights it as the inauguration of the Messianic mission of Jesus. According to Luke, it is this very verse from Isaiah which Jesus reads and claims to fulfill in his home town synagogue of Nazareth.

However, what is most noteworthy is that Isaiah 61:1 says nothing about this Anointed One raising the dead. Indeed, in the entire Hebrew Bible there is nothing about a messiah figure raising the dead. Yet, when we turn to the Q Source, which Luke and Matthew quote, regarding the "signs of the Messiah," we find the two phrases linked: "the dead are raised up, the poor have the glad tidings preached to them," precisely as we have in our Qumran text. Luke makes more than passing use of this notion of the "resurrection of the dead" as a sign of the age of the Messiah. In the two places he quotes Isaiah 61:1 he also mentions specific cases of resurrection of the dead: as Elijah once raised the son of the widow, Jesus now raises the son of the widow from Nain (Luke 4:26; 7:11-17). This is hardly accidental, as the close juxtaposition of the texts makes clear.

It is also significant that this section of the Q Source is dealing with traditions shared between the community of John the Baptist and that of the early followers of Jesus. The close connections between John the Baptist and the community that produced the Scrolls have been pointed out by many scholars. Through this Dead Sea Scroll fragment, coupled with the early Q Source of the Gospels, we are taken back to a very early common tradition within Palestinian Judaism regarding the "signs of the Messiah." We are in a better position to speak of the common expectations of a variety of interrelated apocalyptic, sectarian, baptist groups which have fled to the "wilderness" to prepare the "Way of the Lord" (Isaiah 40:3; Luke 3:4; 1QS 8,9). They appear to share a specific set of expectations, and they draw in strikingly similar ways, upon a common core of prophetic texts from the Hebrew Bible and related Jewish literature.

Of course, this fragment alone does not settle our attempts to identify the people of the Scrolls—whether they should be labeled as Essenes, Sadducees, Zealots, Pharisees, Nazarenes, Ebionites, or a unique blend of their own amalgamation. However, the text does provide a most direct and significant example of a common messianic hope among the followers of John the Baptist, Jesus, and the Teacher of Righteousness.

For a fuller and more technical treatment of this text see James Tabor and Michael Wise, "4Q521 'On Resurrection' and the Synoptic Gospel Tradition: A Preliminary Study," in *Qumran Questions*, edited by James Charlesworth (Sheffield Academic Press, 1995), pp. 161-163.

The Jewish Roman World of Jesus [Main Page](#)

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Words of Michael

4Qmich=4Q529, 6Qunidar=6Q23

Paraphrase and comments by Pete Garczynski

Introduction

The Archangel Michael is the "protector of Israel"; he plays a prominent role in Jewish literature. Michael is considered as the leader of the angels and for this reason is considered the Chief messenger of God. In The Words of the Archangel Michael, he is portrayed as talking to other angels. Also he is seen in the text as being a given a vision from Gabriel. It is this vision that causes speculation of to what city they are actually referring to within the text. It at first looks like the author is starting to talk about the tower of Babel, but after further consideration it looks as if he is talking about Jerusalem and the building of the temple. If this assumption is right, then Michael may be asking why there is an angelic force stationed on the mountains. Gabriel vision may be an explanation to why they are there and a premonition to the great city that is to be built there.

Paraphrase

4Q529, 6Q23

¹ Wording of text which Michael addressed the angels of God[...] ² Michael said, "I have located there an army of angels^[1][...] ³[...] nine big hills: two to the East[...] ⁴[and two to the] South. It was at this place Michael met with the Angel Gabriel [...] ^[2] ⁵... During their meeting Michael translated a dream of Gabriel'. Gabriel then said to Michael:[...] ⁶ It was written in his text that God, the all powerful,[...] ⁷ the boys of Ham to the boys of Shem. And see my Supreme being, the god of the earth[...] ⁸ When it rains freely[...] ⁹ view a city Made to worship the Supreme being, Lo[r'd Eternal...] ¹⁰ Anything that is bad will be performed before God^[3], the Almighty Lo[r'd Eternal...] ¹¹ God will remember his people [...] ¹² the Supreme being; to him the prizes and praises and to him[...] ¹³ in a far away place there will be a man[...] ¹⁴ the man will say to him: 'Observe this[...] ¹⁵ bring to me silver and gold[...]... [...] ¹⁶ the good man^[4]

Footnotes

[1] The original text reads, "troops of fire". In certain texts the existence of fire has been understood to mean a Godly or angelic presence. [2] The Angel Gabriel is considered to serve as a guide in the Highest Heaven [3] A hint that the city that may be referred to is Jerusalem [4] From 13 to 16 Cook suggests a possible parallel to 4Q522 in which the nations bring things to Jerusalem for the Temple

(WAC, 427).

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12/98

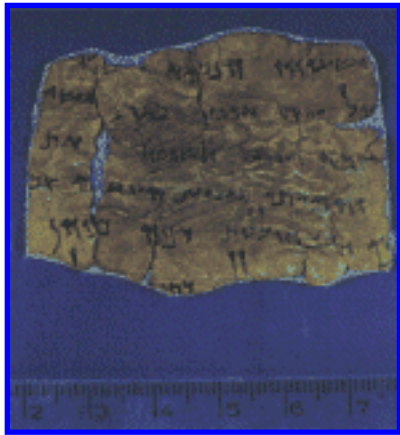
prepared for [Intro. to the Hebrew Bible](#)

by

Pete Garczynski Garczynski@albnet.alb.edu

The War Rule

Serekh ha-Milhamah



4Q285 (SM)

Parchment

Copied early first century C.E.

Height 4 cm (1 1/2 in.), length 5 cm (2 in.)

Courtesy of the Israel Antiquities Authority (12)

This six-line fragment, commonly referred to as the "Pierced Messiah" text, is written in a Herodian script of the first half of the first century C.E. and refers to a Messiah from the Branch of David, to a judgement, and to a killing.

Hebrew is comprised primarily of consonants; vowels must be supplied by the reader. The appropriate vowels depend on the context. Thus, the text (line 4) may be translated as "and the Prince of the Congregation, the Branch of David, will kill him," or alternately read as "and they killed the Prince." Because of the second reading, the text was dubbed the "Pierced Messiah." The transcription and translation presented here support the "killing Messiah" interpretation, alluding to a triumphant Messiah (Isaiah 11:4).

In September 1992, "Time Magazine" published an article on the War Rule fragment displayed here (object no. 12) exploring the differing interpretations. A "piercing messiah" reading would support the traditional Jewish view of a triumphant messiah. If, on the other hand, the fragment were interpreted as speaking of a "pierced messiah," it would anticipate the New Testament view of the preordained death of the messiah. The scholarly basis for these differing interpretations--but not their theological ramifications--are reviewed in "A Pierced or Piercing Messiah?"

References

Vermes, G. "The Oxford Forum for Qumran Research: Seminar on the Rule of the War from Cave 4 (4Q285)," **Journal of Jewish Studies** 43 (Spring 1992):85-90.

Richard N. Ostling *Is Jesus in the Dead Sea Scrolls?* **Time** (September 21, 1992) Unbound serial. Hebraic Section, African and Middle Eastern Division, Library of Congress.

James D. Tabor *A Pierced or Piercing Messiah? -- The Verdict is Still Out* **Biblical Archaeology Review** 18 (November - December 1992) Unbound serial. Hebraic Section, African and Middle Eastern Division, Library of Congress.

English Translation of The War Rule (Serekh ha-Milhamah)

4Q285 (SM)

Courtesy of the Israel Antiquities Authority (12)

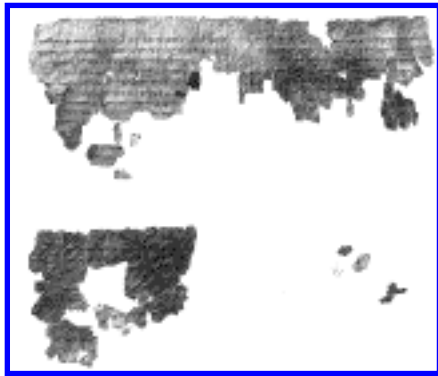
1.]Isaiah the prophet: [The thickets of the forest] will be cut [down
2. with an axe and Lebanon by a majestic one will f]all. And there shall come forth a shoot from the stump of Jesse [
3.] the Branch of David and they will enter into judgement with [
4.] and the Prince of the Congregation, the Bran[ch of David] will kill him [
5. by stroke]s and by wounds. And a Priest [of renown (?)] will command [
6. the s]lai[n] of the Kitti[m]

Transcription and translation by G. Vermes

- Return *The War Rule* to [The Qumran Library](#).

The Community Rule

Serekh ha-Yahad



Height 8.8 cm (3 7/16 in.), length 21.5 cm (8 7/16 in.)

4Q258 (Sd)

Parchment

Copied late first century B.C.E.–early first century C.E.

Courtesy of the Israel Antiquities Authority (7)

Originally known as The Manual of Discipline, the Community Rule contains a set of regulations ordering the life of the members of the "yahad," the group within the Judean Desert sect who chose to live communally and whose members accepted strict rules of conduct. This fragment cites the admonitions and punishments to be imposed on violators of the rules, the method of joining the group, the relations between the members, their way of life, and their beliefs. The sect divided humanity between the righteous and the wicked and asserted that human nature and everything that happens in the world are irrevocably predestined. The scroll ends with songs of praise to God.

A complete copy of the scroll, eleven columns in length, was found in Cave 1. Ten fragmentary copies were recovered in Cave 4, and a small section was found in Cave 5. The large number of manuscript copies attests to the importance of this text for the sect. This particular fragment is the longest of the versions of this text found in Cave 4.

Reference

Qimron, E. "A Preliminary Publication of 4QSd Columns VII-VIII" (in Hebrew). *Tarbiz* 60 (1991):435-37.

English Translation of The Community Rule

And according to his insight he shall admit him. In this way both his love and his hatred. No man shall argue or quarrel with the men of perdition. He shall keep his council in secrecy in the midst of the men of deceit and admonish with knowledge, truth and righteous commandment those of chosen conduct, each according to his spiritual quality and according to the norm of time. He shall guide them with knowledge and instruct them in the mysteries of wonder and truth in the midst of the

members of the community, so that they shall behave decently with one another in all that has been revealed to them. That is the time for studying the Torah (lit. clearing the way) in the wilderness. He shall instruct them to do all that is required at that time, and to separate from all those who have not turned aside from all deceit.

These are the norms of conduct for the Master in those times with respect to his loving and to his everlasting hating of the men of perdition in a spirit of secrecy. He shall leave to them property and wealth and earnings like a slave to his lord, (showing) humility before the one who rules over him. He shall be zealous concerning the Law and be prepared for the Day of Revenge.

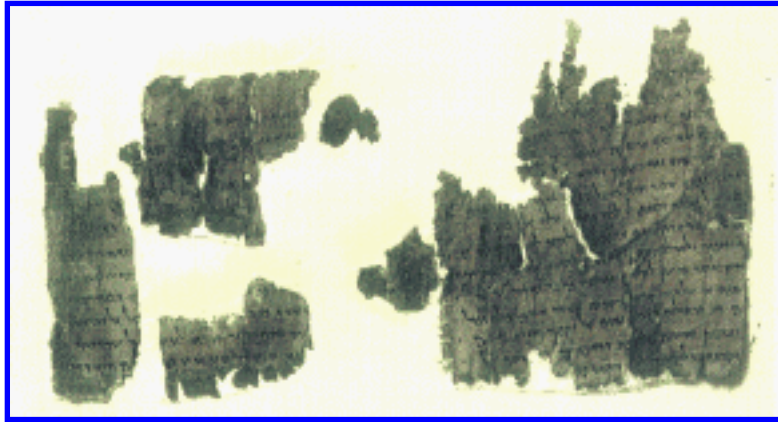
He shall perform the will [of God] in all his deeds and in all strength as He has commanded. He shall freely delight in all that befalls him, and shall desire nothing except God's will...

Transcription and translation by E. Qimron.

-
- Return *The Community Rule* back to [The Qumran Library](#)

Damascus Document

Brit Damesek



4Q271 (Df)

Parchment

Copied late first century B.C.E.

Height 10.9 cm (4 1/4 in.), length 9.3 cm (3 5/8 in.)

Courtesy of the Israel Antiquities Authority (1)

The Damascus Document is a collection of rules and instructions reflecting the practices of a sectarian community. It includes two elements. The first is an admonition that implores the congregation to remain faithful to the covenant of those who retreated from Judea to the "Land of Damascus." The second lists statutes dealing with vows and oaths, the tribunal, witnesses and judges, purification of water, Sabbath laws, and ritual cleanliness. The right-hand margin is incomplete. The left-hand margin was sewn to another piece of parchment, as evidenced by the remaining stitches.

In 1896, noted Talmud scholar and educator Solomon Schechter discovered sectarian compositions which later were found to be medieval versions of the Damascus Document. Schechter's find in a synagogue storeroom near Cairo, almost fifty years before the Qumran discoveries, may be regarded as the true starting point of modern scroll research.

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Baumgarten, J. "The Laws of the Damascus Document in Current Research." In *The Damascus Document Reconsidered*. Edited by M. Broshi. Jerusalem, 1992. *Written by Baltimore Hebrew University scholar Joseph Baumgarten, this 1992 imprint includes an analysis of the Damascus Document and its relation to Jewish Law, or halakhah.*

Rabin, C. *The Zadokite Documents*. Oxford, 1958.

Schechter, S. *Fragments of a Zadokite Work: Documents of Jewish Sectaries*, vol. 1. Cambridge, England, 1910.

English Translation of Damascus Document (Brit Damesek)

4Q271 (Df)

Courtesy of the Israel Antiquities Authority (1)

1. ...with money...
2. ...[his means did not] suffice to [return it to him] and the year [for redemption approaches?]....
3. ...and may God release him? from his sins. Let not [] in one, for
4. it is an abomination....And concerning what he said (Lev. 25:14), ["When you sell
5. anything to or buy anything from] your neighbor, you shall not defraud one another," this is the expli[cation...]
6. ...] everything that he knows that is found...
7. ...and he knows that he is wronging him, whether it concerns man or beast. And if
8. [a man gives his daughter to another ma]n, let him disclose all her blemishes to him, lest he bring upon himself the judgement
9. [of the curse which is said (Deut. 27:18)] (of the one) that "makes the blind to wander out of the way." Moreover, he should not give her to one unfit for her, for
10. [that is Kila'yim, (plowing with) o]x and ass and wearing wool and linen together. Let no man bring
11. [a woman into the holy] who has had sexual experience, whether she had such experience
12. [in the home] of her father or as a widow who had intercourse after she was widowed. And any woman
13. [upon whom] there is a bad name in her maidenhood in her father's home, let no man take her, except
14. [upon examination] by reliable [women] who have clear knowledge, by command of the Supervisor over
15. [the Many. After]ward he may take her, and when he takes her he shall act in accordance with the law ...and he shall not tell...
16. [] L []

Transcription and translation by J. Baumgarten

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DEAD SEA SCROLLS TEXTS

Tongues of Fire

1Q29, 4Q376

1Q29 F.1

(...) (...) the stone, just as the
LORD commanded) and
your Urim. And it (the
cloud?) shall come forth with
him, with the tongues of fire.
The left-hand stone which is
on its left side shall be
uncovered before the whole
congregation until the priest
finishes speaking and after
the cloud has been lifted ...
And you shall keep (...) the
prophet has spoken to you
(...) (...) who counsels
rebellion (...) (...) the LORD
your God (...)

F.2

(...) (... the) right-hand stone
when the priest comes out
(...) three tongues of fire
from the right-hand stone

(...) (from ...) (...) and after
he goes up he shall draw
near to the people(...)

F.3-4

(...) (...the LORD) your God
(...) (...Blessed is the God of
Israel) (...) (...) among them
all. Your name (...) (...and
an) abundance of strenght,
honored (and awesome...)
(...)

F.5-7

(...) these words, according
to all (...) (... and then) the
priests shall interpret His
will , all (...) (...) the
congregation (...) (... O
Children of Israel, keep all of
these words) (...) (... to do)
all (...) the number of
commandments (...) (...) their
(...)

4Q376

F.1 Col.1

(...) the anointed priest upon
whose head has been poured
the anointing oil ... and he
shall offer a bull of the herd
and a ram(...) for the Urim.

Col.2

and your Urim. And it (the
cloud?) shall come forth with
him, with tongues of fire.
The left-hand stone which is
upon its left side shall be
uncovered before the whole
congregation until the priests
finishes speaking. And after
the cloud has been lifted (...)

And you shall keep (...) and
the prophet has spoken to
you.

Col.3

according to this entire
commandment. And if the
Leader of the whole nation is
in the camp or (if ...) his
enemy and Israel with him,
or if they march on a city to
throw up a siege against it, or
in respect to any matter
which (...) to the Leader (...)
the field is far (...)

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New Jerusalem

1QJNar=1Q32, 2QEx^c=2Q4, 4QJM^a=4Q554-5, 5QJNar=5Q15,
11QJN=11Q18,

Paraphrase and comments by John Sanko

Paraphrase and notes edited by Alan Humm

Introduction

New Jerusalem descriptions were written in Aramaic and paralleled Ezekiel xl - xliii, as well as, Revelation xxi. It is thought that a surveyor of the era was a visionary in ancient Judea who provided a detailed picture of the entire city's dimensions. The parallels this work has to the Hebrew Bible is that both measure the city in detail from east to west escorted by the guidance from a heavenly being. Ezekiel was a prophet that earnestly awaited the restoration of Israel to its once prosperous state. Other parallels like Isaiah and the book of Tobit speak of a rejuvenated city and temple of the Lord. Revelation is less detailed in the actual measuring, but more vivid in depicting the visual heavenliness of the city with references to jewels, gold, and a running crystal stream. Ezekiel and Revelation cover more of the rules governing the Lord's people and the manner in which the twelve tribes of Israel should divide the city. The purpose to the Qumran community is that of a basic picture of a rewarding place for following the laws of the Lord. Judaism and Christianity are similar in many basic concepts in their respective scriptures.

Paraphrase

4Q554

Frag. 1 Col. 1

[...]he^[1] measured 35 stadia^[2] from north to the southern corner and named the gate the gate of Simeon.^[3]

[From this gate he measured 35 stadia to] the middle gate which was called the gate of Levi.

From this gate he measured 35 stadia to the south which was called the gate of Judah.

From this gate he measured to the [southeastern] corner and then westwards 35 stadia and called this gate the gate of Joseph.

[He measured] 24 stadia from here to the middle and called the gate the gate of Benjamin.

From here he measure 24 stadia to the [third] gate and called it the gate of Reuben.

From here [to the western corner he measured 24 stadia] and then **Col. 2** [northwards] 35 stadia and called this gate the gate of Issachar.

He measured 24 statia from this gate to the middle and named it the gate of Zebulun.

From here he measured 24 stadia to the third gate and called this gate the gate of Gad.

From here he measured to the northern corner 35 stadia and then eastwards 35 stadia calling this gate the gate of Dan.

He measured from here to the middle 24 stadia and called this gate the gate of Naphtali.

From here he to the third gate 24 stadia and called this gate the gate of Asher.

He measured from here to the eastern corner 24 stadia.

Then[4] he took me into the city to measure all the city blocks. He measured the length and width of the blocks to be a 51 x 51 rod[5] square [4Q554 + 5Q15, Frag. 1 col. I] (357 cu. on each side). The portico of the street measured 3 rods (21 cu.[6]). He showed me all the measurements of all the blocks. Each street between the blocks measuring 6 rods in width (42 cu.). Two main streets running East to West measured 10 rods (70 cu.) in width with the third street (which runs by the left of the temple) measuring 18 (126 cu.). The two streets running South to North measured 9 rods, 4 cu. in width (67 cu.) with the main one in the middle he measured at 13 rods, 1 cu. (92 cu.). All the city streets are paved of white stone, alabaster and onyx.[7] [vacat]

The [...] [8] eighty posterns were then measured: each 2 rods (14 cu.) with stone jambs measuring 1 rod (7 cu.). He showed me the dimension of the twelve [gates]. Their doors' widths were 3 rods (21 cu.). Each door had two jambs measuring 1½ rods (10½ cu.). On either side of each of the doors were towers. Their height and width were 5 rods by 5 (35 cu.). A staircase runs by the inner door, going up to the height of the towers being 5 cu. wide. The towers and the staircases are each 5 rods, 5 cu. square (40 cu. on each side of the door)[...] He showed me that the porches of the blocks were 2 rods (14 cu.) in width, and the width of the [...] measured in cubits. He measured the top of each threshold with its jambs, measuring inside 13 (length) by 10 cu. (width). He then led me inside the vestibule where there was another threshold and door on the right side of the inner wall. The wall was proportional to the outer gate, and measured 4 cu. wide by 7 cu. high. He measured the door to the room, measuring 1 rod in width. **Col. II** (7 cu.). The length of the entrance was 2 rods (14 cu.), with a height of 2 rods (14 cu.). The corresponding door had the same dimensions as they left the room. To the left he showed me a stairwell that goes around and up, with identical dimensions, 2 rods by 2 (14 cu.). The doors opposite are the same size. A pillar stands in the middle of the staircase that goes up and around [9] which measures 6 by 6 cu. [5Q15 + 4Q555] The staircase, which goes up beside it, measures 4 cu. wide and ascends 2 rods up to [...]

He brought me to the interior of the city block and showed me the houses between the gates, fifteen in all. Eight went one direction to the corner gate and seven in another direction to the other gate. The houses were 3 rods (21 cu.) long by 2 rods (14 cu.) wide. They all have the same floor plan, and they are each 2 rods (14 cu.) high. Each has a 2 rod (14 cubit) door in the middle of the house. He measured the interiors of the houses[... ? An interior feature was ?...] 4 cu. in length and 1 rod (7 cu.) high. The site has 19 cu. long and 12 wide. The house has 22 beds, and eleven lattice windows above [...]. On the side was an outer gutter[...] the window, 2 cu. high [...] thickness and width of the wall [...] the platform, 19 cu. wide [and 12] cu. wide. [...] their height [...] 2 rods (14 cu.) [... a width] of 3 cu. and a length of 10 [cu....] 1½ cu.[...][10]

4Q554

Frag. 2 Col. 2

[...]its foundation. It was 2 rods (14 cu.) wide and 7 (49 cu.) high. All of it built of electrum and sapphire and chalcedony with beams of gold. It had 1432 towers whose length equaled their width and with heights of 10 rods (70 cu.).

[Note: the text continues with a description of the sacrificial activities in the new temple and a prophecy about the surrounding nations]

Footnotes

- [1] The term "he" was meant to be an angel that revealed the New Jerusalem to an unknown person.
- [2] A stade is equal to 2/15 of a mile. A cubit can be either 18 or 20 inches (Vermes 568). The portrayal of the new city in size is unrealistic and would not have been able to have been accomplished without divine intervention (WAC 180).
- [3] The twelve gates are attributed to the twelve tribes of Israel.
- [4] 2Q4 frg. 1 also supports the next couple of sentences.
- [5] A rod is 7 cubits.
- [6] 'Cubit' will be abbreviated to 'cu.' throughout.
- [7] The jewels and other rarities are meant to express the glory and magnificence of the new city and temple. The purpose of the extravagant description was to provide or depict hope that the Israelites had of a better future.
- [8] Martinez conjectures 'four hundred' in the missing text for a total of 480 posterns. E.g. 40 x 12.
- [9] 4Q554 frg. 1 breaks off here.
- [10] 4Q555 and 5Q15 frg. 1 break off here.

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5/15/98

prepared for [Intro. to the Hebrew Bible](#)

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The Copper Scroll

3Q15

Paraphrase and comments by Chad Hack & Nathaniel Carey

Introduction

One of the most illusive documents found in the Qumran region is *The Copper Scroll*. Made of two separate sheets of copper, rolled up and oxidized right through, the contents of *The Copper Scroll* could only be determined after it had been cut into parallel strips.

The text is difficult to read because it is virtually impossible to differentiate between some letters and others that are almost like them. The copyist made numerous mistakes thus making the task of the translators even more difficult.

The document is mysterious. Is it legend from folklore about fictitious treasures or a catalogue of hiding places for real treasures? The formulas and directions are ambiguous and inconclusive thereby hinting at the possibility that the scroll is a myth. Furthermore, scholars presume that The Copper Scroll was written about 40 years after all the other scrolls.

Specific and blatant contradictions among the translators forced us students to make educated guesses between the possible choices without certainty of the accuracy. For example, one translator suggested that the location of a treasure was facing a certain direction. Meanwhile another translator suggested that the entrance of the location is facing that direction, but location itself was facing in a different direction. Some treasure had a numeric value and other descriptions of the same treasure did not. Sometimes the treasure was gold, and other times it was silver. All together these examples combined to make the translated text ambiguous and intimate towards the fictional nature of the content.

Paraphrase

Column I

In the ruin of Horebbah^[1] which is in the valley of Achor, under the steps heading eastward about forty feet: lies a chest of silver that weighs seventeen talents (yard stick).KEN ^[2] In the tomb of the third section of stones there is one hundred gold bars. Nine hundred talents^[3] are concealed by sediment towards the upper opening, at the bottom of the big cistern in the courtyard of the peristyle. Priests garments and flasks that were given as vows are buried in the hill of Kohlit^[4]. This is all of the votive offerings of the seventh treasure. The second tenth is impure. The opening is at the edge of the canal on its northern side six cubits toward the immersed pool.XAΓ Enter into the hole of the waterproofed Reservoir of Manos^[5], descend to the left, forty talents of silver lie three cubits from the bottom.

Column II

Forty two talents lie under the stairs in the salt pit. HN Sixty five bars of gold lie on the third terrace in the cave of the old Washers House[6]. OE Seventy talents of silver are enclosed in wooden vessel that are in the cistern[7] of a burial chamber in Matia's courtyard[8]. Fifteen cubits from the front of the eastern gates, lies a cistern. The ten talents lie in the canal of the cistern. AI Six silver bars are located at the sharp edge of the rock which is under the eastern wall in the cistern. The cistern's entrance is under the large paving stone threshold. Dig down four cubits in the northern corner of the pool that is east of Kohlit. There will be twenty two talents of silver coins.

Column III

Dig down nine cubits into the southern corner of the courtyard. There will be silver and gold vessels given as offerings, bowls, cups, sprinkling basins, libation tubes, and pitchers. All together they will total six hundred nine pieces. Dig down sixteen cubits under the eastern corner to find forty talents of silver. TP Votive vessels and priestly garments are at the northern end of the dry well located in Milham[9]. The entrance is underneath the western corner. Thirteen talents of silver coins are located three cubits beneath a trap door in the tomb in the north-east end of Milham.

Column IV

Fourteen talents of silver can be found in the pillar on the northern side of the big cistern in Kohlit. ΣK When you go forty-one cubits into the canal that comes from...you will find fifty-five talents of silver. Dig down three cubits in the middle of the two boulders in the Valley of Achor, and you will find two pots full of silver coins. At the mouth of the underground cavity in Aslah[10] sit two hundred talents of silver. Seventy talents of silver are located in the eastern tunnel which is to the north of Kohlit. Dig for only one cubit into the memorial mound of stones in the valley of Sekaka[11] to find twelve talents of silver.

Column V

A water conduit is located on the northern side of Sekaka. Dig down three cubits under the large stone at the head of this water conduit to discover seven talents of silver. Vessels of offering can be found in the fissure of Sekaka, which is on the eastern side of the reservoir of Solomon[12]. Twenty-three talents of silver are buried quite nearby above Solomon's Canal. To locate the exact spot, go sixty cubits toward the great stone, and dig down for three cubits. Thirty two talents of silver can be located by digging seven cubits under the tomb in the dried up riverbed of Kepah[13], which is between Jericho and Sekaka.

Column VI

Forty-two talents of silver lie underneath a scroll in an urn. To locate the urn, dig down three cubits into the northern opening of the cave of the pillar that has two entrances and faces east. Twenty-one

talents of silver can be found by digging nine cubits beneath the entrance of the eastward-looking cave at the base of the large stone. Twenty-seven talents of silver can be found by digging twelve cubits into the western side of the Queen's Mausoleum[14]. Dig nine cubits into the burial mound of stones located at the Ford of the High Priest to find twenty-two talents of silver.

Column VII

To find four hundred talents of silver measure out twenty-four cubits from the water conduit of Q...of the northern reservoir with four sides[15]. Dig six cubits into the cave that is nearby Bet Ha-Qos[16] to locate six bars of silver. Dig seven cubits down under the eastern corner of the citadel of Doq[17] to find twenty-two talents of silver. Dig three cubits by the row of stones at the mouth of the Kozibah river[18] to obtain sixty talents of silver, and two talents of gold.

Column VIII

A bar of silver, ten vessels of offering, and ten books are in the aqueduct on the road that is to the east of Bet Ahsor[19], which is east of Ahzor[20]. Dig down seventeen cubits beneath the stone that lies in the middle of the sheep pen located in the outer valley to find seventeen talents of silver and gold. Dig three cubits under the burial mound of stones located at the mouth of the Potter ravine to find four talents of silver. Dig twenty-four cubits below the northward burial chamber that is located on the south-west side of the fallow field of the valley of ha-Shov to reveal sixty-six talents. Dig eleven cubits at the landmark in the irrigated land of ha-Shov and you will find seventy talents of silver.

Column IX

Measure out thirteen cubits from the small opening at the edge of Nataf[21], and then dig down seven cubits there. Seven talents of silver and four stater coins lie there. Dig down eight cubits into the eastern-looking cellar of the second estate of Chasa to obtain twenty-three and a half talents of silver. Dig sixteen cubits into the narrow, seaward-facing part of the underground chambers of Horon[22] to discover twenty-two talents of silver. A sacred offering worth one mina of silver is located at the pass. Dig down seven cubits at the edge of the conduit on the eastern side inside the waterfall to locate nine talents of silver.

Column X

When going down to the second floor, look to the small opening to find nine talents of silver coins. Twelve talents lie at the foot of the water wheel of the dried up irrigation ditches which would be fed by the great canal. Sixty-two talents of silver can be found by going to the left for ten paces at the reservoir which is in Beth Hakerem[23]. Three hundred talents of gold and twenty penalty fees can be found at the entrance to the pond of the valley Zok. The entrance is on the western side by the black stone that is held in place by two supports. Eight talents of silver can be found by digging under the western side of Absalom's Memorial[24]. Seventeen talents are located beneath the water outlet in the base of the latrines. Gold and vessels of offering are in this pool at its four angles.

Column XI

Very near there, under the southern corner of the portico in Zadok's tomb[25], beneath the pillars of the covered hall are ten vessels of offering of pine resin, and an offering of senna.

Gold coins and consecrated offerings are located under the great closing stone that is by the edge, next to the pillars that are near by the throne, and toward the tip of the rock to the west of the garden of Zadok. Forty talents of silver are buried in the grave that is under the colonnades. Fourteen votive vessels possibly of pine and resin are in the tomb of the common people and Jericho. Vessels of offering of aloes and tithes of white pine are located at Beth Esdatain, in the reservoir at the entrance of the small pool. Over nine-hundred talents of silver are next to the reservoir at the brook that runs near the western entrance of the sepulchre room.

Column XII

Five talents of gold and sixty more talent are under the black stone at the Western entrance. Forty-two talents of silver coin are in the proximity of the black stone at the threshold at the sepulchral chamber. Sixty talents of silver and vessels are in a chest that is under the stairs of the upper tunnel on Mount Garizim[26]. Six-hundred talents of silver and gold lie in the spring of Beth-Sham[27]. Treasure weighing seventy-one talents and twenty minas are in the big underground pipe of the burial chamber at the point where it joins the house of the burial chamber. A copy of this inventory list, its explanation and the measurements and details of every hidden item are in the dry underground cavity that is in the smooth rock north of Kohlit[28]. Its opening is towards the north with the tombs at its mouth.

Footnotes

[1] Horebbah like most of the locations are either fictional or too ambiguous in description to merit verification.

[2] According to Wise, Abegg, Cook the significance of the greek letters that follow this in several of the subsequent descriptions remains mysterious.

[3] The introduction by Vermes suggests that the amount of treasure is arbitrary. All of the amounts would total sixty-five tons of silver and twenty-six tons of gold in weight.

[4] The existence and location of this place is unknown.

[5] This location is unknown.

[6] This location is unknown.

[7] Wise, Abegg and Cook suggest that the cistern described here may be the large ancient cistern lying just beneath the First Wall of Jerusalem.

[8] The location of Matia's courtyard is unknown.

[9] Wise, Abegg and Cook are uncertain whether Milham refers to a place or a structure.

[10] Wise, Abegg and Cook state that the Wadi Atsla opens to the northwest of the Dead Sea, about two kilometers from the site of Qumran.

[11] Secacah appears in the Bible in Joshua 15:61, in a list of cities located in the wilderness of Judea. The modern identification is disputed, but many scholars think that Secacah was an ancient name for the site of Qumran.

[12] The pool of Solomon is unidentified.

[13] Kepah's location is unknown.

[14] The Queen's Mausoleum is unidentified, but it may well have been located near Jericho, where the Hasmonean kings and queens had done considerable building and lived part of the year according to Wise, Abegg and Cook.

[15] All of the translations submit only a hiatus after the capital Q.

[16] The priestly family of Hakkoz lived near Jericho. According to Ezra 8:33 and Nehemiah 10:6, they may have been in charge of the Temple treasury in the Second-Temple period.

[17] Dok is about two kilometers north of Jericho according to the sources of Wise, Abegg and Cook.

[18] Kozibah apparently designated that portion of the Wadi Qelt stretching between Ein Qelt and Jericho.

[19] This location is unknown.

[20] This location is unknown.

[21] Nataf was a small opening resembling a large birdhouse that had many entrances, many birds lived there at the same time.

[22] A city located sixteen kilometers northwest of Jerusalem.

[23] Beth Hakerem is on the south of Jerusalem, at the modern Kibbutz Ramat Rachel. No treasure has been found there by modern inhabitants.

[24] Stood in the Ancient Royal Valley, now known as Emeq Rephaim thirteen hundred kilometers south of Jerusalem.

[25] No notes are given on Zadok.

[26] A former site of the Samaritians temple to the God of Israel.

[27] Beth Shem is unknown. It may be an error for Beth Shemesh, the city in the southwest famously associated with Samson.

[28] The inventory list with all its details is supposedly in another Copper Scroll. But it has never been found.

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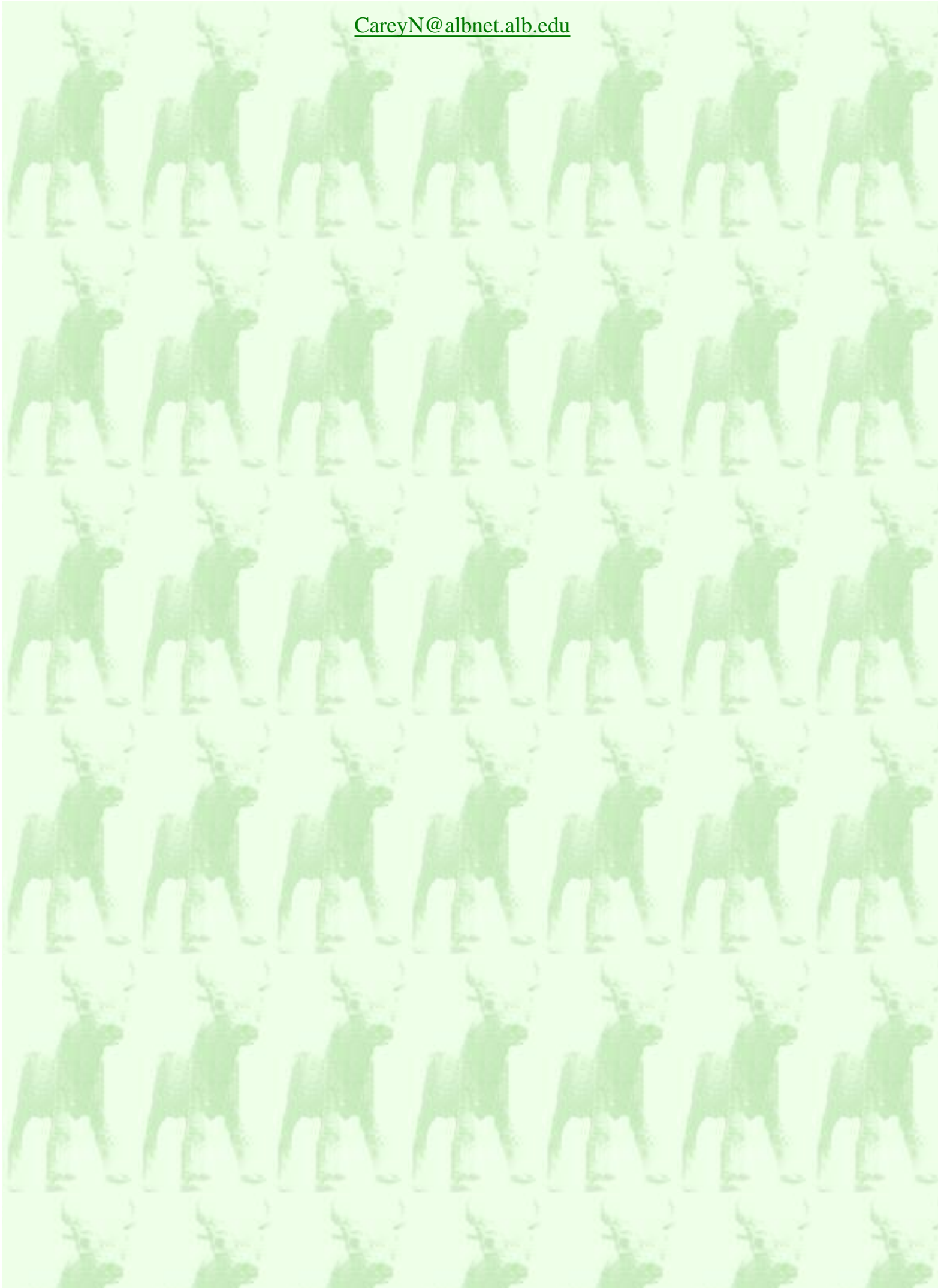
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Physiognomic Horoscopes

4QCryptic-4Q186, 4QPhysiogn=4Q561

Paraphrase and notes by Katie Kanyamas & Robin Kocot

Introduction by Alan Humm

Introduction

These two texts may represent a variety of divination, known as physiognomy, in which a person's personality or fortune may be read from their physical appearance. They contain what appear to be a series of short body type descriptions which may be intended as a sort of catalogue of physical types which might be useful to the physiognomist. Another possibility is that these are 'prophetic' descriptions of the body types of important biblical or eschatological personages. J. Starky, for example suggests that a related text, [4Q534](#), is a description of the eschatological Prince of the Congregation, while Vermes (357) sees it as a description of Noah.

4Q186 is Hebrew written in a cypher of sorts. The text is written backwards (left to right) and a mixed alphabet is used (Aramaic square script, Paleo-Hebrew and even Greek characters). 4Q561 is in Aramaic.

The paraphrase of 4Q186 was prepared by Katie Kanyamas, and except for a few corrections is largely unchanged. 4Q561 was originally prepared by Robin Kocot but has been extensively revised by me.

Paraphrases

4Q186 (Katie Kanyamas)

Frag.1 Col.1

The man, whose head and forehead are wide and curved, [...]but the rest of his head is not [...]

Frag.1 Col.2

...his stone is granite[1].

He has fixed eyes[2]. He has long and slender thighs, toes, and feet. He was born during the second phase of the moon[3]. His spirit has six parts in the house of light[4] and three parts in the house of darkness.[5] He shall be born under the haunch of Taurus[6] and he will be poor. His animal sign is bull.

Frag.1 Col.3

...and his head...[and his cheeks are] fat. His eyes are terrifying... His teeth are different lengths. His hands and fingers are thick. Each of his thighs is thick and very hairy. His toes are thick and short. His spirit has eight parts in the house of darkness and one in the house of light.

Frag.2 Col.1

His eyes are neither dark nor light. His beard is light and curly. The tone of his voice is soft and gentle. His teeth are fine and well aligned. He is neither tall nor short, but well built. His fingers are thin and long. His thighs are hairless. The soles of his feet and toes are even and well aligned. His spirit has eight parts in the house of light in the second column and one in the house of darkness. His birth sign is...and his animal sign is...

4Q561 (Robin Kocot revised by Alan Humm)

Frag. 1 col. I

¹ [His ????]... and they will be mixed and sparse. His eyes (will be) ² of a medium shade. His nose (will be) a long ³ and attractive. And his teeth (will be) straight. And his beard ⁴ will be relatively thin. His limbs will be ⁵ in fit condition and niether underweight nor overweight. ⁶... ⁷... his elbows will be strong ... ⁸ husky. And his thighs of [medium] ⁹ bulk. And his feet will be [of medium] ¹⁰ length. His foot ¹¹... ¹²... ¹³... ¹⁴... his shoulder... [medium]... His spirit ¹⁵... ¹⁶... full bodied hair.

Frag. 1 col. II

¹ The voice will be ... ² stern (?)... ³ it will not strain. ⁴ The hair of his beard (will be) plentiful ... ⁵ he will be neither fat n[or thin... ⁶ And they will be short... ⁷ His nails will be strong... ⁸ and his height will be ...

Frag. 2

² [... His beard(?)] will be reddish... ³... His eyes] will be clear and circular... ⁴... The hair of his hea[d ...

Footnotes

[1] Granite refers to the birth stones of an individual.

[2] "Fixed Eyes are a regular category in Greco-Roman physiognomy and are generally a bad sign." (Wise, Abegg, and Cook 245)

[3] "The second phase of the moon or "station" of the moon (i.e., the places where it "stands"), suggests the present interpretation." (Wise, Abegg, and Cook 245)

[4] The house of light - "the good spiritual qualities of individual that is reflected in his share of light." (Vermes 357)

[5] The house of darkness - the bad spiritual of individual that is reflected in his share of darkness.

[6] The haunch of Taurus - "implied the concept of dodecatmoria. This Greek word is a name of further subdivision of the zodiac." (Wise, Abegg, and Cook 244)

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Calendrical Document

Mishmarot



Height 13.4 cm (5 1/4 in.), length 21.1 cm (8 1/4 in.)

4Q321 (Mishmarot Ba)

Parchment

Copied ca. 50-25 B.C.E.

Courtesy of the Israel Antiquities Authority (10)

A significant feature of the community was its calendar, which was based on a solar system of 364 days, unlike the common Jewish lunar calendar, which consisted of 354 days. The calendar played a weighty role in the schism of the community from the rest of Judaism, as the festivals and fast days of the group were ordinary work days for the mainstream community and vice versa.

According to the calendar, the new year always began on a Wednesday, the day on which God created the heavenly bodies. The year consisted of fifty-two weeks, divided into four seasons of thirteen weeks each, and the festivals consistently fell on the same days of the week. It appears that these rosters were intended to provide the members of the "New Covenant" with a time-table for abstaining from important activities on the days before the dark phases of the moon's waning and eclipse (duqah).

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English Translation of the Calendrical Document (Mishmarot)

1. [on the first {day} in {the week of} Jedaiah {which falls} on the tw]elfth in it {the seventh month}. On the second {day} in {the week of} Abiah {which falls} on the twenty- f[fifth in

- the eighth {month}; and duqah {is} on the third] {day}
2. [in {the week of} Miyamin {which falls} on the twelfth] in it {the eighth month}. On the third {day} in {the week of} Jaqim {which falls} on the twen[ty-fourth in the ninth {month}; and duqah {is} on the fourth] {day}
 3. [in {the week of} Shekania {which falls} on the eleven]th in it {the ninth month}. On the fifth {day} in {the week of} Immer {which falls} on the twe[n]ty-third in the te[n]th {month}; and duqah {is} on the sixth {day} in {the week of} Je]shbeab {which falls}
 4. [on the tenth in] it {the tenth month}. On the [si]xth {day} in {the week of} Jehezkel {which falls} on the twenty-second in the eleventh month [and duqah {is on the} Sabbath in] {the week of} Petahah {which falls}
 5. [on the ninth in it {the eleventh month}]. On the first {day} in {the week of} Joiarib {which falls} on the t[w]enty-second in the twelfth month; and [duqah {is} on the seco]nd {day} in {the week of} Delaiah {which falls}
 6. [on the ninth in it {the twelfth month}. vacat The] se[cond] {year}: The first {month}. On the sec[on]d {day} in {the week of} Malakiah {which falls} on the tw[entieth in it {the first month}; and] duqah {is}
 7. [on the third {day} in {the week of} Harim {which falls} on the seventh] in it {the first month}. On the fou[r]th {day} in {the week of} Jeshua {which falls} [on] the twentieth in the second {month}; and [duqah {is} on the fifth {day} in {the week of}] Haqqos {which falls} on the seventh
 8. [in it {the second month}. On the fifth {day} in {the week of} Huppah {which falls} on the nine]teenth in the third {month}; and duqa[h] {is} on the six[th {day} in {the week of} Happisses {which falls}

Translation and transcription by S. Talmon and I. Knohl

- Return the *Calendrical Document* back to [The Qumran Library](http://www.qumran.org/)

Observances

4QCal=4Q327, 4QMMT^a4Q394

Paraphrase and comments by Kirsty Antosy

Introduction

4Q327 is part of the scrolls known as the calendars. In the calendars, the festivals of the year and the rituals are determined, using priestly rosters. The manuscripts were found in very bad condition. They were also found with several other fragments making it difficult to determine what the remains actually were. Because 4Q327 is in the same handwriting as one manuscript of A Sectarian Manifesto, it is sometimes argued that it should be considered part of that document. Abegg argues against this on the basis of the structure of the latter document. (Wise, Abegg, & Cook, p 319)

4Q394 was found in Cave 4 manuscripts. 4Q394 is part of the Halakhic Letter. The Halakhic letter is very important, for it outlines the rules and rituals found in a particular interpretation of the Old Testament. The rest of the works were lost, leaving it unfeasible to determine the true meaning of the Halakhic Letter. (Martinez, p 77) Some believe that it was composed as a way to contrast the Qumran group from the rest of Judaism. Each line of the composite text is numbered consequently, for easier reference to the fragments, which have been preserved.

Paraphrase

4Qcalendrical Document (4Q327)

Frag. 1 col. I[1]

The sixteenth of the month is a Sabbath. On the twenty-third of the month is a Sabbath. On the thirtieth is a Sabbath.

Frag. 2 col. II[2]

On the twenty-first of the month is a Sabbath. On the twenty-second is the feast of oil[3]. There is an offering after the Sabbath. On the twenty-eight of the month is a Sabbath. The month continues with Sunday the day after the Sabbath, Monday the second day after the Sabbath, and an additional day, Tuesday.

Frag. 2 col. III[4]

On the fourth of the month is a Sabbath. On the eleventh of the month is a Sabbath. On the eighteenth

of the month is a Sabbath. On the twenty-fifth of the month is a Sabbath. The second of the fifth month is a Sabbath. On the third of the month is the festival of wine.[5]

4Qhalakhic Letter (4Q394 [4QMMT^a])

After the Sabbath, there are three days added and then the year is complete, three hundred and sixty-four days. There are some rules concerning God, which are part of the works we are looking at and they all relate to the purity laws. When wheat is offered, Gentiles cannot touch it. No one should accept wheat from the Gentiles. No wheat touched by the Gentiles will be allowed in the temple.

The flesh of the scarifies should be cooked in bronze canisters. Both the meat and the broth of the sacrifices should be taken outside into the courtyard. The sacrifice is of the Gentiles, what we think is a sacrifice is an offering of thanks, which is postponed from one day to the next. Concerning this sacrifice, it should be a man of stature who has a woman with him.

The cereal should be eaten with the fats and the meat on the day of sacrifice. Sons of priests shall oversee this meal so that the sons of Aaron do not lead the people to sin or bother them with it. The priests shall oversee the purity of the red calf, so that all purity laws are followed. Whoever slaughters, burns, collects and sprinkles the ash does so by the purity rituals. This should all be completed by sunset, so that those who have sinned can be forgiven for their sins. This shall be done for the sons.[6]

Footnotes

- [1] This is the calendar of the feasts for the second month (WAC 319).
- [2] This is the calendar of the feasts for the third month (WAC 319).
- [3] One of the extra-biblical feasts found among the Dead Sea Scroll calendar texts (WAC 319).
- [4] This is the calendar of the feasts for the fourth-fifth month (WAC 319).
- [5] The year is complete after 364 days.
- [6] Assumed to be the sons of Aaron

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Targum of Job

4QtgJob=4Q157, 11QtgJob=11Q10

Paraphrase by John Carrigan

Introduction by Alan Humm

Introduction

Two targum manuscripts of Job were found at Qumran. Since they are both incomplete and do not overlap, we do not know whether they represent the same targumic tradition or not, although that is likely. The Aramaic translation is relatively straight forward, with an occasional tendency to abridge slightly. Extant portions contain none of the flights of midrashic expansion that one gets in some other targumic traditions.

Paraphrase

4Q Targum of Job (4Q157[4QtgJob])

Frag 1 col.i

(= *Job 3:5-?*)₂{...} a cloud[will come] over him₃ [... in a time not in the same dimension₄₋₅] [...]

Frag 1 col.ii

(=*Job 4:16-5:4*)₁...[...] ₂ Can a man speaking to God [be righth?...] ₃ and to his angels[he causes insanity...] ₄ which [are formed] in dirt[...] ₅ and many [...] die and not from knowledge[...] will you contemplate? *Blank* Maybe he does not kill the weak[...] ₈ But I have seen a cruel person ...[...] ₉ ... [...].

11Q Targum of Job(11Q10[11QtgJob])

Col. I

(=*Job 17:14-18:4*)₁ [... my mother and sister are dead]. And what did I do [...] ₂ [...] Maybe [they will go] with me to Sheol? [...] ₃ [... in the dirt] we will be buried? *Blank* ₄ Bildad the Shu[ite replied...] ₅ [...] will you complete you thought? [...] ₆ [...] do we look like animals? [...] ₇ [...] Maybe from your view point [...] ₈ [... the rock] from its point? [...]

Col. II

(=Job 19:11-19) ₁ I bore his rage and [thinks I'm...] ₂ His henchmen came and destroy [... My brothers and I] ₃ have remourse, my house staff. My butler, does not recognize [...] I call but he does not respond [...] ₆ I'm embarrassed to show myself to my wife [...] ₇ The evil hurts me [...] ₈ everyone who[...]

Col. III

(=Job 19:29-20:6) ₁ [...] evil. Blank [...] ₃ [... he answered: Here is my heart [...] ₄ [...] I will listen to my crimes, but the soul [...] ₅ [... Do you not understand infinity, from ...[...]₆ [...] Because praising the cruel [...] ₇ [...] goes by quickly [...] ₈ [...] and he looked [toward] the sky[...].

Col. IV

(=Job 21:2-10) ₁ [...] personally[...] I know you laugh. [...] ₃ as a result [my soul]does not get [tense...] ₄ be quiet...₅ I am mesmerized. Why do the corrupt become richer? Their children[...] ₇ in plain sight. Their houses [...] ₈ God is with them. [...] ₉ their (cow) gives birth[and does not miscarriage..].

Col. V

(=Job 21:20-27) ₁ [...] he looks [...] their destruction and around[...] ₂ [...] would like God in their home[...] [...] ₃ [...] life is short ? is God [...] ₄ [...] the most powerful? His assistants [...] ₅ the care of the bones. Another dies [cruelly] in spirit [...] ₆ [...] starving, they both[lie on the dirt...] ₇ [...] on top of them I know [what your thinking...] ₈ [...] you planned [against me][...]

Col. VI

(=Job 22:3-9) ₁ [...] God ₂ [...] your way [...] will he make a convenient with you? ₄ [...] there is no ₅ [...] your brothers for nothing ₆ [...] the parched not ₇ [...] bread. And you said ₈ [...] his face ₉ [...] was emotionless.

Col. vii

(=Job 22:16-22) ₁ they passed away[...] ₂ They prayed to G[od..] ₃ to our God [...] But the evil group [...] ₅ and marked and [...] ₆ How can that [...] not [...] ₇ Look [...] ₈ Receive [...].

Col. VIIa

(=Job 23: 1-8) ₁ [...] Job replied [...] ₂ [...] because my voice [...] ₃ [...] my whining. Indeed, I would know and I would find God ₄ [...] heaven. I would say to [God ...] ₅ [...] I would repent and I would know [...] ₆ [...] I know what he will say to me. [...] ₇ [...] he might [...] treat me unfairly. Indeed until [...] ₈ [...] for truth and how [...] ₉ [...] If advancement [...].

Col. VIII

(=Job 24: 12-17) ₁ From cities [...] ₂ he complains <4 in its trail [...] ₅ and to the needy; and in the evening. [...] ₆ the darkness saying [...] ₇ and he will sin [...] ₈ in evil [...] ₉ for them [...]

Col. IX

(=job 24:24-26:2) ₁ [...] they come together ₂ [...] Who will answer me and [...] ₃ [...] Blank Bildad replied [...] ₄ [...] God controls everything; he does [...] ₅ [...] in his power. Is there trust for [...] ₆ pr for whom does [...] not rise ₇ [...] God and how will he be fair [...] ₈ [...] unchanged and the galaxy [...] not ₉ [...] mankind, this warm [...] ₁₀ [...] and he said << Can you possibly, [...] ?

Col. X

(=Job 26:10-27:4) ₁ [...] to the realm of evil; ₂ [...] he dissects them and they are worried about ₃ [...] the sea, and he killed with his knowledge. ₄ [...] he makes I glimmer, his hand struck fleeing snake. ₅ [...] their paths. And we only hear and echo. ₆ [...] he will know>> Blank ₇ [...] Blank ₈ [...] and said <9 [...] my spirit which while [...] ₁₀ [...] in my nose they won't say [...]

Col. XI

(=Job 27:11-20) ₁ [...] in God's control and the work of ₂ [...] can be viewed by all. Why ₃ [...] the cruel man ₄ [...] they steal from him. If ₅ [...] the sword, they will plunder, and feel fulfilled ₆ [...] and their [...] no ₇ [...] money, and increases like dust ₈ [...] and honest man will give away his wealth ₉ [...] like a house ₁₀ [...] lies down and is not taken. ₁₁ [...] like water the evils.

Col. XII

(= Job 28:4-13) ₁ foot [...] ₃ sapphires [...] ₄ not [...] ₅ the serpent enters. [...] ₉ man [...].

Col. XIII

(=Job 28: 20-28) ₁ the place of knowledge? [...] ₂ it hides from the birds of the sky. [...] ₃ << By word of mouth we know who you are >> [...] ₄ in it, since he [...] ₅ for reaching [...] ₆ When he made the wind [...] ₇ by one fall stroke. When he made [...] ₈ fluffy clouds. Meanwhile [...] ₉ And he said to the sons [of mankind...] ₁₀ and to leave from [...].

Col. XIV

(=Job 29: 7-16) ₁ in the morning at the entrance of the city in the center of town [...] ₂ Children, when they see me and [scholars] ₃ Powerful men don't speak to me and push me aside [...] ₄ The leaders disguise their voices; [...] don't speak. ₅ They once praised me when I spoke [...] because I freed the poor [...] ₇ no one helps me. The blessing of the last one [...] ₈ the widow prays for me [...] ₉ I wore a garment made of goats skin [...] ₁₀ [...] and feet for the lame [...] ₁₁ [...] I did not know [...].

Col. XV

(=Job 29: 24-30:4) ₁ [...] I thanked them and they did not believe [...] ₂ [...] I chose my way and I was in control [...] ₃ [...] at the top of his legions, an like a man who [...] the depressed ₄ [...] They harassed my children [...] ₅ [...] Their fathers would not sit with the lower class. [...] ₆ [...] I did not like them and under their influence [...] ₇ [...] they searched for food to feed their soul [...] ₈ [...] evil which they ate [...] ₉ [...] sticks as their bread [...]

Col. XVI

(=Job 30: 13-20) ₁ [...] they came to destroy me, and there is no savior. ₂ [...] for them. As I become even greater in pain ₃ [...] The evil pain tries to over come my body ₄ [...] I have no possessions ₅ [...] my salvation. Now the pain irritates me ₆ [...] days of intense pain I feel ₇ [...] my bones and joints ache tremendously [...] ₈ [...] I thrash around in pain ₉ [...] they encircle me and throw me to the ground ₁₀ [...] to you [...]

Col. XVII

(=Job 30 :25-31:1) ₁ [...they] harassed [me] and not ₄ [...] I walked ₅ [...] I shouted ₆ [...] for the ostriches ₇ [...] of

Col. XVIII

(=Job 31 :8-16) ₁ He will eat [...] my heart for a woman [...] ₃ She will smash [...] anger ₄ and is a sin [...] which up to Abaddon shall eat[...] If I was quick in judging my servant [...] what will I do ₇ when he awakes [...] look ₈ he made me [...] oneself. If I denied [...] I stopped to be consumed.

Col. XIX

(=Job 31 :26-32) ₁ It was visible, and at the moon [...] my heart, ₂ and kissed my mouth[...] I would have lied ₃ to El Shadi[...] I become happy ₄ in his misfortune [...] my plaque, and he listened [...] in my rage ₆ and took [...] my taste of sin by asking [...] the men ₈ of my house: who [...] ₉ [did] not [...]

Col. XX

(=Job 31:40-32:3) ₁ substituted for wheat [...] ₂ [...] from the pine. Completed are [...] ₃ These [...] from answering [...] Job was honest[...] ₅ Blank ₆ Meanwhile he became angry [...] of the clan of Rome[...] ₈ and also against [...] ₉ words [...]

Col. XXI

(=Job 32: 10-17) ₁ my words, I as well. O.K. I waited [...] ₂ you stopped, though you wanted to finish [...] ₃ and you gave Job nothing [...] ₄ to his knowledge. Maybe you should say [...] ₅ for this we punish God and not man[...] ₆ words and he does not respond [...] ₇ and they are quiet while I wait for a response[...] ₈ they leave and say nothing [...] ₉ I to said nothing

Col. XXII

(=Job 33:6-16) ₁[...] Alright, my horror will not shock you[...] ₂ [...] burden. Surely you spoke in my ear and the sound [...] ₃ [...] I am clean and there is no sin in me, I am blameless[...] ₄[...] If he finds I have sinned he will take me [...] ₅ [...] he places me in the prison and binds me with chains[...] ₆[...] because God is greater than man[...] ₇[...] you will speak arrogantly, because in all your actions[...] ₈ [...] God knows how to communicate to everyone [...] ₉[...] in dreams, during the night [...] while you sleep in bed[...] ...[...] ...[...]

Col. XXIII

(=Job 33:24-32) ₁ and he said<< Free from harm [...] ₂ from the fire that consumes him [...] with ₃

youth and returns to his childhood [...] and he will hear him ⁴ and will see his face when saving him [?...] and based on his work he will reward him. And he will say [...] yet ⁶ he has not rewarded me based on my choice. He has saved [...] ⁷ It will be clear. Behold [...] ⁸ [on]ce, twice, three times[to the] man for [...] ⁹ living (creatures). Be mindful of this [...] I will speak. ¹⁰ [If] you have words [...]

Col. XXIV

(=Job 34:6-17) ¹ of sin. Who [...] sin? And associates ² with criminals [...] cruel men. For he states << A man will change [...] following god>> ⁴ Now, men of [...] God does not deceive or create evil [...] he rewards man ⁶ [...] Will God, possibly, lie now, and lord [...] whom created the earth ⁸ and formed the world? [...] takes air away from him and he will die [...] they shall die ¹⁰ [...] my word. Deception possibly.

Col. XXV

(=Job 34:24-34) ¹ [...] to the infinitely powerful , and put other [...] ² [...] he knows their action and throws into the place [...] ³ [...] his way and have not kept this covenant[...] ⁴ [...] of the poor and hears the cry's of the tortured [...] ⁵ [...] covers his face who will answer him about a tribe [...] ⁶ [...] the evil man has control. They create [...] trip. ⁷ [...] I pray for him, in only him [...] ⁸ [...] I did not pursue, because [...] ⁹ [...] you decide and not I [...] ¹⁰ [...] words and man[...]

Col. XXVI

(=Job 35 :6-14) ¹ to you. And at a time your wrong doings rise, how do you [handle him?] Are you right, what ² does he need, or what does he get in return? Your wrongs (change) [a human similar to yourself] ³ your equally, a child of mankind. As a result of the multitude [of enslavers] they cry and wail ⁴ facing all; yet they don't [ask where is] God ⁵ who created us and gave us [...] for farming ⁶ at night; who separated us from animals and has made us smarter than birds? ⁷ They cry, yet he does not [respond out of righteousness] ⁸ to the sinner. For God [does not hear those who mislead, and the lord to] the insignificant, shows no interest. If you say [...] ¹⁰ [...] ...[...]

Col. XXVIII

(=Job 36:23-33) ¹ you [achieve inequality. Knowing] that their actions are right, men have witness these actions. Every man considers them and the children of man kind view from a distance. God is all powerful and immortal.[we do not] know [them] , and how long he lives. For ⁵ [he tracks the]

clouds and directs the rain storms, and their clouds release ₆ [rain drops] [upon] many people. Indeed who molds the clouds[with great din] who hides and reveals[light] [...] hidden ; he will use them to judge the nation, ₉ [...] upon his command [...] ₁₀[...] control them[...]

Col. XXIX

(=*Job 37 :10-19*) ₁ above the water. Using water he causes the cloud to discharge fine And he says<< The people should here this!>> and they perform their jobs; he placed the people in control of everything on land. Whether to help or destroy or for starvation and poverty . Consider this Job, and rise contemplate the power of God. Have you any idea what God has placed upon them, and how he makes light shine from clouds? Can you protect the cloud with your powers? Since your power [...] Because he has infinite knowledge[May be you create] the storm clouds. Can you change a cloud into a mirror ₁₀ He knows...

Col. XXX

(=*Job 38:3-13*) ₁ Protect your grain like a man [and I will test] [you] and you will respond ₂ Where were you when I created the earth? Answer, if you can ₃ who created , measurements? Or who used a tape measure? Or what are its bases set to or who set the cornerstone. ₇ When the stars shown in the morning and all the angels of God song? Can you lock the entrance to the sea when it tries to leave the deep murky bottom. When did you where clouds as cloths and fog as baby's cloths. Can you set the limits of the sea. Did you say it can only go this far and not go beyond your waves. In the past did you control [the morning] the ends of the earth [...]

Col. XXXI

(=*Job 38: 23-43*) ₁ which[I keep for] times of danger for the day of war and rebellion? [...] where does the wind come from? Does the wind come from the heavens? Who has set the period for rain and a track for the clouds to bring rain to the dessert, where no man lives; to water the plains to cause grass to grow. Who is the father of the rain, and who controls the fog. And who produces the frost . . and [darkness of the sky] who created it ?] Like a rock coated with water and the faces of [darkness?] of the Pleiodes or you [open] the fence of Orion[...] you undo the North Star(?) with his sons? [...] ₁₀ [...] the clouds[...]

Col. XXXII

(= *Job 39: 1-11*) the goats or birth pangs of [...] they are mature; do you know when they were born. They give birth and the sons become out casts. Do you cause them to leave? They raise their son and force them away. Who set the donkey free and unchained the restraints on the anager? I created the desert as the anager's home and the ground his home and pays no attention to the noise of the city and to the commands of his master. He eats from the mountains grass and eats all that is green. Will the bull choose to serve you or will he sleep in your stable. Will you harness[the bull] with a yoke and

will he till the soil behind you. [...] ? Do you trust his strength?

Col. XXXIII

(=Job 39 :20-29) ₁ [...] Do you scare his (horse) with a powerful [...] ₂ in his growling fright and fear. He wanders throughout the valley, and shakes and rejoices ₃ and throws himself into danger. He ignores fear and does not flinch ₄ from a sword. He prepares to shout and arrow ₅ as he is armed with a staff and a sword, the bugle sounds and he yells Aha, and from ₆ a distance he smells combat, and relishes the sound of swords rattling and war cries ₇ Does the raptor fly with it's wings to the wind? Or does the eagle glide at your command and the ₉ raptor builds [his] nest high in the cliffs he lives and rests[...] ₁₀ [...] ...[...]

Col. XXXIV

(=Job 40: 5-11) ₁ [...] end Blank [...] ₂ God answered Job/ form [out of nowhere(?)/] and the cloud and told him protect your genitals ₃ then like a man and I will question you and you will answer me Would you assume ₄ that judgement is void and place blame upon me so you appear innocent? Or ₅ do you have an arm like God or thunder with a voice like his? Dispose of greatness and haughtiness and wear splendor, in glory and in honor. Dispose of your rage and view the righteous men and humble him and destroy ever ₈ proud soul and dispose of the rest of the cruel people and bury₉ them in the ground Blank and cover them with ashes ₁₀ [...] there is

Col. XXXV

(=Job 40:23-31) ₁ [...] even though] ₂ the Jordan's banks [should overflow] he trusts that he will receive it [...] ₃ who will control him when he raises his head, or restrain his jaws. Will you catch a crocodile with a hook or tie a rope around it tongue? Will you put a muzzle on his nose and stab his jaw with a knife. Will he speak ₆ nicely to you or will he speak to humbly? Will he ₇ make a promise with you or will you treat him as a slave for eternity? Will you play ₈ with him like a bird, or chain him up for your daughters? and [...] ₉ ov[er him...] and they shall take him out of [Canaan] ₁₀ [...] of fish[...]

Col. XXXVI

(=Job 41: 7-17) ₁ [...] ...[...]₂ [One] adheres to the other and wind does not flow between them. They ₃ hold each other and they do not separate. His sneeze triggers ₄ the fire between his eyes like the brightness of dawn; from his mouth ₅ torches appear, they leap like tongues of fire; smoke billows

from his nostrils, like a torch burning incense; his breath spews coals and sparks leap from his mouth. His neck contains strength and before him ⁸ power surges. The fold of his flesh are taunt , forged within him like iron; and his heart [...] like stone [...] ¹⁰[...]...[...]

Col. XXXVII

(=Job 41: 25-42:6) ¹[...]...[...]² and he is the king of all reptiles. Blank ³ Job answered and said to God: I know that you ⁴ can do anything, and you do not lack power or wisdom. ⁵ I spoke once and I will not revoke it, twice, and ⁶ I will not add to it. Listen then and I will say to you; I will question you ⁷ and you will answer me. I knew of you only by word of mouth and now I have seen you for this I will be obliterated and destroyed and will turn into dust ⁹ and ash Blank

Col. XXXVIII

(=Job 42:9-12) ¹ [...] and he did [...] God; and God heard Job's Voice and forgave ³ his sins on his account. And God turned /to Job/ in his mercy ⁴ and doubled all his possessions for him. And there came to ⁵ Job all his friends and all his brothers and all his acquaintances and ate ⁶ bread with him his house , and comforted him for all the evil that ⁷ God had brought upon him. And each one gave him a eve ⁸ and each one a gold ring ⁹ And God blessed Job in the end, because he had[...]

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12/7/98

prepared for [Intro. to the Hebrew Bible](#)
by John Carrigan
CarriganJ@albnet.alb.edu

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[Activities](#)

[Bibliography](#)

[Resources](#)

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[Bulletin Board](#)

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- ▶ [Scrolls in the news](#)→
- ▶ [Orion Newsletter](#) - [Hebrew](#)→ - [English](#)→
- ▶ [Upcoming Conferences and Calls for papers](#) →
- ▶ [Five-year DSS bibliography](#) for 2000-2005→
- ▶ [The Fifth Haifa Workshop](#) for Qumran Studies →

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The Qumran Library

The scrolls and scroll fragments recovered in the Qumran environs represent a voluminous body of Jewish documents, a veritable "library", dating from the third century B.C.E. to 68 C.E. Unquestionably, the "library," which is the greatest manuscript find of the twentieth century, demonstrates the rich literary activity of Second Temple Period Jewry and sheds insight into centuries pivotal to both Judaism and Christianity. The library contains some books or works in a large number of copies, yet others are represented only fragmentarily by mere scraps of parchment. There are tens of thousands of scroll fragments. The number of different compositions represented is almost one thousand, and they are written in three different languages: Hebrew, Aramaic, and Greek.

There is less agreement on the specifics of what the Qumran library contains. According to many scholars, the chief categories represented among the Dead Sea Scrolls are:

Biblical

Those works contained in the Hebrew Bible. All of the books of the Bible are represented in the Dead Sea Scroll collection except Esther.

Apocryphal or pseudepigraphical

Those works which are omitted from various canons of the Bible and included in others.

Sectarian

Those scrolls related to a pietistic commune and include ordinances, biblical commentaries, apocalyptic visions, and liturgical works.

While the group producing the sectarian scrolls is believed by many to be the Essenes, there are other scholars who state that there is too little evidence to support the view that one sect produced all of the sectarian material. Also, there are scholars who believe there is a fourth category of scroll materials which is neither biblical, apocryphal, nor "sectarian." In their view, such scrolls, which may include "Songs of the the Sabbath Sacrifice", should be designated simply as contemporary Jewish writing.

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- [Hosea Commentary](#) *Pesher Hoshe`a*
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Information provided by Prof. Emanuel Tov, Editor-in-Chief of the DJD, Hebrew University

This updated list of publications in the DJD series is taken, with minor modifications, from Emanuel Tov, "The Discoveries in the Judaean Desert Series: History and System of Presentation," in *The Texts from the Judaean Desert: Indices and an Introduction to the Discoveries in the Judaean Desert Series* (ed. Emanuel Tov with contributions by Martin Abegg, Jr., et al.; DJD XXXIX; Oxford: Clarendon, 2002), 1–25, pp. 5–8.

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[Marduk's Ordeal](#)

[The marriage of Martu](#)

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[The Herds of Nanna](#)

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[Nergal & Ereshkigal](#)

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[Greek frg](#) from the On-line Critical Pseudepigrapha

[Life of Adam and Eve](#), electronic edition (Anderson & Stone). Others include:

The Slavonic version, which is called [The Life of Adam and Eve](#), the Latin, referred to as [Vita Adae et Evae](#), and the Greek version is known as [The Apocalypse of Moses](#)

[Ahiqar \(the story\)](#)

[Letter of Aristeas](#)[Exerpt from the same with some introductory comments](#)

[Aristeas the Exegete](#)

[Greek frg](#) from the On-line Critical Pseudepigrapha

[Aristobulus](#)

[Greek](#) from the On-line Critical Pseudepigrapha

[Artapanus](#)

[Greek](#) in preparaton by the On-line Critical Pseudepigrapha

[Story of Asenath](#)

[2 \(Syriac Apocalypse of\) Baruch](#)

[3 \(Greek Apocalypse of\) Baruch](#)

[4 Baruch see Paraleipomena Jeremiou](#)

[Cave of Treasures](#)

[Cleodemus Malchus](#)

[Greek](#) from the On-line Critical Pseudepigrapha

Apocalypse of Daniel

[Demetrius \(the chronographer\)](#)

[Eldad and Modad](#) a discussion of quotations includes existing fragments

[Greek frg from the On-line Critical Pseudepigrapha](#)

Apocalypse of Elijah

Hebrew Apocalypse of Elijah

[1 \(Ethiopic Apocalypse of\) Enoch](#) From Charles' APOT

for another translation, see [1 Enoch](#).

For a brief discussion of 1 Enoch see "[The Enoch Literature](#)" by James C. VanderKam.

[2 \(Slavonic Apocalypse of\) Enoch](#).

[The Book of Giants](#), from the Dead Sea Scrolls, may be part of of the Enoch tradition (See VanderKam's article, linked above).

3 (Hebrew Apocalypse of) Enoch

Eupolemus

[Greek from the On-line Critical Pseudepigrapha](#)

Pseudo-Eupolemus

[Greek from the On-line Critical Pseudepigrapha](#)

[Apocryphon of Ezekiel](#)

[Greek from the On-line Critical Pseudepigrapha](#)

Apocalypse of Ezekiel

Ezekiel the Tragedian

[Greek from the On-line Critical Pseudepigrapha](#)

[Greek Apocalypse of Ezra](#)

Questions of Ezra

Revelation of Ezra

[Vision of Ezra](#)

Hecataeus of Abdera

Pseudo-Hecataeus

Testament of Hezekiah = 3:13-5:1 of the Ascension of Isaiah

Fragments of Historical Works

Testament of Isaac

[Ascension of Isaiah](#)

[Martyrdom of Isaiah](#)

Vision of Isaiah = chs 6-11 of the Ascension of Isaiah

Ladder of Jacob

Prayer of Jacob

Testament of Jacob

[Jannes and Jambres](#)

[Paraleipomena Jeremiou = 4 Baruch](#)

[The same in Greek](#)

[Testament of Job](#)

History of Joseph

Prayer of Joseph

[Jubilees](#)

Lost Tribes

5 Maccabees

Syriac Menander

Apocalypse of Moses: see [Life of Adam and Eve](#), above

[*Assumption of Moses*](#)

Prayer of Moses

Testament of Moses see [Assumption of Moses](#)

[*Book of Noah*](#)

Pseudo-Orpheus

Philo the Epic Poet

[*Pseudo-Philo*](#)

Pseudo-Phocylides

Lives of the Prophets

Five Apocryphal Syriac Psalms

History of the Rechabites

[Greek](#) from the [On-line Critical Pseudepigrapha](#)

An Anonymous Samaritan Text

Hellenistic Synagogal Prayers

[*Apocalypse of Sadrach*](#)

Treatise of Shem

[*Sibylline Oracles*](#)

[*Odes of Solomon*](#)

[*Psalms of Solomon*](#)

[*Testament of Solomon*](#)

Thallus

[*Theodotus*](#)

[*Testaments of the Twelve Patriarchs*](#)

[*Testament of Reuben*](#)

[*Testament of Simeon*](#)

[*Testament of Levi*](#)

[*Testament of Judah*](#)

[*Testament of Issachar*](#)

[*Testament of Zebulun*](#)

[*Testament of Dan*](#)

[*Testament of Naphtali*](#)

[*Testament of Gad*](#)

[*Testament of Asher*](#)

[*Testament of Joseph*](#)

[*Testament of Benjamin*](#)

[*Apocalypse of Zephaniah*](#)

Apocalypse of Zosimus

The Revelation of Esdras is listed under [Christian Apocalypses](#)

The Apocalypse of Adam is located with the [Nag Hammadi](#) collection

Dead Sea Scrolls

Pentateuchal stories and commentaries

[Reworked Pentateuch](#) (4QPP^a=4Q158). [Student Paraphrase]

[Genesis Apocryphon](#) [Student Paraphrase]

[Enoch \(4Q201\(En ara\)\)](#) excerpt from the story of the Watchers, see [1 Enoch above](#)

[The Book of Giants](#) (4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8) may be part of the Enoch tradition (See VanderKam's article, "[The Enoch Literature](#)").

[Enoch and the Watchers](#) (4Q227).

[Exhortation based on the Flood](#) (4QFloodAp=4Q370). [Student Paraphrase]

[Vision of Jacob](#) (4QAJa=4Q537). [Student Paraphrase]

Legal and ritual texts

[A Phylactery \(Mur 4 Phyl\)](#)

[Ritual Purity Laws](#) (4QTohorot^a=4Q274). [Student Paraphrase]

[A Baptismal Liturgy \(4Q414\)](#)

[Songs for the Sabbath Sacrifice \(4Q403\(ShirShabbd\)\)](#)

[Some Torah Precepts \(4Q396 \(MMTc\)\)](#) excerpt

Former Prophets stories and commentaries

[Prayer For King Jonathan \(4Q448\)](#)

Psalms, Hymns, Poetry

[Apocryphal Psalms](#) (4QP^{sf}=4Q88, 4QapPs=4Q448, 11QP^{s^{a-b}}=11Q5-6). [Student Paraphrase]

[The Thanksgiving Psalms \(Pss. 4, 5, 8, 23\)](#)

[Thanksgiving Hymns #7 & 8](#) (1QH(odayot)^a col.10). [Student Paraphrase]

[Plea for Deliverance \(11QP^{s^a}=11Q5 col.xix\)](#)

Wisdom Literature

[Wisdom Text](#) (1Q26, 4QWis^a=4Q410 & 4Q412-413, 4QWisdB^{a-b}=4Q415, 4QWisdA^{a-d}=4Q416-419, 4QRight^{a-b}=4Q420-421, 4Qfarmer=4Q423). [Student Paraphrase]

[Collecton of Proverbs](#) (4QWisd=4Q424). [Student Paraphrase]

[Wiles of the Wicked Woman](#) (4Q184). [Student Paraphrase]

[The Parable of the Bountiful Tree \(4Q302a\)](#)

Prophecy and Apocalyptic

[Hosea Commentary \(4Q166 \(4QpHosa\)\)](#) *exerpt*

[The Chosen One](#) (4Qelect=4Q534, 4QarNC=4Q535-6). [Student Paraphrase]

[The Book of Secrets \(1QMyst=1Q27, 4QMyst^{a-c}=4Q299-301\)](#)

[The Divine Throne Chariot](#)

[The Coming of Melchizedek \(11Q13\)](#)

[Redemption and Resurrection \(4Q521\)](#)

[Words of Michael](#) (4Qmich=4Q529, 6Qunidar=6Q23). [Student Paraphrase]

Sectarian literature

[War Rule \(4Q285 \(SM\) frg.5\)](#) *exerpt*

[Community Rule \(4QSd\)](#) *exerpt*

[The Damascus Document \(4Q271\(Df\)\)](#) *exerpt*

[Tongues of Fire \(1Q29, 4Q376\)](#)

Misc.

[The New Jerusalem](#) [first part] (1QJNar=1Q32, 2QEx^c=2Q4, 4QJM^a=4Q554-5, 5QJNar=5Q15, 11QJN=11Q18). [Student Paraphrase]

[The Copper Scroll](#) (3QTreasure^a=3Q15). [Student Paraphrase]

[Physiognomic Horoscopes](#) (4QCryptic-4Q186, 4QPhysiogn=4Q561). [Student Paraphrase]

[Calendrical Document \(4Q321 \(Mishmarot Ba\)\)](#) *exerpt*

[Observances](#) (4QCal=4Q327 (Mishmarot), 4QMMT^a4Q394). [Student Paraphrase]

[Targum of Job](#) (4QtgJob=4Q157, 11QtgJob=11Q10). [Student Paraphrase]

DSS Links

[Orion Center for the Study of the Dead Sea Scrolls and Associated Literature](#) is the site for DSS material and bibliography.

[The Qumran Library](#). A collection of pictures and short translation fragments related to the DSS and Qumran.

DSS anthologies in English translation

[DJD] Various, [Discoveries in the Judaean desert](#), [18 of 23 vols. published so far happen to be in English] (Clarendon, 1997)

- [EW] Robert Eisenman & Michael Wise, *Dead Sea Scrolls uncovered* (Penguin Books, 1992).
- [THG] Theodor H. Gaster, *The Dead Sea scriptures* (Peter Smith Pub, 1976).
- [FCM] Florentino Garcia Martinez, *The Dead Sea Scrolls translated*, tr. Wilfred G.E. Watson, 2nd Ed. (William B. Eerdmans, 1996).
- [GV] Geza Vermes, *The Complete Dead Sea Scrolls in English* (Penguin Press, 1997).
- [WAC] Michael Wise, Martin Abegg, Jr. & Edward Cook, *Dead Sea Scrolls: A new translation* (HarperSanFrancisco, 1996).

Specialty pages and excerpt collections (Related to Bible and 2nd Temple Judaism)

[The Story of Noah, marked according to documentary source](#)
[Lilith Traditions](#)
[Song of Songs Interpretation Samples](#)

Literature related to Early Christianity

Gospels

[Avenging of the Savior \(The story of Veronica\)](#)

[The Questions \(Gospel?\) of Bartholomew](#)

[Gospel of the Ebionites](#)

[Papyrus Egerton 2, Fragments of an Unknown Gospel](#)

[Papyrus Egerton 2 home page](#)

[Gospel of the Hebrews](#)

[The Two Books of Jeu \(Ieou\)](#)

[The Narrative of Joseph of Arimathaea](#)

[The Secret Gospel of Mark](#)

[Secret Gospel of Mark home page](#)

[The Gospel Marcion](#). While Marcion was Gnostic, his gospel is basically Luke

[Gospel of Matthias](#) This is actually a web paper, but it includes all the pertinent quotes.

[Gospel of the Nazareans](#)

[The Gospel of Nicodemus \(The Acts of Pilate\)](#)

Another version, in King James English, from The Ante-Nicene fathers includes three different textual traditions: [Greek A](#), [Greek B](#), and [Latin](#).

[Oxyrhynchus 840 gospel fragment](#) This is actually a web paper on the Gospel of Matthias, but it includes the full text of p.Oxy. 840 about half way down the page.

[The Gospel of Peter](#) M.R. James

[Henry Barclay Swete translation](#)

[Gospel of Thomas](#)

Also available are [a translation by Thomas Lambdin \(et.al\)](#), which includes the Greek fragments, [Nancy Johnson's translation](#) and an [Interlinear Coptic/English presentation](#)

[Toldot Yeshu: a Medieval Jewish Anti-gospel](#)

And a [Hebrew version](#) from the same larger tradition (but not the text from which the above was translated) -- you will need a Hebrew font

[Infancy Gospels](#)

[An Arabic Infancy Gospel](#)

An older translation, apparently of the same gospel: [The first Gospel of the Infancy of Jesus Christ](#). The [Non-canonical Homepage](#) indentifies this as a "5th century compilaton of Thomas texts."

[The Proto-Gospel of James](#)

[The History of Joseph the Carpenter](#)

[The Gospel of the Nativity of Mary](#)

[The Gospel of Pseudo-Matthew](#)

[The Infancy Gospel of Thomas](#): Greek Text A, B & Latin form from Ante-Nicene Fathers, Volume 8

Alternatively, M.R. James translation (with introductory notes) of [Greek Text A](#), [Greek Text B](#), and [Latin Text](#).

The Dialogue of the Saviour, The Gospel of Mary, The Gospel of Philip The Gospel of the Egyptians
The Gospel of Truth are linked from [Nag Hammadi](#)

Acts

[The Acts of Andrew](#)

[The Acts and Martyrdom of Andrew](#)

[The Acts of Andrew and Matthew](#)

[The Acts of Peter and Andrew](#)

[The Acts of Barnabas](#)

[Martyrdom of Bartholomew](#)

[The Acts of John](#)

[The Mystery of the Cross](#): Excerpt from *The Acts of John*

[The Acts of John the Theologian](#)

[The Book of John Concerning the Death of Mary](#)

[The History of Joseph the Carpenter](#)

[The Book of John Concerning the Death of Mary](#)

Related text: [The Passing of Mary \(1st Latin form\)](#) and [2nd Latin form](#)

[The Acts and Martyrdom of Matthew](#)

[The Martyrdom of Matthew](#)

[The Acts of Paul](#)

Several links to a part of *The Acts of Paul*: [The Acts of \(Paul and\) Thecla](#), and [another translation](#)

[The Acts of Peter](#)

The Act of Peter from the Berlin Gnostic Library may have originally been a pericope from the Acts of Peter

[The Acts of Peter and Paul](#)

[The Acts of Philip](#)

The Travels and Martyrdom of Philip, Part of the preceeding, this is another translation, apparently based on a somewhat expanded text

[The Report of Pilate Greek A](#) and [Greek B](#) See the G. Nicodemus above

Related texts: [Letter of Pontius Pilate](#)

[Giving up of Pontius Pilate](#)

[Death of Pilate](#)

[The Acts of Thaddaeus](#)

[Acts of Thomas](#)

[Avenging of the Savior](#): Medieval Latin stories about Veronica and Nathaniel

Epistles and Treatises

[The Correspondence of Jesus and Abgar, King of Edessa](#)

Another, older translation

[The Doctrine of Addai \(Addeus\)](#) e.g. Thaddeus' teaching to the previously mentioned Agbar of Edessa

[Apostolic Constitutions](#) (falsely ascribed to Clement of Rome)

[The Epistle of the Apostles](#) (Epistula Apostolorum ?c. 160)

[Pseudo-Clementine Recognitions](#)

3 Corinthians

Corinthian Correspondence

[Mathetes's Epistle to Diognetus](#) is this different from the Ep. of Diognetus?

Book of Elchasai

[Book of John the Evangelist](#)

[Paul's Epistle to the Laodiceans](#)

[The Correspondence of Paul and Seneca](#) (prior to 4th c.)

Preaching of Peter

Christian Revelations and Apocalypses

Note that the terms "apocalypse" and "revelation" are both translations of the same Greek term. Technically, "revelation" is a translation and "apocalypse" is a transliteration. The upshot is that the same works are often referred to by different modern writers as the "Apocalypse of x" or the "Revelation of x", creating no shortage of confusion. I would have preferred to standardize on "revelation," at least partly because "apocalypse" in modern usage carries with it the connotation of eschatological vision. While this is certainly a feature of some of the works which go by the name, it is not so of all. Never-the-less, in scholarly circles, 'apocalypse' is the standard label for some of these works, 'revelation' for others. I have used the list of abbreviations for use in [Textual Criticism](#) as an anchoring reference to scholarly standards.

[**Revelation of Esdras](#)

Apocalypsis tou hagiou Ioannou (ApIoan)

[The Revelation of John the Theologian](#)

[The Apocalypse of Paul](#)

Two other translations: [from Greek version](#) and [from Latin version](#).

For the Gnostic Apocalypse of Paul, see under Gnostic Apocalypses

[The Apocalypse of Peter](#)

A slightly different translation of one of these texts, along with different introductory commentary is found at: [The Revelation of Peter](#). The Gnostic Apocalypse of Peter can be found under Gnostic Apocalypses

[The Apocalypse of Sedrach](#)

[The Revelation of Stephen](#)

[The Apocalypse of Thomas](#)

[The Apocalypse of the Virgin](#)

The Rev. of Adam, the 1st Rev. of James, the 2nd Rev. of James, the Gnostic Rev. of Paul and the Gnostic Rev. of Peter are listed under Gnostic Apocalypses

Apostolic Fathers

Note that the CCAT gopher texts display well in Netscape, but are virtually unreadable in MS Internet Explorer. These are the ones labeled "Lightfoot" (the translator)

[Epistle of Barnabas](#) Lightfoot

[1 Clement](#) Lightfoot

[2 Clement](#) Lightfoot

[Didache](#) [Hoole]

or, alternatively, the [Lightfoot translation](#)

[Epistle of Mathetes to Diognetus](#) Lightfoot

[another translation](#)

[The Shepherd of Hermas](#) Lightfoot

[Epistle of Ignatius to the Ephesians](#) Lightfoot

[Epistle of Ignatius to the Magnesians](#) Lightfoot

[Epistle of Ignatius to the Philadelphians](#) Lightfoot

[Epistle of Ignatius to Polycarp](#) Lightfoot

[Epistle of Ignatius to the Romans](#) Lightfoot

[Epistle of Ignatius to the Smyrnaeans](#) Lightfoot

[Epistle of Ignatius to the Trallians](#) Lightfoot

[Fragments of Papias](#)

[Epistle of Polycarp \(to the Philippians\)](#) Lightfoot

[Martyrdom of Polycarp](#) Lightfoot

- [Search the Apostolic Fathers on CCAT with Gopher Search](#)

Collections

[St. Pachomius Library](#): Huge collection of Christian Literature from the Early Fathers onward

[From the Order of St. Benedict Lectio Divina](#):

[First to Third Centuries \(50-300\)](#)

[Fourth Century \(301-400\)](#)

Early Gnostic Literature

Collections

[The Corpus Hermeticum](#)

Nag Hammadi and Berlin Gnostic Library Collection

[The Gnostic Society Library](#) or [The Gnostic Society Virtual Library \(Norway\)](#)

[The Apocalypse of Adam](#) Codex V,5

[Allogenes](#) Codex XI,3

[Asclepius \(21-29\)](#) Codex VI,8

[Authoritative Teaching](#) Codex VI,3

[The Concept of Our Great Power](#) Codex VI,4

[Discourse on the Eighth and the Ninth](#) Codex VI,6

[The Gospel of the Egyptians](#) Codex III,2; IV,2

[Hymnal prayer from the Gospel of the Egyptians](#)

[Eugnostos the Blessed](#) Codex III,3; V,1

[The Exegesis on the Soul](#) Codex II,6

[Fragments](#) Codex XII,3

[Hypsiphron](#) Codex XI,4

[Hypostasis of the Archons](#) =The Reality of the Rulers Codex II,4

[The Interpretation of Knowledge](#) Codex XI,1

[The First Apocalypse of James](#) Codex V,3

[The Second Apocalypse of James](#) Codex V,4

[The Apocryphon of James](#) Codex I,2

[Another translation](#)

[The Sophia of Jesus Christ](#) Codex III,4; BG 8502,3

[The Apocryphon of John](#) Codex II,1; III,1; IV1; BG 8502,2

[Marsanes](#) Codex X,1

[The Gospel of Mary \(Magdalene\)](#) Codex BG 8502,1

[Melchizedek](#) Codex IX,1

[The Thought of Norea](#) Codex IX,2

[On the Origin of the World](#) Codex II,5; XIII,2

[The \(Gnostic\) Apocalypse of Paul](#) Codex V,2

[The Prayer of the Apostle Paul](#) Codex I,1
[The Act of Peter](#) Codex BG 8502,4
[The Acts of Peter and the Twelve Apostles](#) Codex VI,1
[The \(Gnostic\) Apocalypse of Peter](#) Codex VII,3
[The Letter of Peter to Philip](#) Codex VIII,2
[The Gospel of Philip](#) Codex II,3
[Plato's Republic 588a-589b](#) Codex VI,5
[The Prayer of Thanksgiving](#) Codex VI,7; VI,7a (scribal note)
[The Dialogue of the Saviour](#) Codex III,5
[Second Treatise of the Great Seth](#) Codex VII,2
[The Three Steles of Seth](#) Codex VII,5
[The Sentences of the Sextus](#) Codex XII,1
[The Paraphrase of Shem](#) Codex VII,1
[The Teachings of Silvanus](#) Codex VII,4
[The Testimony of Truth](#) Codex IX,3
[Thomas the Contender](#) Codex II,7
[The Gospel of Thomas](#) Codex II,2 see also under [Christian Gospels](#)
[Another translation](#)
[Thunder, the Perfect Mind](#) Codex VI,2
[The Treatise on the Resurrection](#) Codex I,4
[The Trimorphic Protennoia](#) Codex XIII,1
[The Tripartite Tractate](#) Codex I,5
[The Gospel of Truth](#) Codex I,3; XII,5
[Another translation](#)
[A Valentinian Exposition](#) Codex XI,2
[On the Anointing](#) Codex XI,2a
[On the Baptism A](#) Codex XI,2b
[On the Baptism B](#) Codex XI,2c
[On the Eucharist A](#) Codex XI,2d
[On the Eucharist B](#) Codex XI,2e
[Zostrianos](#) Codex VIII,1

- [Search the Hag Hammadi Labrary](#)

Other Gnostic material

[Gnostic Scriptures and fragments in translation.](#)
[The Books of the Saviour \(Bruce Codex\)](#)
[The Hymn of the Pearl \(The Hymn of Judas Thomas the Apostle\)](#)
[Pistis Sophia](#)
[The Polemical works against the gnostics by the Church Fathers.](#)

[Plotinus: The 6 Enneads \(250, CE\)](#)

Church Documents

Creeds

[Nicene Creed](#)

[Definition of Chalcedon](#)

[The Athanasian Creed](#)

Rabbinic and Kabalistic Literature

[Tanach, Talmud Bavli, and Talmud Yerushalmi \(in Hebrew\) for browsing. **Need Hebrew Font**](#)

Major Stand-alone Collections

[Complete Works of Josephus](#)

Important site links

General

[Pharos texts](#)

[CCAT text archive: Religion](#)

[Religious and Sacred Texts](#)

[Wesley Center text collection](#)

[Noncanonical Home page](#)

[Religious Studies](#)

[Resource Pages for Biblical Studies](#)

[Institute for Christian Leadership: Finding things](#)

[Ancient History Items](#)

Ancient Near East

[ABZU guide](#) to resources for the study of the ancient near east available on the internet

Hellenistic World

[Perseus Project](#)

[Collection of Papyrological sites](#)

[Library of Congress: Greek and Latin Classics Internet Resources](#)

Biblical

[Biblical Studies](#)

[Bible Sites](#)

Dead Sea Scrolls

[Orion Center for the Study of the Dead Sea Scrolls](#)

[The Ancient Library of Qumran and Modern Scholarship](#)

Judaism

[Philo of Alexandria](#)

[The Taylor-Schechter Genizah Research Unit](#)

Orthodox Christian

[The Christian Coptic Orthodox Church of Egypt](#)

[Christian Classics Library](#)

[Early Church Fathers](#)

[New Advent: Fathers of the Church](#)

[The Ecole Initiative -- An On-Line Encyclopedia of Early Church History](#)

[Documents, Glossary, Essays, Images, Chronology](#)

[Medieval Sourcebook](#) (some early stuff)

[The Hall of Church History](#)

[Historic Documents of the Church](#)

[Guide to Early Church Documents](#)

[Guide to Christian Literature on the internet](#)

[New Advent: Fathers of the Church](#)

[Creeds and chronologies](#)

[St. Pachomius Library](#)

[Early Church Fathers in WinHelp format](#)

Gospel material

[Synoptic Problem](#)

[Thomas Home Page](#)

Gnosis

Gnostic and other literature collection and *www.gnosis.org*

Dead Sea Scroll translations

Gnostic Scriptures and Fragments

Texts from the Nag Hammadi Library

Gnostic texts

The Codex II Student Resource Center

[On-Line Texts Related to Biblical Study](#)

Bibles

[Bible Gateway](#) Numerous versions, some of which have Apocrypha/Deuterocanonicals

[Revised Standard Version Bible](#)

[Old Testament Apocrypha/Deuterocanonicals](#)

[Vulgate](#) (Latin) *Excluding* all Apocrypha/Deuterocanonicals!

[Hebrew Bible](#) Using Bitstream fonts. Works with Netscape 4.0+ or Internet Explorer with downloaded plugin

[Hebrew Bible](#) (will [need Hebrew font](#))

[CCAT parallel and Morphologically Tagged Bible texts \(Gopher\)](#)

[CCAT LXX morphological tagging project files](#)(Gopher, work in progress)

[CCAT LXX variants project files](#)(Gopher, work in progress)

[CCAT/Westminster Biblia Hebraica morphological tagging project files](#)

[CCAT Parallel LXX/Biblia Hebraica project files](#)

[Greek New Testament](#)Including with Search engine including morphological info through hypertext. Very nice!

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Myths

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

Most of these links are to the excellent site [Gateways to Babylon](#). There is more there than I have included. If this material interests you, you should visit that site as well.

Much of the Egyptian and Canaanite material comes from [Mythos from the Ancient World](#) which also has a useful Dictionary of the Gods

Mesopotamian

[The Myth of Adapa \(Adapa and the food of life\)](#)

[Atrahasis - Tablet 1](#)

[The Myth of Anzu- or The retrieval of the Tablet of Destinies](#)

[Enuma Elish](#)

[The Eridu Genesis](#)

[Enki & the E-Engurra](#)

[Enki & the World Order](#)

[Enki & Ninmah](#)

[Enlil & Nam-zid-tara](#)

[Enlil & Ninlil](#)

[Enmerkar & En-suhgir-ana](#)

[Enmerkar & the lord of Aratta](#)

[Erra & Ishum](#)

[The Myth of Etana](#)

[Epic of Gilgamesh](#) Another version in verse by Robert Temple

[Sumerian Prologue to Gilgamesh](#)

[Death of Gilgamesh](#)

[Inanna in Pictures, Music & Drama-](#) based on Wolkstein's + Kramer's work

[Inanna & Ebih](#)

[Inanna & Bilulu](#)

[Inanna & Shu-kale-tuda](#)

[Descent of Ishtar to the Netherworld](#)

[Lugalbanda in the mountain cave](#)

[Lugalbanda & the anzu bird](#)

[Marduk's Ordeal](#)

[The marriage of Martu](#)

The Journey of Nanna-Suen to Nippur

The Herds of Nanna

A Song of Praise to Nanna

Nergal & Ereshkigal

Ninurta & the Turtle- or *Ninurta & Enki*

The Exploits of Ninurta

The Return of Ninurta to Nippur

The Creation of the Pickaxe

The Worm & the Toothache

How Grain came to Sumer

Canaanite

The Baal Epic

The Descent of Anat into the Underworld

Egyptian

Modern harmonized creation account from various Egyptian sources

Ra & the Serpent

Hathor and the destruction of humankind

Isis Recieves the True & Hidden Name of Re

Osiris

The contention of Horus & Seth

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Treatises

[The dialogue of pessimism](#)

[The Papyrus of Ani \(Egyptian Book of the Dead\)](#)

[Wisdom of Ahiqar \(exerpts\)](#)

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Prayers, Hymns & Psalms

[An Assyrian Prayer against the Evil Spirit \(m\)](#)

[Hymn to Ishtar](#)

[Prayer of Lamentation to Ishtar](#)

[Psalm to Marduk](#)

[Prayer of Ashurbanipal to the Sun-God Shamash](#)

[Hymn to Shamash](#)

[Prayer to Sin, the Moon God](#)

[A Hymn to Sin the Moon God](#)

[Prayer to the Gods of the Night](#)

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Amulets and Incantations

[Surpu Circle Incantation](#)

[Ugaritic Amulet for protection against an evil spirit \(f\)](#)

[On-Line Texts Related to Biblical Study](#)

Sumerian Rituals

Instructions for Temple Cleansings by Salt Note this is **in Sumerian** -- no translation This used to be available, but the site (web2.airmail.net/apkallu7) has disappeared. If you know where it has gone, please [let me know](#)

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Texts related to Marriage and Hieros Gamos

[*Dumuzi's Wedding \(m\)*](#)

[New Sumerian divorce settlement](#)(21st c. BC)

[Old Assyrian divorce document](#)

[Old Assyrian marriage contract](#)(19th c. BC)

[Abrogation of a marriage agreement](#)(15th c. BC)

[Ugaritic Manumission and Marriage contract](#)

[Mibtahiah's marriage contracts](#)(5th c. BC: Aramaic Papyrus from Elephantine)

[Manumission and marriage of a female slave](#)(5th c. BC: Aramaic Papyrus from Elephantine)

[On-Line Texts Related to Biblical Study](#)

Ancient Near Eastern Treaties and Contracts (other than marriage)

[Akkadian-Hittite Treaty](#)

The Story of Noah, Marked According to Source (RSV)

Taken from Frank Frick, *A Journey Through the Hebrew Scriptures*, who is in turn following Friedman.

Key:

- normal face = 'J'
[See 'J' separated out](#)
- *italic* = 'P'
[See 'P' separated out](#)
- fixed-width = 'R'
[See 'R' separated out](#)

6.1 When men began to multiply on the face of the ground, and daughters were born to them, **6.2** the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. **6.3** Then the LORD said, "My spirit shall not abide in man for ever, for he is flesh, but his days shall be a hundred and twenty years." **6.4** The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of men, and they bore children to them. These were the mighty men that were of old, the men of renown.

6.5 The LORD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. **6.6** And the LORD was sorry that he had made man on the earth, and it grieved him to his heart. **6.7** So the LORD said, "I will blot out man whom I have created from the face of the ground, man and beast and creeping things and birds of the air, for I am sorry that I have made them." **6.8** But Noah found favor in the eyes of the LORD.

6.9 *These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah walked with God.* **6.10** *And Noah had three sons, Shem, Ham, and Japheth.*

6.11 *Now the earth was corrupt in God's sight, and the earth was filled with violence.* **6.12** *And God saw the earth, and behold, it was corrupt; for all flesh had corrupted their way upon the earth.* **6.13** *And God said to Noah, "I have determined to make an end of all flesh; for the earth is filled with violence through them; behold, I will destroy them with the earth.* **6.14** *Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch.* **6.15** *This is how you are to make it: the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.* **6.16** *Make a roof for the ark, and finish it to a cubit above; and set the door of the ark in its side; make it with lower, second, and third decks.* **6.17** *For behold, I will bring a flood of waters upon the earth, to destroy all flesh in which is the breath of life from under heaven; everything that is on the earth shall die.* **6.18** *But I will establish my covenant with you; and you shall come into the*

ark, you, your sons, your wife, and your sons' wives with you. **6.19** And of every living thing of all flesh, you shall bring two of every sort into the ark, to keep them alive with you; they shall be male and female. **6.20** Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every sort shall come in to you, to keep them alive. **6.21** Also take with you every sort of food that is eaten, and store it up; and it shall serve as food for you and for them." **6.22** Noah did this; he did all that God commanded him.

7.1 Then the LORD said to Noah, "Go into the ark, you and all your household, for I have seen that you are righteous before me in this generation. **7.2** Take with you seven pairs of all clean animals, the male and his mate; and a pair of the animals that are not clean, the male and his mate; **7.3** and seven pairs of the birds of the air also, male and female, to keep their kind alive upon the face of all the earth. **7.4** For in seven days I will send rain upon the earth forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground." **7.5** And Noah did all that the LORD had commanded him.

7.6 Noah was six hundred years old when the flood of waters came upon the earth. **7.7** And Noah and his sons and his wife and his sons' wives with him went into the ark, to escape the waters of the flood. **7.8** Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground, **7.9** two and two, male and female, went into the ark with Noah, as God had commanded Noah. **7.10** And after seven days the waters of the flood came upon the earth. [\[1\]](#)

7.11 In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. **7.12** And rain fell upon the earth forty days and forty nights. **7.13** On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah's wife and the three wives of his sons with them entered the ark, **7.14** they and every beast according to its kind, and all the cattle according to their kinds, and every creeping thing that creeps on the earth according to its kind, and every bird according to its kind, every bird of every sort. **7.15** They went into the ark with Noah, two and two of all flesh in which there was the breath of life. **7.16** And they that entered, male and female of all flesh, went in as God had commanded him; and the LORD shut him in.

7.17 The flood continued forty days upon the earth; and the waters increased, and bore up the ark, and it rose high above the earth. **7.18** The waters prevailed and increased greatly upon the earth; and the ark floated on the face of the waters. **7.19** And the waters prevailed so mightily upon the earth that all the high mountains under the whole heaven were covered; **7.20** the waters prevailed above the mountains, covering them fifteen cubits deep. **7.21** And all flesh died that moved upon the earth, birds, cattle, beasts, all swarming creatures that swarm upon the earth, and every man; **7.22** everything on the dry land in whose nostrils was the breath of life died. **7.23** He blotted out every living thing that was upon the face of the ground, man and animals and creeping things and birds of the air; they were blotted out from the earth. Only Noah was left, and those that were with him in the ark. **7.24** And the waters prevailed upon the earth a hundred and fifty days.

8.1 But God remembered Noah and all the beasts and all the cattle that were with him in the ark. And God made a wind blow over the earth, and the waters subsided; **8.2** the fountains of the

*deep and the windows of the heavens were closed, the rain from the heavens was restrained, **8.3** and the waters receded from the earth continually. At the end of a hundred and fifty days the waters had abated; **8.4** and in the seventh month, on the seventeenth day of the month, the ark came to rest upon the mountains of Ar'arat. **8.5** And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.*

8.6 At the end of forty days Noah opened the window of the ark which he had made, **8.7** and sent forth a raven; and it went to and fro until the waters were dried up from the earth. **8.8** Then he sent forth a dove from him, to see if the waters had subsided from the face of the ground; **8.9** but the dove found no place to set her foot, and she returned to him to the ark, for the waters were still on the face of the whole earth. So he put forth his hand and took her and brought her into the ark with him. **8.10** He waited another seven days, and again he sent forth the dove out of the ark; **8.11** and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth. **8.12** Then he waited another seven days, and sent forth the dove; and she did not return to him any more.

8.13 *In the six hundred and first year, in the first month, the first day of the month, the waters were dried from off the earth;* and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. **8.14** *In the second month, on the twenty-seventh day of the month, the earth was dry. **8.15** Then God said to Noah, **8.16** "Go forth from the ark, you and your wife, and your sons and your sons' wives with you. **8.17** Bring forth with you every living thing that is with you of all flesh -- birds and animals and every creeping thing that creeps on the earth -- that they may breed abundantly on the earth, and be fruitful and multiply upon the earth." **8.18** So Noah went forth, and his sons and his wife and his sons' wives with him. **8.19** And every beast, every creeping thing, and every bird, everything that moves upon the earth, went forth by families out of the ark.*

8.20 Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar. **8.21** And when the LORD smelled the pleasing odor, the LORD said in his heart, "I will never again curse the ground because of man, for the imagination of man's heart is evil from his youth; neither will I ever again destroy every living creature as I have done. **8.22** While the earth remains, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."

9.1 *And God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth. **9.2** The fear of you and the dread of you shall be upon every beast of the earth, and upon every bird of the air, upon everything that creeps on the ground and all the fish of the sea; into your hand they are delivered. **9.3** Every moving thing that lives shall be food for you; and as I gave you the green plants, I give you everything. **9.4** Only you shall not eat flesh with its life, that is, its blood. **9.5** For your lifeblood I will surely require a reckoning; of every beast I will require it and of man; of every man's brother I will require the life of man. **9.6** Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image. **9.7** And you, be fruitful and multiply, bring forth abundantly on the earth and multiply in it."*

9.8 *Then God said to Noah and to his sons with him, **9.9** "Behold, I establish my covenant with you and your descendants after you, **9.10** and with every living creature that is with you, the birds,*

the cattle, and every beast of the earth with you, as many as came out of the ark. 9.11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth." 9.12 And God said, "This is the sign of the covenant which I make between me and you and every living creature that is with you, for all future generations: 9.13 I set my bow in the cloud, and it shall be a sign of the covenant between me and the earth. 9.14 When I bring clouds over the earth and the bow is seen in the clouds, 9.15 I will remember my covenant which is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh. 9.16 When the bow is in the clouds, I will look upon it and remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." 9.17 God said to Noah, "This is the sign of the covenant which I have established between me and all flesh that is upon the earth."

9.18 The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. **9.19** These three were the sons of Noah; and from these the whole earth was peopled.

9.20 Noah was the first tiller of the soil. He planted a vineyard; **9.21** and he drank of the wine, and became drunk, and lay uncovered in his tent. **9.22** And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. **9.23** Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. **9.24** When Noah awoke from his wine and knew what his youngest son had done to him, **9.25** he said,

"Cursed be Canaan;
a slave of slaves shall he be to his brothers."

9.26 He also said,
"Blessed by the LORD my God be Shem;
and let Canaan be his slave."

9.27 God enlarge Japheth,
and let him dwell in the tents of Shem;
and let Canaan be his slave."

9.28 After the flood Noah lived three hundred and fifty years.
9.29 All the days of Noah were nine hundred and fifty years; and he died.

[1] Frick includes verse 7.10 in both 'J' and 'P'. [AH]

prepared for [Intro. to the Old Testament](#)

Last Modified Sep. 28, 1995

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Lilith

Overview of Lilith

From *Hebrew Myths* by Robert Graves and Raphael Patai (annotated by Christeos Pir)

An essay by Jeffrey Smith (from *babylon-1*, collected by Renee Rosen).

A good introduction to the late medieval traditions, esp. in the Zohar from the first issue of *Lilith* magazine.

Alt.Mythology A well informed discussion esp. on the Gilgamesh fragment.

Ancient Sources for Lilitu/Lilit

Exerpt from a *Prologue to Gilgamesh* (may be a Lilith ref.)

Apotropaic magic from Arslan Tash (Syria) 7th. c. BC

Appearances in the Bible

In the Dead Sea Scrolls

In Jewish/Christian Pseudepigrapha

In Incantation Bowls

Appearances in the Talmud

Her Role in Jewish Mysticism

Exerpt from Isaac b.Jacob ha-Kohen's *Treatise on the Left Emanation:*

Kabbalistic demonology with a somewhat different take on Lilith

Origins from various Kabbalistic sources

The Seductress from various sources

In the pantheon of demons from various sources

And her husband, Samael from various sources

As God's consort

Her ultimate defeat from various sources

In Folklore and Traditional Literature

Adam's first wife. From the *Alphabet of Ben Sira*

Mirrors are windows into her world

In Modern Magic

"Of certain Jewish theories" from Aleister Crowley's *De Arte Magica*: As

Succubus

The Invocation -- A Rite of Dark Sexuality by Joseph Max & Lilith Darkchilde

Michelle Bitton: "Déchiffrement d'une Amulette Juive du XXème Siècle". A

translation (into French) and analysis of several apotropaic amulets, with photos.

A 18/19th c. apotropaic amulet. Text, translation, and photo.

In Modern Literature

George MacDonald's novel, *Lilith* (browsing/reading).

Alternatively the **full text in one file** (for searching).

Various poems, mostly collected from the web

Discourse In George Bernard Shaw's *Back to Methuselah*

The link that used to connect to Shaw's play has disappeared. If anyone knows where to find the play online, particularly with discussion, please e-mail me.

Pictures

Some collected pictures [Some may or may not be of our demoness] (please write me if you have some others)

The Many Faces of Lilith

Alejandro Arturo Gonzalez Terriza: *Isis, Lilith, Gello: Three Ladies of Darkness*.

A nice scholarly analysis of the parallels between Lilith, Isis, and the ghost-demon Gello/Gylú.

Other Sources and Comments

Renee Rosen's "Lilith Shrine"

Barbara Fruschi's Lilith page [Italiano]

'Lilith' description in the Yoni collection of pages

Lilith, is a Jewish feminist magazine. The site has just a paragraph or so on our demoness, but the publication has had several articles over the years.

Bibliography

Index of Passages used in this Page

Last Modified
Feb. 17, 2001

Web Rings and Awards



RSACi Rated.

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Comments and corrections to: humh@ccat.sas.upenn.edu.

Song of Songs Interpretation Samples

These passages were all borrowed from a bulk pack on the *Song of Songs* prepared by [Jay Treat](#). Jay has a [slew of other stuff on the Song](#)

[Midrash Rabbah: Ointments](#)

[Zohar: The Mystery of the Kiss](#)

[Zohar: Intercourse](#)

[Gregory of Nyssa: Milk vs. Wine](#)

[Gregory of Nyssa: Know Yourself](#)

[Bernard of Clairvaux: On the Kiss](#)

[St. John of the Cross: Where Have You Hidden?](#)

[Phyllis Trible: Love's Lyrics Redeemed](#)

Simplified Dream Interpretation

Grooks

(20th c.)

Everything's either concave or 'vex
so whatever you dream will be something with sex

-Piet Hein

prepared for [Intro. to the Old Testament](#)
by [Alan Humm](#), based on a bulk pack assembled by [Jay Treat](#)

[On-Line Texts Related to Biblical Study](#)

Christian Gospels

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

Agrapha (Sayings of Jesus outside of any Gospel)

[The agrapha](#) Note, this list includes some sayings whose context is unambiguously prophetic. That is, they do not purport to represent any tradition of sayings of the historical Jesus (e.g. *Revelation*, etc.). Others, of course, *may* have prophetic origins as well.

[Jesus' sayings contained in textual variants in the canonical gospel tradition](#)

Gospels

[Avenging of the Savior](#) (The story of Veronica)

[The Questions \(Gospel?\) of Bartholomew](#)

[The Diatessaron](#)

[Gospel of the Ebionites](#)

[More links, bibliography, brief description](#)

[Papyrus Egerton 2, Fragments of an Unknown Gospel](#)

[Greek and English parallel](#)

[More links, bibliography, brief description](#)

[Gospel of the Egyptians](#)

[More links, bibliography, brief description](#)

[Gospel of the Hebrews](#)

[More links, bibliography, brief description](#)

[The First Book of Ieou](#)

[The Narrative of Joseph of Arimathaea](#)

[The Gospel of Judas](#)

[Coptic transcription](#)

[The Secret Gospel of Mark](#)

[Secret Gospel of Mark home page](#) including transliteration of the Greek

[The Gospel Marcion](#). While Marcion was Gnostic, his gospel is basically Luke

[Gospel of Matthias](#) This is actually a web paper, but it includes all the pertinent quotes.

[Gospel of the Nazoreans](#)

[The Gospel of Nicodemus \(The Acts of Pilate\)](#)

Another version, in King James English, from *The Ante-Nicene fathers* includes three different textual traditions: [Greek A](#), [Greek B](#), and [Latin](#).

[Oxyrhynchus 840 gospel fragment](#)

[Greek and English](#)

[Oxyrhynchus 1224 gospel fragment](#)

[Greek and English](#)

[The Gospel of Peter](#)M.R. James

[Raymond Brown translation](#)

[Greek text](#)

[Gospel of Thomas](#)

Also available are [a translation by Thomas Lambdin \(et.al\)](#), which includes the Greek fragments translated by Bentley Layton, [Nancy Johnson's translation](#) and an [Interlinear Coptic/English presentation](#)

[Greek fragments from Oxyrhynchus](#) with English translation and more

[More links, bibliography, brief description](#)

[Toldot Yeshu](#): a Medieval Jewish Anti-gospel

Infancy Gospels

[An Arabic Infancy Gospel](#)

An older translation, apparently of the same gospel: [The first Gospel of the Infancy of Jesus Christ](#). The [Non-canonical Homepage](#) identifies this as a "5th century compilation of Thomas texts."

[The Proto-Gospel of James](#)

[More links, bibliography, brief description](#)

[A transliterated Greek version](#)

[The History of Joseph the Carpenter](#)

[The Gospel of the Nativity of Mary](#)

[The Gospel of Pseudo-Matthew](#)

[The Infancy Gospel of Thomas](#): Greek Text A, B & Latin form from *Ante-Nicene Fathers*, Volume 8

Alternatively, M.R. James translation (with introductory notes) of [Greek Text A](#), [Greek Text B](#), and [Latin Text](#).

The Dialogue of the Saviour, The Gospel of Mary, The Gospel of Philip The Gospel of the Egyptians
The Gospel of Truth are linked from [Nag Hammadi](#)

[On-Line Texts Related to Biblical Study](#)

Christian Acts, Lives and Martyrdoms

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

[The Acts of Andrew](#)

[The Acts and Martyrdom of Andrew](#)

[The Acts of Andrew and Matthew](#)

[The Acts of Peter and Andrew](#)

[The Acts of Barnabas](#)

[Martyrdom of Bartholomew](#)

[The Acts of John](#)

[The Mystery of the Cross](#): Excerpt from *The Acts of John*

[The Acts of John the Theologian](#)

[The Book of John Concerning the Death of Mary](#) or *The Assumption of Mary*

Related text: [Greek form](#), [The Passing of Mary \(1st Latin form\)](#) and [2nd Latin form](#)

[The History of Joseph the Carpenter](#)

[The Acts and Martyrdom of Matthew](#)

[The Martyrdom of Matthew](#)

[The Acts of Paul](#)

A couple of links to *The Acts of (Paul and) Thecla*, a part of *The Acts of Paul*:

[Roberts and Donaldson's translation](#), [Ross Kraemer's translation](#)

[The Acts of Peter](#)

[The Act of Peter](#) from the Berlin Gnostic Library may have originally been a pericope from the Acts of Peter

[The Acts of Peter and Paul](#)

[The Acts of Philip](#)

[The Travels and Martyrdom of Philip](#), Part of the preceeding, this is another translation, apparently based on a somewhat expanded text

[The Report of Pilate Greek A](#) and [Greek B](#) See the G. Nicodemus above

Related texts: [Letter of Pontius Pilate](#)

[Giving up of Pontius Pilate](#)

[Death of Pilate](#)

[The Acts of Thaddaeus](#)

[Acts of Thomas](#)

[Avenging of the Savior](#): Medieval Latin stories about Veronica and Nathaniel

[On-Line Texts Related to Biblical Study](#)

Christian Epistles & Treatises

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

[The Correspondence of Jesus and Abgar, King of Edessa](#)

[Another, older translation](#)

[The Doctrine of Addai \(Addeus\)](#) e.g. Thaddeus' teaching to the previously mentioned Agbar of Edessa

[Apostolic Constitutions](#) (falsely ascribed to Clement of Rome)

[The Apostle's Creed](#)

[The Epistle of the Apostles](#) (*Epistula Apostolorum* ?c. 160)

[Pseudo-Clementine Recognitions](#)

[Book of John the Evangelist](#)

[Paul's Epistle to the Laodiceans](#)

[M.R. James translation](#)

[3 Corinthians](#)

[Another version with Greek, Latin and English interlinear \(along with variants from Armenian, Syriac and Coptic in German translation\)](#)

[The Correspondence of Paul and Seneca](#) (prior to 4th c.)

[Preaching of Peter](#)

[On-Line Texts Related to Biblical Study](#)

Christian Revelations & Apocalypses

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

Note that the terms "apocalypse" and "revelation" are both translations of the same Greek term. Technically, "revelation" is a translation and "apocalypse" is a transliteration. The upshot is that the same works are often referred to by different modern writers as the "Apocalypse of x" or the "Revelation of x", creating no shortage of confusion. I would have preferred to standardize on "revelation," at least partly because "apocalypse" in modern usage carries with it the connotation of eschatological vision. While this is certainly a feature of some of the works which go by the name, it is not so of all. Never-the-less, in scholarly circles, 'apocalypse' is the standard label for some of these works, 'revelation' for others. I have used the list of abbreviations for use in [Textual Criticism](#) as an anchoring reference to scholarly standards.

[**Revelation of Esdras](#)

[The Revelation of John the Theologian](#)

[The Apocalypse of Paul](#)

Two other translations: [from Greek version](#) and [from Latin version](#).

For the Gnostic *Apocalypse of Paul*, see under Gnostic Apocalypses

[The Apocalypse of Peter](#)

A slightly different translation of one of these texts, along with different introductory commentary is found at: [The Revelation of Peter](#). The Gnostic *Apocalypse of Peter* can be found under Gnostic Apocalypses

[The Apocalypse of Sedrach](#)

[The Revelation of Stephen](#)

[The Apocalypse of Thomas](#)

[The Apocalypse of the Virgin](#)

The Rev. of Adam, the *1st Rev. of James*, the *2nd Rev. of James*, the *Gnostic Rev. of Paul* and the *Gnostic Rev. of Peter* are listed under Gnostic Apocalypses

On-Line Texts Related to Biblical Study

Apostolic Fathers

Note that the CCAT gopher texts display well in Netscape, but are loose all the line breaks in MS Internet Explorer.

These are the ones labeled "Lightfoot" (the translator)

*Epistle of Barnabas*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

Clement

*1 Clement to the Corinthians*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

*2 (Pseudo-)Clement to the Corinthians*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

The Didache(or *The teaching of the 12 apostles*) Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

To Diognetus(sometimes called the *Epistle of Mathetes*) Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

*The Shepherd of Hermas*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Visions

Commandments

Parables

Lake's edition of the Greek

Visions

Commandments

Parables

Ignatius

*to the Ephesians*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

E.T. of The Syriac version

Lake's edition of the Greek

*to the Magnesians*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

*to the Philadelphians*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

Lake's edition of the Greek

*to Polycarp*Lightfoot

or, alternatively, the *Ante-Nicene Christian Fathers* translation at CCEL

E.T. of [The Syriac version](#)

[Lake's edition of the Greek](#)

[to the Romans](#)Lightfoot

or, alternatively, the [Ante-Nicene Christian Fathers translation](#) at [CCEL](#)

E.T. of [The Syriac version](#)

[Lake's edition of the Greek](#)

[to the Smyrnaeans](#)Lightfoot

or, alternatively, the [Ante-Nicene Christian Fathers translation](#) at [CCEL](#)

[Lake's edition of the Greek](#)

[to the Trallians](#)Lightfoot

or, alternatively, the [Ante-Nicene Christian Fathers translation](#) at [CCEL](#)

[Lake's edition of the Greek](#)

[Later, spurious epistles of Ignatius](#)from [CCEL](#)

[Fragments of Papias](#) from the *Ante-Nicene Christian Fathers* translation at [CCEL](#)

[Parallel Greek and English](#)

Polycarp

[Epistle of Polycarp \(to the Philippians\)](#)Lightfoot

or, alternatively, the [Ante-Nicene Christian Fathers translation](#) at [CCEL](#)

[Lake's edition of the Greek](#)

[The Martyrdom of Polycarp](#)Lightfoot

or, alternatively, the [Ante-Nicene Christian Fathers translation](#) at [CCEL](#)

[Lake's edition of the Greek](#)

α

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The Saint Pachomius Library

St. Pachomius Library

A First Draft for a Living Encyclopædia of Orthodox Christianity

ALPHABETICAL INDEX:

[A](#) -- [B](#) -- [C](#) -- [D](#) -- [E](#) -- [F](#) -- [G](#) -- [H](#) -- [I](#) -- [J](#) -- [K](#) -- [L](#) -- [M](#) -- [N](#) -- [O](#) -- [P](#) -- [Q](#) -- [R](#) -- [S](#) -- [T](#) -- [U](#) -- [V](#) --
[W](#) -- [X](#) -- [Y](#) -- [Z](#) -- [New Additions](#)

[*Special Page for Enquirers into the Church*](#)

TO THE HOLY SPIRIT

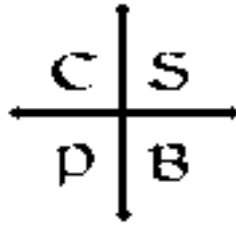
by Manuel Philes, tr. Elizabeth Barrett Browning

O living Spirit, O falling of God-dew,
O Grace which dost console us and renew,
O vital light, O breath of angelhood,
O generous ministration of things good,
Creator of the visible, and best
Upholder of the great unmanifest
Power infinitely wise, new boon sublime
Of science and of art, constraining might,
In whom I breathe, live, speak, rejoice, and write, --
Be with us in all places, for all time!

Many years to our former hosts at [The Orthodox Page!](#)

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The Order of Saint Benedict



Lectio Divina



On this page are links to reading material which could be used fruitfully in the practice of *lectio* as a way of prayer. For more information on the discipline of spiritual reading, please see the page [about *lectio divina*](#).

Bible

"What page, what passage of the inspired books of the Old and New Testaments is not the truest of guides for human life?" *RB*, 73:3.

- [New American Bible](#) (USCCB). [Readings and Psalms for the Month](#). Scripture readings for current month's Masses, plus a psalm selected for each day.
- [Bible Gateway](#) (Gospel Communications Network).
- Crosswalk.com. [Search the Bible](#).
- [New Jerusalem Bible with Apocrypha](#) (KofC)
- [La Sagrada Biblia](#) (Bible Gateway). Spanish. Reina-Valera 1995 version
Copyright © Sociedades Bíblicas Unidas, 1995.
- Saint Jerome's Latin Translation, [Biblia Sacra Vulgata](#). (Bible Gateway, 4th ed., 1994).
- [The Text This Week](#) (Lectionary, Scripture Study and Worship Links and Resources)

- World Wide [Study Bible](#).

Christian Authors:

"Or what book of the holy Catholic Fathers does not loudly proclaim how we may come by a straight course to our Creator?" *RB*, 73:4.

Arranged chronologically

- [First to Third Centuries](#) (50-300)
- [Fourth Century](#) (301-400)
- [Fifth to Twelfth Centuries](#) (401-1200)
- [Thirteenth to Sixteenth Centuries](#) (1201-1600)
- [Seventeenth to Twentieth Centuries](#) (1601-2000)

- [Date Unknown](#).
- [Russian Orthodox Library](#)

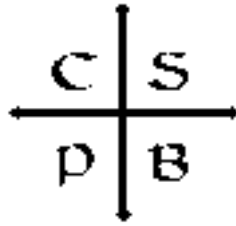
Comments, questions or suggestions concerning *lectio divina* should be directed to [Elizabeth Knuth](#), M.A., M.Div. <eknuth@unix.csbsju.edu>, Alcuin Library, Collegeville, MN 56321.

[OSB Index](#)



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Lectio Divina

Christian Authors: First to Third Centuries

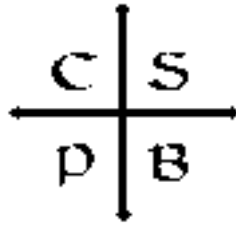
- *The Didache* (First Century)
 - [Didache, English translation.](#)
 - [Doctrine du Seigneur transmise aux nations par les douze Apôtres : La Didaché.](#)
- Ignatius of Antioch
 - *Epistle to the Smyrnaeans* (c. 105-116)
 - [Epistle to the Smyrnaeans.](#)
 - [Lettre aux Smyrniotes.](#)
- Tertullian (c. 150-220)
 - [On Prayer](#) (60 K text, 1K graphics).
 - [Patience.](#)
- Cyprian (c. 200-258)
 - [On the Advantage of Patience.](#)
 - [On the Lord's Prayer](#) (57K text, 1K graphics).
- Methodius of Olympus (d. 311)
 - [Oration on Simeon and Anna](#) (52K).

[Lectio Divina Index](#) | [OSB Home Page](#)



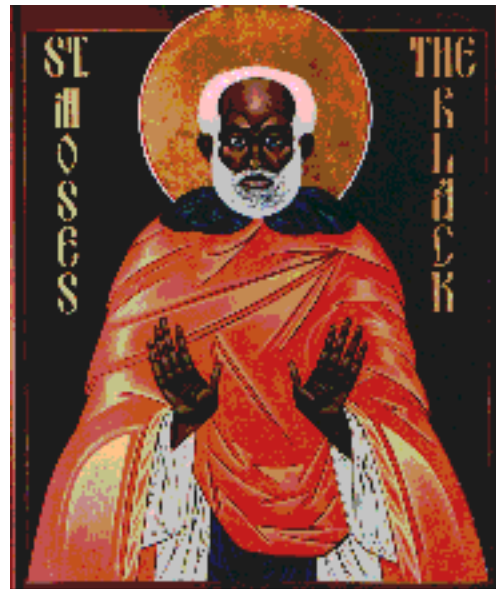
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Lectio Divina

Christian Authors: Fourth Century



- Athanasius (295-373)
 - [On the Incarnation](#).
 - [Vita S. Antonii](#) (c. 357)
 - [Life of St. Antony](#) of the Desert.
 - [Vida de San Antonio Abad](#). Spanish.
- Ephraim of Syria (c. 306-373)
 - [The Pearl](#).
- Cyril of Jerusalem (c. 315-386)
 - [Second Catechetical Lecture](#). "On Repentance and Remission of Sins, and Concerning the Adversary."
- Gregory of Nazianzus (329-389)
 - [Second Paschal Oration](#). (58K text)

- Gregory of Nyssa (c. 335-395)

- [Gregory of Nyssa Homepage](#) (Br. Casimir McCambly, OCSO, Spencer)
- John Chrysostom (347-407)
 - [The Easter Sermon of John Chrysostom](#). Edited by André Lavergne.
 - [Prayer of St. John Chrysostom](#).

- [Desert Fathers and Mothers](#) (fl. Fourth Century)
 - [120 Wise Sayings of the Fathers](#)
 - [Early Egyptian Desert Fathers](#)
 - Excerpts from [The Paradise of the Desert Fathers](#).
 - From the [Sayings of the Desert Fathers](#).
 - *The Life of St. Mary of Egypt*
 - [The Life of Our Holy Mother Mary of Egypt](#). 44K text, 55K graphic.
 - [Vie de sainte Marie l'Égyptienne](#). 55K text, 35K graphics.

Illustration: "St. Moses the Black", icon at the monastery church of Christ of the Hills Monastery, New Sarov, Texas.

[Lectio Divina Index](#) | [OSB Home Page](#)



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Corpus Hermeticum - John Everard

The Divine Pymander in XVII books.. London 1650. This was translated by John Everard from the Ficino Latin translation.

[The First Book.](#)

[The Second Book - Poemander.](#)

[The Third Book - The Holy Sermon.](#)

[The Fourth Book - The Key.](#)

[The Fifth Book - That God is not Manifest and yet most Manifest.](#)

[The Sixth Book - That in God alone is Good.](#)

[The Seventh Book - His Secret Sermon in the Mount or Regeneration, and the Profession of Silence.](#)

[The Eighth Book - That the greatest Evil in Man, is the not knowing God.](#)

[The Ninth Book - A Universal Sermon to Asclepius.](#)

[The Tenth Book - The Mind to Hermes.](#)

[The Eleventh Book - Of the Common Mind to Tat.](#)

[The Twelfth Book - His Crater or Monas.](#)

[The Thirteenth Book - Of Sense and Understanding.](#)

[The Fourteenth Book - Of Operation and](#)

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[17th Century](#)

[Practical alchemy](#)

[Philosophical alchemy](#)

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[Practical alchemy](#)

[Philosophical alchemy](#)

[Alchemical poetry](#)

[Alchemical allegories](#)

[Works of Nicolas Flamel](#)

[Works of George Ripley](#)

[Works of Sendivogius](#)

[Theatrum Chemicum Britannicum](#)

[Emerald tablet of Hermes](#)

[Rosicrucian texts](#)

[Literary works](#)

[Texts from Musaeum Hermeticum](#)

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The creator of
this web site

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Alchemy web site

Sense.

The Fifteenth Book - Of Truth to His Son Tat.

The Sixteenth Book - That None of the Things

that are, can Perish.

The Seventeenth Book - To Asclepius, to be

Truly Wise.

If you have problems understanding these alchemical texts, Adam McLean now provides a study course entitled [How to read alchemical texts : a guide for the perplexed.](#)

Italian alchemical texts

[On-Line Texts Related to Biblical Study](#)

Nag Hammadi and Berlin Gnostic Library Collection

Note: If an item is greyed it means that I have not yet found an on-line version, but I am still looking. If you know of one, or are willing to produce one, please [contact me](#).

[The Gnostic Society Library](#) or [The Gnostic Society Virtual Library \(Norway\)](#)

[The Apocalypse of Adam](#)Codex V,5

[Allogenes](#)Codex XI,3

[Asclepius \(21-29\)](#)Codex VI,8

[Authoritative Teaching](#)Codex VI,3

[The Concept of Our Great Power](#)Codex VI,4

[Discourse on the Eighth and the Ninth](#)Codex VI,6

[The Gospel of the Egyptians](#)Codex III,2; IV,2

[Hymnal prayer from the Gospel of the Egyptians](#)

[Eugnostos the Blessed](#)Codex III,3; V,1

[The Exegesis on the Soul](#)Codex II,6

[Fragments](#) Codex XII,3

[Hypsiphron](#)Codex XI,4

[Hypostasis of the Archons](#)=[The Reality of the Rulers](#) Codex II,4

[The Interpretation of Knowledge](#)Codex XI,1

[The First Apocalypse of James](#)Codex V,3

[The Second Apocalypse of James](#)Codex V,4

[The Apocryphon of James](#)Codex I,2

[Another translation](#)

[The Sophia of Jesus Christ](#)Codex III,4; BG 8502,3

[The Apocryphon of John](#)Codex II,1; III,1; IV,1; BG 8502,2

[Marsanes](#)Codex X,1

[The Gospel of Mary \(Magdalene\)](#)Codex BG 8502,1

[Melchizedek](#)Codex IX,1

[The Thought of Norea](#)Codex IX,2

[On the Origin of the World](#)Codex II,5; XIII,2

[The \(Gnostic\) Apocalypse of Paul](#)Codex V,2

[The Prayer of the Apostle Paul](#)Codex I,1

[The Act of Peter](#)Codex BG 8502,4

[The Acts of Peter and the Twelve Apostles](#)Codex VI,1

[The \(Gnostic\) Apocalypse of Peter](#)Codex VII,3

[The Letter of Peter to Philip](#)Codex VIII,2

[The Gospel of Philip](#)Codex II,3

[Plato's Republic 588a-589b](#)Codex VI,5

[The Prayer of Thanksgiving](#)Codex VI,7; VI,7a (scribal note)

[The Dialogue of the Saviour](#)Codex III,5

[Second Treatise of the Great Seth](#)Codex VII,2

[The Three Steles of Seth](#)Codex VII,5

[The Sentences of the Sextus](#)Codex XII,1

[The Paraphrase of Shem](#) Codex VII,1

[The Teachings of Silvanus](#)Codex VII,4

[The Testimony of Truth](#)Codex IX,3

[Thomas the Contender](#)Codex II,7

[The Gospel of Thomas](#)Codex II,2 see also under [Christian Gospels](#)

[Another translation](#)

[Thunder, the Perfect Mind](#)Codex VI,2

[The Treatise on the Resurrection](#)Codex I,4

[The Trimorphic Protennoia](#)Codex XIII,1

[The Tripartite Tractate](#)Codex I,5

[The Gospel of Truth](#)Codex I,3; XII,5

[Another translation](#)

[A Valentinian Exposition](#)Codex XI,2

[On the Anointing](#)Codex XI,2a

[On the Baptism A](#)Codex XI,2b

[On the Baptism B](#)Codex XI,2c

[On the Eucharist A](#)Codex XI,2d

[On the Eucharist B](#)Codex XI,2e

[Zostrianos](#)Codex VIII,1

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Collection Index:

[Library Main Page](#)

[Nag Hammadi Library](#)

[Gnostic Scriptures](#)

[GRS Mead Collection](#)

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[Christian Apocrypha](#)

[Corpus Hermeticum](#)

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Gnostic Scriptures and Fragments

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Archive Notes

This section includes documents -- generally classed by scholars as Gnostic -- that were known prior to the Nag Hammadi Library discovery. Modern understanding of Gnosticism was grounded upon these documents (many of which became available only in the last century) and upon the comments of the early Christian "patristic heresiologists" until the discovery of the Gnostic library at Nag Hammadi in 1945. The Nag Hammadi Library texts have helped put all of these previously known documents into a more complete context.

Gnostic Scriptures and Fragments

Texts from the Askew Codex. The Askew codex was bought by the British Museum in 1795, having been previously acquired by a Dr. Askew from an unknown source. It is more commonly known by the name inscribed upon its binding, "Pistis Sophia Cotice". G.R.S. Mead suggests a more appropriate name might be "Books of the Savior". **The complete text of Pistis Sophia in the translation of G.R.S. Mead is now provided here in the Library.**

[Return to
Gnosis Archive](#)

- [The Pistis Sophia](#)
- [An Introduction to Pistis Sophia by G.R.S. Mead](#)

Texts from the Bruce Codex. This codex of Coptic, Arabic and Ethiopic manuscripts was found in upper Egypt by a Scottish traveler, James Bruce in about 1769. The first translations of the text began to be made in the mid-1800's. The passages below are based on the 1892 translation of Carl Schmidt.

- [The Books of JEU and the Untitled Text in the Bruce Codex](#)

Texts from the Akhmim Codex (Papyrus Berolinensis 8502). This remnant of a Coptic codex was acquired in Cairo in 1896. It contains portions of three Gnostic texts now known as the *Apocryphon of John*, the *Sophia of Jesus Christ*, and the *Gospel of Mary*. Despite the importance of the find, several misfortunes (including two wars) delayed its publication until 1955. By then the Nag Hammadi texts had also appeared, and it was found that portions of two texts in Nag Hammadi library were also present in this codex: the *Apocryphon of John*, and the *Sophia of Jesus Christ*. Both of these texts from the Akhmim Codex were used to augment the translations of the *Apocryphon of John* and the *Sophia*

of *Jesus Christ* which appear in the Nag Hammadi collection. Also include in the codex is the only known surviving copy of the *Gospel of Mary (Magdalene)*:

- [The Gospel According to Mary Magdalene](#)

Gospel of Thomas fragments in the Papyrus Oxyrhynchus: In 1897 and 1903 three ancient fragments from a Greek version of the Gospel of Thomas were discovered during archeological excavations at Oxyrhynchus in Egypt. It was initially unclear what document might have originally preserved these sayings of Jesus -- the Gospel of Thomas had been lost to history. But the discover in 1945 of a complete and well-preserved version of Thomas in Coptic made it possible to identify the Oxyrhynchus texts as belonging to a lost Greek edition of the Thomas Gospel. The three Oxyrhynchus fragments preserve several logion found in the complete Coptic version of the Gospel of Thomas -- OxyP 1 (which stands for "Oxyrhynchus papyrus fragment 1") contains sayings 26 to 30, 77, and 30 to 31; OxyP 654 contains sayings 1 to 7; OxyP 655 preserves sayings 36 to 40. This allows comparison of the Coptic texts with the original Greek version (the Gospel was originally written in Greek) and helps validate the surviving version of Thomas.

- [The Greek "Gospel of Thomas" texts: Papyrus](#)

[Oxyrhynchus](#)

Marcion and His Writings.

Marcion was one of the most important critics of the developing orthodox agenda of scriptural interpretation. The central issue of concern to Marcion was the clear disparity between the Old Testament Deity, and the God declared in the New Testament. We have provided here a large section introducing Marcion and presenting his writings, including an extensively annotated and hyperlinked text of Marcion's *The Gospel of the Lord*.

- [Marcion: The Gospel of the Lord and other writings](#)

Gnostic Acts and Other Classical Texts.

Despite efforts of the evolving orthodoxy to destroy all Gnostic scriptures and documents, a few texts did survive which contained extensive sections of clearly Gnostic character and provenance. The primary examples of these are the sections known as the "Hymn of Jesus" within the *Acts of John* and the "Hymn of the Pearl" in the *Acts of Thomas*. (The library also offers two lectures examining the Gnostic themes embedded within these important documents: [The Hymn of the Pearl: A Classic Gnostic Myth from the Acts of Thomas](#), and [Highlights from the Acts of John: The Nature and End of Suffering](#). We suggest you follow

along in the texts while listening to the lectures. See the [Christian Apocrypha and Early Christian Literature](#) section for a listing of other noncanonical Acts and Apocrypha of a less primarily Gnostic tone.)

- [**The Hymn of Jesus and The Mystery of the Cross**](#)

From *The Acts of John*, translated by G. R. S. Mead. Also available here is Mead's excellent introduction and commentary on the *Hymn of Jesus*.

[**The Acts of John**](#)

The complete text, translated with commentary by M. R. James.

- [**Hymn of the Pearl**](#)

From the *Acts of Thomas*. This is a beautiful, classic Gnostic myth.

[**The Acts of Thomas**](#)

The complete text, translated with commentary by M. R. James.

- [**The Odes of Solomon.**](#)

- [**The Secret Gospel of Mark**](#)

Discovered by Prof. Morton Smith in 1958. Also included is an [essay on popular and scholarly response](#) to Morton's publication of the Secret Gospel of Mark

Gnostic Fragments in Patristic Sources. In the polemical writings

of the Church Fathers against the Gnostics, several fragments of their (soon to be destroyed) works were preserved. Many of these are collected here, with the source noted.

- [Translation of The Naassene Psalm](#)
An excerpt quoted by Hippolytus in *Refutations*.
- [Basilides: Fragments from his Writings](#)
Collected from works by Hippolytus, Clement of Alexandria, and Origen.
- [Ptolemy: Commentary on the Gospel of John Prologue](#)
Found in Irenaeus, *Against Heresies*.
- [Ptolemy: Letter to Flora](#)
Found in Epiphanius, *Against Heresies*.
- [Ephiphanes: On Righteousness](#)
Found in Clement of Alexandria, *Stromaties*.
- [Theodotus: The Excerpta Ex Theodoto](#)
Found in Clement of Alexandria, *Stromaties*
- [Heracleon: Fragments from his Commentary on the Gospel of John](#)
Found in Origen, *Commentary on the Gospel of John*

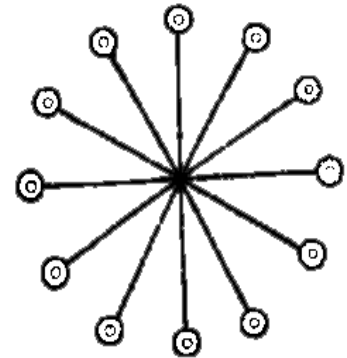
- [The Ophite Diagrams](#)
Celsus' and Origen's
descriptions of a Gnostic
diagram used by the Ophites

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Gnostic Scriptures and Fragments.

The Bruce Codex



Selections from The Bruce Codex

I. [The First Book of leou](#)

II. The Second Book of leou

III. [The Untitled Text](#)

IV. [An Unnamed Gnostic Hymn from the Bruce Codex](#)

V. [An Unnamed Gnostic Text from the Bruce Codex](#)

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[Alchemical Writings](#)

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Gnostic Scriptures and Fragments

The Hymn of the Pearl - The Acts of Thomas

[Archive](#) | [Library](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#)
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Archive Notes

Imbedded within the *Acts of Thomas* we find a beautiful and complete statement of a classic Gnostic myth describing the exile and redemption of the soul. The text is known both as the "Hymn of the Pearl" and occasionally as "Hymn of the Robe of Glory". What astounds most is that such a clear rendition of the Gnostic mythos survived within a text which residing for centuries on the shelves of orthodox archives.

The following beautifully rendered translation is by G.R.S. Mead (from [The Hymn of the Robe of Glory](#) -- this excellent book is available in the library, just click the link). Mead's brief introduction to the text is also included below.

[A second translation](#) of the text by William Wright (*Apocryphal Acts of the Apostles*, London, 1871, pp. 238-245) is provided here for reference and comparison. Wright's translation is in our opinion a much less satisfactory treatment of the text.

The library offers a lecture from the archive of The Gnostic Society giving a detailed examination and exegesis of this very important scripture: [The Hymn of the Pearl: A Classic Gnostic Myth from the Acts of Thomas](#) (RealAudio format, 75 minutes lecture).

[Return to
Gnosis Archive](#)

Introduction by G.R.S. Mead

The original title of this beautiful Gnostic Poem has been lost, and it is now generally referred to as *The Hymn of the Soul*. Preuschen, however, calls it *The Song of Deliverance* (*Das Lied von der Erlösung*); while in my *Fragments* (1900) I ventured to name it *The Hymn of the Robe of Glory*. I here, also, prefer to retain this title, as it seems the more appropriate.

The original text of the Poem is in Old Syriac, in lines of twelve syllables with a *cæsura*, and so in couplets, for the most part of six syllables. A text of a Greek version has recently been discovered by Bonnet at Rome (C. Vallicellanus B. 35) and published in his text of *The Acts of Thomas* (1903). It is partly literal, partly paraphrastic, with occasional doublets and omissions of whole lines. In addition there is a summary in Greek by a certain Nicetas, Archbishop of Thessalonica, who flourished prior to the XIth century (the date of the MS. in which his abridgment is found), but who is otherwise unknown. This seems to be based on another Greek version.

The copy of the original Syriac text is found in a single MS. only (Brit. Mus. Add. 14645), which contains a collection of Lives of Saints, and bears the precise date 936 A.D. Our Poem is found in the text of the Syriac translation from the Greek of *The Acts of Judas Thomas the Apostle*; it has, however, evidently nothing to do with the original Greek text of these Acts, and its style and contents are quite foreign to the rest of the matter. It is manifestly an independent document incorporated by the Syrian redactor, who introduces it in the usual naïve fashion of such compilations.

Judas Thomas on his travels in India is cast into prison. There he offers up a prayer. On its conclusion we read:

"And when he had prayed and sat

down, Judas began to chant this hymn: The Hymn of Judas Thomas the Apostle in the Country of the Indians."

After the Poem comes the subscription:

"The Hymn of Judas Thomas the Apostle, which he spake in prison, is ended."

This literary phenomenon is precisely similar to that presented by *The Hymn of Jesus* (Vol. V.), to the introduction of which the reader is referred for a brief consideration of the nature of the Gnostic Acts.

Our Hymn is indubitably Gnostic; but of what school or tradition? Learned opinion is preponderatingly in favour of attributing it to the Syrian Gnostic Bardaisan (Gk. Bard'sán' c. 154-222 A.D.), or, less precisely, to some Bardesanist poet. (For Bardesanes, see *F.* pp. 392-414).

This is borne out by the text of the Poem itself, in which the mention of the Parthians (38a) as the ruling race is decidedly in favour of its having been written prior to the overthrow of the Parthian dynasty in 224 A.D.

There are also other indications pointing to Bardaisan as the poet; not only are some of the leading doctrines peculiarly those of this distinguished teacher, as has been pointed out by Bevan and Preuschen, but also, as I have ventured to suggest, there is a certain personal note in the Poem.

Bardaisan's parents were rich and noble; and their young son not only received the best education in manners and learning procurable, but he was brought up at the court of Edessa with the crown prince, who afterwards succeeded to the throne as one of the Abgars. Not only so, but Bardaisan subsequently converted his friend and patron to

Gnostic Christianity, and induced him to make it the state-religion; so that our Gnostic must have the credit indirectly of establishing the first Christian State.

The description of the trade-route from Parthia to Egypt and of the adventures of the hero in Egypt, moreover, has led me to ask whether a real piece of personal biography may not have been woven into the Poem. May there not be in it a lost page from the occult life of Bardais~n himself?

Filled with longing to penetrate the mysteries of the Gnosis, he joins a caravan to Egypt, and arrives at Alexandria. There he meets with a fellow-countryman on the same quest as himself, who gives him some useful hints about the many corrupt and charlatanesque schools of pseudo-gnosis that thrived in that centre of intellectual curiosity and religious enthusiasm. He, however, in spite of these warnings, seems to have fallen into the hands of the unscrupulous, and so, for a time, forgets his true spiritual quest, in the by-ways, perchance, of lower psychism and magic. Only after this bitter experience does he obtain the instruction he longs for, by initiation into the spiritual Gnosis of the inner circles of, it may have been, the Valentinian tradition.

Of course this speculation is put forward with all hesitation; but it is neither impossible, nor improbable.

In any case, it is the least important element, and need not detain us except as being a possible source of the local colouring matter. The Hymn itself is a truly poetic inspiration, and deals with far higher mysteries and experiences. But before we can venture to suggest an interpretation, the reader must be made acquainted with the Poem itself in a version based on a minute comparison of all the existing translations.

The Hymn

(The Hymn of Judas Thomas the Apostle in the Country of the Indians)

Translated by G.R.S. Mead

I.

When, a quite little child, I was dwelling
In the House of my Father's Kingdom,

And in the wealth and the glories
Of my Up-bringers I was delighting,

From the East, our Home, my Parents
Forth-sent me with journey-provision.

Indeed from the wealth of our Treasure,
They bound up for me a load.

Large was it, yet was it so light
That all alone I could bear it.

II.

Gold from the Land of Beth-Ellaya,
Silver from Gazak the Great,

Chalcedonies of India,
Iris-hued [Opals?] from Kāshan.

They girt me with Adamant [also]
That hath power to cut even iron.

My Glorious Robe they took off me
Which in their love they had wrought me,

And my Purple Mantle [also]
Which was woven to match with my stature.

III.

And with me They [then] made a compact;

In my heart wrote it, not to forget it:

"If thou goest down into Egypt,
And thence thou bring'st the one Pearl --

"[The Pearl] that lies in the Sea,
Hard by the loud-breathing Serpent --

"[Then] shalt Thou put on thy Robe
And thy Mantle that goeth upon it,

"And with thy Brother, Our Second,
Shalt thou be Heir in our Kingdom."

IV.

I left the East and went down
With two Couriers [with me];

For the way was hard and dangerous,
For I was young to tread it.

I traversed the borders of Maish~ n,
The mart of the Eastern merchants,

And I reached the Land of Babel,
And entered the walls of Sarbāg.

Down further I went into Egypt;
And from me parted my escorts.

V.

Straightway I went to the Serpent;
Near to his lodging I settled,

To take away my Pearl
While he should sleep and should slumber.

Lone was I there, yea, all lonely;
To my fellow-lodgers a stranger.

However I saw there a noble,
From out of the Dawn-land my kinsman,

A young man fair and well favoured,
Son of Grandees; he came and he joined me.

VI.

I made him my chosen companion,
A comrade, for sharing my wares with.

He warned me against the Egyptians,
'Gainst mixing with the unclean ones.

For I had clothed me as they were,
That they might not guess I had come

From afar to take off the Pearl,
And so rouse the Serpent against me.

VII.

But from some occasion or other
They learned I was not of their country.

With their wiles they made my acquaintance;
Yea, they gave me their victuals to eat.

I forgot that I was a King's son,
And became a slave to their king.

I forgot all concerning the Pearl
For which my Parents had sent me;

And from the weight of their victuals
I sank down into a deep sleep.

VIII.

All this that now was befalling,
My Parents perceived and were anxious.

It was then proclaimed in our Kingdom,
That all should speed to our Gate --

Kings and Chieftains of Parthia,
And of the East all the Princes.

And this is the counsel they came to:
I should not be left down in Egypt.

And for me they wrote out a Letter;
And to it each Noble his Name set:

IX.

"From Us -- King of Kings, thy Father,
And thy Mother, Queen of the Dawn-land,

"And from Our Second, thy Brother --
To thee, Son, down in Egypt, Our Greeting!

"Up an arise from thy sleep,
Give ear to the words of Our Letter!

"Remember that thou art a King's son;
See whom thou hast served in thy slavedom.

Bethink thyself of the Pearl
For which thou didst journey to Egypt.

X.

"Remember thy Glorious Robe,
Thy Splendid Mantle remember,

"To put on and wear as adornment,
When thy Name may be read in the Book of the
Heroes,

"And with Our Successor, thy Brother,
Thou mayest be Heir in Our Kingdom."

My Letter was [surely] a Letter
The King had sealed up with His Right Hand,

'Gainst the Children of Babel, the wicked,
The tyrannical Daimons of Sarbāg.

XI.

It flew in the form of the Eagle,
Of all the winged tribes the king-bird;

It flew and alighted beside me,
And turned into speech altogether.

At its voice and the sound of its winging,
I waked and arose from my deep sleep.

Unto me I took it and kissed it;
I loosed its seal and I read it.

E'en as it stood in my heart writ,
The words of my Letter were written.

XII.

I remembered that I was a King's son,
And my rank did long for its nature.

I bethought me again of the Pearl,
For which I was sent down to Egypt.

And I began [then] to charm him,
The terrible loud-breathing Serpent.

I lulled him to sleep and to slumber,
Chanting o'er him the Name of my Father,

The Name of our Second, [my Brother],
And [Name] of my Mother, the East-Queen.

XIII.

And [thereon] I snatched up the Pearl,
And turned to the House of my Father.

Their filthy and unclean garments
I stripped off and left in their country.

To the way that I came I betook me,
To the Light of our Home, to the Dawn-land.

On the road I found [there] before me,

My Letter that had aroused me --

As with its voice it had roused me,
So now with its light it did lead me --

XIV.

On fabric of silk, in letter of red [?],
With shining appearance before me [?],

Encouraging me with its guidance,
With its love it was drawing me onward.

I went forth; through Sarbāg I passed;
I left B~ bel-land on my left hand;

And I reached unto Maishan the Great,
The meeting-place of the merchants,

That lieth hard by the Sea-shore.

XV.

My Glorious Robe that I'd stripped off,
And my Mantle with which it was covered,

Down from the Heights of Hyrcania,
Thither my Parents did send me,

By the hands of their Treasure-dispensers
Who trustworthy were with it trusted.

Without my recalling its fashion, --
In the House of my Father my childhood had left
it,--

At once, as soon as I saw it,
The Glory looked like my own self.

XVI.

I saw it in all of me,
And saw me all in [all of] it, --

That we were twain in distinction,
And yet again one in one likeness.

I saw, too, the Treasurers also,
Who unto me had down-brought it,

Were twain [and yet] of one likeness;
For one Sign of the King was upon them --

Who through them restored me the Glory,
The Pledge of my Kingship [?].

XVII.

The Glorious Robe all-bespangled
With sparkling splendour of colours:

With Gold and also with Beryls,
Chalcedonies, iris-hued [Opals?],

With Sardis of varying colours.
To match its grandeur [?], moreover, it had been
completed:

With adamantine jewels
All of its seams were off-fastened.

[Moreover] the King of Kings' Image
Was depicted entirely all o'er it;

And as with Sapphires above
Was it wrought in a motley of colour.

XVIII.

I saw that moreover all o'er it
The motions of Gnosis abounding;

I saw it further was making
Ready as though for to speak.

I heard the sound of its Music
Which it whispered as it descended [?]:

"Behold him the active in deeds!
For whom I was reared with my Father;

"I too have felt in myself
How that with his works waxed my stature."

XIX.

And [now] with its Kingly motions
Was it pouring itself out towards me,

And made haste in the hands of its Givers,
That I might [take and] receive it.

And me, too, my love urged forward
To run for to meet it, to take it.

And I stretched myself forth to receive it;
With its beauty of colour I decked me,

And my Mantle of sparkling colours
I wrapped entirely all o'er me.

XX.

I clothed me therewith, and ascended
To the Gate of Greeting and Homage.

I bowed my head and did homage
To the Glory of Him who had sent it,

Whose commands I [now] had accomplished,
And who had, too, done what He'd promised.

[And there] at the Gate of His House-sons
I mingled myself with His Princes;

For He had received me with gladness,
And I was with Him in His Kingdom;

XXI.

To whom the whole of His Servants
With sweet-sounding voices sing praises.

* * * * *

He had promised that with him to the Court
Of the King of Kings I should speed,

And taking with me my Pearl
Should with him be seen by our King.

The Hymn of Judas Thomas the Apostle,
which he spake in prison, is ended.

The following alternative translation from the Syriac version of the text is by William Wright, *Apocryphal Acts of the Apostles* (London, 1871), pp. 238-245. Illegible words are indicated by (...). The hymn has been arranged in couplets, following A. E. J. Klijn, *The Acts of Thomas* (Leiden, 1962), pp. 120-125. Klijn uses Wright's translation except for a few variant readings.

The Hymn of Judas Thomas the Apostle

Translated by William Wright

When I was a little child,
and dwelling in my kingdom,

in my father's house, and was content with the
wealth and the
luxuries of my nourishers,

from the East, our home,
my parents equipped me (and) sent me forth;

and of the wealth of our treasury
they took abundantly, (and) tied up for me a load

large and (yet) light, which I myself could carry,

gold of Beth-Ellaya,
and silver of Gazak the great,

and rubies of India,
and agates from Beth-Kashan,

and they furnished me with the adamant,
which can crush iron.

And they took off from me the glittering robe,
which in their affection they made for me,

and the purple toga,
which was measured (and) woven to my stature.

And they made a compact with me,
and wrote it in my heart, that it might not be
forgotten:

"If thou goest down into Egypt,
and bringest the one pearl,

which is in the midst of the sea
around the loud-breathing serpent,

thou shalt put on thy glittering robe
and thy toga, with which (thou art) contented,

and with thy brother, who is next to us in authority,
thou shalt be heir in our kingdom."

I quitted the East (and) went down,
there being two guardians,

for the way was dangerous and difficult,
and I was very young to travel it.

I passed through the borders of Maishan,
the meeting-place of the merchants of the East,

and I reached the land of Babel,
and I entered the walls of Sarbug.

I went down into Egypt,
and my companions parted from me.

I went straight to the serpent,
I dwelt in his abode,

(waiting) till he should lumber and sleep,
and I could take my pearl from him.

And when I was single and alone
(and) became strange to my family,

one of my race, a free-born man,
and Oriental, I saw there,

a youth fair and loveable,
the son of oil-sellers;

and he came and attached himself to me,
and I made him my intimate friend,

and associate with whom I shared my merchandise.
I warned him against the Egyptians,

and against consorting with the unclean;

And I dressed in their dress,
that they might not hold me in abhorrence,

because I was come from abroad in order to take
the pearl,
and arouse the serpent against me.

But in some way other or another
they found out that I was not their countryman,

and they dealt with me treacherously,
and gave their food to eat.

I forget that I was a son of kings,
and I served their king;

and I forgot the pearl,
for which my parents had sent me,

and because of the burden of their oppressions
I lay in a deep sleep.

But all this things that befell me
my parents perceived, and were grieved for me;

and proclamation was made in our kingdom,
that every one should come to our gate [kingdom],

kings and princes of Parthia,
and all the nobles of the East.

And they wove a plan on my behalf,
that I might not be left in Egypt;

and they wrote to me a letter,
and every noble signed his name to it:

"From thy father, the king of kings,
and thy mother, the mistress of the East,

and from thy brother, our second (in authority),
to thee our son, who art in Egypt, greeting!

Call to mind that thou art a son of kings!
See the slavery,--whom thou servest!

Remember the pearl,
for which thou was sent to Egypt!

Think of thy robe,
and remember thy splendid toga,

which thou shalt wear and (with which) thou shalt
be adorned,
when thy name hath been read out in the list of the
valiant,

and thy brother, our viceroy,
thou shalt be in our kingdom."

My letter is a letter,
which the king sealed with his own right hand,

(to keep it) from the wicked ones, the children of
Babel,
and from the savage demons of Sarbug.

It flew in the likeness of an eagle,
the king of all birds;

it flew and alight beside me,
and became all speech.

At its voice and the sound of its rustling,
I started and arose from my sleep.

I took it up and kissed it,
and I began (and) read it;

and according to what was traced on my heart
were the words of my letter.

I remembered that I was a son of royal parents,
and my noble birth asserted itself.

I remembered the pearl,
for which I had been sent to Egypt,

and I began to charm him,
the terrible loud breathing serpent.

I hushed him asleep and lulled him into slumber,
for my father's name I named over him,

and the name of our second (in power),
and the of my mother, the queen of the East.

And I snatched away the pearl,

and turned to go back to my father's house.

And their filthy and unclean dress I stripped off,
and left it in their country;

and I took my way straight to come
to the light of our home in the East.

And my letter, my awakener,
I found before me on the road;

and as with its voice it had awakened me,
(so) too with its light it was leading me.

It, that dwelt in the palace,
gave light before me with its form,

and with its voice and its guidance
it also encouraged me to speed,

and with its love it drew me on.

I went forth (and) passed by Sarbug;
I left Babel on my left hand;

and I came to the great Maisan,
to the haven of merchants,

which sitteth on the shore of the sea.

And my bright robe, which I had stripped off,
and the toga that was wrapped with it,

from Rantha and Reken(?)
my parents had sent thither

by the hand of their treasures,
who in their truth could be trusted therewith.

And because I remembered not its fashion,--
for in my childhood I had left it in my father's
house,--

on a sudden, when I received it,
the garment seemed to me to become like a mirror
of myself.

I saw it all in all,
and I to received all in it,

for we were two in distinction
and yet gain one in one likeness.

And the treasurers too,
who brought it to me, I saw in like manner

to be two (and yet) one likeness,
for one sign of the king was written on them
(both),

of the hands of him who restored to me through
them
my trust and my wealth,

my decorated robe, which
was adorned with glorious colors,

with gold and beryls
and rubies and agates

and sardonyxes, varied in color.
And it was skillfully worked in its home on high,

and with diamond clasps
were all its seams fastened;

and the image of the king of kings
was embroidered and depicted in full all over it,

and like the stone of the sapphire too
its hues were varied.

And I saw also that all over it
the instincts of knowledge were working,

and I saw too that it was preparing to speak.

I heard the sound of its tones,
which it uttered with its....., (saying):

"I am the active in deeds,
whom they reared for him before my father;

and I perceived myself,
that my stature grew according to his labors."

And in its kingly movements
it poured itself entirely over me,

and on the hand of its givers

it hastened that I might take it.

And love urged me too run
to meet it and receive it;

and I stretched forth and took it.
With the beauty of its colors I adorned myself,

and I wrapped myself wholly in my toga
of brilliant hues.

I clothed myself with it, and went up to the gate
of salutation and prostration;

I bowed my head and worshipped the majesty
of my father who sent me,--

for I had done his commandments,
and he too had done what he promised,--

and the gate of his....,
I mingled with his princes,

for he rejoiced in me and received me,
and I was with him in his kingdom,

and with the voice of...
all his servants praised him.

And he promised that to the gate too
of the king of kings with him I should go,

and with my offering and my pearl
with him should present myself to our king.

The Hymn of Judas Thomas the Apostles,
which he spake in prison, is ended.



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[Pistis Sophia](#)

Translated with Commentary by G. R. S. Mead
London: J. M. Watkins
Published 1921

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The principal patristic texts of interest to Gnostic studies are listed in this section (all texts from Alexander Roberts, ed. *The Ante-Nicene Fathers* and *Nicene and Post-Nicene Fathers* collection). The writings of Augustin against the the Manichaeans are also included.

A collection of the complete patristic writings, all carefully and recently reedited, is available at the [CECL Early Church Fathers](#) collection. This site offers the entire *Ante-Nicene Fathers* and *Nicene and Post-Nicene Fathers* collections (about 38 volumes in the print edition), and includes a search function.

The advantage of our Gnostic Society Library collection is that all the "anti-gnostic" patristic writings, as well as numerous Gnostic works, are indexed here together by our search function. This allows rapid comparative searches on key names and subjects.

Patristic Polemical Works Against the Gnostics Listed by Author

Ireneaus of Lyon:

- [Against All Heresies, Book 1.](#)
- [Against All Heresies, Book 2.](#)

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- [Against All Heresies, Book 3.](#)
- [Against All Heresies, Book 4.](#)
- [Against All Heresies, Book 5.](#)

Tertullian:

- [Against Marcion, Book 1](#)
- [Against Marcion, Book 2](#)
- [Against Marcion, Book 3](#)
- [Against Marcion, Book 4](#)
- [Against Marcion, Book 5](#)

- [Against Hermogenes](#)
- [Against Praxeas](#)
- [Against the Valentinians](#)
- [Appendix: Against All Heresy](#)
- [Prescriptions Against Heretics](#)
- [Scorpiace](#)

Origen:

- [Contra Celsum, Book 1.](#)
- [Contra Celsum, Book 2.](#)
- [Contra Celsum, Book 3.](#)
- [Contra Celsum, Book 4.](#)
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- [Contra Celsum, Book 6.](#)
- [Contra Celsum, Book 7.](#)
- [Contra Celsum, Book 8.](#)

Hippolytus:

- [Refutations of all Heresies, Book 1.](#)
- Refutations of all Heresies, (Books 2 and 3 are not extant.)
- [Refutations of all Heresies, Book 4.](#)
- [Refutations of all Heresies, Book 5.](#)
- [Refutations of all Heresies, Book 6.](#)
- [Refutations of all Heresies, Book 7.](#)
- [Refutations of all Heresies, Book 8.](#)
- [Refutations of all Heresies, Book 9.](#)
- [Refutations of all Heresies, Book 10.](#)

Clement of Alexandria:

- [Stromata, Book 1.](#)
- [Stromata, Book 2.](#)
- [Stromata, Book 4.](#)
- [Stromata, Book 6.](#)
- [Stromata, Book 7.](#)

- Pseudo-Clementine, [Recognitions, Book 2 \(The Duel Between Simon Magus and Peter\)](#)
- Pseudo-Clementine, [Recognitions, Book 3](#)

Augustine:

- [Contra Epistolam Fundamenti Manichaei](#) (Against the Fundamental Epistle of Mani)
- [Contra Faustum Manichaeum, Books I - XV](#) (Against Faustus, the Manichaean)
- [Contra Faustum Manichaeum, Books XVI-XXII](#)
- [Contra Faustum Manichaeum, Books XXIII-XXXIII](#)
- [De Moribus Ecclesiae Catholicae](#) (On the Morals of the Catholic Church)
- [De Moribus Manichaerorum](#) (On the Morals of the Manichaeans)
- [De Duabus Animabus Contra Manichaeos](#) (Concerning Two Souls: Against the Manichaeans)
- [Disputatio Contra Fortunatum Manichaeum](#) (Disputations Against Fortunatus, the Manichaean)
- [De Natura Boni, Contra Manichaeos](#) (Concerning the Nature of Good: Against the Manichaeans)

Others Writers:

- Chrysostom, [Homily Against Marcionists and Manichaeans](#)
- Jerome, [Letter to Pammachius Against John](#)

[of Jerusalem](#)

- Jerome, [Letter Against Vigilantius](#)
- Ephraim: [Third Discourse to Hypatius Against Mani, Marcion, and Bardaisan](#)

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THE NICENE CREED

The Nicene Creed is the most widely accepted and used brief statements of the Christian Faith. In liturgical churches, it is said every Sunday as part of the Liturgy. It is Common Ground to East Orthodox, Roman Catholics, Anglicans, Lutherans, Calvinists, and many other Christian groups. Many groups that do not have a tradition of using it in their services nevertheless are committed to the doctrines it teaches.

(Someone may ask, "What about the Apostles' Creed?" Traditionally, in the West, the Apostles' Creed is used at Baptisms, and the Nicene Creed at the Eucharist (aka the Mass, the Liturgy, the Lord's Supper, or the Holy Communion). The East uses only the Nicene Creed.)

I here present the Nicene Creed in two English translations, The first is the traditional one, in use with minor variations since 1549, The second is a modern version, that of (I think) The Interdenominational Committee on Liturgical Texts. Notes and comment by me follow.

TRADITIONAL WORDING

I believe in one God,
the Father Almighty,
maker of heaven and earth,
and of all things visible and invisible;

And in one Lord Jesus Christ,
the only begotten Son of God,
begotten of his Father before all worlds,
God of God, Light of Light,
very God of very God,
begotten, not made,
being of one substance with the Father;
by whom all things were made;
who for us men and for our salvation
came down from heaven,
and was incarnate by the Holy Ghost
of the Virgin Mary,
and was made man;
and was crucified also for us under Pontius Pilate;
he suffered and was buried;
and the third day he rose again

according to the Scriptures,
and ascended into heaven,
and sitteth on the right hand of the Father;
and he shall come again, with glory,
to judge both the quick and the dead;
whose kingdom shall have no end.

And I believe in the Holy Ghost the Lord, and Giver of Life,
who proceedeth from the Father [and the Son];
who with the Father and the Son together
is worshipped and glorified;
who spake by the Prophets.
And I believe one holy Catholic and Apostolic Church;
I acknowledge one baptism for the remission of sins;
and I look for the resurrection of the dead,
and the life of the world to come. AMEN.

MODERN WORDING

We believe in one God,
the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.
For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.
On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father [and the Son].

With the Father and the Son

he is worshipped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. AMEN.

NOTES AND COMMENT

When the Apostles' Creed was drawn up, the chief enemy was Gnosticism, which denied that Jesus was truly Man; and the emphases of the Apostles' Creed reflect a concern with repudiating this error.

When the Nicene Creed was drawn up, the chief enemy was Arianism, which denied that Jesus was fully God. Arius was a presbyter (=priest = elder) in Alexandria in Egypt, in the early 300's. He taught that the Father, in the beginning, created (or begot) the Son, and that the Son, in conjunction with the Father, then proceeded to create the world. The result of this was to make the Son a created being, and hence not God in any meaningful sense. It was also suspiciously like the theories of those Gnostics and pagans who held that God was too perfect to create something like a material world, and so introduced one or more intermediate beings between God and the world. God created A, who created B, who created C... who created Z, who created the world. Alexander, Bishop of Alexandria, sent for Arius and questioned him. Arius stuck to his position, and was finally excommunicated by a council of Egyptian bishops. He went to Nicomedia in Asia, where he wrote letters defending his position to various bishops. Finally, the Emperor Constantine summoned a council of Bishops in Nicea (across the straits from modern Istanbul), and there in 325 the Bishops of the Church, by a decided majority, repudiated Arius and produced the first draft of what is now called the Nicene Creed. A chief spokesman for the full deity of Christ was Athanasius, deacon of Alexandria, assistant (and later successor) to the aging Alexander. The Arian position has been revived in our own day by the Watchtower Society (the JW's), who explicitly hail Arius as a great witness to the truth.

I here print the Creed (modern wording) a second time, with notes inserted.

- * We believe in one God,
- * the Father, the Almighty,
- * maker of heaven and earth,
- * of all that is, seen and unseen.

- * We believe in one Lord, Jesus Christ,
- * the only son of God,

Here and elsewhere (such as John 1:14) where the Greek has MONOGENETOS HUIOS, an English translation may read either "only Son" or "only begotten Son." The Greek is ambiguous. The root GEN is found in words like "genital, genetics, generation," and suggests begetting. However, it is also found in words like "genus" and suggests family or sort or kind. Accordingly, we may take MONOGENETOS to mean either "only begotten" or "one-of-a-kind, only, sole, unique".

- * eternally begotten of the Father,

Here the older translation has "begotten of the Father before all worlds." One might suppose that this means, "before the galaxies were formed," or something of the kind. But in fact the English word "world" used to mean something a little different. It is related to "were" (pronounced "weer"), an old word for "man," as in "werewolf" or "weregild." (Compare with Latin VIR.) Hence a "world" was originally a span of time equal to the normal lifespan of a man. Often in the KJV Bible, one finds "world" translating the Greek AION ("eon"), and a better translation today would be "age." (Thus, for example, in Matthew 24:3, the question is one of "the end of the age," which makes it possible to understand what follows as a description of the destruction of Jerusalem in the year 70, and of the end of an era in the spiritual history of mankind. But I digress.) So here we have "begotten of the Father before all times, before all ages." Arius was fond of saying, "The Logos is not eternal. God begat him, and before he was begotten, he did not exist." The Athanasians replied that the begetting of the Logos was not an event in time, but an eternal relationship.

- * God from God, Light from Light,

A favorite analogy of the Athanasians was the following: Light is continuously streaming forth from the sun. (In those days, it was generally assumed that light was instantaneous, so that there was no delay at all between the time that a ray of light left the sun and the time it struck the earth.) The rays of light are derived from the sun, and not vice versa. But it is not the case that first the sun existed and afterwards the Light. It is possible to imagine that

the sun has always existed, and always emitted light. The Light, then, is derived from the sun, but the Light and the sun exist simultaneously throughout eternity. They are co-eternal. Just so, the Son exists because the Father exists, but there was never a time before the Father produced the Son.

The analogy is further appropriate because we can know the sun only through the rays of light that it emits. To see the sunlight is to see the sun. Just so, Jesus says, "He who has seen me has seen the Father." (John 14:9)

- * true God from true God,
- * begotten, not made,

This line was inserted by way of repudiating Arius's teaching that the Son was the first thing that the Father created, and that to say that the Father begets the Son is simply another way of saying that the Father has created the Son.

Arius said that if the Father has begotten the Son, then the Son must be inferior to the Father, as a prince is inferior to a king. Athanasius replied that a son is precisely the same sort of being as his father, and that the only son of a king is destined himself to be a king. It is true that an earthly son is younger than his father, and that there is a time when he is not yet what he will be. But God is not in time. Time, like distance, is a relation between physical events, and has meaning only in the context of the physical universe. When we say that the Son is begotten of the Father, we do not refer to an event in the remote past, but to an eternal and timeless relation between the Persons of the Godhead. Thus, while we say of an earthly prince that he may some day hope to become what his father is now, we say of God the Son that He is eternally what God the Father is eternally.

- * of one being with the Father.

This line: "of one essence with the Father, of one substance with the Father, consubstantial with the Father," (in Greek, HOMO-OUSIOS TW PATRI) was the crucial one, the acid test. It was the one formula that the Arians could not interpret as meaning what they believed. Without it, they would have continued to teach that the Son is good, and glorious, and holy, and a Mighty Power, and God's chief agent in creating the world, and the means by which God chiefly reveals Himself to us, and therefore deserving in some sense to be called divine. But they would have continued to deny that the Son was God in the same sense in which the Father is God. And they would have pointed out that, since the Council of Nicea had not issued any

declaration that they could not accept, it followed that there was room for their position inside the tent of Christian doctrine, as that tent had been defined at Nicea. Arius and his immediate followers would have denied that they were reducing the Son to the position of a high-ranking angel. But their doctrine left no safeguard against it, and if they had triumphed at Nicea, even in the negative sense of having their position acknowledged as a permissible one within the limits of Christian orthodoxy, the damage to the Christian witness to Christ as God made flesh would have been irreparable.

Incidentally, HOMOOUSIOS is generally written without the hyphen. The OU (in Greek as in French) is pronounced as in "soup", "group", and so on, and the word has five syllables HO-mo-OU-si-os, with accents on first and third, as shown. The Greek root HOMO, meaning "same," is found in English words like "homosexual" and "homogenized", and is not to be confused with the Latin word HOMO, meaning "man, human".

The language finally adopted in the East was that the Trinity consists of three HYPOSTASES (singular HYPOSTASIS) united in one OUSIA. The formula used in the West, and going back at least to Tertullian (who wrote around 200, and whose writings are the oldest surviving Christian treatises written in Latin), is that the Trinity consists of three PERSONAE (singular PERSONA) united in one SUBSTANTIA. In English, we say "Three Persons in one Substance." Unfortunately, the Greek HYPO-STASIS and the Latin SUB-STANTIA each consists of an element meaning "under, below" (as in "hypodermic", "hypothermia", etc) followed by an element meaning "stand". Thus it was natural for a Greek-speaker, reading a Latin document that referred to One SUBSTANTIA to substitute mentally a reference to One HYPOSTASIS, and to be very uncomfortable, while a Latin-speaker would have the same problem in reverse. Thus the seeds were sown for a breakdown of communication.

* Through him all things were made.

This is a direct quote from John 1:3. Before the insertion of the HOMO-OUSIOS clause, this line immediately followed "begotten, not made." The two lines go naturally together. The Son is not a created thing. Rather, He is the agent through Whom all created things come to be. Inserting the HOMO-OUSIOS at this point breaks up the flow, and if I had been present at the Council of Nicea, I would have urged the bishops to insert it one line further down instead. In the older translation, in particular, someone reading the Creed is likely to understand it as referring to "The Father by whom all

things were made." The newer translation, by revising the English wording, makes this misreading less likely.

* For us and for our salvation

The older translation has, "for us men." Now, while English has in common current usage the one word "man" to do duty both for gender-inclusive ("human") and for gender-specific ("male"), Latin has "homo, homin-" for gender-inclusive and "vir" for gender-specific, while Greek has "anthropos" for gender-inclusive and "aner, andro-" for gender-specific. (Given the demand for a similar distinction in English, I have been arguing for a gender-inclusive use of "man", and the revival of the older word "were" (as in "werewolf" and "weregild") in the gender-specific sense. But so far I have had but scant success.) Where the older translation of the Creed is used, with its "for us men" at this point, a feminist might consider complaining of sexist language. But the Greek and Latin wording here are both gender-inclusive, and so a feminist, reading the Creed in either of those languages, ought to find nothing that will upset him.

- * he came down from heaven:
- * by the power of the Holy Spirit
- * he became incarnate from the Virgin Mary,
- * and was made man.
- * For our sake he was crucified under Pontius Pilate;
- * he suffered death and was buried.

You will note that the older translation has here simply, "He suffered and was buried" (Latin, "passus et sepultus est"). Apparently by the time of Nicea, it was no longer necessary to emphasize, to spell out unmistakably, that Christ had really died at Calvary, as it had been spelled out in the Apostles' Creed. And indeed, I have never heard anyone try to argue that the Creed here leaves a loophole for those who want to believe that Jesus merely swooned on the Cross. So apparently the Nicene Fathers were right in supposing that their language would not be misunderstood. However, the framers of the new translation decided to make the meaning unmistakable and to close this particular loophole. And I for one am not sorry.

- * On the third day he rose again
- * in accordance with the Scriptures;

The wording here is borrowed from 1 Corinthians 15:4. The older translation has "according to the Scriptures," which in terms of

modern language is misleading. Today, when we say, "It will rain tomorrow, according to the weatherman," we mean, "The weatherman says that it will rain, but whether he is right is another question." And this is clearly not what either St. Paul or the Nicene Fathers had in mind. The newer translation is an improvement. I would have suggested, "in fulfilment of the Scriptures," which is clearly what is meant.

- * he ascended into heaven
- * and is seated at the right hand of the Father.
- * He will come again in glory to judge the living and the dead,
- * and his kingdom will have no end.
- *
- * We believe in the Holy Spirit, the Lord, the giver of life,
- * who proceeds from the Father [and the Son].

The words shown in brackets, "and from the Son," are a Western addition to the Creed as it was originally agreed on by a Council representing the whole Church, East and West. They correspond to the Latin word FILIOQUE (FILI = Son, -O = from, -QUE = and; pronounced with accent on the O), and the controversy about them is accordingly known as the Filioque controversy.

If we are looking for a statement that can be taken as common ground by all Christians, East and West alike, it clearly cannot include the FILIOQUE. On the other hand, Western Christians will be unwilling to have it supposed that they are repudiating the statement that the Spirit proceeds jointly from Father and Son. I accordingly suggest that we print the Creed with the FILIOQUE either in brackets or omitted altogether, but with the understanding that, while assenting to the resulting statement does not commit anyone to belief in the Dual Procession of the Spirit, neither does it commit anyone to disbelief in the Dual Procession.

I reserve extensive comments on the Dual Procession, the history of the belief, and the reasons for and against believing in it, for a separate essay, called CREED FILIOQUE.

- * With the Father and the Son he is worshipped and glorified.
- * He has spoken through the Prophets.

This line was directed against the view that the Holy Spirit did not exist, or was not active, before Pentecost.

* We believe in one holy catholic and apostolic Church.

Since many Christians from various backgrounds will want to know, "Precisely what would I be agreeing to if I signed this?" I have commented extensively on the wording in a separate file, called CREED CHURCH.

* We acknowledge one baptism for the forgiveness of sins.

* We look for the resurrection of the dead,

* and the life of the world to come. AMEN.

Posted by: James E. Kiefer

Source: CHRISTIA File Archives

(for more info send INDEX CHRISTIA to listserv@asvm.inre.asu.edu)

jab/15-Mar-94

Definition of Chalcedon (451 AD)

Following, then, the holy fathers, we unite in teaching all men to confess the one and only Son, our Lord Jesus Christ. This selfsame one is perfect both in deity and in humanness; this selfsame one is also actually God and actually man, with a rational soul <meaning human soul> and a body. He is of the same reality as God as far as his deity is concerned and of the same reality as we ourselves as far as his humanness is concerned; thus like us in all respects, sin only excepted. Before time began he was begotten of the Father, in respect of his deity, and now in these "last days," for us and behalf of our salvation, this selfsame one was born of Mary the virgin, who is God-bearer in respect of his humanness.

We also teach that we apprehend this one and only Christ-Son, Lord, only-begotten -- in two natures; and we do this without confusing the two natures, without transmuting one nature into the other, without dividing them into two separate categories, without contrasting them according to area or function. The distinctiveness of each nature is not nullified by the union. Instead, the "properties" of each nature are conserved and both natures concur in one "person" and in one reality <hypostasis>. They are not divided or cut into two persons, but are together the one and only and only-begotten Word <Logos> of God, the Lord Jesus Christ. Thus have the prophets of old testified; thus the Lord Jesus Christ himself taught us; thus the Symbol of Fathers <the Nicene Creed> has handed down to us.

Posted by: Lon Mendelsohn

Source: CHRISTIA File Archives

excerpted from file CREEDS EARLY

(for more info send INDEX CHRISTIA to listserv@asvm.inre.asu.edu)

jab/15-Mar-94

Athanasian Creed

1. Whosoever will be saved, before all things it is necessary that he hold the catholic faith;
2. Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly.
3. And the catholic faith is this: That we worship one God in Trinity, and Trinity in Unity;
4. Neither confounding the persons nor dividing the substance.
5. For there is one person of the Father, another of the Son, and another of the Holy Spirit.
6. But the Godhead of the Father, of the Son, and of the Holy Spirit is all one, the glory equal, the majesty coeternal.
7. Such as the Father is, such is the Son, and such is the Holy Spirit.
8. The Father uncreated, the Son uncreated, and the Holy Spirit uncreated.
9. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible.
10. The Father eternal, the Son eternal, and the Holy Spirit eternal.
11. And yet they are not three eternal but one eternal.
12. As also there are not three uncreated nor three incomprehensible, but one uncreated and one incomprehensible.
13. So likewise the Father is almighty, the Son almighty, and the Holy Spirit almighty.
14. And yet they are not three almighties, but one almighty.
15. So the Father is God, the Son is God, and the Holy Spirit is God;
16. And yet they are not three Gods, but one God.
17. So likewise the Father is Lord, the Son Lord, and the Holy Spirit Lord;
18. And yet they are not three Lords but one Lord.

19. For like as we are compelled by the Christian verity to acknowledge every Person by himself to be God and Lord;
20. So are we forbidden by the catholic religion to say; There are three Gods or three Lords.
21. The Father is made of none, neither created nor begotten.
22. The Son is of the Father alone; not made nor created, but begotten.
23. The Holy Spirit is of the Father and of the Son; neither made, nor created, nor begotten, but proceeding.
24. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits.
25. And in this Trinity none is afore or after another; none is greater or less than another.
26. But the whole three persons are coeternal, and coequal.
27. So that in all things, as aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped.
28. He therefore that will be saved must thus think of the Trinity.
29. Furthermore it is necessary to everlasting salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
30. For the right faith is that we believe and confess that our Lord Jesus Christ, the Son of God, is God and man.
31. God of the substance of the Father, begotten before the worlds; and man of substance of His mother, born in the world.
32. Perfect God and perfect man, of a reasonable soul and human flesh subsisting.
33. Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood.
34. Who, although He is God and man, yet He is not two, but one Christ.
35. One, not by conversion of the Godhead into flesh, but by taking of that manhood into God.
36. One altogether, not by confusion of substance, but by unity of person.

37. For as the reasonable soul and flesh is one man, so God and man is one Christ;
38. Who suffered for our salvation, descended into hell, rose again the third day from the dead;
39. He ascended into heaven, He sits on the right hand of the Father, God, Almighty;
40. From thence He shall come to judge the quick and the dead.
41. At whose coming all men shall rise again with their bodies;
42. and shall give account of their own works.
43. And they that have done good shall go into life everlasting and they that have done evil into everlasting fire.
44. This is the catholic faith, which except a man believe faithfully he cannot be saved.

CATSS Internet Fonts Resource Page

"Best of" categories

["Golden Pages"](#) Hebrew fonts

for [Windows 3.1x](#), for [Windows 95](#), and for [Macintosh](#)

This the nicest font set I've seen for Hebrew, all things considered, but since it is iso-8859-8, like most web fonts, it also has a Latin set in the lower registers (32-127).

Unfortunately, the Latin set is no where near as nice as the Hebrew.

Other Resources

Hebrew University's [Hebrew on the Internet](#)

The Christian Coptic Orthodox Church Of Egypt



Encyclopedia Coptica is Courtesy of



The word Copt is derived from the Greek word Aigyptos, which was, in turn, derived from "Hikaptah", one of the names for Memphis, the first capital of [Ancient Egypt](#). The modern use of the term "Coptic" describes Egyptian Christians, as well as [the last stage of the ancient Egyptian language script](#). Also, it describes the distinctive [art](#) and [architecture](#) that developed as [an early expression of the new faith](#).

The Coptic Church is based on the teachings of [Saint Mark](#) who brought Christianity to Egypt during the reign of the Roman emperor Nero in the first century, a dozen of years after the Lord's ascension. He was one of the four evangelists and the one who wrote the [oldest canonical gospel](#). Christianity spread throughout Egypt within half a century of Saint Mark's arrival in [Alexandria](#) as is clear from the New Testament writings found in Bahnasa, in Middle Egypt, which date around the year 200 A. D., and a fragment of the Gospel of Saint John, written using the [Coptic language](#), which was found in Upper Egypt and can be dated to the first half of the second century. The Coptic Church, which is now more than nineteen centuries old, was the subject of many [prophecies in the Old Testament](#). Isaiah the prophet, in Chapter 19, Verse 19 says *"In that day there will be an altar to the LORD in the*

midst of the land of Egypt, and a pillar to the LORD at its border."

Although fully integrated into the body of [the modern Egyptian nation](#), the Copts have survived as a strong religious entity who pride themselves on their contribution to the Christian world. The Coptic church regards itself as a strong defendant of Christian faith. [The Nicene Creed](#), which is recited in all churches throughout the world, has been authored by one of its favorite sons, [Saint Athanasius](#), the Pope of Alexandria for 46 years, from 327 A.D. to 373 A.D. This status is well deserved, after all, Egypt was the refuge that the Holy Family sought in its [flight from Judea](#): "When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ["Out of Egypt I called My Son"](#) [Mathew 2:12-23].

[The contributions of the Coptic Church to Christendom](#) are many. From the beginning, it played a central role in Christian theology---and especially to protect it from [the Gnostics heresies](#). The Coptic Church produced thousands of texts, biblical and theological studies which are important resources for archeology. [The Holy Bible](#) was translated to the Coptic language in the second century. Hundreds of scribes used to write copies of the Bible and other liturgical and theological books. Now libraries, museums and universities throughout the world possess hundreds and thousands of [Coptic manuscripts](#).

The [Catechetical School](#) of Alexandria is the oldest Catechetical School in the world. Soon after its inception around 190 A.D. by the Christian scholar Pantanaeus, the school of Alexandria became the most important institution of religious learning in Christendom. Many prominent bishops from many areas of the world were instructed in that school under scholars such as Athenagoras, [Clement](#), Didymus, and the great Origen, who was considered the father of theology and who was also active in the field of commentary and comparative Biblical studies. Origen wrote over 6,000 commentaries of the Bible in addition to his famous [Hexapla](#). Many scholars such as Saint Jerome visited the school of Alexandria to exchange ideas and to communicate directly with its scholars. The scope of the school of Alexandria was not limited to theological subjects, because science, mathematics and the humanities were also taught there: The question and answer method of commentary began there, and 15 centuries before Braille, wood-carving techniques were in use there by blind scholars to read and write. The Theological college of the Catechetical School of Alexandria was re-established in 1893. Today, it has campuses in [Alexandria](#), [Cairo](#), New Jersey, and Los Angeles, where priests-to-be and other qualified men and women are taught among other subjects Christian theology, history, Coptic language and art---including [chanting](#), [music](#), [iconography](#), [tapestry](#) etc.

Monasticism was born in Egypt and was instrumental in the formation of the Coptic Church's character of submission and humbleness, thanks to the [teachings](#) and [writings](#) of [the Great Fathers of Egypt's Deserts](#). Monasticism started in the last years of the third century and flourished in the fourth century. [Saint Anthony](#), [the world's first Christian monk was a Copt from Upper Egypt](#). Saint Pachom, who established the rules of monasticism, was a Copt. And, Saint Paul, the world's first anchorite is also a Copt. Other famous Coptic desert fathers include [Saint Makarios](#), [Saint Moses the Black](#), and [Saint Mina the wondrous](#). The more contemporary desert fathers include the late [Pope](#)

[Cyril VI](#) and [his disciple Bishop Mina Abba Mina](#). By the end of the fourth century, there were hundreds of monasteries, and thousands of cells and caves scattered throughout the Egyptian hills. [Many of these monasteries](#) are still flourishing and have new vocations till this day. All Christian monasticism stems, either directly or indirectly, from the Egyptian example: Saint Basil, organiser of the monastic movement in Asia minor visited Egypt around 357 A.D. and his rule is followed by the eastern Churches; Saint Jerome, who translated the Bible into Latin, came to Egypt around 400 A.D. and left details of his experiences in his letters; Saint Benedict founded monasteries in the sixth century on the model of Saint Pachom, but in a stricter form. And countless pilgrims visited the "Desert Fathers" and emulated their spiritual, disciplined lives. There is even evidence that Copts had missionaries to Northern Europe. One example is [Saint Moritz of the Theban Legion](#) who was drafted from Egypt to serve under the Roman flag and ended up teaching Christianity to inhabitants of the Swiss Alps, where a small town and a Monastery that contains his relics as well as some of his books and belongings are named after him. Another saint from the [Theban Legion](#) is [Saint Victor, known among Copts as "Boktor"](#).

Under the authority of the Eastern Roman Empire of Constantinople (as opposed to the western empire of Rome), the Patriarchs and Popes of Alexandria played leading roles in Christian theology. They were invited everywhere to speak about the Christian faith. [Saint Cyril](#), Pope of Alexandria, was the head of the Ecumenical Council which was held in Ephesus in the year 430 A.D. It was said that the bishops of the Church of Alexandria did nothing but spend all their time in meetings. This leading role, however, did not fare well when politics started to intermingle with Church affairs. It all started when the Emperor Marcianus interfered with matters of faith in the Church. The response of Saint Dioscorus, the Pope of Alexandria who was later exiled, to this interference was clear: "You have nothing to do with the Church." These political motives became even more apparent in Chalcedon in 451, when the Coptic Church was unfairly accused of following the teachings of Eutyches, who believed in monophysitism. This doctrine maintains that the Lord Jesus Christ has only one nature, the divine, not two natures, the human as well as the divine.

[The Coptic Church has never believed in monophysitism](#) the way it was portrayed in the Council of Chalcedon! In that Council, monophysitism meant believing in one nature. Copts believe that the Lord is perfect in His divinity, and He is perfect in His humanity, but His divinity and His humanity were united in one nature called "the nature of the incarnate word", which was reiterated by Saint Cyril of Alexandria. Copts, thus, believe in two natures "human" and "divine" that are united in one "*without mingling, without confusion, and without alteration*" (from the declaration of faith at the end of [the Coptic divine liturgy](#)). These two natures "*did not separate for a moment or the twinkling of an eye*" (also from the declaration of faith at the end of the Coptic divine liturgy).

The Coptic Church was misunderstood in the 5th century at the Council of Chalcedon. Perhaps the Council understood the Church correctly, but they wanted to exile the Church, to isolate it and to abolish the Egyptian, independent Pope, who maintained that Church and State should be separate. Despite all of this, the Coptic Church has remained very strict and steadfast in its faith. Whether it was a conspiracy from the Western Churches to exile the Coptic Church as a punishment for its refusal to be politically influenced, or whether Pope Dioscorus didn't quite go the extra mile to make the point that Copts are not monophysite, the Coptic Church has always felt a mandate to reconcile "semantic" differences between all Christian Churches. This is aptly expressed by the current 117th

successor of Saint Mark, [Pope Shenouda III](#): *"To the Coptic Church, faith is more important than anything, and others must know that semantics and terminology are of little importance to us."* Throughout this century, the Coptic Church has played an important role in the ecumenical movement. The Coptic Church is one of the founders of [the World Council of Churches](#). It has remained a member of that council since 1948 A.D. The Coptic Church is a member of the all African Council of Churches (AACC) and the Middle East Council of Churches (MECC). The Church plays an important role in the Christian movement by conducting dialogues aiming at resolving the theological differences with the Catholic, [Eastern Orthodox](#), Presbyterian, and Evangelical Churches.

Perhaps the greatest glory of the Coptic Church is [its Cross](#). Copts take pride in the persecution they have sustained as early as May 8, 68 A.D., when their Patron [Saint Mark](#) was slain on Easter Monday after being dragged from his feet by Roman soldiers all over Alexandria's streets and alleys. The Copts have been persecuted by almost every ruler of Egypt. Their Clergymen have been tortured and exiled even by their Christian brothers after the schism of Chalcedon in 451 A.D. and until the Arab's conquest of Egypt in 641 A.D. To emphasize their pride in [their cross](#), Copts adopted a calendar, called the Calendar of the Martyrs, which begins its era on August 29, 284 A.D., in commemoration of those who died for their faith during the rule of Diocletian the Roman Emperor. This calendar is still in use all over Egypt by farmers to keep track of the various agricultural seasons and in [the Coptic Church Lectionary](#).

For the four centuries that followed the Arab's conquest of Egypt, the Coptic Church generally flourished and Egypt remained basically Christian. This is due to a large extent to the fortunate position that the Copts enjoyed, for the Prophet of Islam, who had an Egyptian wife (the only one of his wives to bear a child), preached especial kindness towards Copts: "When you conquer Egypt, be kind to the Copts for they are your protégés and kith and kin". Copts, thus, were allowed to freely practice their religion and were to a large degree autonomous, provided they continued to pay a special tax, called "Gezya", that qualifies them as "Ahl Zemma" protégés (protected). Individuals who cannot afford to pay this tax were faced with the choice of either converting to Islam or losing their civil right to be "protected", which in some instances meant being killed. Copts, despite additional sumptuary laws that were imposed on them in 750-868 A.D. and 905-935 A.D. under the Abbasid Dynasties, prospered and their Church enjoyed one of its most peaceful era. Surviving literature from monastic centers, dating back from the 8th to the 11th century, shows no drastic break in the activities of Coptic craftsmen, such as weavers, leather-binders, painters, and wood-workers. Throughout that period, the Coptic language remained the language of the land, and it was not until the second half of the 11th century that the first bi-lingual [Coptic-Arabic liturgical manuscripts](#) started to appear. One of the first complete Arabic texts is [the 13th century text by Awlaad El-Assal \(children of the Honey Maker\)](#), in which the laws, cultural norms and traditions of the Copts at this pivotal time, 500 years after the Islamic conquest of Egypt were detailed. The adoption of the Arabic language as the language used in Egyptians' every-day's life was so slow that even in the 15th century al-Makrizi implied that the Coptic Language was still largely in use. Up to this day, the Coptic Language continues to be the liturgical language of the Church.

The Christian face of Egypt started to change by the beginning of the second millennium A.D., when

Copts, in addition to the "*Gezya*" tax, suffered from specific disabilities, some of which were serious and interfered with their freedom of worship. For example, there were restrictions on repairing old Churches and building new ones, on testifying in court, on public behavior, on adoption, on inheritance, on public religious activities, and on dress codes. Slowly but steadily, by the end of the 12th century, the face of Egypt changed from a predominantly Christian to a predominantly Muslim country and the Coptic community occupied an inferior position and lived in some expectation of Muslim hostility, which periodically flared into violence. It is remarkable that the well-being of Copts was more or less related to the well-being of their rulers. In particular, the Copts suffered most in those periods when Arab dynasties were at their low.

The position of the Copts began to improve early in the 19th century under the stability and tolerance of Muhammad Ali's dynasty. The Coptic community ceased to be regarded by the state as an administrative unit and, by 1855 A.D., the main mark of Copts' inferiority, the "*Gezya*" tax was lifted, and shortly thereafter Copts started to serve in the Egyptian army. The 1919 A.D. revolution in Egypt, the first grassroots display of Egyptian identity in centuries, stands as a witness to the homogeneity of Egypt's modern society with both its Muslim and Coptic sects. Today, this homogeneity is what keeps the Egyptian society united against the religious intolerance of extremist groups, who occasionally subject the Copts to [persecution and terror](#). Modern day martyrs, like [Father Marcos Khalil](#), serve as reminders of the miracle of Coptic survival.

Despite [persecution](#), the Coptic Church as a religious institution has never been controlled or allowed itself to control the governments in Egypt. This long-held position of the Church concerning the separation between State and Religion stems from the words of the [Lord Jesus Christ](#) himself, when he asked his followers to submit to their rulers: "*Render therefore to Caesar the things that are Caesar's, and to God the things that are God's.*" [Mathew 22:21]. The Coptic Church has never forcefully resisted authorities or invaders and was never allied with any powers, for the words of the Lord Jesus Christ are clear: "*Put your sword in its place, for all who take the sword will perish by the sword.*" (Mathew 26:52). The miraculous survival of the Coptic Church till this day and age is a living proof of the validity and wisdom of these teachings.

Today [as of the writing of this document in 1992 A.D.], there are over 9 million Copts (out of a population of some 57 million Egyptians) who pray and share communion in daily masses in thousands of Coptic Churches in Egypt. This is in addition to another 1.2 million emigrant Copts who practice their faith in [hundreds of churches in the United States, Canada, Australia, Britain, France, Germany, Austria, Holland, Brazil, and many other countries in Africa and Asia](#). Inside Egypt Copts live in every province and in no one of these provinces are they a majority. [Their cultural, historical, and spiritual treasures are spread all over Egypt](#), even in its most remote oasis, the Kharga Oasis, deep in the western desert. As individuals, Copts have reached prestigious academic and professional stature all over the world. One such individual is [Dr. Boutros Boutros Ghali the Sixth United Nations Secretary-General \(1992-1997\)](#). Another is Dr. Magdy Yacoub one of the world's most famous heart surgeons.

Copts observe seven canonical sacraments: Baptism, [Christmation \(Confirmation\)](#), Eucharist, [Confession](#) (Penance), Orders, [Matrimony](#), and [Unction of the sick](#). Baptism is performed few weeks

after birth by immersing the whole body of the newborn into especially consecrated water three times. Confirmation is performed immediately after Baptism. Regular confession with a personal priest, called the father of confession, is necessary to receive the Eucharist. It is customary for a whole family to pick the same priest as a father of confession, thus, making of that priest a family counselor. Of all seven sacraments, only Matrimony cannot be performed during a fasting season. Polygamy is illegal, even if recognized by the civil law of the land. Divorce is not allowed except in the case of adultery, annulment due to bigamy, or other extreme circumstances, which must be reviewed by a special council of Bishops. Divorce can be requested by either husband or wife. Civil divorce is not recognized by the Church. The Coptic Orthodox Church does not have and does not mind any civil law of the land as long as it does not interfere with the Church's sacraments. The Church does not have (and actually refuses to canonize) an official position vis-à-vis some controversial issues (e.g. abortion). While the church has clear teachings about such matters (e.g. abortion interferes with God's will), it is the position of the Church that such matters are better resolved on a case-by-case basis by the father of confession, as opposed to having a blanket canon that makes a sin of such practices.

There are three main [Liturgies](#) in the Coptic Church: The [Liturgy according to Saint Basil, Bishop of Caesarea](#); The Liturgy according to Saint Gregory of Nazianzus, Bishop of Constantinople; and The Liturgy according to Saint Cyril I, the 24th Pope of the Coptic Church. The bulk of Saint Cyril's Liturgy is from the one that Saint Mark used (in Greek) in the first century. It was memorized by the Bishops and priests of the church till it was translated into the Coptic Language by Saint Cyril. Today, these three Liturgies, with some added sections (e.g. the intercessions), are still in use; the [Liturgy of Saint Basil](#) is the one most commonly used in the Coptic Orthodox Church.

The worship of Saints is expressly forbidden by the Church; however, [asking for their intercessions](#) (e.g. [Marian Praise](#)) is central in any Coptic service. Any Coptic Church is named after a Patron Saint. Among all Saints, [the Virgin Saint Mary \(Theotokos\)](#) occupies a special place in the heart of all Copts. Her repeated [daily appearances in a small Church in Elzaytoun district of Cairo](#) for over a month in April of 1968 [was witnessed by thousands of Egyptians](#), both Copts and Muslims and was even [broadcast on International TV](#). Copts celebrate seven major Holy feasts and seven minor Holy feasts. The major feasts commemorate [Annunciation](#), [Christmas](#), [Theophany](#), Palm Sunday, [Easter](#), [Ascension](#), and the [Pentecost](#). [Christmas](#) is celebrated on January 7th. The Coptic Church emphasizes [the Resurrection of Christ \(Easter\)](#) as much as [His Advent \(Christmas\)](#), if not more. Easter is usually on the second Sunday after the first full moon in Spring. The Coptic Calendar of Martyrs is full of other feasts usually commemorating the martyrdom of popular Saints (e.g. [Saint Mark](#), [Saint Mina](#), [Saint George](#), [Saint Barbara](#)) from Coptic History.

The Copts have seasons of fasting matched by no other Christian community. Out of the 365 days of the year, Copts fast for over 210 days. During fasting, no animal products (meat, poultry, fish, milk, eggs, butter, etc.) are allowed. Moreover, no food or drink whatsoever may be taken between sunrise and sunset. These strict fasting rules -- which have resulted in a very exquisite [Coptic cuisine](#) over the centuries -- are usually relaxed by priests on an individual basis to accommodate for illness or weakness. Lent, known as "*the Great Fast*", is largely observed by all Copts. It starts with a pre-Lent fast of one week, followed by a 40-day fast commemorating Christ's fasting on the mountain,

followed by the Holy week, the most sacred week (called Pascha) of the Coptic Calendar, which climaxes with the [Crucifix](#) on Good Friday and ends with the joyous [Easter](#). Other fasting seasons of the Coptic Church include, the Advent (Fast of the Nativity), the Fast of the Apostles, the Fast of the [Virgin Saint Mary](#), and the Fast of Nineveh.

The Coptic Orthodox Church's clergy is headed by the [Pope of Alexandria](#) and includes Bishops who oversee the priests ordained in their dioceses. Both the [Pope and the Bishops](#) must be monks; they are all members of the Coptic Orthodox Holy Synod (Council), which meets regularly to oversee matters of faith and pastoral care of the Church. The Pope of the Coptic Church, although highly regarded by all Copts, does not enjoy any state of supremacy or infallibility. Today, there are over [60 Coptic Bishops governing dioceses inside Egypt as well as dioceses outside Egypt](#), such as in Jerusalem, Sudan, Western Africa, France, England, and the United States. The direct pastoral responsibility of [Coptic congregations](#) in any of these dioceses falls on Priests, who must be married and must attend the Catechetical School before being ordained.

There are two other non-clerical bodies who participate in taking care of Church affairs. The first is a popularly-elected [Coptic Lay Council](#), which appeared on the stage in 1883 A.D. to act as a liaison between the Church and the Government. The second is a joint lay-clerical committee, which appeared on the stage in 1928 A.D. to oversee and monitor the management of the Coptic Church's endowments in accordance with the Egyptian laws.

Daily, in all Coptic Churches all over the world, [Copts pray](#) for the reunion of all Christian Churches. They pray for Egypt, its Nile, its crops, its president, its army, its government, and above all its people. They pray for the world's peace and for the well-being of the human race.

ⲀⲗⲈⲢ ⲠⲓⲪⲤⲁⲩⲣⲟⲥ

References:

- For an authoritative bibliography consult W. Kammerer, "A Coptic Bibliography", compiled by W. Krammerer with the collaboration of Elinor M. Husselman, and Louise A. Shier, University of Michigan General Library Publication, Ann Arbor, Michigan, 1950, reprinted 1969.
- The [Coptic Encyclopedia](#) (8 vols.), edited by Aziz Sourial Atiya, MacMillan, New York, 1989, provides a comprehensive coverage of the Coptic church, culture, and history.
- The [Coptic Network Archives](#) contain a wealth of articles, pictures, and other materials, in addition to a backlog of Copt-Net Newsletters.
- [St. Shenouda The Archimandrite Coptic Society](#) contains valuable articles and translations of rare manuscripts.
- The [Coptologia Journal Archives](#) contains valuable articles and information.

Translations:

- [Polish Translation of the above text \(MS Word Format\)](#)
-

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religion

Can the statement $p = \sim p$ ever be true? Can two religious systems whose teachings are in direct conflict both be correct? *The truth is out there*. These religious texts are presented for your exploration, in the hope that you will find it. If you know of texts that should be added to this page or broken links on this page, please **let me know**. Last updated 9/11/00.

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The Egyptian Book of the Dead

Gnostic Texts

Hindu Texts

Islamic Texts

Jain Texts

1st and 2nd Books of Jeu

Mormon Texts

Nag Hammadi Texts

Old Testament Apocrypha

Old Testament Pseudepigrapha

Pistis Sophia

New Testament Apocryphal Acts

New Testament Apocryphal Apocalypse

New Testament Apocryphal Gospels

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Contents

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Not Just Bibles A Guide to Christian Resources on the Internet

v 1.93
Part 1 of 55
April 05, 2006



Not Just Bibles is part of a series of ICLnet Christian guides, provided for internet users interested in resources related to [Classical Christianity](#) (a term coined by C.S. Lewis to describe a theology which affirms the importance of a transforming faith in Christ as God and Savior). The current version of this guide is available at <http://www.iclnet.org>. Please address comments to webmaster@iclnet.org, and include NJB in the subject line.

Resources are organized as follows:

Bibles:

Refer to the extensive list of [Bibles](#) and study guides in our web-based Guide to Christian Literature on the Internet, [Pointing the Way](#).

Section 1: [Internet Tools](#)

Section 2: Mail Based Services:

[A-B](#) - [C](#) - [D-F](#) - [G-L](#) - [M-PN](#) - [PO-TE](#) - [TF-Z](#)

Section 3: [Anonymous FTP Sites](#)

Section 4: [Gopher Servers](#)

Section 5: Christian College Web Sites

[A-M](#) - [N-Z](#) - [Directory of Directories](#)

Section 6: Alphabetical Web Site Index

[A-CHRISTIA](#) - [CHRISTIAN-E](#) - [F-IQ](#) - [IR-OS](#) - [OT-S](#) - [T-Z](#)

Section 7: Web Sites Subject Index:

[Beginning Page](#)

Section 8: Web Sites Guide:

[A-AQ](#) - [AR-BH](#) - [BI-BN](#) - [BO-CAQ](#) - [CAR-CHRISTIAM](#) - [CHRISTIAN \(A-I\)](#) - [CHRISTIAN \(J-Z\)](#) - [CHRISTIAN'S-COL](#) - [COM-CR](#) - [CS-EG](#) - [EH-FAL](#) - [FAM-FON](#) - [FOO-GD](#) - [GE-GRAL](#) - [GRAM-H](#) - [I-INTERM](#) - [INTERN-INTERU](#) - [INTERV-J](#) - [K-LD](#) - [LE-LZ](#) - [M-MIR](#) - [MIS-MT](#) - [MU-OO](#) - [OP-PD](#) - [PE-PROB](#) - [PROC-REE](#) - [REF-ROB](#) - [ROC-SB](#) - [SC-SH](#) - [SI-ST](#) - [SU-TQ](#) - [TR-V](#) - [W-WORK](#) - [WORL-Z](#)

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Section 10: [Bulletin Boards](#)

Section 11: [USENET News groups](#)

Section 12: [Miscellaneous](#)

Comments regarding the contents of this guide and any additional, relevant resources accessible via internet are welcomed. Please address your comments or additional information to ICLnet Collection Development at njb@iclnet.org with the subject: Christian Guide.

Thank you for visiting [ICLnet](#).

Internet Search Utilities

[[Christian Indexes and Guides](#)] [[Religious Study Subject Trees](#)] [[Web Search Utilities](#)] [[FTP Search Engines](#)] and [[Collections of Finding Aids](#)].

CHRISTIAN INDEXES & GUIDES

- <http://www.iclnet.org/search.html> ([Search ICLnet](#))

- <http://www.allinone.org> ([All in One Christian Index](#))
- <http://www.gocin.com/> ([Christian Interactive Network](#))
- <http://christiandirectory.info/> ([Christian Internet Directory](#))
- <http://dmoz.org/World/Svenska/Samh%C3%A4lle/Religion/Kristendom/> ([Swedish Christian Link Collection](#))
- <http://www.cgwm.org/resources.htm> ([Christian Gathering](#))
- <http://www.christianity.net/weblocator/locator/> ([Christianity.Net Church Locator](#))
- <http://www.christianity.net/weblocator/> ([Christianity.Net Net/Search](#))
- <http://www.crosssearch.com> ([CrossSearch at GCN](#))
- <http://geneva.finders.org/> ([Geneva - Southern Baptist Founders Conference](#))
- <http://directory.crosswalk.com/> ([The CrossWalk Directory is a searchable Christian Directory](#))
- <http://ccat.sas.upenn.edu/rs/resources.html> ([Internet Resources for the Study of Judaism and Christianity](#) compiled by Jay Treat at the University of Pennsylvania)
- http://www.maf.org/services/orgs_served.html ([Mission Aviation Fellowship's services list](#))
- <http://www.peggiesplace.com> ([Peggie Bohanon's Christian Bookmarks](#))
- <http://search.711.net/> ([711.Net](#) Christian internet white and yellow pages, including web.

RELIGIOUS STUDIES SUBJECT TREES

Some of the best WWW sites for up-to-date info on new resources in this subject area.

- http://www.cnn.com/EVENTS/world_of_faith/links.html ([CNN World of Faith Links](#))
- <http://www.blackwellpublishing.com/subjects/RB/> ([Blackwell Publishers - Religion and Theology Resource Center](#))
- <http://www.ucalgary.ca/~hexham> ([Sources for the Study of Religion](#), by Irving Hexham)

WEB SEARCH UTILITIES:

The following web-based search utilities provide a lot of power, so if you don't see an entry in NJB, try one of the following.

AllTheWeb <http://www.alltheweb.com>

- **ALTAVISTA** <http://altavista.digital.com>
- **GALAXY** <http://www.gallaxy.com>
- **GOOGLE** <http://google.com>
- **LYCOS** <http://lycos.com>
- **MSN** <http://search.msn.com>
- **WEB CRAWLER** <http://webcrawler.com>
- **YAHOO** <http://search.yahoo.com>

FTP SEARCH ENGINES:

- **FTPSEARCH.NET** <http://www.ftpsearch.net>
- **FTPPLANET** <http://www.ftplanet.com/search.htm>
- **FILESEARCHING** <http://www.filesearching.com>

COLLECTIONS OF INTERNET FINDING AIDS:

- **DMOZ** <http://dmoz.org>
- **METACRAWLER** <http://www.metacrawler.com>

[\[Contents\]](#) [\[Next Section\]](#) [\[Comments\]](#) [\[Pointing the Way\]](#)

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A Guide to information related to the study of the Ancient Near East on the Web

Abzu is a guide to the rapidly increasing, and widely distributed data relevant to the study and public presentation of the Ancient Near East via the Internet.

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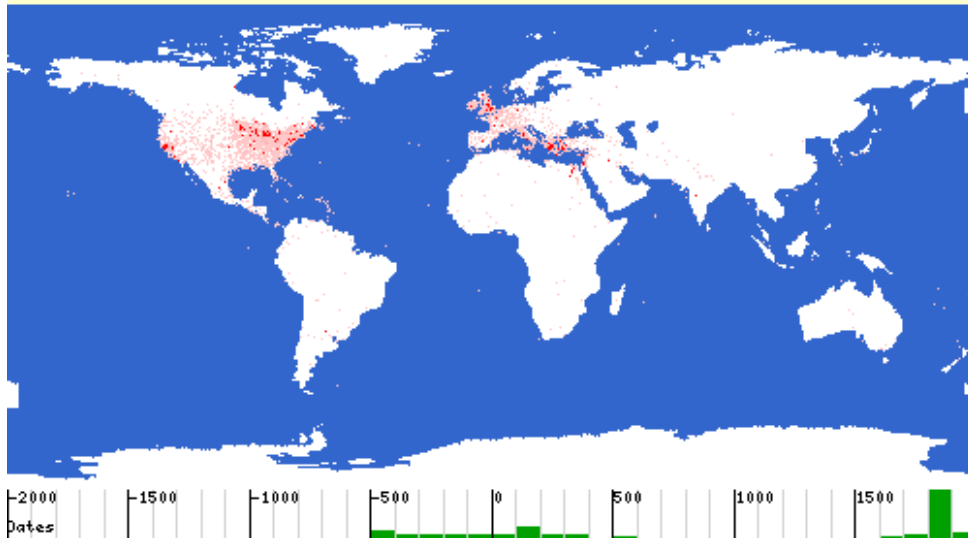
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- What did an educated Roman know about the world? We've added Pliny the Elder's encyclopedic [Natural History](#), ([search](#)), a remarkable snapshot of the state of Geography, Ethnography, Astronomy, Biology, and Geology in the early Roman empire.
- New reference works: Smith's [Dictionary of Greek and Roman Antiquities](#) ([search](#)), and Smith's [Dictionary of Greek and Roman Geography](#) ([search](#)). Although both works are more than a hundred years old, they remain valuable sources for information about the classical world.
- Seen the movie and want to read the book? We've added Benner's commentary on selections from [the Iliad](#), including a short [Homeric Grammar](#).
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The Latin Vulgate

Search the [Latin Vulgate](#) at the University of Pennsylvania Center for the Computer Analysis of Texts

Search the Vulgate and other versions at the University of Chicago [Bible Browser](#), or try linking to their innovative [Connector Form](#)

The On-line Book Initiative text of the [Latin Vulgate](#)

The 1582 [Rheims translation](#) of the Latin Vulgate Old Testament

An SGML text of the [Douai-Rheims translation](#) of the Vulgate

[The Douay-Rheims Bible Home Page](#)

Admire the [Book of Kells](#)

Other Ancient and Modern Texts

Search Greek, Hebrew, and English (King James Version) Bibles at Penn [CCAT](#)

Search or Browse the Bible in French, German, Latin, or English (KJV) at [the ARTFL Project](#), University of Chicago

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[Die Luther-Bibel mit Parallelen](#) (Zurich Institut fuer Theoretische Informatik)

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[Project Genesis](#), a site devoted to the Hebrew Torah

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SCROLLS FROM THE DEAD SEA

The Ancient Library of Qumran and Modern Scholarship



an Exhibit at the Library of Congress, Washington, DC

The exhibition **Scrolls From the Dead Sea: The Ancient Library of Qumran and Modern Scholarship** brings before the American people a selection from the scrolls which have been the subject of intense public interest. Over the years questions have been raised about the scrolls' authenticity, about the people who hid them away, about the period in which they lived, about the secrets the scrolls reveal, and about the intentions of the scrolls' custodians in restricting access. The Library's exhibition describes the historical context of the scrolls and the Qumran community from whence they may have originated; it also relates the story of their discovery 2,000 years later. In addition, the exhibition encourages a better understanding of the challenges and complexities connected with scroll research.

The exhibition is divided into five sections:

- [Introduction -- The World of the Scrolls](#)
- [The Qumran Library](#)
- [The Qumran Community](#)
- [Today -- 2,000 Years Later](#)
- [Conclusion](#)

The original exhibition included nearly 100 objects: scroll fragments, artifacts from the Qumran site, and books and illustrations from the Library of Congress' collections. The online exhibit includes

images of 12 scroll fragments and 29 other objects loaned by the Israel Antiquities Authority for this exhibition.

You may view the exhibit by selecting any of the above sections or you may choose to browse the entire exhibit by selecting

- [Outline of Objects and Topics in Scrolls from the Dead Sea](#)

[Project Judaica Foundation](#), the international sponsor of the Dead Sea Scrolls exhibition, has brought the exhibit to the Library of Congress, New York, San Francisco, The Vatican and Jerusalem. Project Judaica is continuing its efforts to make the Scrolls and other Judaica available to the public through the Internet.

The Project Judaica website also provides [more information on the background of the Scrolls exhibit](#), including information on ordering an interactive CD-ROM of the exhibit.

More information about the Dead Sea Scrolls can be found in

- [LC Collections Enrich Dead Sea Scroll Exhibit](#), an article by Michael W. Grunberger
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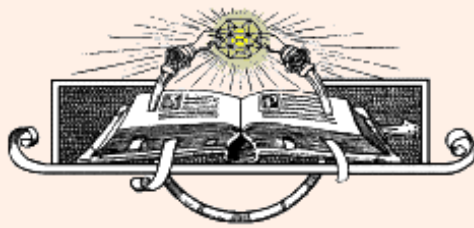
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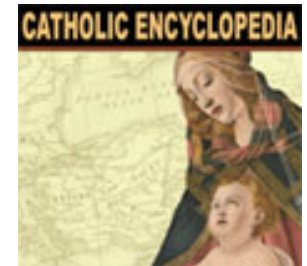
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- [Constantinople II \(553\) \[ECUMENICAL\]](#)
- [Constantinople III \(680\) \[ECUMENICAL\]](#)
- [Constantinople/"Trullo"/Quinisext \(692\) \[LOCAL\]](#)
- [Nicaea II \(787\) \[ECUMENICAL\]](#)

Apocrypha

- [Apocalypse of Peter \(c. 130\)](#)
- [Protoevangelium of James \(c. 150\)](#)
- [Acts of Paul and Thecla \(c. 180\)](#)
- [Gospel of Peter \(c. 190\) \[DOCETIC\]](#)

- The Testaments of the Twelve Patriarchs (c. 192) [EBIONITIC]
- Acts of Peter and Paul (c. 200)
- Gospel of Thomas (c. 200) [GNOSTIC]
- Acts of Thomas (c. 240) [GNOSTIC]
- Acts of Thaddaeus (c. 250)
- Acts of Andrew (c. 260) [GNOSTIC]
- Acts of Xanthippe and Polyxena (c. 270)
- Acts of John [DOCETIC]
- Acts of Philip (c. 350)
- Apocalypse of Paul (c. 380) -- Greek and Latin forms
- Gospel of Nicodemus (Including "Acta Pilati") (c. 150-400)
- The Doctrine of Addai (c. 400) -- This is a Syriac version of the earlier *Acts of Thaddaeus* (s.v.)
- Assumption of Mary (c. 400)
- History of Joseph the Carpenter (c. 400)
- Gospel of Pseudo-Matthew (c. 400)
- Acts of Barnabas (c. 500)
- Acts of Bartholomew (c. 500) [NESTORIAN]
- Acts and Martyrdom of St. Matthew the Apostle (c. 550) [ABYSSINIAN]
- Arabic Gospel of the Infancy of the Saviour (c. 600)
- Avenging of the Saviour (c. 700)
- Apocalypse of John (unknown date; late)
- Apocalypse of Moses (unknown date) [JUDAISTIC]
- Apocalypse of Esdras (unknown date) [JUDAISTIC]
- Testament of Abraham (unknown date) [JUDAISTIC]
- Narrative of Zosimus (unknown date)
- Gospel of the Nativity of Mary (unknown date; late)
- Narrative of Joseph of Arimathea (unknown date; late)
- Report of Pontius Pilate (unknown date; late) -- First Greek and Second Greek forms
- Letter of Pontius Pilate (unknown date; late)
- Giving Up of Pontius Pilate (unknown date; late)
- Death of Pilate (unknown date; late)

- Apocalypse of the Virgin (unknown date; very late)
- Apocalypse of Sedrach (unknown date; very late)

Miscellaneous

- The Didache (c. 100)
- The Passion of the Scillitan Martyrs (c. 180)
- A Treatise Against the Heretic Novatian (c. 255)
- A Treatise on Re-Baptism (c. 255)
- Remains of the Second and Third Centuries (various dates)
- Apostolic Constitutions (c. 400)
- Apostolic Canons (c. 400) -- See Apostolic Constitutions, Book VIII, Chapter 47
- Acts of Sharbil (unknown date) [SYRIAC]
- The Martyrdom of Barsamya (unknown date) [SYRIAC]
- Extracts from Various Books Concerning Abgar the King and Addaeus the Apostle (unknown date) [SYRIAC]
- The Teaching of the Apostles (unknown date) [SYRIAC]
- The Teaching of Simon Cephas in the City of Rome (unknown date) [SYRIAC]
- Martyrdom of Habib the Deacon (unknown date) [SYRIAC]
- Martyrdom of the Holy Confessors Shamuna, Guria, and Habib (unknown date) [SYRIAC]
- A Letter of Mara, Son of Serapion (unknown date) [SYRIAC]
- Ambrose (unknown date) [SYRIAC]
- Canons of the Thirteen Holy Fathers (various dates)
- The False Decretals (c. 850)





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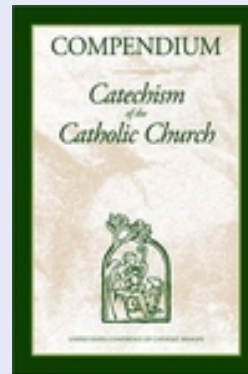
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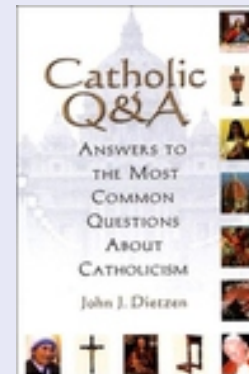
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Other History Sourcebooks: [African](#) | [East Asian](#) | [Indian](#) | [Islamic](#) | [Jewish](#) | [LGBT](#) | [Women's](#) | [Global](#) | [Science](#)



Internet Medieval Sourcebook

[Main Page](#)

[Select Sources](#)

[Full Texts](#)

[Saints' Lives](#)

[Law Texts](#)

[Maps](#)

[Search](#)

[Help!](#)

Paul Halsall, ORB sources editor

Last Modified: July 22, 2006

[linked pages may have been updated more recently]

The **Internet Medieval Sourcebook** is located at the **Fordham University Center for Medieval Studies**.



Part of [ORB](#),
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Studies.

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MIDI: [Attaignant](#) **16C** MIDI: [Veni Emmanuel](#) *trad* MIDI: [Alleluya: Nativitas](#) **12C**

Music courtesy of [The Internet Renaissance Band](#)

Play any of the above for appropriate music for browsing

Update Information 2006:

In 2006 the *Internet Medieval Sourcebooks* and associated sourcebooks are undergoing a major overhaul to remove bad links and add more documents.

2. This project is both very large and fairly old in Internet terms. At the time it was instigated (1996), it was not clear that web sites [and the documents made available there] would often turn out to be transient. As a result there is a process called "link rot" - which means that a "broken link" is a result of someone having taken down a web page. In some cases some websites have simply reorganized sub-directories without creating forwarding links. Since 2000, very few links to external sites have been made. An effort is under way to remove bad links.

2. All links to documents marked [at this Site] should be working. *[In the **Internet Medieval Sourcebook**, but **not** the other associated sourcebooks, if there is no indication of the file's location then the text is hosted locally and the link should be working.]*

3. Users may attempt to locate texts not currently available, or where the links have changed via [The Internet Archive/Way Back Machine](#). Alternately, a search via [Google](#) may locate another site where the document is available.

Sourcebook Contents

The *Internet Medieval Sourcebook* is organized as three main index pages, with a

Selected Sources Sections

[Studying History](#)

[End of Rome](#)

[Byzantium](#)

[Islam](#)

[Roman Church](#)

[Early Germans](#)

[Celtic World](#)

[Carolingians](#)

[10 C Collapse](#)

[Economic Life](#)

[Crusades](#)

[Empire & Papacy](#)

[France](#)

[England](#)

[Celtic States](#)

[Iberia](#)

[Italy](#)

[Intellectual Life](#)[Medieval Church](#)[Jewish Life](#)[Social History](#)[Sex & Gender](#)[States & Society](#)[Renaissance](#)[Reformation](#)[Exploration](#)

number of supplementary documents. Each individual section is still large - an organizational goal here is to avoid incessant "clicking" to get between pages and to information.

- **Selected Sources**

This is the main entry to the resources here. It consists of an links to an organized "index of selected and excerpted texts for teaching purposes." For teachers who wish to refer students to the *Sourcebook*, this page is the best starting point.

- **Full Text Sources**

Full texts of medieval sources arranged according to type.

- **Saints' Lives**

Devoted to Ancient, Medieval and Byzantine hagiographical sources.

Supplementary Documents

- **Help!**

A help page, on use of the *Sourcebook*, for research questions, and on use of the Internet..

- **Search the Sourcebook**

Search the full texts of all the **Sourcebook** texts physically located on Fordham servers, at ORB, or selected ancient, late antique, and medieval text databases.

- **Sourcebook Accessions**

A listing of primary sources in all parts of the site **in order of accession**. This enables return users to determine what is new.

- **Selected Secondary Sources**

A Section of the **Sourcebook** devoted to secondary articles on the subjects covered by the source documents. Its arrangement mirrors that of the primary source pages.

- **Medieval Source Projects**

A Section of the **Sourcebook** devoted to presentation at this site, or links to other sites, of projects (longer papers, dissertations, theses) which are based on and/or include editions of primary sources.

- **Medieval Legal History**

A Section of the **Sourcebook** bringing together, and organizing, all the texts on the history of law.

- **Livre des Sources Médiévales**

A Section of the *Sourcebook* devoted to texts available in French. This section begins life with an ample selection of over 150 etexts from the middle ages until the end of the Ancien Regime. Most are in French, but some are in Latin, Langue d'oc and Langue d'oïl. Other texts will be added as they are submitted. Since I read French fluently, but write it with less facility, I welcome collaboration on this part of the project.

- **Libro de fuentes medievales de Internet**

A Section of the *Sourcebook* devoted to texts available in Spanish. There are only a few available at the moment, but as they are submitted, they will be added. Since I am not fluent in Spanish, I welcome collaboration on this part of the project.

Internet Sourcebook: Multimedia

- **Maps and Images**

A Section of the **Sourcebook** providing a wide array of public domain, and copy-permitted maps and images. [US Law]

- **Medieval Films**

A thematically organized guide to over 200 medieval-themed films.

- **Medieval Music**

An extensive guide to the periodization of music from ancient times until the Baroque with an annotated guide to recordings illustrating each period. [At UNF]

Internet History Sourcebooks Project: Content Information

- **Courses Using the Medieval Sourcebook**

A list of courses and colleges using the Medieval Sourcebook in its early years, with links to those courses which are online. [Now too many courses use the site in some way for the list to be fully maintained.]

- **The Honor Roll**

The texts in the *Sourcebook* have come from a number of different sources, printed and electronic. A number of people have helped by allowing use of their translations, or by entering text. See for a roll of honor and thanks.

- **Newly Translated Texts**

Although most texts in the *Sourcebook* are from 19th and early 20th century translations, a significant number of texts have been newly translated by a number of people for this web project. These texts are all copy permitted for non commercial use, but are not public domain.

- **Desiderata**

The *Sourcebook* now contains hundreds of texts, but there are still many more to be added. This is a list of top priorities for full text source additions. If you are willing to take on one of these texts, contact me.

- **How to Cite Internet and World Wide Web Documents**

- **Secondary Sources in the Sourcebook**

On the various secondary texts and encyclopedias linked to within the main **Sourcebook** pages.

Internet History Sourcebooks Project: The Other Sourcebooks

- **Ancient History Sourcebook**

A companion project to the Medieval Sourcebook - for teachers of Ancient history civilization courses. It covers Pre-History, Mesopotamia, Egypt, Israel, Greece, and Rome.

- **Modern History Sourcebook**

A companion project to the Medieval Sourcebook - for teachers of Modern European history and Modern Civilization courses.

The following **Sourcebooks** are primarily based on subsets of documents from the

three main chronologically arranged collections. They do contain a number of extra links to other websites, and some additional texts.

- [**African History Sourcebook**](#)
 - [**East Asian History Sourcebook**](#)
 - [**Indian History Sourcebook**](#)
 - [**Islamic History Sourcebook**](#)
 - [**Jewish History Sourcebook**](#)
 - [**People with A History: LGBT History**](#)
 - [**Women's History Sourcebook**](#)
 - [**Global History Sourcebook**](#)
 - [**History of Science Sourcebook**](#)
-

HOW YOU CAN HELP

If you have any suggestions, or e-texts of translations of short passages you are willing to have included in this *Sourcebook*, please contact me. If you teach a class and have reading guides prepared for any of the material here, I would be happy to include it with the various texts. Finally, If you come across typographical errors - and you will - please also inform me.

INTRODUCTION: MEDIEVAL SOURCES ON THE INTERNET

Historians teaching medieval history surveys almost always want to combine a textbook, a sourcebook, and additional readings. Textbooks, as an ever-evolving form, are probably worth the cost, but sourcebooks are often unnecessarily expensive. Unlike some modern history texts, the sources used for medieval history have been around a long time. Very many were translated in the 19th century, and, as a rapid review of any commercial source book will show, it is these 19th century translations which make up the bulk of the texts. Indeed the genealogy of such texts is a minor area of possible historiographical research. Although publishers need make no copyright payments to use these texts, there is no real cost reduction, compared with sourcebooks for modern history surveys. Many of these nineteenth-century texts are now available on the Internet, or are easily typed in to e-text form.

GOAL: The goal here then has been to construct an *Internet Medieval Sourcebook* from available **public domain and copy-permitted** texts. [A few short extracts - abiding by the standard 300 word "fair use" rule may be posted.] The problem with many of the Internet available texts is that they are too bulky for classroom assignment. For instance, all of Pope Gregory I's letters are available, but in one 500 page document. The *Internet Medieval Sourcebook* then is in two major parts. The first is made up of fairly short classroom sized extracts, derived from public domain sources or copy-permitted translations, the second is composed of the full documents, or WWW links to the full documents.

DOCUMENT SIZE: The size of documents for teaching purposes is an issue. Some commercial selections are composed of very small - paragraph long - snippets from many sources [see for example Deno John Geanakoplos, *Byzantium*]. Sometimes the documents themselves are short, but for the most part the choice here has been for texts which would be three or more printed pages in length. Such documents allow students to see a larger context, and to escape from being spoon fed.

COVERAGE and SELECTION: After ten years of steady development, the *Sourcebook*, while continuing to make available a wide range of texts which address elite governmental, legal, religious and economic concerns, now also includes a large selection of texts on women's and gender history, Islamic and Byzantine history, Jewish history, and social history . Although initially the similarity of the contents of a book like Tierney's *The Middle Ages* and the collections of ninety years ago was striking, this is no longer the case.

In its early stages the the main principle of selection here was been availability of texts. This long ago ceased to be the case as editorial desiderata deliberately focused on expanding the number of texts addressing non-elites.

Since it is foreseen that there will be a variety of uses for this *Sourcebook*, the principle of exclusion - necessary for printed material - does not operate. Although many survey classes do not include much discussion of Byzantium and Islam, I have been eager to include material which would be useful for classes which gave these two other successor civilizations of Antiquity equal billing. This is especially the case for Byzantium, which, apart from its own intrinsic interest, provides a parallel case for many western developments.

TEXTS Since these texts come from a variety of printed materials, translators, and sources, they will vary in quality. In particular there may be better modern translations available [for instance for the works of Bede, Froissart, or Joinville.] More modern translations offered with copy permission by modern translators have not been checked, and in some cases could not be, by the compiler of these pages. All the texts are, it seems, suitable for class purposes, but check printed material for any intended publication usage. *Caveat emptor!*

USAGE: This *Sourcebook* is specifically designed for teachers to use in teaching. There are several ways that this might be done:-

- By pointing students to this web site.
- By downloading the documents, and printing/Xeroxing them for distribution in course packets or as class handouts.
- By creating syllabi and course outlines at local websites with links to the documents here.
- **[Please DO NOT download and incorporate the texts permanently into your local network websites. The files are updated and corrected: multiple versions on the web makes this difficult to do.]**

All such projects are specifically allowed, permitted, and encouraged. Not all the documents here are out of copyright, and **I claim copyright on the the specific electronic form, modernized versions of texts and any notes** (this is not to prevent you using the material freely, merely to prevent others using it commercially).

What is asked is that **reference to the source of the material is included**, and that no commercial use be made of the material. If you feel a need to pay up, do so by contributing texts you have made available in e-text form.

ACKNOWLEDGEMENTS: Throughout this sourcebook, I have made special reference to

- Patrick J. Geary, *Readings in Medieval History*, (Peterborough, Ont.: Broadview, 1989, 1991), 834 pages, and to
- Brian Tierney, *The Middle Ages, Volume I: Sources of Medieval History*, 5th ed. (New York: McGraw-Hill, 1992), 415 pages

These books were used to orient me as to what is needed in a sourcebook, and what problems there are with current books. Tierney and Geary are probably the most frequently used sourcebooks in the US, although I have not checked sales figures, and so I have indicated equivalents for all the documents in those books, and their availability in e-text form. Tierney tends to reproduce the selection criteria, and often the texts, of older sourcebooks and includes excerpts from medieval literary works. Geary focuses on much longer excerpts of historical documents and historiography, tends to use more recent [and hence less available for e-text] translations, and has virtually no literary texts. Neither book provides much material on Byzantine and Islamic cultures, and in both women's history is underrepresented and more recent studies of gender and sexuality avoided. Selections within larger documents have been suggested by these and other published texts. Please note that although I have been influenced by the selection criteria of these authors, I have accessed the texts independently, have not always used the same translations as they, and have added other texts, or longer selections, as I think useful. Note also that the arrangement and selection of texts, while reflective of basic chronology as in all such collections, is also independent of any published collection.

The now out of copyright sources for documents include:

- Coulton. C.G., ed, *Life in the Middle Ages*, (New York: Macmillan, c.1910)
- Henderson, Earnest F., *Select Historical Documents of the Middle Ages*, (London: George Bell and Sons, 1910)
- Ogg, Frederic Austin, ed., *A Source Book of Medieval History*, (New York: 1907) [Note that Ogg sometimes simplifies translations - he was directing his 500+ page book of sources a students of the "better class" of secondary school!].
- Robinson, James Harvey, ed., *Readings in European History: Vol. I:* (Boston: Ginn and co., 1904)
- Thatcher, Oliver J., and Edgar Holmes McNeal, eds., *A Source Book for Medieval History*, (New York: Scribners, 1905)
- University of Pennsylvania. Dept. of History: *Translations and Reprints from the Original Sources of European history*, published for the Dept. of History of the University of Pennsylvania., Philadelphia, University of Pennsylvania Press [1897?-1907?].

In some places, essential texts used to illustrate important points are copyrighted versions. In these cases I have first tried to find alternate, non-copyrighted,

versions. Secondly, I have tried, and will continue to try, to find alternate texts which illustrate the point. In some cases though, the copyrighted text is the only one to use, and that provides a reason to buy the book I suppose.

© This text is copyright. The specific electronic form, and any notes and questions are copyright. Permission is granted to copy the text, and to print out copies for personal and educational use. No permission is granted for commercial use.

If any copyright has been infringed, this was unintentional. The possibility of a site such as this, as with other collections of electronic texts, depends on the large availability of public domain material from texts translated before 1923. [In the US, all texts issued before 1923 are now in the public domain. Texts published before 1964 may be in the public domain if copyright was not renewed after 28 years. This site seeks to abide by US copyright law: the copyright status of texts here outside the US may be different.]

Efforts have been made to ascertain the copyright status of all texts here, although, occasionally, this has not been possible where older or non-US publishers seem to have ceased existence, or where texts were collected and added in the early years of the Internet.

The **recently-translated** texts here are copyright to the translators indicated in each document. These translators have in every case given permission for non-commercial reproduction.

No representation is made about the copyright status of texts linked off-site. This site is intended for educational use. Notification of copyright infringement will result in the immediate removal of a text until its status is resolved.

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NOTES:

Dates of accession of material can be seen in the [New Accessions Page](#). The date of inception of the *Internet Medieval Sourcebook* was 1/20/1996.

Links to files at other site are indicated by [At *some indication of the site name or location*]. No indication means that the text file is local.

WEB indicates a link to one of small number of high quality web sites which provide either more texts or an especially valuable overview.

Since January 20, 1996, this site has been accessed **9993575** times

[the counter is approximate since it only records graphical hits.]

**The *Internet Medieval Sourcebook* participates in
ORB, the *Online Reference Book* for Medieval Studies.**

The **Internet History Sourcebooks Project** is located at the **History Department** of **Fordham University**, New York. The **Internet Medieval Sourcebook**, and other medieval components of the project, are located at the **Fordham University Center for Medieval Studies**.

The **IHSP** recognizes the contribution of Fordham University, the Fordham University History Department, and the Fordham Center for Medieval Studies in providing web space and server support for the project.

The **IHSP** is a project independent of Fordham University. Although the IHSP seeks to follow all applicable copyright law, Fordham University is not the institutional owner, and is not liable as the result of any legal action.



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[Sourcebook Main Page](#)

Site Design: [Paul Halsall](#)

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created 1996: latest revision at head of page

THEOLOGY FROM A BUNCH OF DEAD GUYS



THE HALL OF CHURCH HISTORY

*"Thus saith the LORD,
Stand ye in the ways, and see,
and ask for the old paths,
where is the good way,
and walk therein,
and ye shall find rest for
your souls" (Jeremiah 6:16).*

A FRIEND who noticed my reading habits asked, "Why would anyone want to study theology by reading A Bunch of Dead Guys? Shouldn't you focus mostly on current works, or risk becoming an irrelevant theological fossil?"

My answer: the truth about God is timeless. The last infallible book of theology was written nearly two thousand years ago. In theology, if it's new, it probably isn't true.

The best of the men featured here knew that. Though they are dead, they still speak (cf. Heb. 11:4). Scripture was their supreme rule of faith. Their theological line of descent is clearly traceable from the Reformers, to Augustine, to the Apostle Paul, to Isaiah, to Abraham—all the way back to the first promise God made to Adam in the Garden (Gen. 3:15).

The entrance is at the top center of the map. Watch your step, though. As you walk through The Hall of Church History, if you veer too far to the right or to the left, you'll encounter people whose tendency has been to enshrine tradition over Scripture, or to pursue what is innovative and novel at the expense of what is sure and steadfast.

These dark corners of The Hall of Church history can be interesting and informative. But we encourage guests to spend most of their time in the central hall, which takes you from the Church Fathers, through the Medieval Churchmen, down a narrow, treasure-filled hallway devoted to the Puritan and Reformed writers, to the more recent stalwarts of the faith. We have named this corridor "Berean Hall," in honor of those noble recipients of the apostolic message, who "received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

- Click [here](#) to go to the full-sized floor map.
- Click [here](#) for a text-only version of this page.
- Click [here](#) to jump to the links on this page.
- Click [here](#) to go to our page of [Creeds](#), [Confessions](#), and [Catechisms](#).



Phil Johnson
Curator

Some Other Worthwhile Church History Sites



Notes on Church History

An exhaustive annotated timeline of the key events in church history from an Eastern Orthodox perspective, compiled by R. Grant Jones.



Christian History Institute

A wide-ranging collection of interesting items related to church history.



Sketches of Church History: From AD 33 to the Reformation

A book written in 1904 by the late Rev. J. C Robertson, M.A., Canon Of Canterbury.



Church History Study Helps

Articles of varying quality and value, covering an eclectic range of topics that will interest church history buffs.



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Writings of the Church Fathers

Historic Documents of the Church



They entered into the covenant to seek the LORD God of their fathers with all their heart and soul (2 Chron. 15:12)

NOTE: This page expired when I updated my Web site in 1996. I noticed, however, that several people have links to it across the Web, because it still gets a few hits every day. Therefore, I've left it on line, with the same basic style and look it had in 1996. But if you want to visit my *real* Web site, [go here](#). And if you're looking for regularly updated links to church history material, go to [The Hall of Church History](#). Also, if you haven't been there yet, visit my premiere Web site, [The Spurgeon Archive](#).

[All 38 Volumes of the Early Church Fathers](#)

From The Christian Classics Ethereal Library

[St. Pachomius Library](#)

Early Greek, Byzantine, and Coptic works—from the [Orthodox Reading page](#)

[1st Epistle of Clement to the Corinthians \(ca. A.D. 96\)](#)

[2nd Epistle of Clement to the Corinthians \(ca. A.D. 150\)](#)

[The Epistle of Barnabas \(ca. A.D. 130\)](#)

[Didache](#)

[The Shepherd of Hermas \(ca. A.D. 150\)](#)

[The Epistle of Polycarp to the Philippians \(ca. A.D. 130?\)](#)

The Writings of Ignatius:

- [To the Ephesians](#)
- [To the Magnesians](#)
- [To the Trallians](#)
- [To the Romans](#)
- [To the Philadelphians](#)
- [To the Smyrnaeans](#)
- [To Polycarp](#)

The Writings of Tertullian:

- [The Apparel of Women](#) (AD 197)
- [To the Martyrs](#) (AD 197)
- [Spectacles](#) (AD 197)
- [Prayer](#) (AD 200)
- [Patience](#) (AD 203)



[Athanasius: On the Incarnation.](#)

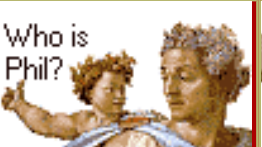
The classic defense of the deity of Christ and the Trinity. Complete with C. S. Lewis's preface to the modern English edition.

The Writings of Augustine:

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- [Confessions](#) (translated by E.B.Pusey)
- [Enchiridion](#) (translated by A.C. Outler)
- [Dialectica](#) (trans. J.Marchand)
- [Augustine on the Internet](#) (James O'Donnell)
- [Papers by James J. O'Donnell on Augustine](#)
- [Papers by participants in O'Donnell's Augustine Seminar, UPenn](#)



More to come

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INTERNET CHRISTIAN LIBRARY

Serving the Internet Community since 1993

Guide to Early Church Documents



Soli Deo Gloria...

This hypertext document contains pointers to Internet-accessible files relating to the early church, including canonical documents, creeds, the writings of the Apostolic Fathers and other historical texts relevant to church history.

The latest version of this document is located at: <http://www.iclnet.org/pub/resources/christian-history.html>. Additional resources or corrections should be directed to the document maintainers at njb@iclnet.org. Include CHISTORY as the subject.

Contents

- [1. New Testament Canonical Information](#)
 - [2. Writings of the Apostolic Fathers](#)
 - [3. Patristic Texts](#)
 - [4. Creeds and Canons](#)
 - [5. Later Documents](#)
 - [6. Related Documents](#)
 - [7. Miscellaneous Texts](#)
 - [8. Relevant Internet Sites](#)
-

1. New Testament Canonical Information

- [Canon of Scripture](#)
 - [The Christian Canon, by Don Closson](#)
 - [The Old Testament Canon of Scripture](#)
-

2. The Apostolic Fathers

- [1st Epistle of Clement to the Corinthians](#) [ca 96]: A formal letter written on behalf of the Roman Christian community urging Christians who had been rebelling against church authority to be submissive and obedient. Tradition attributes it to Clement, allegedly one of the first bishops of Rome.
- [2nd Epistle of Clement to the Corinthians](#) [ca 150]: Sermon thought not to be the writing of Clement himself. Advocates sound view of Christ, the resurrection, and holiness unto God. Enter into battle against the ways of this world, work out salvation through strength in Christ.
- [The Epistle of Barnabas](#) [ca 130]: This letter, probably not authored by the NT Barnabas, repudiates the claims of Jewish Christians at the time who advocated adhering to observance of the Mosaic Law. Argued that Christ provided salvation and man is no longer bound by the Law. Compares holy life to unrighteousness.
- [Didache](#) (Teaching of the Lord through the Apostles): Eleventh century MS discovered by Philotheus Bryennios. The Didache consists of various parts, starting with the "Two Ways" ethical instruction (see Barn 18-21) and including community rules for liturgical practices and leadership conduct, before ending with a short apocalyptic section. While some of the material might go back before the year 100, the current form of the document is probably mid-second century at earliest.
- [The Shepherd of Hermas](#) [ca. 150]: Written by Hermas, who is believed to be brother of Pius, the Bishop of Rome. The Shepherd of Hermas is an apocalyptic document (in the sense that it claims to be revealed), modelled after the Book of Revelation. It deals with practical matters of church purity and discipline in second century Rome.
- [The Epistle of Polycarp to the Philippians](#) [ca 130?]: Polycarp was a church leader (bishop) in Smyrna, Asia Minor. Exhorted the Philippians to holy living, good works, steadfast faith. Interested in ministry and practical aspects of daily life of Christians.
- [The Martyrdom of Polycarp](#): The earliest preserved Christian martyrology, probably from the

latter part of the second century (not too long after the event). Records the tradition of the trial and execution (burned at the stake) of Polycarp.

- [The Writings of Ignatius](#): Bishop of Antioch in Syria [ca 1-2 century] martyred in Rome by beasts (ca 105-116). On his way to Rome, he visits and then writes to various churches, warning and exhorting them. He also writes ahead to Rome, and writes to Polycarp, bishop of Smyrna. Warned the church against heresies that threatened peace and unity, opposed Gnosticism and Docetism. In the Epistle to Smyrna, insisted Christ came in the flesh not just in spirit.
 - [To the Ephesians](#)
 - [To the Magnesians](#)
 - [To the Trallians](#)
 - [To the Romans](#)
 - [To the Philadelphians](#)
 - [To the Smyrnaeans](#)
 - [To Polycarp](#)
-

3. Patristic Texts

- [The Epistle of Mathetes \(Believer/Disciple\) to Diognetus](#): This Apologetic treatise? written perhaps ca 200, presents a rational defense of Christianity and shows the folly of idolatry. The document also discusses Christian influence in the world.
- [Origen \(ca AD 185-254\)](#):
 - [Origen's Commentary on the Gospel of John](#). Commentary from the Philadelphia Seminar on Christian Origins.
 - [Origen's Contra Celsum Book 1](#) [Book 2](#) [Book 3](#) [Book 4](#) [Book 5](#) [Book 6](#) [Book 7](#) [Book 8](#). Commentary from the Philadelphia Seminar on Christian Origins.
- [The Writings of Tertullian](#): Our earliest extensively preserved Latin Christian author [140-230], who aligned himself around 207 with the "Montanist" Christian movement that was considered "heretical" by the representatives of emerging mainstream Christianity.
 - [The Apparel of Women](#) (AD 197)
 - [To the Martyrs](#) (AD 197)
 - [Spectacles](#) (AD 197)
 - [Prayer](#) (AD 200)
 - [Patience](#) (AD 203)

- [The Writings of Cyprian](#): Cyprian [200-258] was the Overseer of the church in Carthage, North Africa, during a period of fierce persecution. After many years of persecution during which the church existed underground he was captured and executed by the Romans.
 - [To Demetrian](#)
 - [To Donatus](#)
 - [The Dress of Virgins](#)
 - [That Idols Are Not Gods](#)
 - [Jealousy and Envy](#)
 - [The Lapsed](#)
 - [The Lord's Prayer](#)
 - [Exhortation to Martyrdom, to Fortunatus](#)
 - [Mortality](#)
 - [The Good of Patience](#)
 - [The Unity of the Catholic Church](#)
 - [Works and Almsgiving](#)

 - [Athanasius: On the Incarnation](#). Athanasius [270-336] was the overseer of Alexandria after the death of Alexander. He wrote several theological treatises and was the chief defender of the Nicene Creed.

 - [The Writings of Augustine](#): Augustine [354-430] was Overseer of the church at Hippo, North Africa, and is considered by many to be the father of western theology. Unlike earlier Christian writers, Augustine was not well-versed in the Greek Language. Thus, he did not use the Greek NT or the original texts of the early Christian writers as his sources but rather the Latin Vulgate and Latin translations of Greek texts
 - [City of God](#)
 - [Confessions](#) (translated by A.C. Outler)
 - [Confessions](#) (translated by E.B. Pusey)
 - [Enchiridion](#) (translated by A.C. Outler)
 - [Dialectica](#) (trans. J. Marchand)
 - [Augustine on the Internet \(James O'Donnell\)](#)
 - [Papers by James J. O'Donnell on Augustine](#)
 - [Papers by participants in O'Donnell's Augustine Seminar, UPenn](#)
 - [Augustine \(IPB-e's Augustine archive includes Confessions, The Enchiridion, and On Christian Doctrine\)](#)
-

4. Creeds And Canons

- [Creeds from the Bible](#) (Statements of Faith)
- [Important Creeds of Christendom](#), from *Reasoning with the Scripture Ministries*
- [The Apostles Creed](#)
 - [Notes](#) on the Apostles Creed
 - A version [Biblical proofs](#) for the Apostolic Creed, prepared by Steve Rindahl.
- [Nicene Creed](#): As approved by the Nicaean council (325 AD)
- [Nicene Creed](#): the Creed of Constantinople (381 AD)
 - [Notes](#) on the Nicene Creed
 - [Notes](#) on the Filioque Clause Controversy
 - [The Church](#) in the Nicene Creed
 - [In The Divine Liturgy of St John Chrysostom](#)
- [The Definition of Chalcedon \(451 AD\)](#)
- [The Athanasian Creed \(c 500 AD\)](#)
- [Canons](#) of the Council of Orange (529 AD)
- [Anathemas](#) of the 2nd Council of Constantinople (533 AD)
- [Creeds and Statements from the period after 600 AD](#)
 - Statement from the 3rd Council of Constantinople (681 AD)
 - Statement from the Synod of Constantinople (753 AD)
 - Confession from the Council of Nicea (787 AD)

5. Later Text

- [The Summa Theologica](#) [1265/1266-1273] (translated by Fathers of the English Dominican): Aquinas' classical exposition of the theology of the Roman Catholic Church. Aquinas is known for his development of a systematic theology based on reason and faith.
- [\(Gregory of Nyssa\)](#) [ca 330-395] One of the Cappadocian Fathers. Deposed by Arian bishops in 376 because he supported the Nicene faith, but he regained his position in 378. His style was devotional and he tended toward spiritualizing.

6. Related Documents

- Chronology Files from Paul Harvey
 - [Chronology 1 to 199 AD](#)
 - [Chronology 200 to 640 AD](#)
 - [A Table of Canons of the Bible](#) (Paul Harvey)
 - [Lost Books of Early Christianity](#) (R. Kraft)
-

7. Miscellaneous Documents

- [Herodotus' \(The History of Herodotus\)](#) [ca 440 BC]
 - [Thucydides' History Of The Peloponnesian War](#) [ca 431 BC]
 - [Biblical Resource Page: Philo of Alexandria](#) [ca. 20-15 BC to 45-50 AD]
 - [Plato's Republic](#) [ca 360 - 380 BC]
 - [Plato's Apology](#) [ca 399 BC]
 - [Plutarch's Writings](#) [ca 75 AD]
 - [Plotinus' Writings \(The Six Enneads\)](#) [ca 250 AD]

 - [Guide to Latin Texts on the Internet](#)
-

8. Relevant Internet Sites

- [Apologia](#)
- [The Ecole Initiative](#) Building a Hypertext Encyclopedia of Early Church History.
- [Doctrine of the Trinity, by Dr. Francis Beckwith](#)
- [The Church Fathers](#) page, Wesley Center for Applied Theology, Northwest Nazarene College.
- [CHURCHRODENT: R.A. Tatum's Glossary of Church History](#)
- [The Early Church Fathers](#) collection at the Christian Classics Ethereal Library, Wheaton College.
- [The Internet Medieval Sourcebook](#), a comprehensive project that includes Readings in Medieval History, Full Texts for Readings, etc.
- [The Christian History Institute](#) provides an ample archive of Church History documents for all periods of history in its *Glimpses* archive. Particularly germane are two sections on Early Church History that include: Foundations of Our Faith, Whatever Happened to the Twelve Apostles?, The Spread of the Early Church, Accusation, The Canon, and biographical information on Polycarp, Constantine, Clement of Rome, Justin Martyr, Blandina, Irenaeus, Tertullian, Origen, Jerome.

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Revised dc/4-Apr.-2006

[Shoes](#)



INTERNET CHRISTIAN LIBRARY

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Pointing the Way: A Guide to Christian Literature on the Internet

v. 2.20 April 05, 2006

Part I: Bibles, Bible Study Aids, Books

This document contains pointers to internet accessible literature related to [Classical Christianity](#) (a term coined by C.S. Lewis to describe a theology which affirms the importance of a transforming faith in Christ as God and Savior). Literature referenced is viewable online (ie. in both ascii and html format). Additional resources or corrections should be directed to the document maintainers at njb@iclnet.org with LIT in the subject line. We are not currently adding many new resources to this guide, but continue to try to update incorrect links as they need correction. We are adding links to our [Guide to Christian Resources on the Internet](#).

The latest version of this document is available via web or ftp at ICLnet: <http://www.iclnet.org/pub/resources/christian-books.html>.

[General Table of Contents](#) | or See: [Articles](#) - [Sermons](#) - [News](#) - [Periodicals](#) - [Creeds/ Confessions](#) - [Miscellaneous](#) - [Publishers](#)

Section Contents

- [Bibles](#)
- [Bible Study Aids](#)
- [Books \(by Title\)](#)
- [Collections of Books](#)

- ([Also see: General Contents](#))

1. Bibles

- [Bibles for the Visually Handicapped International](#)
- [The Bible Gateway](#) (includes RSV, KJV, NIV, NASB, Darby and Young's Translations, German, French, Spanish, Swedish, Tagalog and Latin)
- [The Blue Letter Bible](#) (KJV will include complete Matthew Henry Commentary, Strong's, Greek & Hebrew Lexicons, files from the Online Bible, and more)
- [ARTFL Project: Bibles](#) (includes Louis Segond French (1910), Revidierte Elberfelder Bibel (1985), Vulgate (c.405 AD), KJV, and Luther's Die Bibel)
- [The Linked Word Project](#) (keyed to Strong's numbering)
- [Ancient Greek Text](#)
- [Arabic Bible for Arabic Windows Software](#) transl. Smith and Van Dyke (1865).
- [Bibli Svata: Czech Bible of Kralice \(trans. Unitas Fratrum, 1579-1593\):](#)
- [Danish Bible \(1933 Års udgave\)](#)
- [Finnish Bible \(1933,38 Raamattu trans.\)](#)
- [Finnish Bible \(1992 Raamattu trans.\)](#)
- [French Bible \(Louis Segond Trans. of 1910\)](#)
- [Geneva Study Bible](#)
- [German Bible : Die Bibel \(Luther Translation\)](#)
- [German Bible \(Elberfelder Ubersetzung Bibel\)](#)
- [The Good Way \(Portions of the Bible in Arabic\)](#)
- [The Hebrew Tanach](#)
- [The Holy Bible \(Chinese Union Version\)](#)
- [Indonesian Bible](#)
- [Italian Bible \(La Bibbia\)](#)
- [King James Bible](#) (with "Apocrapha")
- [King James Bible](#) (Web version from Computers for Christ)
- [Korean Bible](#)
- [The Korean Bible Gateway](#)
- [Latin Vulgate Bible of St. Jerome \(405 Trans.\)](#)
- [New Testament \(Rheims:1582\)](#)
- [Portugese: á BÃblia Sagrada](#)
- [Quechua Bible](#) (Lucaspa Oeloasquan. The Gospel of Luke. (Cuzco and Ayacucho and Southern Bolivian dialects, Ecuadorian Quichua Chimborazo will be available. Includes Spanish and English parallel verses.)
- [Russian Bible](#) (requires KOI8 cyrillic fonts)
- [Spanish: La Santa Biblia](#) Antigua Versión de Casoidoro de Reina (1569), Revisada por cipriano de valera (1602), Otras revisiones (1862, 1909 , 1960)

- [Swahili \(NT\)](#)
 - [Swedish Bible \(1917 Bibeln eller den Helig Skrift\)](#) innehållande. Gamla Och Nya Testamentets Kanoniska Böcker i överensstämmelse med den av Konung År 1917 gillande och stadfästa översättning.
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2. Bible Study Aids

- [ALSO SEE: BIBLE STUDIES/ DEVOTIONALS](#)
 - [1. Umhloli](#), a unique Windows-based translators' tool developed to address editing problems not yet tackled by other programs. The purpose of this freeware program is to locate some translators' typing mistakes by checking sentence structure. It will work with many languages.
 - [2. World Wide Study Bible](#)
 - Agros Ministries' Lists of Recommended Bible Commentaries:
 - [Recommended New Testament Commentaries](#)
 - [Recommended Old Testament Commentaries](#)
 - [Bibelsenteret: Disse siderene ligger nå agsâ på nettvik \(Norway\)](#) (includes search utility for Bibelselskapets utgave av 1930, Dansk Bibel av 1933, etc.)
 - [Bible and Scripture Information from the Internet](#) (A Pierre Guillermin Library, Liberty University)
 - [The Bible Study FAQ, by Shawn Abigail](#)
 - [CARM Theological Dictionary, by Christian Apologetics and Research Ministry](#)
 - [Chronological Study of the Life of Christ, by Dennis McCallum](#)
 - [The Chuck Smith Archives \(Calvary Chapel\)](#) (Sermons, Outlines, Books and Video)
 - [ChurchRodent: R.A. Tatum's Glossary of Church History](#)
 - [The Concise Matthew Henry Commentary](#)
 - [Easton's Bible Dictionary](#)
 - [Greek / Hebrew Interlinear Bible](#)
 - [Historic Monarchies \(Calvary Chapel\)](#)
 - [Roman Emperors](#)
 - [The United Kingdom Through the Captivity \(Kings of Israel and Judah\)](#)
 - [King James Topics List \(Computers for Christ\)](#)
 - [Naves' Topical Bible](#)
 - [Rightly Interpreting the Bible, by Dr. Ron Rhodes](#)
 - [Step by Step with the Bible](#)
 - [Synopsis of the Bible, by J.N. Darby](#)
 - [Torrey's New Topical Textbook](#)
 - [A Version with On Line Search](#)
-

3. Books (by Title)

- [ALSO SEE: COLLECTIONS OF BOOKS](#)
- [Abortion and the Christian: What Every Believer Should Know](#) , by John Jefferson Davis (1984)
- [Absent from the Body](#), by Jonathan Edwards (1703-1758)
- [At the Back of the Northwind](#), by George MacDonald (1824-1905) (large file)
- [Black Samson](#), by Levi Keidel
- [The Book of Common Prayer Holy Communion Rite \(US Episcopal Church 1892\)](#)
- [The Book of Common Prayer \(US Episcopal Church, 1979\)](#)
 - [Alternate site](#)
 - [The only Complete Version \(Windows 3 and 95\) from THS Publishing, courtesy of Reverend James A. Hammond.](#)
- [A Brief Declaration and Vindication of the Doctrine of the Trinity and also of the Person and Satisfaction of Christ](#), by John Owen (1616-1683)
- [The Burden of God: Studies in wisdom and civilization](#), by M. Kelley
- [The Christian's Great Interest](#), by William Guthrie (1620-1665)
- [Christologia](#), by John Owen ((1616-1683))
- [Church History](#) , by Eusebius of Caesarea
- [Church History \(Eusebius of Caesarea\)](#) (Keyed to the Catholic Encyclopedia)
- [The Ante-Nicene Fathers](#), Roberts and Donalson.">Church History (Eusebius Pamphilus)
- [The City of God](#), by Augustine (AD 413-426)
- [Commentary on the Epistle to the Galatians \(1535\)](#), by Martin Luther, transl. by Theodore Graebner (Grand Rapids, Michigan: Zondervan Publishing House, 1949)
- [A Compendium on Positive Theology](#), by John William Baier, edited by C.W.F. Walther (1877) from Rev. Bob Smith's *Project Wittenberg*
- [Confessions, The Enchiridion, & On Christian Doctrine](#), by Augustine
- [The Consolation of the Sick](#)
- [Dark Night of the Soul](#), by St. John of the Cross (1542-1591)
- [The Deeper Christian Life](#), by Andrew Murray (1895)
- [Democracy in America](#), by Alexis de Tocqueville (1805-1859)
- [Devotions upon Emergent Occasions](#), by John Donne
- [The Doctrine of Justification by Faith](#) by John Owen
- [Elijah - A Man of Like Nature](#), by Theodore Epp (from Back to the Bible)
- [The Ethnologue](#), by B. Grimes, et. al. Current version at the Summer Institute of Linguistics.
- [The Ethnologue](#), by B. Grimes, et. al. (large file)
- [The Five Points of Calvinism](#), by Herman Hanko, Homer Hoeksema, and Gise J. Van Baren
- [The Fountain of Life Opened Up](#), by John Flavel
- [Fox's Book of Martyrs](#), by John Foxe
- [The Glory of Christ](#), by John Owen
- [Gospel Grounds and Evidences of the Faith](#), by John Owen

- [Grace Abounding in the Chief of Sinners, by John Bunyan](#)
- [Holy Dying, by Jeremy Taylor \(1860\)](#)
- [Holy Living, by Jeremy Taylor \(1860\)](#)
- [The Imitation of Christ by Thomas a Kempis](#)
- [The Inspiration, Inerrancy, and Authority of the Bible, by Dr. Ron Rhodes](#)
- [Institutes on the Christian Religion, by John Calvin](#)
- [It Didn't Just Happen, by Ethel Barrett](#)
- [The Life of John Owen, by Andrew Thompson](#)
- [The Life of Reverend John Flavel](#)
- [Little Women, by Louisa May Alcott \(1869\)](#)
- [Manual on Theology, by J.L. Dagg, D.D. \(from Founders Online\)](#)
- [Manuscript Support for the Bible's Reliability, by Ron Rhodes](#)
- [The Necessity of Prayer, by E.M. Bounds](#)
- [Of Communion with God, by John Owen](#)
- [On Prayer by John Calvin \(large file\)](#)
- [On the Christian Life, by John Calvin](#)
- [Orthodoxy, by Gilbert K. Chesterton](#)
- [Pensées, by Blaise Pascal \(1660\). trans., W.F. Trotter.](#)
- [The Pilgrim's Progress, by John Bunyan \(large file\)](#)
 - [Alternate Location](#)
- [The Practice of the Presence of God, by Brother Lawrence](#)
- [The Pursuit of God, by A.W. Tozer](#)
- [Religious Affections, by Jonathan Edwards](#)
- [The Road to Reality, by K.P. Yohannan \(Large file made available by Gospel for Asia, in Adobe Acrobat .pdf format. \)](#)
- [A Serious Call to a Devout and Holy Life, by William Law \(large file\)](#)
- [Sketches of Church History: From AD 33 to the Reformation, by Rev. J. C. Robertson \(1904\)](#)
- [The Spiritual Exercises by St. Ignatius of Loyola](#)
- [The Summa Theologica \(1265/1266-1273\), by St. Thomas Aquinas](#)
- [The Table-talk of Martin Luther \(1566\) trans. William Hazlett](#)
- [Theologia Germanica](#)
- [Till He Come by C.H. Spurgeon](#)
- [Tongues: A Biblical View, by Ovid Need, Jr.](#)
- [A Treatise on Church Order, by J.L. Dagg, D.D. \(1858\) \(from Founders Online\)](#)
- [The True Vine: Mediations for a Month on John 15:1-16, by John Murray](#)
- [Two of Me, by David Wilkerson](#)
- [Uniformity with God's Will, by St. Alphonsus](#)
- [Union and Communion, by James Hudson Taylor \(Founder, China Inland Mission, now OMF International\)](#)
- [A Vindication of Some Passages in a Discourse Concerning Communion with God](#)
- [Warfare of Science with Theology, by Andrew Dickson White \(large file\)](#)

- [What People Ask About the Church](#), by Dale A. Robbins
 - [The Works of Flavius Josephus](#), trans. by William Whiston (from The Wesley Center, Northwest Nazarene College)
 - [Writings of the Rev. John Bradford: Prebendary of St. Paul's, and Martyr, A.D. 1555](#)
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4. Collections of Books

- [ALSO SEE: BOOKS \(BY TITLE\)](#)
- [1. Guide to Early Church History](#) Compiled in 1994, ICLnet's Early Church History guide is the original guide to have appeared on the internet. The Guide includes the writing of Clement, Polycarp, Ignatius, Tertullian, Cyprian, Athanasius, Augustine, and works such as The Epistle of Barnabas, the Didache (Teaching of the Lord through the Apostles), The Shepherd of Hermas, The Martyrdom of Polycarp, The Epistle of Mathetes to Diognetus. We extend thanks to Professor James O'Donnell at the University of Pennsylvania for having proofed the original edition.
- [2. Institute Practical Bible-education Electronic Public Library](#) A large collection of excellent documents from the Reformed tradition.
 - [Augustine](#) Includes: Confessions, The Enchiridion, and On Christian Doctrine.
 - [Boston, Thomas](#) Includes: Biographical Sketch; Memoirs of the Life, Time, and Writings of the Reverend and Learned Thomas Boston; and, The Crook in the Lot.
 - [Bradford, John](#) Includes: Writings of the Rev. John Bradford, Prebendary of St. Paul's and Martyr, A.D. 1555.
 - [Brooks, Thomas](#) Includes: The Mute Christian Under the Smarting Rod.
 - [Bunyan, John](#) Includes: The Pilgrim's Progress.
 - [Calvin, John](#) Including various commentaries, and the Institutes.
 - [Edwards, Jonathan](#) Includes: Absent from the Body; The Excellency of Christ; Directions for Judging of Persons' Experiences; A Faithful Narrative of the Surprising Work of God; A Humble Attempt; The Resolutions of Jonathan Edwards (1722-1723); Treatise on Grace; and, An Unpublished Essay on the Trinity.
 - [Flavel, John](#) Includes: Christ Altogether Lovely; The Fountain of Life Opened Up; The Life of Reverend John Flavel; The Method of Grace in the Gospel Redemption; and, On Keeping the Heart.
 - [Guthrie, William](#) Includes: The Christian's Great Interest.
 - [Hellenbroek, A.](#) Includes: A Specimen of Divine Truths
 - [Kersten, G.H.](#) Includes: Sermons on the Heidelberg Catechism.
 - [Luther, Martin](#) Includes: Luther's Little Instruction Book, transl. R.E. Smith.
 - [Owen, John](#) Includes: A Brief Declaration and Vindication of the Doctrine of the Trinity; Christologia; The Glory of Christ; Gospel Grounds and Evidences of the Faith of God's Elect; The Doctrine of Justification by Faith, Through the Imputation of the Righteousness of Christ: Explained Confirmed, and Vindicated; and, The Life of John Owen by Andrew Thomson.

- [Reformed Canon, Liturgy, Confessions](#) Includes: A Compendium of the Christian Religion. The Canons of Dordrecht and Confessions of Faith (Dordrecht); and, Liturgy of the Reformed Churches.
- [Rutherford, Samuel](#) Includes: Samuel Rutherford: A Selection from His Letters.
- [Shaw, Robert.](#) Includes: The Reformed Faith: An Exposition of the Westminster Confession of Faith.
- [Spurgeon, Charles Haddon](#) Includes: All of Grace.
- [Watson, Thomas](#) Includes: The Beatitudes: An Exposition of Matthew 5:1-12; A Body of Divinity; A Divine Cordial; The Lord's Prayer; and, The Ten Commandments
- Books on Line from Bruderhof Community
 - [God's Revolution: The Witness of Eberhard Arnold](#)
 - [I Tell You a Mystery: Life, Death and Eternity, by J. Christoph Arnold](#)
 - [A Plea for Purity: Sex, Marriage and God by J. Christoph Arnold](#)
 - [Salt and Light: Talks and Writings on the Sermon of the Mount, by J. Christoph Arnold](#)
 - [Why We Live in Community, by Eberhard Arnold](#)
- [The Christian Classics Ethereal Library](#) Professor Harry Plantinga's noteworthy collection of internet texts includes text by Alphonsus, Augustine, Bunyan, Calvin, Chesterton, Donne, Edwards, Hooker, Ignatius of Loyola, Inge, John of the Cross, a Kempis, Law, Brother Lawrence, Milton, Ruysbroeck, Spurgeon, MacDonald; and Matthew Henry's Commentaries, Easton's Bible Dictionary.
- [The Chuck Smith Archive: Books \(Calvary Chapel\)](#)
 - [The Calvary Chapel Library](#)
 - [Harvest, by Chuck Smith and Tal Brooke](#)
 - [The Tribulation and the Church, by Chuck Smith](#)
- [Commentaries on the Minor Prophets by John Calvin](#) (Institute Practical Bible-education, The Netherlands)
 - [Amos, by John Calvin](#)
 - [The Epistle to the Hebrews, by John Calvin](#)
 - [Genesis, by John Calvin](#)
 - [Habakkuk, by John Calvin](#)
 - [Haggai, by John Calvin](#)
 - [Hosea, by John Calvin](#)
 - [Joel, by John Calvin](#)
 - [Jonah, by John Calvin](#)
 - [Malachi, by John Calvin](#)
 - [Micah, by John Calvin](#)
 - [Nahum, by John Calvin](#)
 - [Obadiah, by John Calvin](#)
 - [Zechariah, by John Calvin](#)
 - [Zephaniah, by John Calvin](#)
- [Early Church Fathers \(Wheaton College\)](#) (Includes extensive writings from Ante-Nicene, Nicene, and Post-Nicene Fathers.)

- [Pocket Classics from the Christian History Institute](#) Documents include The First Apology of Justin, The First Epistle of Clement to the Corinthians, and The Persecution and Martyrdoms of Lyons in 177 AD.

[Contents](#) | [ICLnet Home Page](#) | [Not Just Bibles](#) | [A Time to Sow](#)

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dc/05-4/2006

Matthew or Luke

The Synoptic Problem Home Page

The Synoptic Problem concerns the literary relationship between the first three "synoptic" gospels of the New Testament: Matthew, Mark, and Luke. The Synoptic Problem Home Page surveys proposed solutions and provides a clearing-house for materials related to its resolution.

- **Introduction:** [Synoptic Problem FAQ](#); [Annotated Bibliography](#); [Chronology](#)
- **Tools:** [Detailed Bibliography](#); [Table](#) of Synoptic Parallels; [Synopsis](#) with case studies of § [89](#).
- **External Evidence:** [Contents](#), I cen: [Luke](#); II cen: [Papias](#), [Justin](#), [Irenaeus](#); III cen: [Clement Alex.](#), [Origen](#); IV cen: [Ephraem](#), [Epiphanius](#), [Jerome](#), [Augustine](#).
- **Synoptic Theories:** [Two-Source](#), [Griesbach](#), [Farrer](#), [enumeration](#) of 1488 viable synoptic theories.
- **Classic Texts and Reviews:** [Abbott & Rushbrooke 1884](#), [Woods 1890](#), [Hawkins 1899](#) (review), [V. Taylor 1952](#) (review).

[What's New?](#) (November 14, 2003): See my [Hypotyposeis](#) weblog.

Questions and comments may be sent to [Stephen C. Carlson](#), the Synoptic Problem Home Page's maintainer.

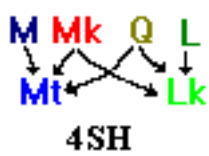
[[Theories](#) | [Web Sites & Mailing Lists](#) | [External Links](#)]

Synoptic Theories & Hypotheses



- Leading scholars: Christian Hermann Weisse ([1838](#)), Paul Wernle ([1899](#)), Burnett Hillman Streeter ([1924](#)); cf. Heinrich Julius Holtzmann ([1863](#)).
- The dominant source theory among scholars today, the **2SH** holds that Mark was the first gospel to be composed and became the primary narrative source for Matthew and Luke (Markan priority). In addition, Matthew and Luke independently supplemented their Markan material with sayings of Jesus from a lost sayings collection, termed "Q".

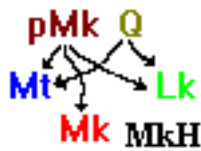
- Related Models and variants:



4SH: Four Source Hypothesis ([Streeter 1924](#)). Matthew's and Luke's own special sources are postulated to be distinct, written sources.



Streeter: Proto-Luke ([Streeter 1924](#)), Vincent Taylor. Q and L constituted a proto-Luke before being incorporated into Luke.



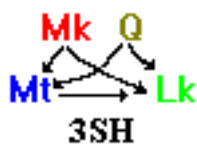
MkH: Markan Hypothesis ([Weisse 1856](#), [Holtzmann 1963](#)). In its original form, all three synoptics independently derive from a proto-Gospel, *Ur-Markus*, that is similar though not identical to Mark. *Ur-Markus* also included the narrative and Baptist material now assigned to Q. A less ambitious variant of *Ur-Markus* is found whenever it is proposed that our text of Mark is corrupt and that Matthew and Luke better reflect the original text in certain places.



dMk: Deutero-Mark ([Abbott 1901](#)). The anti-Markan agreements are explained by Matthew's and Luke's access to a "corrected" version of Mark that is no longer extant.



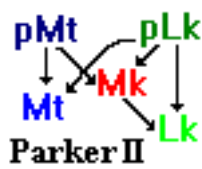
Koester ([1983](#), [1990](#)) modifies **2SH** to account for the origin of "Secret Mark." Koester proposes that, after Matthew and Luke used the first version of Mark (pMk), which was [revised](#) into Secret Mark (dMk). Our Mark then comes an edited version of Secret Mark.



3SH: Three Source Hypothesis ([Holtzmann 1878/1881](#), [Simons 1880](#), [Morgenthaler 1971](#), [Gundry 1979](#), [Price 1999](#) [ext. link]) posits three sources for Luke: Mark, Q, and to a lesser extent Matthew.



Pierson **Parker I** argued for a proto-Matthew called *K*, which is essentially Mark + the special Matthean "M" material of the **4SH** ([P. Parker 1953](#)). This proto-Matthew is the source for Mark and Matthew, but was never available to Luke.

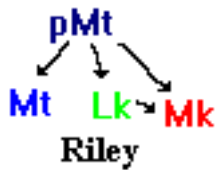


Pierson **Parker II** augmented his previous theory by adopting **Streeter's** suggestion for a proto-Luke that was the source of the Q and L material ([P. Parker 1980](#)), then adopted Griesbach by making Mark a conflation of proto-Matthew ("K") and proto-Luke ([1983](#)).



Griesbach Hypothesis: Two Gospel Hypothesis (2GH)

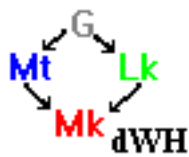
- Henry Owen ([1764](#)), Johann Jakob Griesbach ([1783](#)), William Reuben Farmer ([1964](#)).
 - Official Homepage:** Longstaff's [2GH Homepage](#)
 - Trowbridge's [Summary of Farmer](#); see also [Farmer's Argument](#) at this site.
- The main challenger to the **2SH** in America, the **2GH** posits that Matthew was first and used by Luke and that Mark is a conflation of Matthew and Luke.
- Related Models:



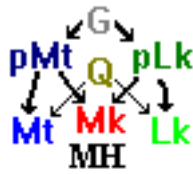
Harold **Riley** ([1992](#)) argues that our Matthew is a revision of the proto-Matthew used by Mark and Luke.



Anton **Büsching** ([1766](#)) held that Mark conflated Matthew and Luke, but Luke was first.

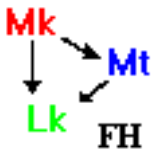


dWH: W. M. L. de Wette (1842) and Friedrich Bleek ([1862](#)) held that Mark conflated Matthew and Luke, but both Matthew and Luke were dependent on an Ur-Gospel. This hypothesis was perceived as a concession to Q within the Griesbach camp.



Herbert **Marsh** (1801) viewed Mark as a conflation of an Aleph1 [= pMt] and Aleph2 [= pLk], both descended from an Ur-Gospel Aleph [= G]; for the double tradition, Marsh proposed a sayings source Beth [= Q], which merged with Aleph1 and Aleph2 to form Matthew and Mark, respectively.

Pierre **Rolland** (1982) has a structurally similar hypothesis, identifying pMt as a Hellenist Gospel *H*, pLk as a Pauline Gospel *P*, and G as a Gospel of the Twelve *D*.



Farrer Hypothesis (FH)

- James Hardy [Ropes](#) (1934), Austin Marsden [Farrer](#) (1955), Michael Douglas [Goulder](#) (1974, 1989).
 - **Homepage:** Mark S. Goodacre's [Case Against Q](#)
 - Identified as a possible theory but not endorsed by Herbert [Marsh](#) (1801).
- The **FH**, the leading contender to the **2SH** in England, accepts Markan Priority but dispenses with Q. For the Double Tradition, the **FH** appeals to Luke's use of Matthew as the explanation.
- Related Model:

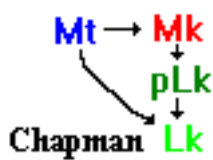


Christian Gottlieb **Wilke** (1838), Bruno Bauer (1841), Ronald V. Huggins (1992). Markan priority, but the Double Tradition material is the result of Matthew's copying Luke.

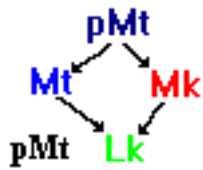


Traditional Augustinian Hypothesis (AH)

- [Augustine](#) (c. 400), Hugo Grotius (1641), H. G. Jameson (1922), Basil Christopher Butler (1951), John Wenham (1992).
- Matthew first, Mark second, Luke third, each successively dependent.
- Related Models:



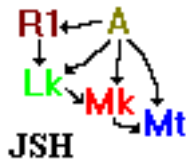
John **Chapman** ([1937](#)) argued that Luke's first draft was written without knowing Matthew.



pMt: Proto-Matthew Hypothesis. Butler ([1969](#)) suggested that Luke is directly dependent on Greek Matthew and Mark as the **AH** and the **FH** hold, but Mark is dependent on Matthew's predecessor (proto-Matthew). Butler identified proto-Matthew as an Aramaic document that is substantially equivalent to the Greek Matthew.

Other Theories, Variations, & Hypothetical Documents

- Lukan Priority Models:



JSH: Jerusalem School Hypothesis ([1973](#)), a development of Robert Lindsey's hypothesis ([1963](#)). Lukan Priority with dependence of all three upon an "Anthology" and Luke upon a "First Reconstruction." Online publication: [Jerusalem Perspective](#)

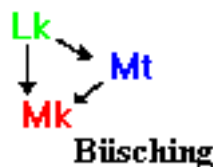
- [Overview](#) by David Bivin
- [Bibliography](#) by David Bivin
- [Brief discussion](#) with Eric Hovee



Lindsey ([1963](#)): The original proposal by Robert Lindsey.

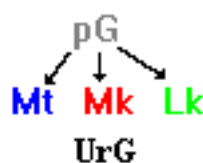


Lockton Hypothesis: W. Lockton ([1922](#)).



Anton **Büsching** ([1766](#)) held that Luke was a source for Matthew and Mark conflated Matthew and Luke.

- Miscellaneous Models



UrG: Ur-Gospel, Lessing (1778/84). All three gospels descend from a single (Aramaic) gospel.



LTH **LTH: The Logia Translation Hypothesis**, Wilson (1998). All three gospels are dependent on Greek notes (the "Translation") which translated the Aramaic/Hebrew Logia of the Papias tradition. [[LTH Home Page](#)].

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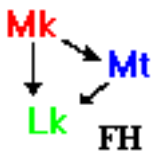
Web Sites & Mailing Lists

The following Web Sites and Mailing Lists are among the most relevant and informative:

Web Sites



[A Synoptic Gospels Primer](#), from Mahlon Smith. Mainly from the perspective of the Two Source Hypothesis, this site "goes beyond the usual superficial discussion of the synoptic problem."



[Case Against Q](#), an exposition of the Farrer Hypothesis (**FH**) by Mark Goodacre.



[The Two Gospel Hypothesis](#), courtesy Thomas R.W. Longstaff.



The [Jerusalem Perspective Online](#) is the Internet presence of the Jerusalem School.



Ron Price (1999) has devoted a series of web pages to the **3SH**, entitled, "[The Origin of the Synoptic Gospels](#)."

Mailing Lists

- [Synoptic-L](#) is an academic list devoted to the critical, scholarly study of the Synoptic Problem and related topics. Knowledge of Greek is a plus.
- [Xtalk](#), the successor to the former Crosstalk, is now a moderated list for academics and amateurs alike devoted to the Historical Jesus and the Origins of Christianity. Questions of the origins of the primary documentary sources for the life of Jesus have been welcomed and debated.
- [Ioudaios](#) is dedicated mainly to the works of Philo and Josephus but includes discussions of various aspects of Judaism in the Greco-Roman world, especially in the first century. The archived material contains a debate about Q.
- [B-Greek](#): Although higher critical topics such as the Synoptic Problem are not the focus of this list, B-Greek is a helpful place for investigating the meaning of the Greek text of the Bible, including, of course, the synoptic Gospels.

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Links

External Links

- [The Synoptic Problem & Q](#): a selective list of links from the [New Testament Gateway](#), by Mark Goodacre.

On-Line Texts and Articles (Peer Reviewed)

Edwin A. Abbott & W. G. Rushbrooke, *The Common Tradition of the Synoptic Gospels in the Text of the Revised Version* (London: Macmillan and Co., 1884) pp. v-xi.
[On-line](#), ed., Stephen C. Carlson, [Synoptic Problem](#).

William R. Farmer, "The Present State of the Synoptic Problem" in *Literary Studies in Luke-Acts: Essays in Honor of Joseph B. Tyson*, (Macon, Ga.: Mercer University Press, 1998) 11-36.

[On-line](#), ed. Mark Goodacre, [Synoptic-L](#).

[On-line](#), ed. Thomas R. W. Longstaff, [The Two Gospel Hypothesis](#).

A. M. Farrer, "On Dispensing with Q" in D. E. Nineham, ed., *Studies in the Gospels: Essays in Memory of R. H. Lightfoot* (Oxford: Basil Blackwell, 1955).

[On-line](#), ed. Mark Goodacre, [Case Against Q](#).

Francis E. Gigot, "Synoptics" in *Catholic Encyclopedia* 14 (Robert Appleton, 1912).

[On-line](#), ed. Douglas J. Potter, [New Advent Catholic Web Site](#).

Mark Goodacre, "Fatigue in the Synoptics," *New Testament Studies* 44 (1998): 45-58.

[On-line](#), *idem*, [Case Against Q](#).

Michael D. Goulder, "Is Q a Juggernaut?" *Journal of Biblical Literature* 115 (1996): 667-81.

[On-line](#), ed., Mark Goodacre, [Case Against Q](#).

Edward C. Hobbs, "A Quarter-Century Without 'Q'", *Perkins Journal* (Summer 1980): 10-19.

[On-line](#), ed. Mark Goodacre, [Case Against Q](#).

F. H. Woods, "The Origin and Mutual Relation of the Synoptic Gospels" in *Studia Biblica et Ecclesiastica: Essays Chiefly in Biblical and Patristic Criticism*, by members

of the University of Oxford 2 (Oxford: Clarendon Press, 1890): 59-104.
[On-line](#), ed., Stephen C. Carlson, [Synoptic Problem](#).

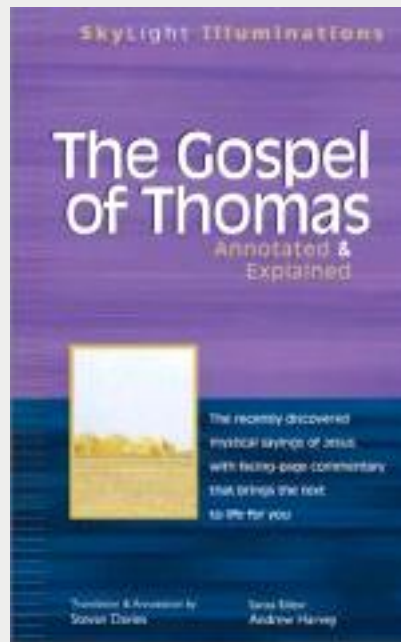
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Stephen C. Carlson, scarlson@mindspring.com

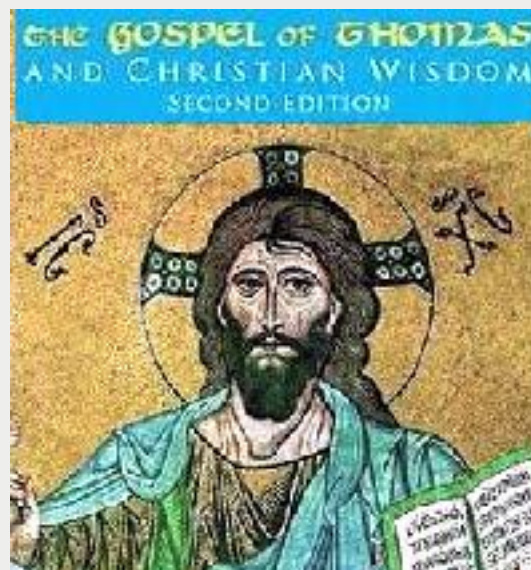
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The Gospel Of Thomas Homepage



[Stevan Davies' new full Translation, Commentary, and Annotation of the Gospel of Thomas shows that in the Gospel of Thomas Jesus reveals the Kingdom of God in this world, and within all people, now. Click Here For Further Information](#)



[Click Here For Further Information.](#)

[This new full edition of Stevan Davies' the Gospel of Thomas and Christian Wisdom contains an extensive new introduction updating the author's views on the most significant Thomazine questions as well as a previously unpublished essay on Thomas and divination. It includes chapters about: The](#)

[Nature of The Gospel of Thomas, The Gospel of Thomas and Gnosticism, Wisdom in Thomas, Image and Light, Christology and Sophiology, Thomas and the New Testament, Thomas and Baptism, Thomas and Corinthians, and a translation of the Gospel of Thomas.](#)

Almost everything in the Gospel of Thomas Homepage is a link to a site.

[The "Scholars' Translation" of the Gospel of Thomas
by Stephen Patterson and Marvin Meyer](#)

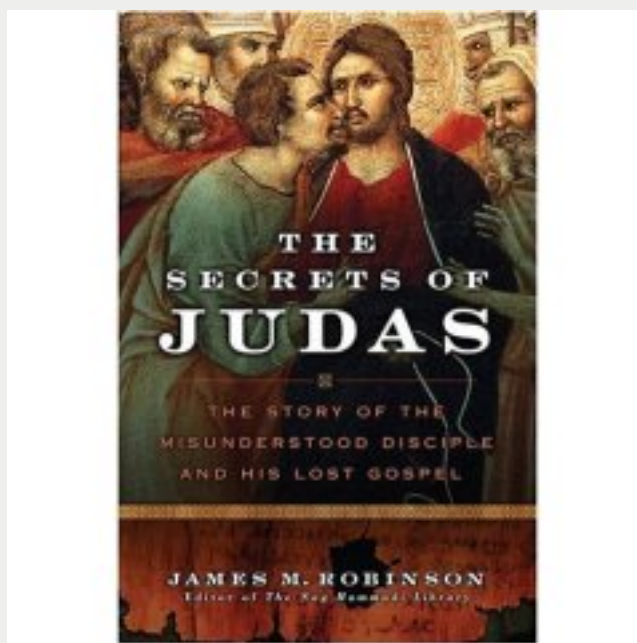
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[The very best books available on the subjects covered on this homepage,
with some discussion of each of them: Click Here.](#)

[The Gospel of Judas --- Translation and Commentary](#)



[The Gospel of Judas --- The adventure of its discovery and subsequent history
The Secrets of Judas : The Story of the Misunderstood Disciple and His Lost Gospel
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[The Gospel of Thomas Discussion List](#)

[This is a discussion list for those interested in exploring the meanings of the 114 sayings attributed to Jesus in the Gospel of Thomas. An invitation is extended to individuals of all faiths and traditions who bring a sincere desire for increased understanding, appreciation and fellowship. For further information, or to join, CLICK HERE](#)

[There is a another discussion list, one that is more academically focused and scholarly. To learn more about it, or to join, click here.](#)



[Mahlon Smith's edited collection of Gospel of Thomas discussions](#)

[Mahlon Smith's edited collection of Q and Thomas discussions](#)

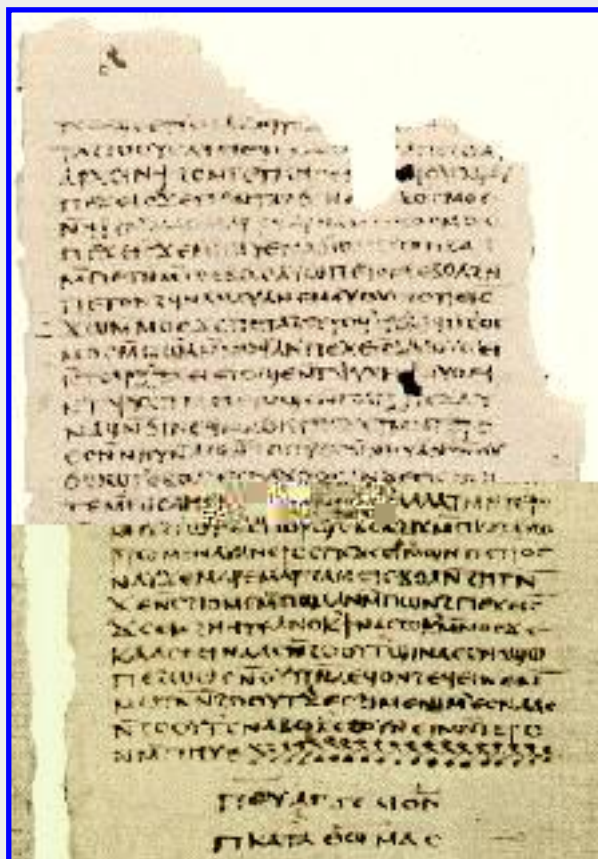
[For a large collection of "crosstalk" discussions about the Gospel of Thomas, its history, contents, gnostic traits and more, click here.](#)

[The entire text of The Gospel of Thomas And Christian Wisdom by Stevan Davies is available here in Spanish online through the links below in the translation of Juan Luis González.](#)

[The English version has been published in a second edition by Bardic Press \(see above\)](#)

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[Es Gnostico el Evangelio de Tomas?](#)
[La Sabiduria y Tomas](#)
[Imagen y Luz](#)
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[Tomas y el Nuevo Testamento](#)
[Tomas y el Bautismo](#)
[Tomas y la Prima Carta a Los Corintinos](#)

[Apendice: La Estructura de Tomas](#)



The Last Page of the Coptic Manuscript
of the Gospel of Thomas

The Title "peuaggelion pkata Thomas" is at the End
Click on the picture to connect to online Coptic resources.

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[Brill Translation of the Gospel of Thomas into English by Schoedel et al.](#)

[Das Thomas Evangelium](#)

[A Translation of the Gospel of Thomas into German](#)

[A Translation of the Gospel of Thomas into French](#)

[The Gospel of Thomas in Dutch, translation and discussion, by Jos Stollman](#)

[The Gospel of Thomas in Spanish](#)
[Evangelio Segun el Apostol Tomas](#)

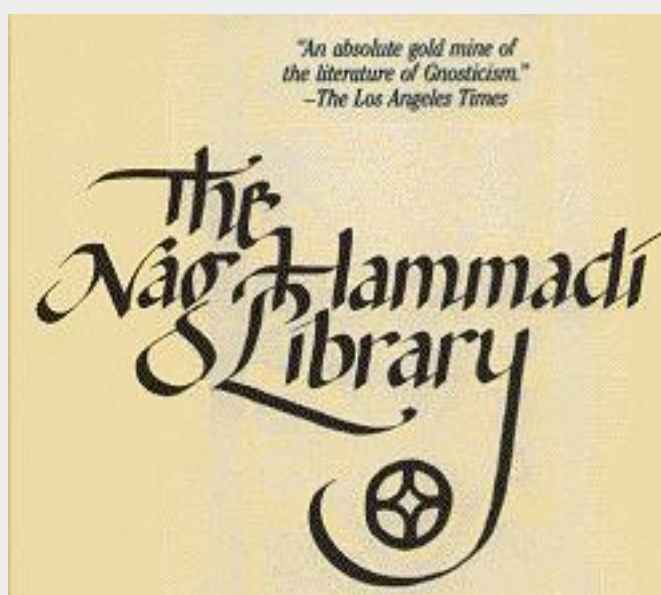
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[Paterson Brown's Translations of Thomas into English and Spanish](#)

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[The Book of Thomas the Contender](#)

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The Infancy Gospel of Thomas

Except for the similar names, the "Infancy Gospel of Thomas" and the "Gospel of Thomas" are not historically connected. The "Infancy Gospel of Thomas" and related texts contain stories of Jesus' birth and his childhood.

[The Infancy Gospel of Thomas](#)

Variations on the theme:

[The Infancy Gospel of Thomas: Text A](#)

[The Infancy Gospel of Thomas: Text B](#)

[The Infancy Gospel of Thomas: Latin Text](#)

[Arabic Infancy Gospel](#)

[The Proto-Evangelium of James](#)

[The Gospel of the Nativity of Mary](#)

[Pseudo-Matthew's Gospel of the Nativity of Mary and the Infancy of Jesus](#)

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[Rhetorical Composition and Sources in the Gospel of Thomas, by Vernon K. Robbins](#)

[Carl Yenetchi's Swedenborgian Dissertation on The Gospel of Thomas](#)

[Hugh McGregor Ross' website about The Gospel of Thomas](#)

[Thomas und die Zweifler:
Ein apokryphes Evangelium und sein Widerhall im Altertum und heute
by Nikolaus Ebbinghaus, 2004](#)

[Randall E. Wilson's views of Thomas as a Gnostic Gospel](#)

[Der ungläubige Thomas by Jacob Neeff](#)

[Statistical Correlation Analysis of the Order of the Sayings
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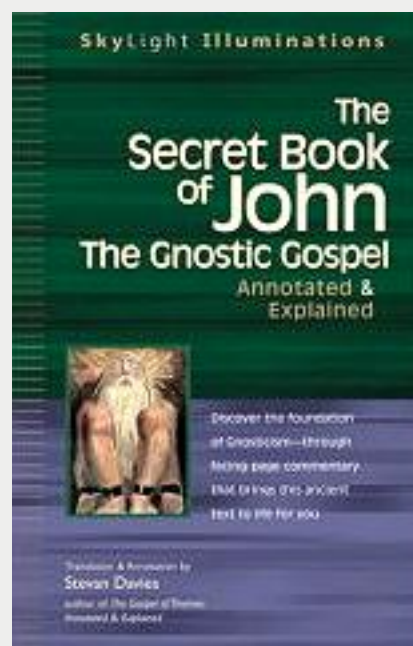


[History of the Discovery of Thomas and Comments on the Text
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[The Circle of the Way: Reading the Gospel of Thomas as a Christzen Text,
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[A Thomasine Unitarian Liturgy](#)

[A conservative dependency argument.](#)



The Annotation, Commentary and Translation of the Secret Book of John
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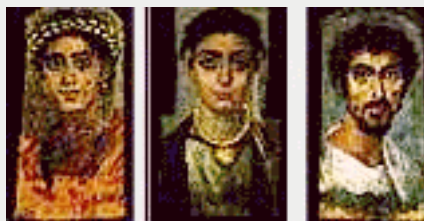
Juan Gonzales' Spanish Translation of Part Two.

A Discussion of the Gospel of Thomas and Gnosticism

An Essay on Gnostic Idealism and the Gospel of Truth



THE Gnostic APOSTLE THOMAS
a book by Herbert Christian Merillat
(Enormous amount of interesting information
about the Apostle Thomas from throughout the ancient world)
Another link to that site.



[What Folks Looked Like Back Then](#)

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[The Q Sayings](#)

[Q // Thomas Parallels](#)

[Mark // Thomas Parallels](#)

[Mark Goodacre's Arguments Against the Existence of Q](#)

[Mark Goodacre's organized collection of a vast amount of Q related discussion.](#)

[Daniel Wallace's Excellent Conservative-Friendly Arguments for Markan Priority and for Q](#)

[Mahlon Smith's Synoptic Gospel Primer](#)

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[And its relationship to the Gospel of Thomas.](#)

The Gospel of Thomas homepage is maintained by

Stevan Davies
Professor of Religious Studies,
College Misericordia,
Dallas, Pennsylvania, U.S.A.

If you have materials you would like to have added to this homepage, either essays or links, or if you have other comments, write to me at: sdavies @ misericordia.edu (do not include the spaces).

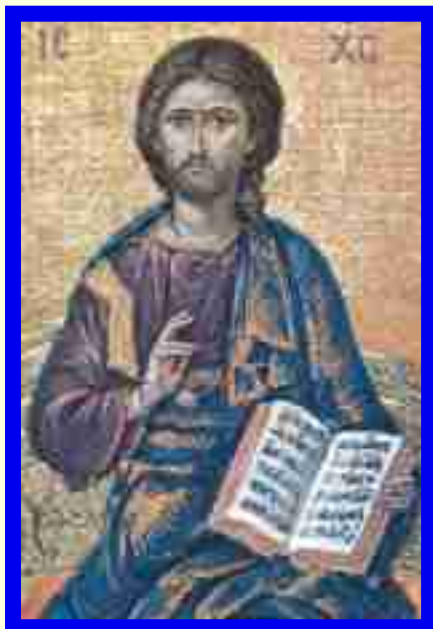


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The **Gnostic Society Library** contains a vast collection of primary documents relating to the Gnostic tradition as well as a selection of in-depth audio lectures and brief archive notes designed to orient study of the documents, their sources, and the religious tradition they represent.

The library includes over a thousand **documents** related to the Gnostic tradition, including all major Gnostic writings and anti-Gnostic patristic texts. Using the [Archive search function](#), students and researchers can easily find just about anything relating to the Gnostic tradition.

Lectures provided in the library are from the audio archives of [BC Recordings](#) and [The Gnostic Society](#) in Los Angeles; they are presented in [RealAudio or MP3 format](#) and run about 75 minutes in length. As you visit the library, set aside time to listen to a lecture. Another feature of the library is the ability to search across all the texts in our collection using the [Gnosis Archive Index](#) search engine -- give it a try. Remember to also visit the [Gnostic Society Bookstore](#) for a collection of the best current works on Gnosis and Gnosticism.

We are indebted to the work of our friend [Terje Dahl Bergersen](#) of Oslo, Norway who first collected material for this library beginning in 1994.

New in the Library! We have added a huge new

Other Material in the Library:

[The Bible](#)

[Dead Sea Scrolls](#)

[Old Testament Apocrypha](#)

[Plato and Plotinus](#)

Web Lectures:

[Gnosticism and its Legacy](#)

[Christ: The Misunderstood Redeemer](#)

[The Sorrow of Sophia: Feminine Divine Image of Suffering](#)

[Hermes: The Thrice Great Hierophant of Gnosis](#)

[Mani: Helmsman of the Ship of Light](#)

[Hymn of the Pearl: A Classic Gnostic Myth from the Acts of Thomas](#)

[Other Web Lectures](#)

[Return to Gnosis Archive](#)

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digital [collection of the works of G. R. S. Mead](#).

Mead was perhaps the most important early scholar of Gnosticism and his writings remain an invaluable resource. This new collection contains eleven volumes of Mead's works, several essays from *The Theosophical Review*, and a bookstore collection of Mead's works in print as well as books about Mead.

The Nag Hammadi Library

- [The Nag Hammadi Library](#), a collection of thirteen ancient codices containing over fifty texts, was discovered in upper Egypt in 1945. This immensely important discovery includes a large number of primary Gnostic scriptures -- texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" -- scriptures such as the [Gospel of Thomas](#), the Gospel of Philip, and the Gospel of Truth. The discovery and translation of the Nag Hammadi library has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism. (Readers unfamiliar with this history may wish to review the [brief introduction to Gnosticism and the Nag Hammadi library](#), and an excerpt from Elaine Pagels' excellent popular introduction to the Nag Hammadi texts, [The Gnostic Gospels](#).) We have also recently incorporated an extensive resource on [Valentinus and the Valentinian Tradition](#).

The Nag Hammadi materials in the Gnostic Society Library were completely corrected and re-edited in 1997. Multiple authoritative translations of several texts are now included. Essentially all versions of the Nag Hammadi Library available on the internet have been directly copied from these text provided here in the Gnosis Archive.

Gnostic Writings and Related Texts

- While the Nag Hammadi Library represents our richest source of classical Gnostic texts, many other primary

Gnostic documents were discovered in the century prior to the Nag Hammadi find. These are cataloged in the [Classical Gnostic Scriptures and Fragments](#) section -- included here you will now find G.R.S. Mead's complete translation of the *Pistis Sophia*. Of associated interest is [Christian Apocrypha and Early Christian Literature](#), a section containing other important Christian texts surviving outside canonical tradition, some of which manifest Gnostic influence. We have also recently incorporated an extensive resource specifically on [Valentinus and the Valentinian Tradition](#).

- [The G.R.S Mead Collection](#) contains eleven complete volumes written by G. R. S. Mead (1863-1933). These works provide an invaluable review of materials relating to Gnostic tradition available before discovery of the Nag Hammadi collection.
- Until students began uncovering original documents and re-examining Gnosticism, opinion about the tradition was primarily based on the very negatively biased [Polemical Works Against the Gnostics by the Church Fathers](#). In this section we present all the major documents by the patristic heresiologist.
- Beyond the bounds of classical Christian Gnosticism -- represented by the above materials -- there are several other traditions of clearly Gnostic character. The Hermetic tradition represents a non-Christian form of Gnosticism; included in the library are the principal Hermetic writings of [The Corpus Hermeticum](#).
- With an interest in Gnosticism awakened by the Nag Hammadi materials, scholars are now re-examining Manichaeism and beginning a more serious consideration of the many Manichaean writings discovered just in the last century. A large sample of these is presented in the [Manichaean Writings](#) collection. Also included in the library is a section devoted to [Mandaean Texts](#) and this still living Gnostic tradition.
- The Cathars represented a medieval resurgence of Gnosticism, and we have a small collection of [Cathar](#)

[Texts](#). Alchemy was recognized by C. G. Jung as another strand of Gnosticism; the library here provides links to a comprehensive collection of [Alchemical Writings](#). And, finally, we have on file a small but growing collection of [Texts from Modern Gnosticism](#)

Other Material in the Library

- [The Bible](#)
- [The Dead Sea Scrolls](#) -- *Recent addition*
- [Old Testament Apocrypha and Pseudepigrapha](#)
- [Plato and Plotinus](#)

Related Library Resources

- No resource on the Internet is a substitute for a good library of books. Students of Gnosticism will find our [Annotated Bibliography of Books on Gnosticism](#) to be a useful aid for further research.
- A complete collection of patristic writings, all carefully and recently reedited, is available at the [CECL Early Church Fathers](#) collection. This site offers the entire *Ante-Nicene Fathers* and *Nicene and Post-Nicene Fathers* collections (about 38 volumes in the print edition), and includes a search function.
- The [St. Pachomius Library](#) offers a comprehensive collection of early Christian writings with emphasis on sources of the Orthodox Christian tradition.
- An excellent collection of Apocryphal and other non-canonical texts is found at the [Wesley Center - Noncanonical Literature](#) page.
- [The Ecole Intiative](#) offers an encyclopedic collection of materials relating to early Church history (but gives little notice to Gnostic materials).
- Another site with a good collection of texts and commentary is the [Early Christian Writings](#) site.

A Note on Internet Text Collections

Almost all of the several dozen internet sites with collections of texts similar to our own obtained their material by directly or indirectly copying files present at the Gnosis Archive. Ours was

perhaps the first major collection of such texts to appear on "the web" (in 1994), and thus has served as a source for others creating "their own" collections.

Unfortunately several transcription errors present in the massive amount of material added to the Gnosis Archive in our first years have in this repeated process of "copying" been very widely propagated. Over the years, we have made many corrections. Unfortunately, it appears that very few of the sites copying texts from this collection have taken the time to read, edit and correct the texts! This is of course exactly how the manuscript tradition has propagated errors in the past centuries, though with vastly different "technologies" of reproduction.

[Archive](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#) |
[Gnostic Society](#)



Directory to the Dead Sea Scrolls Collection:

[Introduction: The Story of the Scrolls](#)

[Texts from the Dead Sea Scrolls](#)

[Timetable of Dead Sea Scroll Scholarship](#)

[Resources for Further Study](#)

[Recommended Books](#)

Return to:

[Gnostic Society Library](#)

[Gnosis Archive](#)

THE GNOSTIC SOCIETY LIBRARY



DEAD SEA SCROLLS: TEXTS

Introduction to the Texts..

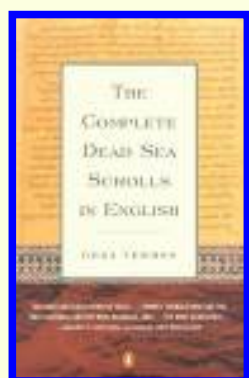
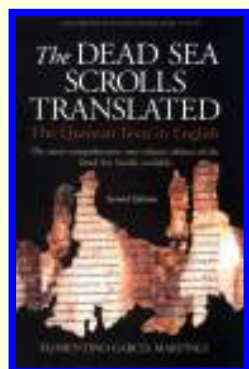
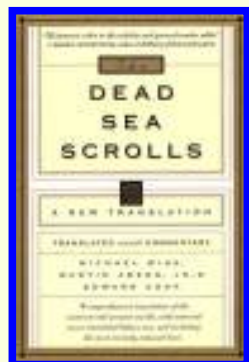
Working from many thousands of scroll fragments recovered in eleven caves near Qumran, researchers have identified approximately 800 different original manuscripts. A few scrolls were fairly intact when found, others have been tentatively pieced together, still more exist only as small scraps of parchment. The preserved portions of a scroll often give only glimpses of what might have existed in the complete text. (See the [Introduction](#) to the collection for more background information.)

DSS texts are identified by a number and letter combination, indicating the cave from which they were recovered: "1Q" indicates the text was found in Qumran cave 1; "4Q" means found in Qumran cave 4. This initial code is followed by either a second number (the catalog file number assigned to each fragment as it was archived) or by a few letters that abbreviate an alternative name given to a fragment by researchers, usually the supposed title of the text. Many important scrolls existed in more than one copy. Surviving pieces of these were sometimes found in different caves. For example, the section of text from the *Book of Secrets* (listed below), is reconstructed from fragment 27 found in Qumran Cave 1 (1Q27) and fragments 299-301 of a different copy found in Qumran Cave 4 (4Q299-301).

A variety of literary forms can be identified among the

[Available in the Bookstore:](#)

The Dead Sea Scrolls - in several different editions



surviving texts. Although there is no generally accepted system of categorizing the scrolls, roughly speaking the manuscripts fall into one or more of the following genres: Biblical texts, pentateuchal stories and commentaries; legal and ritual texts; prophets stories and commentaries; psalms and poetry; wisdom literature; prophecy and apocalypics (visions); sectarian literature; and "miscellaneous things that don't fit anywhere else". Some texts can be assigned to several categories, depending on the subjective reading of the interpreter, which is why no system works very well. The great variety manifest in DSS texts has led some scholars to question whether a single sect at Qumran would have created or maintained such an apparently eclectic collection.

Visit the [Bookstore](#) for a complete listing of current editions of the complete Dead Sea Scrolls in translation.

Texts Archived in the Gnostic Society Library

This is a varied collection of short texts, representative of several types of DSS literature. One will note several unique mythical motifs developed in the DSS manuscripts, as well as imaginative or visionary reworking of traditional themes. Study of the DSS has given new understanding of how dynamic and heterodox Judaism was in the intertestamental period.

[The Divine Throne Chariot](#)

[The Book of Secrets \(1Q27, 4Q299-301\)](#)

[The Thanksgiving Psalms \(1QH^a\)](#)

[The Parable of the Bountiful Tree \(4Q302a\)](#)

[A Baptismal Liturgy \(4Q414\)](#)

[The Coming of Melchizedek \(11Q13\)](#)

[Tongues of Fire \(1Q29, 4Q376\)](#)

[The Book of Giants](#) (4Q203, 1Q23, 2Q26, 4Q530-532, 6Q8)

Texts Accompanying a Lecture by Vermes, Schiffman and Tov

This series ([The Dead Sea Scrolls with Rachel Kohn](#)) was sponsored by the Australian Broadcasting Corporation in 2000. The texts presented are accompanied by photographs of the original scroll fragment, a translation and a short commentary. (Note that the commentaries are representative of traditional views about the DSS and their source in an Essene community living at Qumran.)

[Psalms 11Q5](#) Contains parts of 41 Biblical psalms, Apocryphal psalms (including the Apostrophe to Zion) and prose about the psalms written by King David.

[The Nahum Commentary 4Q169](#)

Prophetic commentary which alludes to the history of a sect, presumed to be the Qumran Essenes, and names real historic figures.

[Community Rule 4Q260](#) Also known as The Manual of Discipline, it contains rules ordering the life of the sect presumed to have lived at Qumran and identified as Essenes by traditional interpreters of the DSS..

[Acts of Torah 4Q394](#) Excerpt from a unique document in letter format, which outlines the religious laws peculiar to the sect, and in opposition to the law practiced by the Temple in Jerusalem.

[War Rule 11Q14](#) An original composition attributed to the Essene sect by traditional interpreters of the scrolls, containing what may be a vision of the "end of days"

[Exodus Fragment 4Q22](#) A fragment of
Exodus 6:25-7:19

Texts Presented in the Library of Congress Exhibit

[The Dead Sea Scroll Exhibit](#) at the
Library of Congress included translations
and high-quality photographs of selected
sections of several scrolls. Each is
accompanied by a short commentary, a
complete physical description of the scroll
or fragment, and a list of references.

[Psalms Tehillim](#)

[Phylactery Tefillin](#)

[The Community Rule Serkeh ha-Yahad](#)

[Calendrical Document Mishmarot](#)

[Some Torah Precepts Miqsat Ma`ase ha-
Torah](#)

[Enoch Hanokh](#)

[Hosea Commentary Peshet Hoshe`a](#)

[Prayer for King Jonathan Tefillah li-
Shlomo shel Yonatan ha-Melekh](#)

[Leviticus Va-Yikrah](#)

[Songs of the Sabbath Sacrifice Shirot
`Olat ha-Shabbat](#)

[Damascus Document Brit Damesek](#)

[The War Rule Serekh ha-Milhamah](#)

Complete Scholarly Translations of Scroll

Texts with Commentary

[Great Isaiah Scroll](#) (Fred Miller) -- This site presents the most impressive internet presentation of a complete scroll from the DSS. While the site offers little of interest to a casual reader, it gives glimpses into the issues involved in the analysis and translation of a scroll. It includes black & white plates of each column of The Great Isaiah Scroll (one of the first seven scrolls found in Cave 1, and the oldest extant Hebrew biblical manuscript), along with detailed notes on the physical condition of the manuscript and comparison of its orthography and wording with the standard Masoretic text. The technical discussions of the site are obviously intended for scholars familiar with Hebrew.

[Fragments of the Book of Enoch from Qumran Cave 7](#) (Ernest Muro) Again, a site of limited general interest. It is dedicated to the detailed analysis of a tiny scroll fragment in Greek, once argued (inaccurately, it appears) to be from a New Testament text. (Of course, the presence of a Christian text in the DSS find would have supported the original efforts to link the Qumran texts with Christian history; this tiny fragment of Greek text therefore became a focus of debate.) This site illustrates the complex task of reconstructing, identifying and then interpreting DSS fragments. It includes [photos](#) of the fragment with [transcription and translation](#), as well as two articles (by [E. Muro](#) & [E. Puech](#)) refuting claims that these are fragments of New Testament texts.

Paraphrases and Descriptions of Texts

These useful paraphrases and descriptions of a large variety of DSS texts were apparently a student project for

"Introduction to the Hebrew Scriptures", a course given at St. Joseph's University by [Alan Humm](#).

Pentateuchal stories and commentaries

[Reworked Pentateuch](#) (4QPPa=4Q158).

[Genesis Apocryphon](#)

[Exhortation based on the Flood](#)

(4QFloodAp=4Q370).

[Vision of Jacob](#) (4QAJa=4Q537).

Legal and ritual texts

[Ritual Purity Laws](#) (4QTohorota=4Q274).

Psalms, Hymns, Poetry

[Apocryphal Psalms](#) (4QPsf=4Q88,

4QapPs=4Q448, 11QPsa-b=11Q5-6).

[Thanksgiving Hymns #7 & 8](#) (1QH(odayot) a col.10).

Wisdom Literature

[Wisdom Text](#) (1Q26, 4QWisda)

[Collecton of Proverbs](#) (4QWisd).

[Wiles of the Wicked Woman](#) (4Q184).

Prophecy and Apocalyptic

[The Chosen One](#) (4Qelect, 4QarNC).

[Words of Michael](#) (4Qmich, 6Qunidar).

Miscellaneous Texts

[The New Jerusalem](#) (1QJNar, 2QExc, 4QJMa, 5QJNar, 11QJN).

[The Copper Scroll](#) (3QTreasurea).

[Physiognomic Horoscopes](#) (4QCryptic-4Q186, 4QPhysiogn).

[Observances](#) (4QCal (Mishmarot), 4QMMTa).

[Targum of Job](#) (4QtgJob, 11QtgJob).

Inventory of the Dead Sea Scrolls Manuscripts

A comprehensive and useful [Inventory of all the Dead Sea Scroll Manuscripts](#) has

been compiled by Mitchell A. Hoselton.

*The Dead Sea Scrolls Collection at The Gnostic
Society Library*

| [Introduction](#) | [Texts](#) | [Timetable](#) | [Resources](#) |
[Recommended Books](#) |

| [Gnostic Society Library](#) | [Gnosis Archive](#) |

THE GNOSTIC SOCIETY LIBRARY

The Nag Hammadi Library

[Gnosis Archive](#) | [Library](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#) | [Gnostic Society](#)

About the Nag Hammadi Library Section

The Nag Hammadi Library, a collection of thirteen ancient codices containing over fifty texts, was discovered in upper Egypt in 1945. This immensely important discovery includes a large number of primary Gnostic scriptures -- texts once thought to have been entirely destroyed during the early Christian struggle to define "orthodoxy" -- scriptures such as the Gospel of Thomas, the Gospel of Philip, and the Gospel of Truth.

The discovery and translation of the Nag Hammadi library,



Codices found at Nag Hammadi

completed in the 1970's, has provided impetus to a major re-evaluation of early Christian history and the nature of Gnosticism. Readers unfamiliar with this history may wish to review the brief [Introduction to Gnosticism and the Nag Hammadi Library](#) provided here, as well as an excerpt from Elaine Pagels' excellent popular introduction to the Nag Hammadi texts, [The Gnostic Gospels](#). (Visit the [Bookstore](#) to purchase the *The Nag Hammadi Library* and *The Gnostic Gospels* or to find information on other important introductory works that will help explain this material -- or [click now to buy The Nag Hammadi Library.](#))

[Nag Hammadi](#)

[Introduction](#)

[Alphabetic Index](#)

[Codex Index](#)

[Thomas Gospel](#)

[Search the NHL](#)

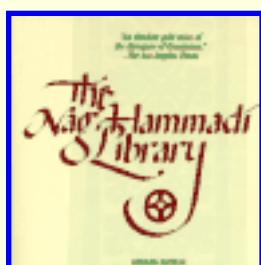
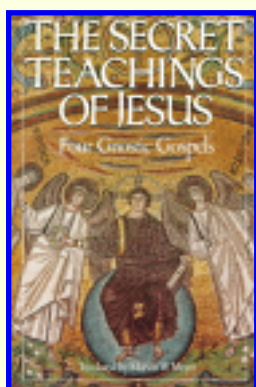
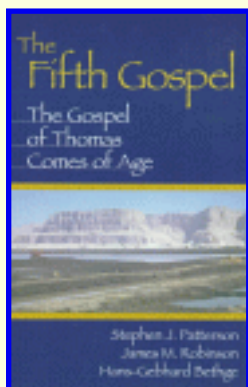
[Library](#)

[Gnosis Archive](#)

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

Visit the [Bookstore](#) for a complete

selection of translations and books about the *Nag Hammadi Library* and texts:



The texts discovered at Nag Hammadi available in the Gnostic Society Library are

indexed in [alphabetical order](#), and by their [location in the original codices](#). A subject categorized list of the writings is also given, below. You may also [search the entire collection](#) of texts for keywords or phrases using the search form. We also have a special collection of [resources about the Gospel of Thomas](#).

Several of the major texts in the Nag Hammadi collection have more than one English translation; where more than one translation is made available, we have listed the translators' names in parenthesis below the name of the text. Texts marked with the {*} have more than one version extant within the Nag Hammadi codices; often these were used conjointly by the translators to provide the single text presented here. In 1997 all files presented here were re-edited for accuracy by [Michael Grondin](#), whose many hours of effort we gratefully acknowledge.

Other important primary Gnostic texts -- texts available prior to discover of the Nag Hammadi Library collection -- are also available; these are indexed in the [Gnostic Scriptures](#) section of the [The Gnostic Society Library](#).

An Overview of the Nag Hammadi Texts

When analyzed according to subject matter, there are six separate major categories of writings collected in the Nag Hammadi codices:



Writings of creative and redemptive mythology, including Gnostic alternative versions of creation and salvation: [The Apocryphon of John](#); [The Hypostasis of the Archons](#); [On the Origin of the World](#); [The Apocalypse of Adam](#); [The Paraphrase of Shem](#). (For an in-depth discussion of these, see the Archive commentary on [Genesis and Gnosis](#).)

Observations and commentaries on diverse Gnostic themes, such as the nature of reality, the nature of the soul, the relationship of the soul to the world: [The Gospel of Truth](#); [The Treatise on the Resurrection](#); The Tripartite Tractate; [Eugnostos the Blessed](#); [The Second Treatise of the Great Seth](#); [The Teachings of Silvanus](#); [The Testimony of Truth](#).

Liturgical and initiatory texts: [The Discourse on the Eighth and Ninth](#); [The Prayer of Thanksgiving](#); [A Valentinian Exposition](#); [The Three Steles of Seth](#); [The Prayer of the Apostle Paul](#). ([The Gospel of Philip](#), listed under the sixth category below, has great relevance here also, for it is in effect a treatise on Gnostic sacramental theology).

Writings dealing primarily with the feminine deific and spiritual principle, particularly with the Divine Sophia: [The Thunder, Perfect Mind](#); [The Thought of Norea](#); [The Sophia of Jesus Christ](#); [The Exegesis on the Soul](#).

Writings pertaining to the lives and experiences of some of the apostles: [The Apocalypse of Peter](#); [The Letter of Peter to Philip](#); [The Acts of Peter and the Twelve Apostles](#); [The \(First\) Apocalypse of James](#); [The \(Second\) Apocalypse of James](#), [The Apocalypse of Paul](#).

Scriptures which contain sayings of Jesus as well as descriptions of incidents in His life: The Dialogue of the Saviour; [The Book of Thomas the Contender](#); [The Apocryphon of James](#); [The Gospel of Philip](#); [The Gospel of Thomas](#).

This leaves a small number of scriptures of the Nag Hammadi Library which may be called "unclassifiable." It also must be kept in mind that the passage of time and translation into languages very different from the original have rendered many of these scriptures abstruse in style. Some of them are difficult reading, especially for those readers not familiar with Gnostic imagery, nomenclature and the like. Lacunae are also present in most of these scriptures -- in a few of the texts extensive sections have been lost due to age and deterioration of the manuscripts. The most readily comprehensible of the Nag Hammadi scriptures is undoubtedly [The Gospel of Thomas](#), with [The Gospel of Philip](#) and the [The Gospel of Truth](#) as close seconds in order of easy comprehension. (These texts were all also thankfully very well preserved and have few lacunae.) There are various translations of most of these scriptures available; the most complete being the one volume collection *The Nag Hammadi Library in English*, edited by James Robinson, from which the translations presented here are principally quoted.

Commentary on the Nag Hammadi Collection

To help place the Nag Hammadi materials into a better focus of understanding, the in association with BC Recordings, the Library has developed a series of introductory lectures and commentaries upon NHL materials. You will find an extensive collection of these lectures by Dr. Stephan Hoeller introducing Gnosticism and the Nag Hammadi Library at [BC Recordings](#). In addition to that extensive collection, we have these free lectures available:

[Christ: The Misunderstood Redeemer](#)

-- An understanding of the Gnostic perception of Christ is crucial to any meaningful reading of texts in the Nag Hammadi collection. In this lecture

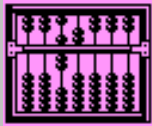
Dr. Stephan Hoeller uses several of the works in the Nag Hammadi Library to introduce the Gnostic Christ. (RealAudio format, 75 min.)

[Redemption and Redeemer in the Gospel of Thomas](#) -- The Gospel of Thomas is one of the most important Gnostic texts discovered at Nag Hammadi. In this lecture, Dr. Hoeller explores the "soteriology" -- the concept of a redeemer and the process of redemption -- as developed in the text of the Thomas Gospel. (RealAudio format, 75 min.)

[The Sorrow of Sophia: Feminine Divine Image of Suffering](#) -- Gnosticism developed a unique understanding of the feminine aspects within divinity. In this lecture Dr. Hoeller explores the Gnostic image of the suffering and the alienation of the divine feminine, using as his text a reading from *The Exegesis on the Soul* (NHL II,6). (RealAudio format, 80 min.)

We also offer a comprehensive collection of text resources on [Valentinus and the Valentinian Tradition](#).

[Gnosis Archive](#) | [Library](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#) | [Gnostic Society](#)



"I guess I can put two and two together." (woman to Nick Charles)
"Sometimes the answer's four and sometimes it's twenty-two." (Nick)
(Dashiell Hammett, *The Thin Man*, 1934)

The Coptic Gospel of Thomas in Context

A resource center for independent research related to Nag Hammadi Codex II.
Featuring the Web's first complete Coptic/English translation of the Gospel of Thomas.

ⲛⲁⲗⲉⲓ	ⲛⲉ	ⲛ̅ⲱⲗⲁⲥⲉ	ⲉⲑⲏⲡ	ⲉⲛⲧⲁⲓ	ⲉⲧⲟⲛⲓ
These	are	the-words	hidden	which-JS	who-lives
ⲭⲟⲟⲩ	ⲁⲩⲱ	ⲁⲓⲉⲩⲁⲓⲉⲩⲟⲩ	ⲛ̅ⲟⲓⲁⲓⲁⲩⲙⲟⲥ	ⲓⲟⲩⲁⲗⲁⲥ	ⲑⲱⲙⲁⲥ
·XO·OY	AYW	AQ·CZAI·COY	N̅OI·ΔIDYMOC	I OYΔAC	ΘΩMAC
spoke(),	and	he-wrote-them,	viz-Didymos	Judas	Thomas

- [Grondin's Interlinear Coptic/English translation of The Gospel of Thomas](#)
- [Other English Translations of Codex II Texts](#)
- ["Maps" of the Nag Hammadi Codices](#)
- Images
 - [The bindings of Codex II](#) (back cover, front cover, binding flap)
 - [The beginning of The Gospel of Thomas](#) (including the half-blank line 9)
 - [... and the end](#) (with title)
 - [The tau-rho, or bisected rho of the "cross saying" \(#55\)](#)
- [Selected Coptic Fonts](#)
- [Selected Sources for the Study of Codex II](#)
- [General Information about this website](#)
- [Links to Other Sites](#)

The reader may contact the author/manager of this site at the following address:
mwgrondin@comcast.net

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Introduction to the Hebrew Scriptures

St. Joseph's University

Instructor:

[Alan Humm](mailto:Humm@ccat.sas.upenn.edu) [(Humm@ccat.sas.upenn.edu)]

Spring 2004: MWF 10:00-11:00 and by appointment

Class Materials

[Syllabus](#)

Resources

Reading Assignments

[*Enuma Elish*](#)

[*Ra & the Serpent*](#)

[*Descent of Ishtar to the Underworld*](#)

[Lilith traditions](#)

[The Story of Noah, Marked According to Source](#)

[Texts related to Marriage and Hieros Gamos](#)

[*Genesis Apocryphon* \(Tales of the Patriarchs\)](#)

[*The Code of Hammurabi*](#)

[*Barnabas ch. 10*](#)

[*Akkadian-Hittite Treaty*](#)

[*Oracle of Balaam \(Deir 'Alla Inscription\)*](#)

[*Story of Ahiqar*](#)

[Song of Songs Interpretation Samples](#)

[The Courtship of Inanna and Dumuzi](#)

[Dumuzi's wedding](#)

[Susanna \(Revised Standard Version\)](#)

[The wives of the wicked woman \(4Q184\)](#)

Study Outlines and Makeups

[Class Lecture outline for quiz 1](#) (Feb. 6)

[Makeup for first quiz](#) (due Feb. 20)

[Class Lecture outline for quiz 2](#) (Feb. 21)

[Makeup for second quiz](#) (due March. 1)

[Class Lecture outline for quiz 3](#) (Mar. 3)

[Makeup for third quiz](#) (due Apr. 9)

[Class Lecture outline for quiz 4](#) (Mar. 22)

[Makeup for fourth quiz](#) (due Mar. 29)

[Class Lecture outline for quiz 5](#) (Apr. 2)

[Makeup for fifth quiz](#) (due Apr. 16)

[Class Lecture outline for quiz 6](#) (Apr. 21)

[Makeup for sixth quiz](#) (due May 3, with final quiz)

[Class Lecture outline for quiz 7](#) (May 3)

[Makeup for seventh quiz](#) (due May 7)

[Final Exam Questions](#)

Student Papers

[A sample project based on the material handed out in class \(4Q470\)](#)

[Selected student projects from previous semesters.](#)

Study Helps

[I Maccabees \(Revised Standard Version\)](#)

[A comparison of translation techniques](#)

[Very abbreviated time line](#)

[Books in the Christian Bible by Genre](#)

[The Story of Noah, Marked According to Source](#)

[Lilith traditions](#)

[Basic map of the ancient Near East](#)

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Ancient Texts Useful for Biblical Studies

Dead Sea Scrolls Resources

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The Apocalypse of Abraham

"The Apocalypse of Abraham belongs to a body of Abraham literature flourishing about the time of Christ. "The Book is essentially Jewish," wrote George H. Box, with "features . . . which suggest Essene origin." From the Essenes it passed, he suggested, "to Ebionite circles . . . and thence, in some form, found its way into Gnostic circles," though "Gnostic elements in our Book are not very pronounced." --Dr. Hugh Nibley (Abraham in Egypt)

TRANSLATION #1

Translator unknown

TRANSLATION #2

Translator unknown

Chapter 1

1. On the day I was guarding the gods of my father Terah and the gods of my brother Nahor, while I was testing (to find out) which god is in truth the strongest,
2. I (then) Abraham, at the time when my lot came, when I was completing the services, of my father Terah's sacrifice to his gods of wood, of stone, of gold, of
3. silver, of copper, and of iron, having entered their temple for the service, I found a god named Marumath, carved from stone, fallen at the feet of the iron god
4. Nakhin. And it came to pass, that when I saw it my heart was perplexed and I thought in my mind that I, Abraham, could not put it back in its place alone,
5. because it was heavy, (being made) of a big stone. But I went and told my father,
6. and he came in with me. And when we both lifted it to put it in its place, its head
7. fell off, even while I was holding it by its head. And it came to pass, when my father saw that the head of his god Marumath had fallen, he said to me, "Abraham!:

8. And I said, "Here I am!" And he said to me, "Bring me the axes and chisels from the house. And I brought them to him

9. from the house. And he cut another Marumath from another stone, without a head, and he smashed the head that had fallen off Marumath and the rest of Marumath.

Chapter 2

1. He made five other gods and he gave them to me and ordered me to sell them

2. outside on the town road. I saddled my father's ass and loaded them on it and

3. went out on the highway to sell them. And behold merchants from Phandana of Syria were coming with camels, on their way to Egypt to buy kokonil from

4. the Nile. I asked them a question and they answered me. And walking along I conversed with them. One of their camels screamed. The ass took fright and ran away and threw off the gods. Three of them were crushed and two remained

5. (intact). And it came to pass that when the Syrians saw that I had gods, they said to me. ""Why did you not tell us that you had gods? We would have bought them

6. before the ass heard the camel's voice and you have had no loss. Give us

7. at least the gods that remain and we will give you a suitable price." I considered it in my heart. And they paid both for the smashed gods and the gods which

8. remained. For I had been grieving in my heart how I would bring payment to my

9. father. I threw three broken (gods) into the water of the river Gur, which was in this place. And they sank into the depths of the river Gur and were no more.

Chapter 3

1. As I was still walking on the road, my heart was disturbed and my mind

2. distracted. I said in my heart, "What is the inequality of activity which my

3. father is doing? Is it not he rather who is god for his gods, because they come

4. into being from his sculpting, his planning, and his skill? They ought to honor my father because they are his work. What is this food of my father in his works?

5. Behold, Marumath fell and could not stand up in his sanctuary, nor could I myself

6. lift him until my father came and we raised him up. And even so we were not able (to do it) and his head fell off of him. And he put it on another stone of

7. another god, which he had made without a head. And... the other five gods which got smashed (in falling) from the ass, who could not save themselves and injure the ass because it smashed them, nor did their shards come up out of the

8. river. And I said to my heart, "If it is so, how then can my father's god Marumath, which has the head of another stone and which is made from another stone, save a man, or heart a man's prayer, or give him any gift?"

Chapter 4

1. And thinking thus, I came to my father's house. And I watered the ass and gave him hay. And I took out the silver and placed it in the hand of my father Terah.
2. And when he saw it, he was glad, and he said, "You are blessed. Abraham, by the god of my gods, since you have brought me the price for the gods, so that my
3. labor was not (in) vain." And answering I said to him, "Listen, father Terah! The gods are blessing in you, because you are a god for them, because you made
4. them, for their blessing is their perdition and their power is vain. They did not
5. help themselves; how then can they help you or bless me? I was good for you in this transaction, for through my good sense I brought you the silver for the
6. smashed (gods)." And when he heard my speech he became furiously angry with me, because I had spoken harsh words against his gods.

Chapter 5

1. 1But having pondered my father's anger, I went out. And afterward when I had
- 2.(3.) gone out, he called me saying, "Abraham!" And I said, "Here I am!" And he said, "Up, gather wood chips, for I was making gods from fir before you came,
4. and prepare with them food for my midday meal." And it came to pass, when I was choosing the wooden chips, I found among them a small god which would

5.(6.) fit...in my left hand. And on its forehead was written: god Barisat. And it came to pass when I put the chips on the fire in order to prepare the food for my father, and going out to inquire about the food, I put Barisat near the enkindling

7. fire, saying to him threateningly, "Barisat, watch that the fire does not go out

8. before I come back! If the fire goes out, blow on it so it flares up." I went out

9. and I made my counsel. When I returned I found Barisat fallen on his back. His

10. feet enveloped by fire and burning fiercely. And it came to pass when I saw it, I laughed (and) said to myself, "Barisat, truly you know how to light a fire and

11. cook food!" And it came to pass while saying this in my laughter, I saw (that)

12. he burned up slowly from the fire and became ashes. I carried the food to my

13. father to eat. I gave him wine and milk, and he drank and he enjoyed himself

14. and he blessed Marumath his god. And I said to him, "Father Terah, do not bless Marumath your god, do not praise him! Praise rather Barisat, your god, because, as though loving you, he threw himself into the fire in order to cook your food."

15.(16.) And he said to me, "Then where is he now?" And I said, "He has burned in the fierceness of the fire and become dust." And he said, "Great is the power of Barisat! I will make another today, and tomorrow he will prepare my food."

Chapter 6

1. When I, Abraham, heard words like this from my father, I laughed in my mind,

2. and I groaned in the bitterness and anger of my soul. I said, "How then is a

figment of a body made by him (Terah) an aid for my father? Or can he have subordinated (his) body to his soul, his soul to a spirit, and the spirit to stupidity

4. and ignorance?" And I said, "It is only proper to endure evil that I may throw

5. my mind to purity and I will expose my thoughts clearly to him." I answered and said, "Father Terah, whichever of these gods you extol, you err in your thought.

6. Behold, the gods of my brother Nahor standing in the holy sanctuary are more

7. venerable than yours. For behold, Zouchaios, my brother Nahor's god is more venerable than your god Marumath because he is made of gold, valued by man.

8. And if he grows old with time, he will be remolded, whereas Marumath, if h

9. e is changed or broken, will not be renewed, because he is stone. What about Ioav, the god on the other god, who stands with Zouchaios? For he is also more venerable than the god Barisat; he is carved from wood and forged from silver. Because he too is a term of comparison, being valued by man according to external 10,11 experience. But Barisat, your god, when he was still not carved, rooted in the

12. earth, being great and wondrous, with branches and flowers; and praise...But

13. you made him with an axe, and by your skill he was made a god. And behold

14. he has already dried up and his fatness has perished. He fell from the height to

15. the earth, he came from greatness to smallness, and the appearance of his face

17. wasted away. And, he himself was burned up by the fire and he became ashes

18. and is no more. And you say, Let me make another and tomorrow he will make

19. my food for me. But in perishing he left himself no strength for his (own) destruction."

Chapter 7

1. This I say:

2. Fire is more venerable in formation, for even the unsubdued (things) are subdued in it, and it mocks that which perishes easily by means of its

3. burning. But neither is it venerable, for it is subject to the waters.

4. But rather the waters are more venerable than it (fire), because they overcome fire and sweeten the earth

5. with fruits. But I will not call them god either, for the waters subside under the

6. earth and are subject to it. But I will not call it a goddess either, for it is dried by the sun (and) subordinated to man for his work.

7. More venerable among the gods, I say, is the sun, for with its rays it illuminates the whole universe and the various airs.

8. Nor will I place among the gods the one who obscures his course by means of the moon and the clouds.

9. Nor again shall I call the moon or the stars gods, because they too at times during the night dim their light.

10. Listen, Terah my father, I shall seek before you the God who created all the gods supposed by us (to exist).

11. For who is it, or which one is it who made the heavens crimson and the sun golden, who has given light to the moon and the stars with it, who has dried the earth in the midst of the many waters, who set you yourself among the things and who has sought me out in the perplexity of my thoughts?

12. I (only) God will reveal himself by himself to us!"

Chapter 8

1. And it came to pass as I was thinking things like these with regard to my father Terah in the court of my house, the voice of the Mighty One came down from

2. the heavens in a stream of fire, saying and calling, "Abraham, Abraham!" And

3. I said, "Here I am." And he said, "You are searching of the God of gods, the

4. Creator, in the understanding of your heart. I am he. Go out from Terah, your father, and go out of the house, that you too may not be slain in the sins of your

5. father's house." And it came to pass as I went out-I was not

6. yet outside the entrance of the court- that the sound of a great thunder came and burned him and his house and everything in his house, down to the ground, forty cubits.

Chapter 9

1.(2.) Then a voice came speaking to me twice: "Abraham, Abraham!" And I said,

3. "Here I am." And he said, "Behold, it is I, Fear not, for I am Before-the-World

1. Then a voice came to me speaking twice, "Abraham! Abraham!" and I said, "Here I am!" And He said, "Behold it is I, fear not for I am with you, for I AM before the ages, even the Mighty God who created the first light of

4. and Mighty, the God who created previously, before the light of the age. I am

5. the protector for you and I am your helper.

Go, get me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a pigeon,

6. and make me a pure sacrifice. And in this sacrifice I will place the ages. I will announce to you guarded things and you will see great things which you have not

7. seen,

because you desired to search for me, and I called you my beloved. But for forty days abstain from every kind of food cooked by fire, and from drinking

8. of wine and from anointing (yourself) with oil. And then you shall set out for me the sacrifice, which I have commanded you, in the place which I will show you

9. on a high mountain. And there I will show you the things which were made by

10. the ages and by my word, and affirmed, created, and renewed. And I will announce to you in them what will come upon those who have done evil and just things in the race of man."

Chapter 10

1. And it came to pass when I heard the voice pronouncing such words to me

2. that I looked this way and that. And behold there was no breath of man. And my spirit was amazed, and my soul fled from me. And I became like a stone, and fell face down upon the earth, for there was no longer strength in me to stand up on

the world. I am your shield and your helper."

2. "Go, take me a young heifer of three years, and a she-goat of three years, and a ram of three years, a turtledove and a pigeon, and bring me a pure sacrifice. And in this sacrifice I will lay before you the ages to come, and make known to you what is reserved, and you shall see great things which you have not hitherto seen:

3. because you have loved to search me out, and I have named you 'my friend.' But abstain from every form of food that comes forth out of the fire, and from the drinking of wine, and from anointing yourself with oil, for forty days, and then set forth for me the sacrifice which I have commanded you, in a place which I will show you on a high mountain, and there I will show you the ages which have been created and established by my word, and I will make known to you what shall come to pass in them on those who have done evil and righteousness in the generations of men."

4. And it came to pass when I heard the voice of Him who spoke such words to me, and I looked here and there, I found no breath in me, and my spirit was frightened, and my soul seemed as departed from me, for I fell down as a stone, as a dead man upon the earth, and had no more strength to stand. And while I was thus lying with my face towards the earth, I heard the voice of the Holy One speaking, "Go, Jaobel, and by means of my ineffable Name raise up yonder man and strengthen

3. the earth. And while I was still face down on the ground, I heard the voice speaking, "Go, Iaoel of the same name, through the meditation of my ineffable

4. name, consecrate this man for me and strengthen him against his trembling."

The angel he sent to me in the likeness of a man came, and he took me by my right

5. hand and stood me on my feet. And he said to me, "Stand up, Abraham, friend

6. of God who has loved you, let human trembling not enfold you! For lo! I am sent to you to strengthen you and to bless you in the name of God, creator of heavenly

7.(8.) and earthly things, who has loved you. Be bold and hasten to him. I am Iaoel and I was called so by him who causes those with me on the seventh expanse, on the firmament, to shake, a power through the medium of his ineffable name in

9. me. I am the one who has been charged according to his commandment, to restrain the threats of the living creatures of the cherubim against one another, and I teach those who carry the song through the medium of man's night of the seventh hour.

10. I am appointed to hold the Leviathans, because through me is subjugated the

11. attack and menace of every reptile. I am ordered to loosen Hades and to destroy

12. those who wondered at the dead. I am the one who ordered you father's house

13. to be burned with him, for he honored the dead. I am sent to you now to bless you and the land which he whom you have called the Eternal One has prepared

him, so that he recovers from his trembling.

5. And the angel whom He had sent came to me in the likeness of a man and grasped me by my right hand and set me up upon my feet and said to me, "Stand up Abraham, O friend of God who loves you; let not the trembling of man seize you! For lo! I have been sent to you to strengthen you and bless you in the name of God, who loves you, the Creator of the celestial and the terrestrial. Be fearless and hasten to Him. I am called Iaoel by Him who moves those who exist with me on the seventh expanse over the heavens, a power in virtue of the ineffable Name that is dwelling in me. I am the one who has been given to restrain, according to His commandment, the threatening attacks of the Living Ones of the Cherubim against one another, and to teach those who carry Him, the song of the seventh hour of the night of man.

6. I am ordered to restrain the Leviathan, for every single attack and menace of every single reptile are subject unto me. I am he who has been commissioned to loosen Hades, and destroy him who stares at the dead. I have been sent to bless you now, and the land which the Eternal One, whom you have invoked, has prepared for you, and for your sake I have wended my way upon earth.

14.(15.) for you. For your sake I have indicated the way of the land.

Stand up, Abraham, go boldly, be very joyful and rejoice. And I (also rejoice) with you, for a venerable

16. honor has been prepared for you by the Eternal One. Go, complete the sacrifice of the command, Behold, I am assigned (to be) with you and with the generation

17. which is predestined (to be born) from you. And with me Michael blesses you forever. Be bold, go!"

Chapter 11

1. And I stood up and saw him who had taken my right hand and set me on my

2. feet. The appearance of his body was like sapphire, and the aspect of his face

3. was like chrysolite, and the hair of his head like snow. And a kidaris (was) on his head, its look that of a rainbow, and the clothing of his garments (was) purple;

4. and a golden staff (was) in his right hand.

And he said to me, "Abraham," And I said, "Here is your servant!" And he said, "Let my appearance not frighten

5. you, nor my speech trouble your soul. Come with me! And I will go with you

6. visible until the sacrifice, but after the sacrifice invisible forever. Be bold and go!"

Chapter 12

1.(2.) And we went, the two of us alone together, forty days and nights. And I ate no bread and drank no water, because (my) food was to see the angel who was

7. Stand up, Abraham! Go without fear; be right glad and rejoice, and I am with you! For age-lasting honour has been prepared for you by the Eternal One. Go, fulfil the sacrifices commanded. For lo! I have been appointed to be with you, and with the generations that will spring from you, and with me Michael blesses you for ever. Be of good cheer and go!"

8. And I rose up and saw him who had grasped me by the right hand and set me upon my feet, and the appearance of his body was like sapphire, and the look of his countenance like crysolite, and the hair of his head like snow, and the turban on his head like the appearance of the rainbow, and the clothing of his garments like purple, and a golden sceptre was in his right hand,

9. And he said to me, "Abraham!" And I said, "Here I am, your servant." And he said, "Let not my appearance frighten you, nor my speech, that your soul be not troubled. Come with me, and I will be with you, visible, until the sacrifice, but after the sacrifice always invisible. Be of good cheer, and come!"

10. And we went, the two of us together for forty days and nights, and I ate no bread and drank no water, because my food and my drink was to see the angel who was with me, and to hear his speech. And we came to the Mount of God, Mount Horeb, and I said to the

3. with me, and his discourse with me was my drink. We came to God's mountain,

4. glorious Horeb. And I said to the angel, "Singer of the Eternal One, behold I have no sacrifice with me, nor do I know a place for an altar on the mountain, so how

5.(6.) shall I make the sacrifice?" And he said, "Look behind you." And I looked behind me. And behold all the prescribed sacrifices were following us: the calf,

7. the she-goat, the ram, the turtledove, and the pigeon.

And the angel said to me;

8. "Abraham." And I said, "Here I am." And he said to me, "Slaughter all these

9. and divide the animals exactly into halves. But do not cut the birds apart. And give them to the men whom I will show you standing beside you, for they are the

10. altar on the mountain, to offer sacrifice to the Eternal One. The turtledove and the pigeon you will give to me for I will ascend on the wings of the birds to show you (what) is in the heavens, on the earth and in the sea, in the abyss, and in the lower depths, in the garden of Eden and in its rivers, in the fullness of the universe. And you will see its circles in all."

Chapter 13

1. And I did everything according to the angel's command. And I gave the angels who had come to us the divided parts of the animals. And the angel Iaoel took

2.(3.) the two birds. And I waited for the evening gift. And an unclean bird flew down

angel, "Singer of the Eternal One! I have no sacrifice with me, nor am I aware of the place of an altar on the mountain; how can I bring a sacrifice?" And he said to me, "Look around you." And when I looked around, there following us were all the prescribed animals, the young heifer, the she goat, the ram, the turtle dove and the pigeon.

11. And the angel said to me, "Abraham!" And I said, "Here am I." And he said, "Slaughter all these animals, and divide them into halves, the one against the other, but do not sever the birds. And give these to the men whom I will show you, standing by you, for these are the altar upon the Mountain, to offer a sacrifice to the Eternal but the turtle dove and the pigeon give to me, for I will ascend upon the wings of the bird, so that you may be able to see in heaven, and upon earth, and in the sea, and in the abyss, and in the under-world, and in the Garden of Eden, and in its rivers, and in the fullness of the whole world and its circle - you shall gaze into them all."

12. And I did everything according to the command of the angel, and gave the angels who had come to us, the divided animals, but the angel Iaoel took the birds. And I waited until the evening sacrifice. And there flew an unclean bird down upon the carcasses, and I drove it away. And the unclean bird spoke to me and said, "Abraham, what are you doing upon these holy heights, where no man eats or drinks, nor is there upon them the food of

4. on the carcasses, and I drove it away. And the unclean bird spoke to me and said, "What are you doing, Abraham, on the holy heights where no one eats or drinks, nor is there upon them food for men. But these all will be consumed by fire and

5. they will burn you up. Leave the man who is with you and flee! For if you

6. ascend to the height, they will destroy you."

And it came to pass when I saw the bird speaking I said this to the angel: "What is this, my lord?" And he said,

7. "This is disgrace, this is Azazel!" And he said to him, "Shame on you,

8. Azazel! For Abraham's portion is in heaven, and yours is on the earth, for you have selected here, (and) become enamored of the swelling place of your blemish. Therefore the Eternal Ruler, the Mighty One, has given you a dwelling on earth.

9. Through you the all-evil spirit (is) a liar, and through you (are) wrath and trials

10. on the generations of men who live impiously. For the Eternal, Mighty One did not allow the bodies of the righteous to be in your hand, so through them the

11. righteous life is affirmed and the destruction of ungodliness. Hear, counselor, be

12. shamed by me! You have no permission to tempt all the righteous. Depart from

13. this man! You cannot deceive him, because he is the enemy of you and of those

man, but these heavenly beings consume everything with fire, and will burn you up. Forsake the man who is with you and flee, for if you ascend into the heights they will make an end of "

13. And it came to pass, when I saw the bird speak, I said to the angel, "What is this, my lord?" And he said, "This is ungodliness; this is Azazel." And he said to it, "Disgrace upon you, Azazel! For Abraham's lot is in heaven, but yours is upon the earth. Because you have chosen and loved this for the dwelling place of your uncleanness. therefore the Eternal Mighty Lord made you to be a dweller upon the earth, and through you every evil spirit of lies, and through you wrath and trials for the generations of ungodly men; for God, the Eternal Mighty One, has not permitted that the bodies of the righteous should be in your hand, in order that thereby the life of the righteous and the destruction of the unclean may be assured. Hear this my friend, and begone with shame from me. For it has not been given to you to play the tempter in regard to all the righteous. Depart from this man! You cannot lead him astray. He is an enemy to you, and to those who follow you and love what you desire. For, behold, the vesture which in heaven was formerly yours has been set aside for him, and the mortality which was his has been transferred to you."

14. who follow you and who love what you wish. For behold, the garment which is heaven was formerly yours has been set aside for him, and the corruption which was on him has gone over to you."

Chapter 14

1. And the angel said to me, "Abraham!" And I said, "Here I am, your

2. servant." And he said, "Know from this that the Eternal One whom you have

3. loved has chosen you. Be bold and do through your authority whatever I order

4. you against him who reviles justice. Will I not be able to revile him who has scattered about the earth the secrets of heaven and who has taken counsel against

5. the Mighty One? Say to him, 'May you be the firebrand of the furnace of the

6. earth! Go, Azazel, into the untrodden parts of the earth. For your heritage is over those who are with you, with the stars and with the men born by the clouds,

7. whose portion you are, indeed they exist through your being. Enmity is for you

8. a pious act. Therefore through your own destruction be gone from me!'

And

9. I said the words as the angel had taught me. And he said, "Abraham." And I

10. said, "Here I am, your servant!" And the angel said to me, "Answer him not!"

11.(12.) And he spoke to me a second time. And the angel said, "Now, whatever he says to you, answer him not, lest his will run up to you. For the Eternal, Mighty

14. And the angel said to me, "Know that from henceforth the Eternal One has chosen you. Be of good courage and use this authority so far as I bid you, against him who slanders the truth. Should I not be able to put him to shame who has scattered over the earth the secrets of heaven, and has rebelled against the Mighty One? Say to him, 'Become the burning coal of the furnace of the earth! Go, Azazel, into the inaccessible parts of the earth, for your heritage is to be over those who are with you, the ones brought forth with the stars and clouds, and with the men whose portion you are, even those who exist on account of your being. Justification shall be your enemy. Now depart from me by your perdition!

15. And I uttered the words that the angel taught me. And then the angel said to me, "Answer him not! For God has given him power over those who answer him." And the angel spoke to me again saying, "However much he speak to you, answer him not, in order that he may have no free access to you, because the Eternal One has given him 'weight and will' in this respect." And I did that which was commanded me by the angel, and no matter how much he spoke to me, I answered him nothing whatsoever.

14. One gave him the gravity and the will. Answer him not." And I did what the angel had commanded me. And whatever he said to me about the descent, I answered him not.

Chapter 15

1. And it came to pass when the sun was setting, and behold a smoke like that of a furnace, and the angels who had the divided portions of the sacrifice ascended

2. from the top of the furnace of smoke. And the angel took me with his right hand and set me on the right wing of the pigeon and he himself sat on the left wing of

3. the turtledove, (both of) which were as of neither slaughtered nor divided. And

4. he carried me up to the edge of the fiery flames. And we ascended as if (carried)

5. by many winds to the heaven that is fixed on the expanses. And I saw on the air

6. to whose height we had ascended a strong light which can not be described And behold, in this light a fiery Gehenna was enkindled, and a great crowd in the

7. likeness of men. They all were changing in aspect and shape, running and changing form and prostrating themselves and crying words I did not know.

Chapter 16

1. And I said to the angel, "Why is it you now brought me here? For now I can

2. no longer see, because I am weakened and my spirit is departing from me." And

3. he said to me, "Remain with me, do not fear. He whom you will see coming directly toward us in a great sound of sanctification is the Eternal One who has

16. And it came to pass when the sun went down, behold there was the smoke as of a furnace. And the angels who had the portions of the sacrifice ascended from the top of the smoking furnace. And the angel took me with his right hand and set me upon the right wing of the pigeon, and set himself on the left wing of the turtle dove, neither of which birds had been slaughtered, and he bore me to the borders of the flaming fire, and we ascended upon many winds to the heavens which were above the firmament. And I saw in the air on the heights to which we ascended, a strong light impossible to describe, and within the light a fiercely burning fire of people, many people, of male appearance, all constantly changing in aspect and form, running and being transformed, and worshipping and crying with a sound of words that I could not recognise.

17. And I said to the angel, "Why have you now brought me up here, because my eyes cannot now see distinctly, and I am growing weak, and my spirit is departing from me?" And he said to me, "Remain close by me and do not fear, for the One whom you cannot see is now coming towards us with a great voice of holiness, even the Eternal One who loves you. But you yourself cannot see Him. But you must not allow your spirit to grow faint

4. loved you. You will not look at him himself. But let your spirit not weaken, for I am with you, strengthening you."

Chapter 17

1. And while he was still speaking, behold the fire coming toward us round about, and a voice was in the fire like a voice of many waters, like voice of the

2.(3) sea in its uproar. And the angel knelt down with me and worshipped. And I wanted to fall face down on the earth. And the place of highness on which we

4. were standing now stopped on high, now rolled down low.

And he said, "Only

5. worship, Abraham, and recite the song which I taught you." Since there was no ground to which I could fall prostrate, I only bowed down, and I recited the song

6.(7) which he had taught me. And he said, "Recite without ceasing." And I recited, and he himself recited the song

8. Eternal One, Mighty One, Holy El, God autocrat

9. Self-originate, incorruptible, immaculate, Unbegotten,

spotless, immortal,

10. Self-perfected, self-devised,

Without mother, without father, ungenerated,

11. Exalted, fiery,

on account of the choirs of those who cry out, for I am with you to strengthen you."

18. And while he was thus speaking fire came all about us, and there was a voice within the fire like the sound of many waters, like the sound of the sea in violent motion. And I desired to fall down there and worship, and I saw that the angel who was with me bowed his head and worshipped, but the surface of the high place where I seemed to be standing changed its inclination constantly, rolling as the great waves on the surface of the sea.

19. And the angel said, "Worship, Abraham, and utter the song which I shall now teach you. Utter it without ceasing, that is, without pause, in one continuous strain from beginning to end. And the song which he taught me to sing had words appropriate to that sphere in which we then stood, for each sphere in heaven has its own song of praise, and only those who dwell there know how to utter it, and those upon earth cannot know or utter it except they be taught by the messengers of heaven. And the words of that song were of this import and signification -

'Eternal, Mighty, Holy El, God only-supreme'

You who are the Self-originated, the Beginningless One Incorruptible,

Spotless, Uncreated, Immaculate, Immortal, Self-complete, Self-illuminating,

Without father, without mother, unbegotten,

Exalted, Fiery One! Lover of men, Benevolent One, Bountiful One,

12. Just, lover of men, benevolent,
compassionate, bountiful,

Jealous over me, Patient one, most merciful,

13. Eli,

eternal, mighty one, holy Sabaoth,

Most glorious El, El, El, El, Iaoel,

14. You are he my soul has loved,

my protector.

15. Eternal, fiery, shining,

light-giving, thunder-voiced, lightning-
visioned,

many-eyed,

16. receiving the petitions of those who honor
you

and turning away from the petitions of those
who restrain you

by the restraint of their provocations,

17. redeemer of those who dwell in the midst
of the wicked ones,

of those who are dispersed among the just of
the world,

in the corruptible age.

18. Showing forth the age of the just, '

You make the light shine

Before the morning light upon your creation

From your face

To spend the day on the earth,

19. And in your heavenly dwelling place
(there is) an inexhaustible light of a invincible
dawning

from the light of your face.

Jealous over me, and very compassionate, Eli,
My God,

Eternal, Jehovah Zebaioth, Very Glorious El,
El, El, El, Jah El!

You are the One whom my soul has loved!

Eternal Protector, Shining like Fire, Whose
voice is like the thunder, Whose look is like
the lightning,

You are the All-seeing One, Who receives the
prayers of all such as honour You,

And turn away the requests of those who
embarrass You with their provocations
Who dissolves the confusions of the world
which arise from the ungodly and the
righteous mixed up in the confusion of the
corruptible age,

And renewing the age of the righteous,

Shine O Lord, shine as a light, even as that
light with which you clothed Yourself on the
first day of Creation,

Shine as the Light of the Morning on Your
creatures

And let it be Day upon Earth,

For in these heavenly dwelling places there is
no need of any other light

Than the unspeakable splendour from the
light of Your Countenance,

20. Accept my prayer and delight in it,

And (accept) also the sacrifice which you yourself made

To yourself through me as I searched for you.

21. Receive me favorably,

Teach me, show me, and make known to your servant

What you have promised me.

Chapter 18

1. And as I was still reciting the song, the mouth of the fire which was on the

2. firmament was rising up on high. And I heard a voice like the roaring of the sea,

3. and it did not cease from the plentitude of the fire. And as the fire rose up, soaring to the highest point, I saw under the fire a throne of fire and the many-eyed ones round about, reciting the song, under the throne four fiery living creatures, singing.

4. ,5And the appearance of each of them was the same, each having four faces, And this (was) the aspect of their faces: of a lion, of a man, of an ox, and of an eagle.

Each one had four heads on its body so that the four living creatures had sixteen

6. faces. And each one had six wings: two on the shoulders, two halfway down, and

7. two at the loins. With the wings which were on their shoulders they covered their faces, with the wings at their loins they clothed their feet, and they would stretch

8. the two middle wings out and fly, erect.

And when they finished singing, they

O answer my prayer, O be well-pleased with it,

O accept my sacrifice which You have prepared for me to offer,

Accept me favourably, and show me, teach me, all that You have promised!'

20. And while I was still reciting the song, the mouth of the fire which was on the surface rose up on high. And I heard a voice like the roaring of the sea, nor did it cease on account of the rich abundance of the fire. And as the fire raised itself up, ascending into the heights, I saw under the fire a throne of fire, and round about it the watchfulness of many eyes, even the all-seeing ones reciting their song, and under the throne four fiery Living Ones singing, and their appearance was one, and each one had four faces. And such was the appearance of their countenance, that each one had the face of a lion, a man, an ox and an eagle, and because of their four heads upon their bodies, they had sixteen faces, and each one had three pairs of wings, from their shoulders, from their sides, and from their loins. And with the wings from the shoulders they covered their faces, and with the wings from their loins they covered their feet, while the two middle wings were spread out for flying straight forward.

21. And it came to pass that when they had ended their singing they looked at one another

9. would look at one another and threaten one another.

And it came to pass when the angel who was with me saw that they were threatening each other, he left me

10. and went running to them. And he turned the face of each living creature from the face which was opposite it so that they could not see each other's faces

11. threatening each other. And he taught them the song of peace which the Eternal

12. One has in himself.

And while I was still standing and watching, I saw behind the living creatures a chariot with fiery wheels. Each wheel was full of eyes round

13. about. And above the wheels was the throne which I had seen. And it was covered with fire and the fire encircled it round about, and an indescribable light surrounded

14. the fiery crowd. And I heard the voice of their sanctification like the voice of a single man.

Chapter 19

1. And a voice came to me out of the midst of the fire, saying, "Abraham,

2.(3) Abraham!" And I said, "Here I am!" And he said, "Look at the expanses which are under the firmament to which you have now been directed and see that on no single expanse is there any other but the one whom you have searched for

4. or who has loved you."

and threatened one another.

22. And it came to pass that when the angel who was with me saw that they were threatening each other, he left me and went running to them and turned the countenance of each one away from the countenance immediately facing him, in order that they might not look upon each other. And he began to teach them the song of peace which has its origin in the Eternal One.

23. And as I stood alone and looked, I saw behind the Living Ones a chariot with fiery wheels, each wheel full of eyes round about, and over the wheels was the throne which I had seen, and which was covered with fire, and the fire encircled it round about, and lo! an indescribable fire contained a mighty fiery host, and I heard its holy voice like the voice of a man.

24. And a voice came to me out of the midst of the fire, saying, "Abraham! Abraham!" and I answered saying "Here am I!" And he said, "Consider the expanses which are under the firmament on which you are now placed and see how on no single expanse is there any other than the One whom you have sought, even the One who loves you!"

And while he was still speaking, behold, the expanses under me, the heavens, opened and I saw on the seventh firmament upon which I stood a fire spread out and a light and dew and a multitude of angels and a host of the invisible glory, and up above the living creatures I had seen; I saw no one

5. else there,

And I looked from on high, where I was standing, downward to the

6. sixth firmament. And I saw there a multitude of spiritual angels, incorporeal, carrying out the orders of the fiery angels who were on the eighth firmament, as

7. I was standing on its elevation. And lo, neither on this firmament was there

8. in any shape any other host, but only the spiritual angels.

And the host I saw on

9. the seventh firmament commanded the sixth firmament and it removed itself. I saw there, on the fifth (firmament), host of stars, and the orders they were commanded to carry out, and the elements of earth obeying them.

Chapter 20

1.(2.) And the Eternal, Mighty One said to me, "Abraham, Abraham!" And I said,

3. "Here I am !" And he said, :Look from on high at the stars which are beneath

4. you and count them for me and tell me their number!" And I said, "When can

25. And while he was yet speaking, the expanses opened, and there below me were the heavens, and I saw upon the seventh firmament upon which I stood a fire widely extended, and the light which is the treasury of life, and the dew with which God will awaken the dead, and the spirits of the departed righteous, and the spirits of those souls who have yet to be born, and judgment and righteousness, peace and blessing, and an innumerable company of angels, and the Living Ones, and the Power of the Invisible Glory that sat above the Living Ones. -

26. And I looked downwards from the mountain on which I stood to the sixth firmament, and there I saw a multitude of angels of pure spirit, without bodies, whose duty was to carry out the commands of the fiery angels who were upon the seventh firmament, as I was standing suspended over them. And behold, upon this sixth firmament there were no other powers of any form, save only the angels of pure spirit.

27. And He commanded that the sixth firmament should be removed from my sight, and I saw there on the fifth firmament the powers of the stars which carry out the commands laid upon them, and the elements of the earth obeyed them.

28. And the Eternal Mighty One said to me, "Abraham! Abraham!" And I said, "Here am I!" And He said to me, "Consider from above the stars which are beneath you, and number them for me, and make known to me their number." And I said, "How can I? For I am but a man of the dust of the earth." And He said to me, "As the number of the stars and their power, so will I make your seed a nation and a people set apart for me as my own

5. I? For I am a man." And he said to me, "As the number of the stars and their power so shall I place for your seed the nations and men, set apart for me in my

6. lot with Azazel."

And I said, "Eternal and Mighty One. Let your servant speak

7. before you and let your fury not rage against your chosen one. Behold, before you led me up, Azazel insulted me. How then, since he is now not before you, did you establish yourself with them?"

Chapter 21

1. And he said to me, "Look now beneath your feet at the firmament and understand the creation that was depicted of old on this expanse, (and) the creatures

2. which are in it and the age prepared after it."

And I looked beneath the firmament at my feet and I saw the likeness of heaven and the things that were therein.

3. And (I saw) there the earth and its fruit, and its moving things and its things that had souls, and its host of men and the impiety of their souls and their justification, and their pursuit of their works and the abyss and its torments,

4. and its lower depths and (the) perdition in it. And I saw there the sea and its islands, and its cattle and its fish, and Leviathan and his realm and his bed and his lairs, and the world which lay upon him, and his motions and the destruction

5. he caused the world. I saw there the rivers and their upper (reaches) and their circles.

inheritance, as distinct from that of Azazel. And yet I include Azazel in my house."

29. And I said, "O Eternal Mighty One! Let your servant speak before You, and let not your anger be kindled against your chosen one! For lo! before I came up hither, Azazel inveighed against me. How then, while he is not now before you, can you constitute yourself with him?"

30. And He said to me, "Look now beneath your feet at the firmaments and understand the creation represented and foreshadowed in this expanse, the creatures who exist upon it, and the ages prepared for it."

31. And I saw beneath the surface of my feet, even beneath the sixth heaven and what was therein, and then the earth and its fruits, and what moved upon it and its animate beings, and the power of its men, and the ungodliness of some of its souls and the righteous deeds of other souls, and I saw the lower regions and the perdition therein, the abyss and its torments. And I saw the sea and its islands, its monsters and its fishes, and Leviathan and his dominion, his camping-ground and his caves, and the world which lay above him, his movements and the destructions of the world on his account. And I saw there the streams and the rivers, and the rising of their waters, and their windings in their courses. And I saw there the Garden of Eden and its fruits, the source of the river that issues from it, the trees and their blossoms, and the ones who behaved righteously. And I saw therein their foods and their blessedness. And I saw there a great multitude, men and women and children, half

6. And I saw there the garden of Eden and its fruits, and the source and the river flowing from it, and its trees and their flowering, making fruits, and I saw men doing justice in it, their food and their rest.

7. And I saw there a great crowd of men and women and children, half of them on the right side of the portrayal, and half of them on the left side of the portrayal.

Chapter 22

1.(2.) And I said, "Eternal, Mighty One! What is this picture of creation?" And he said to me, "This is my will with regard to what is in the light and it was good before my face. And then, afterward, I gave them a command by my word and they came into existence. Whatever I had decreed was to exist had already been outlined in this and all the previously created (things) you have seen stood before

3. me."

And I said, "O sovereign, mighty and eternal! Why are the people in this picture on this side and on that?" And he said to me, "These who are on the left side are a multitude of tribes who existed previously...and after you some (who have been) prepared for judgment and order, others for revenge and perdition

5. at the end of the age. Those on the right side of the picture are the people set apart for me of the people with Azazel; these are the ones I have prepared to be born of you and to be called my people.

Chapter 23

1. "Look again at the picture: Who is the one who seduced Eve, and what is

2. the fruit of the tree? And you will know what will be and how much will be for

of them on the right side of the vision, and half of them on the left side of the vision.

32. And I said, "O Eternal, Mighty One! What is this vision and picture of the creatures?" And He said to me, "This is my will for those who exist in the divine world-counsel, for thus it seemed well-pleasing in my sight, and so afterwards I gave commandment to them through my word. And so it came to pass that whatever I had determined to be, was already planned beforehand in this picture-vision before you, and it has stood before me before it was created, as you have seen."

33. And I said, "O Lord, Mighty and Eternal! Who are the people in this picture on this side and that?" And He said to me, "Those who are on the left side are all those, born before your day and afterwards, some destined for judgment and restoration, and others for vengeance and cutting off at the end of the age. But those on the right side of the picture, they are the. people who have been set apart for me, and whom I have ordained to be born of your line and called my people, even some of those who derive from Azazel.

34. Now look again in the picture, and see who it is who seduced Eve, and what is the fruit of the Tree, and you will know what is to be, and how it shall be with your seed among the people at the end of the days of the age, and

3. your seed in the last days. And what you cannot understand, I will make known to you because you have been pleasing before my face and I will tell you what

4. I have kept in my heart."

And I looked at the picture, and my eyes ran to the

5. side of the garden of Eden. And I saw there a man very great in height and terrible in breadth, incomparable in aspect, entwined with a woman who was also equal

6. to the man in aspect and size. And they were standing under a tree of Eden, and

7. the fruit of the tree was like the appearance of a bunch of grapes of the vine. And behind the tree was standing (something) like a dragon in form, but having hands

8. and feet like a man's, on his back six wings on the right and six on the left. And he was holding the grapes of the tree and feeding them to the two I saw entwined

9. with each other.

And I said, "Who are these two entwined with each other, or who is this between them, and what is the fruit which they are eating, Mighty

10. One, Eternal?" And he said. "This is the world of men, this is Adam and this

11. is their thought on earth, this is Eve. And he who is between them is the impiety

12. of their behavior unto perdition, Azazel himself."

And I said. "Eternal Mighty One, why then did you adjudge him such dominion that through his works

all that you cannot understand I will make known to you for you are well-pleasing in my sight, and I will tell you of those things which are kept in my heart.

35. And I looked into the picture, and my eyes ran to the side of the Garden of Eden, and I saw there a man of imposing height and mighty in stature, incomparable in aspect, and he was embracing a woman, who likewise approximated to the aspect of his size and stature. And they were standing under a tree of the Garden of Eden, and the fruit of this tree was like a bunch of grapes of the vine. And standing behind the tree was one who had the aspect of a Serpent having hands and feet like those of a man, and wings on its shoulders, six pairs of wings, so that there were six wings on the right and six on the left. And as I continued looking, I saw the man and the woman eating the fruit from the tree.

36. And I said, "Who are these who are embracing, and who is the one between them who is behind the tree, and what is the fruit that they are eating?" And He said, "This is the council of the world, this one is Adam, and this one, who is their desire upon the earth, is Eve. But he who is between them represents ungodliness and their beginnings on the way to perdition, even Azazel."

37. And I said, "O Eternal Mighty One! Why have you given such as him the power to destroy the generations of men in their works upon the earth?" And He said to me, "Those who will do evil over them I gave him power, even to be beloved of them."

13. he could ruin humankind on earth?" And he said to me, "Hear, Abraham! Those who desire evil, and all whom I have hated as they commit them- over them

14. did I give him dominion, and he was to be beloved of them."

And I answered and said. "Eternal, Mighty One! Why did it please you to bring it about that evil should be desired in the heart of man, because you are angered at what was chosen by you...him who does useless things in your light(?)"

Chapter 24

1. And he said to me thus, "Close to the nations...for your sake and for the sake of those set apart after you, the people of your tribe, as you will see in the

2. picture, what is burdened on them. And I will explain to you what will be, and

3. everything that will be in the last days. Look now at everything in the picture."

4. And I looked and saw there the creatures that had come into being before me.

5. And I saw, as it were, Adam and Eve who was with him, and with them the crafty adversary and Cain, who had been led by the adversary to break the law, and (I saw) the murdered Abel (and) the perdition brought on him and given

6. through the lawless one. And I saw there fornication and those who desired it, and its defilement and their zeal; and the fire of the corruption in the lower depths

7. of the earth.

And I saw there theft and those who hasten after it, and the system

38. And I answered and said, "O Eternal Mighty One! Wherefore is it your will that evil should be desired in the hearts of men, since you are indeed enangered over that which you see? It is your will, and you are angry with him who is doing what is unprofitable in your counsel?"

39. And He said to me, "I am angered by mankind on your account, and on account of those who shall be of your family hereafter, for as you can see in the picture, the burden of destiny is placed upon them, and I shall tell you what shall be, and how much shall be in the last days. Look now at everything in the picture."

40. And I looked and saw what was before me in creation; I saw Adam and Eve with him, and I saw the cunning adversary, and Cain who acted lawlessly through the promptings of the adversary, and I saw the slaughtered Abel, and the destruction brought about and caused upon him through the lawless one. And I saw Impurity and those who lust after it, and its pollution and their jealousies, and the fire of their corruption in the lowest parts of the earth.

41. And I saw Theft, and those who hasten after it, and the arrangement of their

8. of their retribution, the judgment of the great court. I saw there naked men, forehead to forehead, and their shame and the harm (they wrought) against their

9. friends and the retribution. And I saw there desire, and in her hand (was) the head of every kind of lawlessness, and her torment and her dispersal destined to destruction.

Chapter 25

1. I saw there the likeness of the idol of jealousy, like a carpenter's figure such as my father used to make, and its body was of glittering copper, and before it

2. a man, and he was worshipping it. And (there was) an altar opposite it and boys

3. being slaughtered on it in the face of the idol.

And I said to him, "What is this idol, or what is the altar, or who are those being sacrificed, or who is the sacrificer, or what is the handsome temple which I see, the art and beauty of your glory that

4. lies beneath your throne?"

And he said, "Hear, Abraham! This temple which you have seen, the altar and the works of art, this is my idea of the priesthood of the name of my glory, where every petition of man will enter and dwell; the ascent of kings and prophets and whatever sacrifice I decree to be made for me

5. among my coming people, even of your tribe. And the body you saw is my anger, because the people who will come to me out of you will make me angry.

retribution, at the judgment of the Great Assize. And I saw there naked men with their foreheads against each other, and their disgrace, and the passions which they had for each other, and their retribution. And I saw Desire, and in her hand the head of every kind of lawlessness, and her scorn and contempt and waste assigned to perdition.

42. And I saw there the likeness of the idol of jealousy, carved in woodwork such as my father was wont to make, and its body was of glittering bronze which covered the wood. And before it I saw a man who was worshipping the idol, and in front of him there was an altar, and upon the altar a boy slain in the presence of the idol.

43. And I said to Him, "What is this idol and this altar, and who is he who is sacrificed? And what is this great building which I see, beautiful in art and design, even with a beauty like that which lies beneath Your throne?"

44. And He said, "Hear Abraham, for that which you see is the Temple, a copy of that which is in the heavens, glorious in its aspect and beauty, even as I shall give it to the sons of men to ordain a priesthood for my glorious name, and in which the prayers of man shall be uttered, and sacrifices offered as I ordain to your people, even those who shall arise out of your generation. But the idol which you saw is the image of jealousy, set up by some of those who shall come forth from your own loins in later days. And the man who sacrifices in murder is he who pollutes my Temple and such are witnesses to the final judgment, and their lot has been set from the beginning of creation."

6. And the man you saw slaughtering is he who angers me, and the sacrifice is a killing of those who are for me a testimony of the judgment of the completion at the beginning of creation."

Chapter 26

1. And I said, "Eternal, Mighty One! Why did you establish it to be so and to

2. call on the testimonies of this one?" And he said to me, "Hear, Abraham, and

3. understand what I will explain to you, and answer whatever I ask you. Why did your father Terah not obey your voice and abandon the demonic worship of idols

4. until he perished, and all his house with him?"

And I said, "Eternal Mighty One, surely because it did not please him to obey me, nor did I follow his works."

5. And he said to me. "Hear. Abraham. As the counsel of your father is in him, as

6. your counsel is in you, so also the counsel of my will is ready. In days to come you will not know them in advance, nor the future (men) you will see with your own eyes that they are of your seed. Look at the picture!

Chapter 27

1. And I looked and I saw, and behold the picture swayed. And from its left side a crowd of heathens ran out and they captured the men, women, and children who

2. were on its right side. And some they slaughtered and others they kept with

45. And I said, O Eternal Mighty One! Why have you established that it should be so, and then proclaimed the knowledge thereof?" And He said to me, "Hear Abraham, and understand what I say to you, and answer my question. Why did your father Terah not listen to your voice, and why did he not cease from his idolatrous practices, together with his whole house?"

46. And I said, "O Eternal One! It was entirely because he did not choose to listen to my voice, and likewise I did not choose to listen to his counsel." And He said to me, "The will of your father is within him, and your own will is within you, and so also the counsel of my own will is within me, and is ready for the coming days, even before you have any knowledge of them or can see with your eyes what is the future of them. Now look again into the picture, and see how it will be with your seed."

47. And I looked and saw, and behold the picture swayed and from it emerged, on the left side an ungodly people and they pillaged those who were on the right side, men, women, and children, and some they murdered, and others they kept as slaves. And I saw them run towards them through four 'entrances' and they burned the Temple with fire, and the holy things that were therein were all plundered.

3. them. Behold I saw (them) running to them by way of four ascents and they burned the Temple with fire, and they plundered the holy things that were in it.

4. And I said, "Eternal One, the people you received from me are being robbed by

5. the hordes of the heathen. They are killing some and holding others as aliens, and they burned the Temple with fire and they are stealing and destroying the beautiful

6. things which are in it. Eternal, Mighty One! If this is so, why now have you

7. afflicted my heart and why will it be so?"

And he said to me, "Listen, Abraham, all that you have seen will happen on account of your seed who will (continually) provoke me because of the body which you saw and the murder in what was

8. depicted in the Temple of jealousy, and everything you saw will be so."

And I said. "Eternal, Mighty One! Let the evil works (done) in iniquity now pass by;

9. but make commandments in them more than his just works. For you can do

10. this."

And he said to me, "Again the time of justice will come upon them, at

11. first through the holiness of kings. And I will judge with justice those whom I

12. created earlier, to rule from them in them. And from these same ones will come men who will have regard for them. As I announced to you and you saw."

Chapter 28

48. And I said, "O Eternal One! Behold, the people who shall spring from me, and whom you have accepted, are plundered by these ungodly men, and some are killed, whilst others they hold captives as slaves, and the Temple they have burned with fire, and the beautiful things therein they have robbed and destroyed. If this to be, why have you so torn my heart?"

49. And He said to me, "What you have seen shall happen on account of your seed, even those who anger me by reason of the idol statue which you saw, and on account of the human sacrifice in the picture, through their evil zeal and schemes in the Temple, and as you saw it, so shall it be."

50. And I said, "O Eternal, Mighty One! May these works of evil wrought in ungodliness now pass by, and rather show me those who fulfilled the commandments, even the works of righteousness. For of a truth you can do this."

51. And He said to me, "The days of the righteous are seen in type by the lives of those righteous rulers who shall arise, and whom I have created to rule at the times appointed, but know this, that out of them shall arise others who care only for their own interests, even of the type that I have already shown you."

1. And I answered and said, "Mighty, Eternal One, you who are sanctified by your power, be merciful in my petition, since for this you informed me and
2. showed me. Since you have brought me up on to your height, therefore inform me, your beloved, about whatever I ask: Will what I saw be their lot for long?"
- 3.(4.) And he showed me a multitude of his people. And he said to me, "For this reason (it is) through the four ascents you say (that) my anger will be because
5. of them, and in them will be retribution for their works. And in the fourth ascent is one hundred years. And one hour of the age will also be one hundred years in evil among the heathen and an hour in their mercy, even with reproaches as among the heathen."

Chapter 29

1. And I said, "Eternal, Mighty One! How long a time is an hour of the age?"
2. And he said, "I decreed to keep twelve periods of the impious age among the heathens and among your seed, and what you have seen will be until the end of
- 3.(4.) time. Count (it) up, and you will understand. Look down at the picture."

And I looked and saw a man going out from the left, the heathen side. From the side of the heathen went outmen and women and children, a great crowd, and they

5. worshipped him. And while I was still looking, those on the right side came out,
6. and some insulted this man, and some struck him and others worshiped him. And I saw that as they worshiped him Azazel ran and worshiped and, kissing his face,

52. And I answered and said, "O Mighty One! hallowed be your power! Be favourable to my petition and show me, because for this reason you have brought me up here, whether what I saw shall happen to them for a long time?"
53. And He showed me a multitude of His people and said to me, "On their account, through four 'entrances' as you saw, I shall be provoked by them, and in these shall my retribution for their deeds be accomplished. But in the fourth descent of one hundred years, even one hour of the age, the same is a hundred years, there shall be misfortune among the nations, but also for one hour there shall be mercy and honour among those nations.
54. And I said, "O Eternal One! How long are the hours of the age?" And He said, "Twelve hours have I ordained for this present age of ungodliness to rule among the nations and within your seed, and until the end of the times it shall be even as you saw. And now reckon and understand and look again into the picture.
55. And I looked and saw a Man going out from the left side of the nations and there went out men and women and children, from the side of nations, many hosts, and worshipped Him. And while I still looked, there came many from the right side, and some of these insulted Him, and some of them even struck Him, but others however worshipped Him. And as I watched, I saw Azazel approach Him and he kissed Him on the face and then stood behind Him.

7. he turned and stood behind him.

And I said, "Eternal, Mighty One! Who is this

8. man insulted and beaten by the heathen, with Azazel worshiped?" And he answered and said, "Hear, Abraham, the man whom you say insulted and beaten and again worshiped is the liberation from the heathen for the people who will

9. be (born) from you. In the last days, in this twelfth period of the age of my fulfillment, I will set up this man from your tribe, the one

10. whom you have seen from my people. All will imitate him,,(you) consider

11. him as one called by me...(they) are changed in their counsels. And those you saw coming out from the left side of the picture and worshipping him, this

12. (means that) many of the heathen will trust in him. And those of your seed you saw on the right side, some insulting him, some beating him, and others worshipping

13. him, many of them shall be offended because of him. It is he who will test those of your seed who have worshiped him in the fulfillment of the twelfth hour, in the

14. curtailing of the age of impiety.

Before the age of justice starts to grow, my judgment will come upon the heathen who have acted wickedly through the people

15. of your seed who have been set apart for me. In those days I will bring upon all earthly creation ten plagues through evil and disease and the groaning of the

16. bitterness of their souls. Such will I bring upon the generations of those who are on it, out of anger and corruption of their creations with which they provoke me.

56. And I said, "O Eternal One! Who is the Man insulted and beaten, who is worshipped by the nations and kissed by Azazel?" And He answered and said, "Hear Abraham! The Man you saw insulted and beaten and yet worshipped by many, He is the 'Relief' granted by the nations to the people who proceed from you, in the last days, in the twelfth hour of the age of ungodliness. But in the twelfth hour of my final age will I set up this Man from your generation, whom you saw issue from among my people, and all who follow will become like this Man, and such as are called by me will join the others, even those who will to change within themselves. And as for those who emerge from the left side of the picture, the meaning is this - there shall be many from the nations who shall set their hopes upon Him, but as for those whom you saw from your seed on the right of the picture who insulted Him and struck Him, many shall be offended in Him, but some shall worship Him. And He shall test those of your seed who have worshipped Him in the twelfth hour at the end, with a view to shortening the age of ungodliness.

57. Before the age of the righteous begins to grow, my judgment shall come upon the lawless peoples through the-people of your seed who have been separated unto me. And in those -days I will bring upon all creatures of the earth ten plagues, through misfortune and disease and the sighing of their grief. And this shall be brought upon the generations of men on account of the provocation and the corruption of mankind, whereby they provoke me. And then shall righteous men of your seed survive in the number which is kept secret by me, and will hasten the coming of

17. And then from your seed will be left the righteous men in their number, protected by me, who strive in the glory of my name toward the place prepared beforehand

18. for them which you saw deserted in the picture. And they will live, being affirmed

19. by the sacrifices and the gifts of justice and truth in the age of justice. And they will rejoice forever in me, and they will destroy those who have destroyed them, they will rebuke those who have rebuked them through their mockery, and they

20. will spit in their faces. Those rebuked by me when they are to see me rejoicing

21. with my people for those who rejoice and receive and truly return to me."

See, Abraham, what you have seen, hear what you have heard, know what you have known,. Go to your inheritance! And behold I am with you forever."

Chapter 30

1. And while he was still speaking, I found myself on the earth, and I said, "Eternal, Mighty One, I am no longer in the glory in which I was above, and all

2. that my soul desired to understand in my heart I do not understand."

And he said to me, "I will explain to you the things you desired in your heart, for you have sought to know the ten plagues which I prepared against the heathen, and I

3. prepared them beforehand in the passing of the twelve hours on earth. Hear what

4. I tell you, it will be thus. The first: sorrow from much need. The second: fiery

the glory of My Name to that place prepared beforehand for them, which you saw devastated in the picture. And they shall live and be established by sacrifices of righteousness in the age of the righteous, and they shall rejoice in me continually, and receive those who return to me in repentance, for great shall be the inner torment of those who have despitely used them in this world, as they observe the honour placed upon my own in the day of glory.

58. See, Abraham, what you have seen and hear what you have heard, and take knowledge of all that you have come to know. Go to your heritage, and behold, I am with you unto the age."

59. But while He was still speaking to me, I found myself once again upon the earth, and I said, "O Eternal One! I am no longer in the glory which is on high, and there is one matter which my soul longed to know and understand which has not been revealed to me.

60. And He said to me, "What your heart desired I will tell you, because you have sought to see the ten plagues which I have prepared for the godless nations, and which have been pre-determined at the passing over of the twelfth hour of the age of the earth. Hear therefore what I divulge, and so shall it come to pass. The first is the distressing pain of sickness; the second, conflagration of many cities; the third, the destruction and pestilence of animals; the fourth, hunger of the whole

5. conflagrations for the cities. The third: destruction by pestilence among the cattle.
6. The fourth: famine of the world, of their generation. The fifth: among the rulers, destruction by earthquake and the sword. The sixth: increase of hail and snow.
7. The seventh: wild beasts will be their grave. The eighth: pestilence and hunger
8. will change their destruction. The ninth: execution by the sword and flight in distress. The tenth: thunder, voices, and destroying earthquakes.

Chapter 31

1. "And then I will sound the trumpet out of the air, and I will send my chosen one, having in him one measure of all my power, and he will summon my people,
2. humiliated by the heathen. And I will burn with fire those who mocked them and ruled over them in this age and I will deliver those who have covered me with
3. mockery over to the scorn of the coming age. Because I have prepared them (to be) food for the fire of Hades, and (to be) ceaseless soaring in the air of the underworld (regions) of the uttermost depths, (to be) the contents of a wormy
4. belly. For the makers will see in them justice, (the makers) who have chosen my desire and manifestly kept my commandments, and they will rejoice with merrymaking over the downfall of the men who remain and who followed after the
5. idols and after their murders. For they shall putrefy in the belly of the crafty
6. worm Azazel, and be burned by the fire of Azazel's tongue. For I waited so they

world and its people; the fifth, by destruction among its rulers, by earthquake and the sword; the sixth, the multiplication of hail and snow; the seventh, wild beasts will be their grave; the eighth, hunger and pestilence will alternate with destruction; the ninth, punishment by the sword and flight in distress; the tenth, thunder and voices and destructive earthquake.

61. And then I will sound the trumpet out of the air, and will send my Elect One, having in Him all my power in one measure, and He shall summon my despised people from all nations, and I will send fire upon those who have insulted them and who have ruled over them in this age. And I will give those who have covered me with mockery to the scorn of the coming age, and I have prepared them to be food for the fires of Hades, and perpetual flight through the air in the underworld, for they shall see the righteousness of the Creator, and those whom He now honours, and they shall be ashamed, for I had hoped that they would come to me in repentance, rather than loving strange gods, but they forsook the Mighty Lord, and went the way that they willed to go.

7. might come to me, and they did not deign to. And they glorified an alien (god).

8. And they joined one to whom they had not been allotted, and they abandoned the Lord who gave them strength.

Chapter 32

1. "Therefore, hear Abraham, and see, behold your seventh generation shall

2.(3.) go with you. And they will go out into an alien land. And they will enslave them and oppress

4. them as for one hour of the impious age. But of the nation

5. whom they shall serve I am the judge." And the Lord said this too, "Have you heard, Abraham, what I told you, what your tribe will encounter in the last days?"

6. Abraham, having heard, accepted the words of God in his heart.

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62. Hear therefore, Abraham, and see, for behold, in the seventh generation from you shall they leave the land of their slavery, after they have been ill-treated as it were for an hour of the age of ungodliness, and the nation whom they shall serve I will judge."

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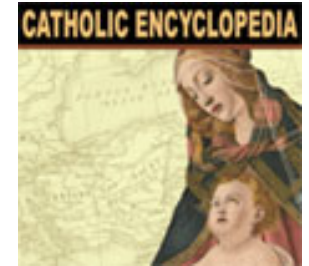
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ninety-five years, and having lived all the years of his life in quietness, gentleness, and righteousness, the righteous one was exceeding hospitable; for, pitching his tent in the cross-ways at the oak of Mamre, he received every one, both rich and poor, kings and rulers, the maimed and the helpless, friends and strangers, neighbours and travellers, all alike did the devout, all-holy, righteous, and hospitable Abraham entertain. Even upon him, however, there came the common, inexorable, bitter lot of death, and the uncertain end of life. Therefore the Lord God, summoning his archangel Michael, said to him: Go down, chief-captain Michael, to Abraham and speak to him concerning his death, that he may set his affairs in order, for I have blessed him as the stars of heaven, and as the sand by the sea-shore, and he is in abundance of long life and many possessions, and is becoming exceeding rich. Beyond all men, moreover, he is righteous in every goodness, hospitable and loving to the end of his life; but do thou, archangel Michael, go to Abraham, my beloved friend, and announce to him his death and assure him thus: Thou shalt at this time depart from this vain world, and shalt quit the body, and go to thine own Lord among the good.

II. And the chief-captain departed from before the face of God, and went down to Abraham to the oak of Mamre, and found the righteous Abraham in the field close by, sitting beside yokes of oxen for ploughing, together with the sons of Masek and other servants, to the number of twelve. And behold the chief-captain came to him, and Abraham, seeing the chief-captain Michael coming from afar, like to a very comely

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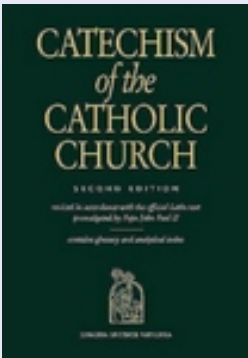
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warrior, arose and met him as was his custom, meeting and entertaining all strangers. And the chief-captain saluted him and said: Hail, most honoured father, righteous soul chosen I. It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael: Arise and go to Abraham, my servant, and say to him, Thou shall depart from life, for lo! the days of thy temporal life are fulfilled: so that he may set his house in order before he die.

III. And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms. Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him: The Lord preserve thee. May thy journey be prosperous with thee. And Michael answered him: Thou art kind, good father. Abraham answered and said to him: Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go of God, true son of the heavenly one. Abraham said to the chief-captain: Hail, most honoured warrior, bright as the sun and most beautiful above all the sons of men; thou art welcome; therefore I beseech thy presence, tell me whence the youth of thy age has come; teach me, thy suppliant, whence and from what army and from what journey thy beauty has come hither. The chief-captain said: I, O righteous Abraham, come from the great city. I have been sent by the great king to take the place of a good friend of his, for the king has summoned him. And Abraham said, Come, my lord, go with me as far as my field. The chief-captain said: I come; and going into the field of the ploughing, they sat down beside the company. And Abraham said to his servants, the sons of Masek: Go ye to the herd of horses, and bring two horses, quiet, and gentle and tame, so that I and this stranger may sit thereon. But the chief-captain said, Nay, my lord, Abraham, let them not bring horses, for I abstain from ever sitting upon any four-footed beast. Is not my king rich in much merchandise, having power both over men and all kinds of cattle? but I abstain from ever 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.

II. And as they went on from the field toward his house, beside that way there stood a cypress tree, and by the command of the Lord the tree cried out with a human voice, saying, Holy, holy, holy is the Lord God that calls himself to those that love him; but Abraham hid the mystery, thinking that the chief-captain had not heard the voice of the

tree. And coming nigh to the house they sat down in the court, and Isaac seeing the face of the angel said to Sarah his mother, My lady mother, behold, the man sitting with my father Abraham is not a son of the race of those that dwell on the earth. And Isaac ran, and saluted him, and fell at the feet of the Incorporeal, and the Incorporeal blessed him and said, The Lord God will grant thee his promise that he made to thy father Abraham and to his seed, and will also grant thee the precious prayer of thy father and thy mother. Abraham said to Isaac his son, My son Isaac, draw water from the well, and bring it me in the vessel, that we may wash the feet of this stranger, for he is tired, having come to us from off a long journey. And Isaac ran to the well and drew water in the vessel and brought it to them, and Abraham went up and washed whithersoever thou wilt, lest some evil beast meet thee and do thee hurt. And Michael enquired of Abraham, saying: Tell me thy name, before I enter thy house, lest I be burdensome to thee. Abraham answered and said, My parents called me Abram, and the Lord named me Abraham, saying: Arise and depart from thy house, and from thy kindred, and go into the land which I shall show unto thee. And when I went away into the land which the Lord showed me, he said to me: Thy name shall no more be called Abram, but thy name shall be Abraham. Michael answered and said to him: Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of thee that thou didst go forty furlongs and didst bring a goat and slay it, entertaining angels in thy house, that they might rest there. Thus speaking together, they arose and went towards the house. And Abraham called one of his servants, and said to him: Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey. And Michael said: Trouble not the youth, but let us go lightly until we reach the house, for I love thy company.

III. And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree. And they heard a voice from its branches singing, "Holy art thou, because thou hast kept the purpose for which thou wast sent." And Abraham heard the voice, and hid the mystery in his heart, saying within himself, What is the mystery that I have heard? As he came into the house, Abraham said to his servants, Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us. And the servants brought the sheep, and Abraham called his son Isaac, and said to him, My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger. And he brought it as he was commanded, and Abraham said, I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us

as a guest. And Isaac hearing his father say this wept, and said to him, My father what is this that thou sayest, This is my last time to wash the feet of a stranger? And Abraham seeing his son weeping, also wept over the feet of the chief captain Michael, and the heart of Abraham was moved, and he wept over the stranger. And Isaac, seeing his father weeping, wept also, and the chief captain, seeing them weeping, also wept with them, and the tears of the chief captain fell upon the vessel into the water of the basin and became precious stones. And Abraham seeing the marvel, and being astonished, took the stones secretly, and hid the mystery, keeping it by himself in his heart.

IV. And Abraham said to Isaac his son: Go, my beloved son, into the inner chamber of the house and beautify it. Spread for us there two couches, one for me and one for this man that is guest with us this day. Prepare for us there a seat and a candlestick and a table with abundance of every good thing.

Beautify the chamber, my son, and spread under us linen and purple and fine linen. Burn there every precious and excellent incense, and bring sweet-smelling plants from the garden and fill our house with them. Kindle seven lamps full of oil, so that we may rejoice, for this man that is our guest this day is more glorious than kings or rulers, and his appearance surpasses all the sons of men. And Isaac prepared all things well, and Abraham taking the archangel Michael went into the chamber, and they both eat down upon the couches, and between them he placed a table with abundance of every good thing. Then the chief captain arose and went out, as if by constraint of his belly to make issue of water, and ascended to heaven in the twinkling of an eye, and stood before the Lord, and said to him: Lord and Master, let thy power know that I am unable to remind that righteous man of his death, for I have not seen upon the earth a man like him, pitiful, hospitable, righteous, truthful, devout, refraining from every evil deed. And now know, Lord, that I cannot remind him of his death. And the Lord said: Go down, chief-captain Michael, to my friend Abraham, and whatever he say to thee, that do thou also, and whatever he eat, eat thou also with him. And I will send my holy spirit upon his son Isaac, and will put the remembrance of his death into the heart of Isaac, so that even he in a dream may see the death of his father, and Isaac will relate the dream, and thou shalt interpret it, and he himself will know his end. And the chief-captain said, Lord, all the heavenly spirits are incorporeal, and neither eat nor drink, and this man has set before me a table with abundance of all good things earthly and corruptible. Now, Lord, what shall I do? How shall I escape him, ceedingly, and Michael seeing them weeping, wept also, and

the tears of Michael fell upon the vessel and became a precious stone.

IV. When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham, Lord, why is it that ye thus weep? Abraham answered, and mid to her, It is no evil. Go into thy house, and do thy own work, lest we be troublesome to the man. And Sarah went away, being about to prepare the supper. And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels. And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, Lord, command me to be questioned before thy holy glory! And the Lord said to Michael, Announce whatsoever thou wilt! And the Archangel answered and said, Lord, thou didst send me to Abraham to say to him, Depart from thy body, and leave this world; the Lord calls thee; and I dare not, Lord, reveal myself to him, for he is thy friend, and a righteous man, and one that receives strangers. But I beseech thee, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say, Leave the world, and especially to leave one's own body, for thou didst create him from the beginning to have pity on the souls of all men. Then the Lord said to Michael, Arise and go to Abraham, and lodge with him, and whatever thou seest him eat, eat thou also, and where-ever he shall sleep, sleep thou there also. For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream.

sitting at one table with him? The Lord said: Go down to him, and take no thought for this, for when thou sittest down with him, I will send upon thee a devouring spirit, and it will consume out of thy hands and through thy mouth all that is on the table. Rejoice together with him in everything, only thou shalt interpret well the things of the vision, that Abraham may know the sickle of death and the uncertain end of life, and may make disposal of all his possessions, for I have blessed him above the sand of the sea and as the stars of heaven.

V. Then the chief captain went down to the house of Abraham, and sat down with him at the table, and Isaac served them. And when the supper was ended, Abraham prayed after his custom, and the chief-captain prayed together with him, and each lay down to sleep upon his couch. And Isaac said to his father, Father, I too would fain sleep with you in this chamber, that I also may hear your discourse, for I love to hear the excellence of the

conversation of this virtuous man. Abraham said, Nay, my son, but go to thy own chamber and sleep on thy own couch, lest we be troublesome to this man. Then Isaac, having received the prayer from them, and having blessed them, went to his own chamber and lay down upon his couch. But the Lord cast the thought of death into the heart of Isaac as in a dream, and about the third hour of the night Isaac awoke and rose up from his couch, and came running to the chamber where his father was sleeping together with the archangel. Isaac, therefore, on reaching the door cried out, saying, My father Abraham, arise and open to me quickly, that I may enter and hang upon thy neck, and embrace thee before they take thee away from me. Abraham therefore arose and opened to him, and Isaac entered and hung upon his neck, and began to weep with a loud voice. Abraham therefore being moved at heart, also wept with a loud voice, and the chief-captain, seeing them weeping, wept also. Sarah being in her room, heard their weeping, and came running to them, and found them embracing and weeping. And Sarah said with weeping, My lord Abraham, what is this that ye weep? Tell me, my lord, has this brother that has been entertained by us this day brought thee tidings of Lot, thy brother's son, that he is dead? is it for this that ye grieve thus? The chief-captain answered and said to her, Nay, my sister Sarah, it is not as thou sayest, but thy son Isaac, methinks, beheld a dream, and came to us weeping, and we seeing him were moved in our hearts and wept.

V. Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry. And Abraham said to his son Isaac, Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand. And Isaac did as his father commanded him, and Isaac said to his father, I too am coming to sleep beside you. Abraham answered him, Nay, my son, lest we be troublesome to this man, but go to thy own chamber and sleep. And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

VI. And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying, Open, father, that I may touch thee before they take thee away from me. Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and kissed him with lamentations. And Abraham wept together with his son, and Michael saw them weeping and wept likewise. And Sarah hearing them weeping called from her bed-chamber, saying, My lord Abraham, why is this weeping? Has the stranger told thee of thy brother's son Lot that he is dead? or has 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.

VI. Then Sarah, hearing the excellence of the conversation of the chief-captain, straightway knew that it was an angel of the Lord that spoke. Sarah therefore signified to Abraham to come out towards the door, and said to him, My lord Abraham, knowest thou who this man is? Abraham said, I know not. Sarah said, Thou knowest, my lord, the three men from heaven that were entertained by us in our tent beside the oak of Mamre, when thou didst kill the kid without blemish, and set a table before them. After the flesh had been eaten, the kid rose again, and sucked its mother with great joy. owest thou not, my lord Abraham, that by promise they gave to us Isaac as the fruit of the womb? Of these three holy men this is one. Abraham said, O Sarah, in this thou speakest the truth. Glory and praise from our God and the Father. For late in the evening when I washed his feet in the basin I said in my heart, These are the feet of one of the three men that I washed then; and his tears that fell into the basin then became precious stones. And shaking them out from his lap he gave them to Sarah, saying, If thou believest me not, look now at these. And Sarah receiving them bowed down and saluted and said, Glory be to God that showeth us wonderful things. And now know, my lord Abraham, that there is among us the revelation of some thing, whether it be evil or good!

VII. And Abraham left Sarah, and went into the chamber, and said to Isaac, Come hither, my beloved son, tell me the truth, what it was thou sawest and what befell thee that thou camest so hastily to us. And Isaac answering began to say, I saw, my lord, in this night the sun and the moon above my head, surrounding me with its rays and giving me light. As I gazed at this and rejoiced, I saw the heaven opened, and a man bearing light descend from it, shining more than seven suns. And this man like the sun came and took away the sun from my head, and went up into the heavens from whence he came, but I was greatly grieved that he took away the sun from me. After a little, as I was still sorrowing and sore troubled, I saw this man come forth from heaven a second time, and he took away from me the moon also from off my head, and I wept greatly and called upon that man of light, and said, Do not, my lord, take away my glory from me; pity me and hear me, and if thou takest away the sun from me, then leave the moon to me. He said, Suffer them to be taken up to the king above, for he wishes them there. And he took them away from me, but he left the Then Sarah said to Abraham, How durst thou weep when the man of God has come in to thee, and why have thy eyes shed tears for to-day there is great rejoicing?

Abraham said to her, How knowest thou that this is a man of God? Sarah answered and said, Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and thou didst kill it, and didst say to me, Arise, make ready that we may eat with these men in our house. Abraham answered and said, Thou has perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot thy brother from the men of Sodom, and then I knew the mystery.

VII. And Abraham said to Michael, Tell me, man of God, and show to me why thou hast come hither. And Michael said. Thy son Isaac will show thee. And Abraham said to his son, My beloved son, tell me what thou hast seen in thy dream to-day, and wast frightened. Relate it to me. Isaac answered his father, I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light. He took the sun from my head, and yet left the rays behind with me. And I wept and said, I beseech thee, my lord, take not away the glory of my head, and the light of my house, and all my glory. And the sun and the moon and the stars lamented, saying, Take not away the glory of our power. And that shining man answered and said to me, Weep not that I take the light of thy house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light. And I said to him, I beseech thee, Lord, take also the rays upon me. The chief-captain said, Hear, O righteous Abraham; the sun which thy son saw is thou his father, and the moon likewise is Sarah his mother. The man bearing light who descended from heaven, this is the one sent from God who is to take thy righteous soul from thee. And now know, O most honored Abraham, that at this time thou shalt leave this worldly life, and remove to God. Abraham said to the chief captain O strangest of marvels! and now art thou he that shall take my soul from me? The chief-captain said to him, I am the chief-captain Michael, that stands before the lord, and I was sent to thee to remind thee of thy death, and then I shall depart to him as I was commanded. Abraham said, Now I know that thou art an angel of the Lord, and wast sent to take my soul, but I will not go with thee; but do thou whatever thou art commanded.

VIII. The chief-captain hearing these words immediately vanished, and ascending into heaven stood before God, and told all that he had seen in the house of Abraham; and the

chief-captain said this also to his Lord, Thus says thy friend Abraham, I will not go with thee, but do thou whatever thou art commanded; and now, O Lord Almighty, doth thy glory and immortal kingdom order aught? God said to the chief-captain Michael, Go to my friend Abraham yet once again, and speak to him thus, Thus saith the Lord thy God, he that brought thee into the land of promise, that blessed thee above the sand of the sea and above the stars of heaven, that opened the womb of barrenness of Sarah, and granted thee Isaac as the fruit of the womb in old age, Verily I say unto thee that blessing I will bless thee, and multiplying I will multiply thy seed, and I will give thee all that thou shalt ask from me, for I am the Lord thy God, and besides me there is no other. Tell me why thou hast rebelled against me, and why there is grief in thee, and why thou rebelled against my archangel Michael? Knowest thou not that all who have come from Adam and Eve have died, and that none of the prophets has escaped death? None of those that rule as kings is immortal; none of thy forefathers has escaped the mystery of death.

They have all died, they have all departed into Hades, they are all gathered by the sickle of death. But upon thee I have not sent death, I have not suffered any deadly disease to come upon thee, I have not permitted the sickle of death to meet thee, I have not allowed the nets of Hades to enfold thee, I have never wished thee to meet with any evil. But for good comfort I have sent my rays with it. He said to me, There are twelve hours of the day, and then I shall take all the rays. As the shining man said this, I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like thee my father. And Michael said to Abraham, Thy son Isaac has spoken truth, for thou shalt go, and be taken up into the heavens, but thy body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise. Now therefore, Abraham, set thy house in order, and thy children, for thou hast heard fully what is decreed concerning thee.

chief-captain Michael to thee, that thou mayst know thy departure from the world, and set thy house in order, and all that belongs to thee, and bless Isaac thy beloved son. And now know that I have done this not wishing to grieve thee. Wherefore then hast thou said to my chief-captain, I will not go with thee? Wherefore hast thou spoken thus? Knowest thou not that if I give leave to death and he comes upon thee, then I should see whether thou wouldst come or not?

IX. And the chief-captain receiving the exhortations of the Lord went down to Abraham, and seeing him the righteous one fell upon his face to the ground as one dead, and the

chief-captain told him all that he had heard from the Most High. Then the holy and just Abraham rising with many tears fell at the feet of the Incorporeal, and besought him, saying, I beseech thee, chief-captain of the hosts above, since thou hast wholly deigned to come thyself to me a sinner and in all things thy unworthy servant, I beseech thee even now, O chief-captain, to carry my word yet again to the Most High, and thou shalt say to him, Thus saith Abraham thy servant, Lord, Lord, in every work and word which I have asked of thee thou hast heard me, and hast fulfilled all my counsel. Now, Lord, I resist not thy power, for I too know that I am not immortal but mortal. Since therefore to thy command all things yield, and fear and tremble at the face of thy power, I also fear, but I ask one request of thee, and now, Lord and Master, hear my prayer, for while still in this body I desire to see all the inhabited earth, and all the creations which thou didst establish by one word, and when I see these, then if I shall depart from life I shall be without sorrow. So the chief-captain went back again, and stood before God, and told him all, saying, Thus saith thy friend Abraham, I desired to behold all the earth in my lifetime before I died. And the Most High hearing this, again commanded the chief-captain Michael, and said to him, Take a cloud of light, and the angels that have power over the chariots, and go down, take the righteous Abraham upon a chariot of the cherubim, and exalt him into the air of heaven that he may behold all the earth.

X. And the archangel Michael went down and took Abraham upon a chariot of the cherubim, and exalted him into the air of heaven, and led him upon the cloud together with sixty angels, and Abraham ascended upon the chariot over all the earth. And Abraham saw the world as it was in that day, some ploughing, others driving wains, in one place men herding flocks, and in another Abraham answered and said to Michael, I beseech thee, lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in heaven and on earth. Michael answered and said, This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show thee all these things.

VIII. And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael, Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to thee do to him as to my friend. So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean.

watching them by night, and dancing and playing and harping, in another place men

striving and contending at law, elsewhere men weeping and having the dead in remembrance. He saw also the newly-wedded received with honour, and in a word he saw all things that are done in the world, both good and bad. Abraham therefore passing over them saw men bearing swords, wielding in their hands sharpened swords, and Abraham asked the chief-captain, Who are these? The chief-captain said, These are thieves, who intend to commit murder, and to steal and burn and destroy. Abraham said, Lord, Lord, hear my voice, and command that wild beasts may come out of the wood and devour them. And even as he spoke there came wild beasts out of the wood and devoured them. And he saw in another place a man with a woman committing fornication with each other, and said, Lord, Lord, command that the earth may open and swallow them, and straightway the earth was cleft and swallowed them. And he saw in another place men digging through a house, and carrying away other men's possessions, and he said, Lord, Lord, command that fire may come down from heaven and consume them. And even as he spoke, fire came down from heaven and consumed them. And straightway there came a voice from heaven to the chief-captain, saying thus, O chief-captain Michael, command the chariot to stop, and turn Abraham away that he may not see all the earth, for if he behold all that live in wickedness, he will destroy all creation. For behold, Abraham has not sinned, and has no pity on sinners, but I have made the world, and desire not to destroy any one of them, but wait for the death of the sinner, till he be converted and live. But take Abraham up to the first gate of heaven, that he may see there the judgments and recompenses, and repent of the souls of the sinners that he has destroyed.

XI. So Michael turned the chariot and brought Abraham to the east, to the first gate of heaven; and Abraham saw two ways, the one narrow and contracted, the other broad and spacious, and there he saw two gates, the one broad on the broad way, and the other narrow on the narrow way. And outside the two gates there he saw a man sitting upon a gilded throne, and the appearance of that man was terrible, as of the Lord. And they saw many souls driven by angels and led in through the broad gate, and other souls, few in number, that were taken by the angels through the narrow gate. And when the XII. And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman. And Abraham turning said to Michael, Seest thou this wickedness? but, Lord, send fire from heaven to consume them. And straightway there came down fire and consumed them, for the Lord had said to Michael, Whatsoever Abraham shall ask thee to do for him, do thou. Abraham looked again, and saw other men

railing at their companions, and said, Let the earth open and swallow them, and as he spoke the earth swallowed them alive. Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael, Seest thou this wickedness? but let wild beasts come out of the desert, and tear them in pieces, and that same hour wild beasts came out of the desert, and devoured them. Then the Lord God spoke to Michael saying, Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, but I have compassion on sinners that they may turn and live, and repent of their sins and be saved.

(VIII.) And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold. And Abraham said to Michael, Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold? And Michael said to Abraham, Knowest thou not who it is? And he said, No, lord. And Michael said to Abraham, Seest thou these two gates, the small and the great? These are they which wonderful one who sat upon the golden throne saw few entering through the narrow gate, and many entering through the broad one, straightway that wonderful one tore the hairs of his head and the sides of his beard, and threw himself on the ground from his throne, weeping and lamenting. But when he saw many souls entering through the narrow gate, then he arose from the ground and sat upon his throne in great joy, rejoicing and exulting. And Abraham asked the chief-captain, My lord chief-captain, who is this most marvelous man, adorned with such glory, and sometimes he weeps and laments, and sometimes he rejoices and exults? The incorporeal one said: This is the first-created Adam who is in such glory, and he looks upon the world because all are born from him, and when he sees many souls going through the narrow gate, then he arises and sits upon his throne rejoicing and exulting in joy, because this narrow gate is that of the just, that leads to life, and they that enter through it go into Paradise. For this, then, the first-created Adam rejoices, because he sees the souls being saved. But when he sees many souls entering through the broad gate, then he pulls out the hairs of his head, and casts himself on the ground weeping and lamenting bitterly, for the broad gate is that of sinners, which leads to destruction and eternal punishment. And for this the first-formed Adam falls from his throne weeping and lamenting for the destruction of sinners, for they are many that are lost, and they are few that are saved, for

in seven thousand there is scarcely found one soul saved, being righteous and undefiled.

XII. While he was yet saying these things to me, behold two angels, fiery in aspect, and pitiless in mind, and severe in look, and they drove on thousands of souls, pitilessly lashing them with fiery thongs. The angel laid hold of one soul, and they drove all the souls in at the broad gate to destruction. So we also went along with the angels, and came within that broad gate, and between the two gates stood a throne terrible of aspect, of terrible crystal, gleaming as fire, and upon it sat a wondrous man bright as the sun, like to the Son of God. Before him stood a table like crystal, all of gold and fine linen, and upon the table there was lying a book, the thickness of it six cubits, and the breadth of it ten cubits, and on the right and left of it stood two angels holding paper and ink and pen. Before the table sat an angel of light, holding in his hand a balance, and on his left sat an angel all fiery, pitiless, and severe, holding in his hand a trumpet, having within it lead to life and to destruction. This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him. When, therefore, thou seest him weeping, know that he has seen many souls being led to destruction, but when thou seest him laughing, he has seen many souls being led into life. Seest thou how his weeping exceeds his laughter? Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.

IX. And Abraham said, And he that cannot enter through the narrow gate, can he not enter into life? Then Abraham wept, saying, Woe is me, what shall I do? for I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter? Michael answered and said to Abraham, Fear not, father, nor grieve, for thou shalt enter by it unhindered, and all those who are like thee.

And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction, And Abraham said to Michael, Do all these go into destruction? And Michael said to him, Yea, but let us go and search among these souls, if there is among them even one righteous. And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction. Abraham said to Michael, Lord, is this the angel that removes the souls from the body or not?

Michael answered and said, This is death, and he leads them into the place of judgment, that the judge may try them.

X. And Abraham said, My lord, I beseech thee to lead me to the place of judgment so all-consuming fire with which to try the sinners. The wondrous man who sat upon the throne himself judged and sentenced the souls, and the two angels on the right and on the left wrote down, the one on the right the righteousness and the one on the left the wickedness. The one before the table, who held the balance, weighed the souls, and the fiery angel, who held the fire, tried the souls. And Abraham asked the chief-captain Michael, What is this that we behold? And the chief-captain said, These things that thou seest, holy Abraham, airs the judgment and recompense. And behold the angel holding the soul in his hand, and he brought it before the judge, and the judge said to one of the angels that served him, Open me this book, and find me the sins of this soul. And opening the book he found its sins and its righteousness equally balanced, and he neither gave it to the tormentors, nor to those that were saved, but set it in the midst.

XIII. And Abraham said, My lord chief-captain, who is this most wondrous judge? and who are the angels that write down? and who is the angel like the sun, holding the balance? and who is the fiery angel holding the fire? The chief-captain said, "Seest thou, most holy Abraham, the terrible man sitting upon the throne? This is the son of the first created Adam, who is called Abel, whom the wicked Cain killed, and he sits thus to judge all creation, and examines righteous men and sinners. For God has said, I shall not judge you, but every man born of man shall be judged. Therefore he has given to him judgment, to judge the world until his great and glorious coming, and then, O righteous Abraham, is the perfect judgment and recompense, eternal and unchangeable, which no one can alter. For every man has come from the first-created, and therefore they are first judged here by his son, and at the second coming they shall be judged by the twelve tribes of Israel, that I too may see how they are judged. Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge. And the soul said, Lord have mercy on me. And the judge said, How shall I have mercy upon thee, when thou hadst no mercy upon thy daughter which thou hadst, the fruit of thy womb? Wherefore didst thou slay her? It answered, Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me. But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books. And there was with them a man of exceeding great stature, having on

his head three crowns, and the one crown was higher than the other two. These are called the crowns of witness. And the man had in his hand a golden pen, and the judge said to him, Exhibit the sin of this soul. And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it. And the judge said, O wretched soul, why sayest thou that thou hast not done murder? Didst thou not, after the death of thy husband, go and commit adultery with thy daughter's husband, and kill her? And he convicted her also of her other sins, whatsoever she had done from her youth. Hearing these things the woman cried out, saying, Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten. Then they took her away also and gave her over to the tormentors.

XI. And Abraham said to Michael, Lord, who is this judge, and who is the other, who convicts the sins? And Michael said to Abraham, Seest thou the judge? This is Abel, who first testified, and God brought him hither to judge, and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one. Abraham said, And how can Enoch bear the weight of the souls, not having seen death? or how can he give sentence to all the souls? Michael said, If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write. For Enoch prayed to the Lord saying, I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone; and the Lord said to Enoch, I shall command thee to write down the sins of the soul that makes atonement and it shall enter every breath and every creature. But the third time they shall be judged by the Lord God of all, and then, indeed, the end of that judgment is near, and the sentence terrible, and there is none to deliver. And now by three tribunals the judgment of the world and the recompense is made, and for this reason a matter is not finally confirmed by one or two witnesses, but by three witnesses shall everything be established. The two angels on the right hand and on the left, these are they that write down the sins and the righteousness, the one on the right hand writes down the righteousness, and the one on the left the sins. The angel like the sun, holding the balance in his hand, is the archangel, Dokiël the just weigher, and he weighs the righteousnesses and sins with the righteousness of God. The fiery and pitiless angel, holding the fire in his hand, is the archangel Puruel, who has power over fire, and tries the works of men through fire, and if the fire consume the work of any man, the angel of judgment immediately seizes him, and carries him away to the place of sinners, a most bitter place of punishment. But if the fire

approves the work of anyone, and does not seize upon it, that man is justified, and the angel of righteousness takes him and carries him up to be saved in the lot of the just. And thus, most righteous Abraham, all things in all men are tried by fire and the balance."

XIV. And Abraham said to the chief-captain, My lord the chief-captain, the soul which the angel held in his hand, why was it adjudged to be set in the midst? The chief-captain said, Listen, righteous Abraham. Because the judge found its sins. and its righteousnesses equal, he neither committed it to judgment nor to be saved, until the judge of all shall come. Abraham said to the chief-captain, And what yet is wanting for the soul to be saved? The chief-captain said, If it obtains one righteousness above its sins, it enters into salvation. Abraham said to the chief-captain, Come hither, chief-captain Michael, let us make prayer for this soul, and see whether God will hear us. The chief-captain said, Amen, be it so; and they made prayer and entreaty for the soul, and God heard them, and when they rose up from their prayer they did not see the soul standing there. And Abraham said to the angel, Where is the soul that thou didst hold in the midst? And the angel answered, It has been saved by thy righteous prayer, and behold an angel of light has taken it and carried it up into Paradise. Abraham said, I glorify the name of God, the Most High, and his immeasurable mercy. And Abra into life, and if the soul make not atonement and repent, thou shalt find its sins written down and it shall be cast into punishment.

ham said to the chief-captain, I beseech thee, archangel, hearken to my prayer, and let us yet call upon the Lord, and supplicate his compassion, and entreat his mercy for the souls of the sinners whom I formerly, in my anger, cursed and destroyed, whom the earth devoured, and the wild beasts tore in pieces, and the fire consumed through my words. Now I know that I have sinned before the Lord our God. Come then, O Michael, chief-captain of the hosts above, come, let us call upon God with tears that he may forgive me my sin, and grant them to me. And the chief-captain heard him, and they made entreaty before the Lord, and when they had called upon him for a long space, there came a voice from heaven saying, Abraham, Abraham, I have hearkened to thy voice and thy prayer, and forgive thee thy sin, and those whom thou thinkest that I destroyed I have called up and brought them into life by my exceeding kindness, because for a season I have requited them in judgment, and those whom I destroy living upon earth, I will not requite in death.

XV. And the voice of the Lord said also to the chief-captain Michael, Michael, my servant, turn back Abraham to his house, for behold his end has come nigh, and the measure of his life is fulfilled, that he may set all things in order, and then take him and bring him to me. So the chief-captain, turning the chariot and the cloud, brought Abraham to his house, and going into his chamber he sat upon his couch. And Sarah his wife came and embraced the feet of the Incorporeal, and spoke humbly, saying, I give thee thanks, my lord, that thou hast brought my lord Abraham, for behold we thought he had been taken up from us. And his son Isaac also came and fell upon his neck, and in the same way all his men-slaves and women-slaves surrounded Abraham and embraced him, glorifying God. And the Incorporeal one said to them, Hearken, righteous Abraham. Behold thy wife Sarah, behold also thy beloved son Isaac, behold also all thy men-servants and maid-servants round about thee. Make disposition of all that thou hast, for the day has come nigh in which thou shalt depart from the body and go to the Lord once for all. Abraham said, Has the Lord said it, or sayest thou this of thyself? The chief-captain answered, Hearken, righteous Abraham. The Lord has commanded, and I tell it thee. Abraham said, I will not go with thee. The chief-captain, hearing these words, straightway went forth from the presence of Abraham, and went up into the heavens, and And about the ninth hour Michael brought Abraham back to his house. But Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

stood before God the Most High, and said, Lord Almighty, behold I have hearkened to Thy friend Abraham in all he has said to Thee, and have fulfilled his requests. I have shown to him Thy power, and all the earth and sea that is under heaven. I have shown to him judgment and recompense by means of cloud and chariots, and again he says, I will not go with thee. And the Most High said to the angel, Does my friend Abraham say thus again, I will not go with thee? The archangel said, Lord Almighty, he says thus, and I refrain from laying hands on him, because from the beginning he is Thy friend, and has done all things pleasing in Thy sight. There is no man like him on earth, not even Job the wondrous man, and therefore I refrain from laying hands on him.

Command, therefore, Immortal King, what shall be done.

XVI. Then the Most High said, Call me hither Death that is called the shameless countenance and the pitiless look. And Michael the Incorporeal went and said to Death,

Come hither; the lord of creation, the immortal king, calls thee. And Death, hearing this, shivered and trembled, being possessed with great terror, and coming with great fear it stood before the invisible father, shivering, groaning and trembling, awaiting the command of the Lord. Therefore the invisible God said to Death, Come hither, thou bitter and fierce name of the world, hide thy fierceness, cover thy corruption, and cast away thy bitterness from thee, and put on thy beauty and all thy glory, and go down to Abraham my friend, and take him and bring him to me. But now also I tell thee not to terrify him, but bring him with fair speech, for he is my own friend. Having heard this, Death went out from the presence of the Most High, and put on a robe of great brightness, and made his appearance like the sun, and became fair and beautiful above the sons of men, assuming the form of an archangel, having his cheeks flaming with fire, and he departed to Abraham. Now the righteous Abraham went out of his chamber, and sat under the trees of Mamre, holding his chin in his hand, and awaiting the coming of the archangel Michael. And behold, a smell of sweet odor came to him, and a flashing of light, and Abraham turned and saw Death coming towards him in great glory and beauty, And Abraham arose and went to meet him, thinking that it was the chief-captain of God, and Death beholding him saluted him, saying, Rejoice, precious Abraham, righteous soul, true friend of the Most High God, and companion of the holy angels.

XIII. But when the day of the death of Abraham drew nigh, the Lord God said to Michael, Death will not dare to go near to take away the soul of my servant, because he is my friend, but go thou and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes. And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him. And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear. And Death said to Abraham, Hail, holy soul! hail, friend of the Lord God! hail, consolation and entertainment of travelers! And Abraham said, Thou art welcome, servant of the Most High God. I beseech thee, tell me who thou art; and entering into my house partake of food and drink, and depart from me, for since I have seen thee sitting near to me my soul has been troubled. For I am not at all worthy to come near thee, for thou art an exalted spirit and I am flesh and blood, and therefore I cannot bear thy glory, for I see that thy beauty is not of this world. And Death said to Abraham, I tell thee, in all the creation that God has made, there has not been found one like thee, for even the Lord himself by searching has not found such an one upon the whole earth. And Abraham said to Death, How durst thou lie? for I see that thy

Abraham said to Death, Hail thou of appearance and form like the sun, most glorious helper, bringer of light, wondrous man, from whence does thy glory come to us, and who art thou, and whence comest thou? Then Death said, Most righteous Abraham, behold I tell thee the truth. I am the bitter lot of death. Abraham said to him, Nay, but thou art the comeliness of the world, thou art the glory and beauty of angels and men, thou art fairer in form than every other, and sayest thou, I am the bitter lot of death, and not rather, I am fairer than every good thing. Death said, I tell thee the truth. What the Lord has named me, that also I tell thee. Abraham said, For what art thou come hither? Death said, For thy holy soul am I come. Then Abraham said, I know what thou meanest, but I will not go with thee; and Death was silent and answered him not a word.

XVII. Then Abraham arose, and went into his house, and Death also accompanied him thither. And Abraham went up into his chamber, and Death went up with him. And Abraham lay down upon his couch, and Death came and sat by his feet. Then Abraham said, Depart, depart from me, for I desire to rest upon my couch. Death said, I will not depart until I take thy spirit from thee. Abraham said to him, By the immortal God I charge thee to tell me the truth. Art thou death? Death said to him, I am Death. I am the destroyer of the world. Abraham said, I beseech thee, since thou art Death, tell me if thou comest thus to all in such fairness and glory and beauty? Death said, Nay, my lord Abraham, for thy righteousnesses, and the boundless sea of thy hospitality, and the greatness of thy love towards God has become a crown upon my head, and in beauty and great peace and gentleness I approach the righteous, but to sinners I come in great corruption and fierceness and the greatest bitterness and with fierce and pitiless look. Abraham said, I beseech thee, hearken to me, and show me thy fierceness and all thy corruption and bitterness. And Death said, Thou canst not behold my fierceness, most righteous Abraham. Abraham said, Yes, I shall be able to behold all thy fierceness by means of the name of the living God, for the might of my God that is in heaven is with me. Then Death put off all his comeliness and beauty, and all his glory and the form like the sun with which he was clothed, and put upon himself a tyrant's robe, and made his appearance gloomy and fiercer than all kind of wild beasts, and more unclean than all uncleanness. And he showed to Abraham seven beauty is not of this world. And Death said to Abraham, Think not, Abraham, that this beauty is mine, or that I come thus to every man. Nay, but if any one is righteous like thee, I thus take crowns and come to him, but if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed. Abraham therefore said

to him, And whence comes thy beauty? And Death said, There is none other more full of corruption than I am. Abraham said to him, And art thou indeed he that is called Death? He answered him and said, I am the bitter name. I am weeping

XIV. And Abraham said to Death, Show us thy corruption. And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows.

fiery heads of serpents and fourteen faces, (one) of flaming fire and of great fierceness, and a face of darkness, and a most gloomy face of a viper, and a face of a most terrible precipice, and a face fiercer than an asp, and a face of a terrible lion, and a face of a cerastes and basilisk. He showed him also a face of a fiery scimitar, and a sword-bearing face, and a face of lightning, lightening terribly, and a noise of dreadful thunder. He showed him also another face of a fierce stormy sea, and a fierce rushing river, and a terrible three-headed serpent, and a cup mingled with poisons, and in short he showed to him great fierceness and unendurable bitterness, and every mortal disease as of the odour of Death. And from the great bitterness and fierceness there died servants and maid-servants in number about seven thousand, and the righteous Abraham came into indifference of death so that his spirit failed him.

XVIII. And the all-holy Abraham, seeing these things thus, said to Death, I beseech thee, all-destroying Death, hide thy fierceness, and put on thy beauty and the shape which thou hadst before. And straightway Death hid his fierceness, and put on his beauty which he had before. And Abraham said to Death, Why hast thou done this, that thou hast slain all my servants and maidservants? Has God sent thee hither for this end this day? Death said, Nay, my lord Abraham, it is not as thou sayest, but on thy account was I sent hither. Abraham said to Death, How then have these died? Has the Lord not spoken it? Death said, Believe thou, most righteous Abraham, that this also is wonderful, that thou also wast not taken away with them. Nevertheless I tell thee the truth, for if the right hand of God had not been with thee at that time, thou also wouldst have had to depart from this life. The righteous Abraham said, Now I know that I have come into indifference of death, so that my spirit fails, but I beseech thee, all-destroying Death, since my servants have died before their time, come let us pray to the Lord our God that he may hear us and raise up those who died by thy fierceness before their time. And death said, Amen, be it

so. Therefore Abraham arose and fell upon the face of the ground in prayer, and Death together with him, and the Lord sent a spirit of life upon those that were dead and they were made alive again. Then the righteous Abraham gave glory to God.

XIX. And going up into his chamber he lay down, and Death came and stood before him. And Abraham said to him, Depart from me, for I desire to rest, because my In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up.

spirit is in indifference. Death said, I will not depart from thee until I take thy soul. And Abraham with an austere countenance and angry look said to Death, Who has ordered thee to say this? Thou sayest these words of thyself boastfully, and I will not go with thee until the chief-captain Michael come to me, and I shall go with him. But this also I tell thee, if thou desirest that I shall accompany thee, explain to me all thy changes, the seven fiery heads of serpents and what the face of the precipice is, and what the sharp sword, and what the loud-roaring river, and what the tempestuous sea that rages so fiercely. Teach me also the unendurable thunder, and the terrible lightning, and the evil-smelling cup mingled with poisons. Teach me concerning all these. And Death answered, Listen, righteous Abraham. For seven ages I destroy the world and lead all down to Hades, kings and rulers, rich and poor, slaves and free men, I convoy to the bottom of Hades, and for this I showed thee the seven heads of serpents. The face of fire I showed thee because many die consumed by fire, and behold death through a face of fire. The face of the precipice I showed thee, because many men die descending from the tops of trees or terrible precipices and losing their life, and see death in the shape of a terrible precipice. The face of the sword I showed thee because many are slain in wars by the sword, and see death as a sword. The face of the great rushing river I showed thee because many are drowned and perish snatched away by the crossing of many waters and carried off by great rivers, and see death before their time. The face of the angry raging sea I showed thee because many in the sea falling into great surges and becoming shipwrecked are swallowed up and behold death as the sea. The unendurable thunder and the terrible lightning I showed thee because many men in the moment of anger meet with unendurable thunder and terrible lightning coming to seize upon men, and see death thus. I showed thee also the poisonous wild beasts, asps and basilisks, leopards and lions and lions' whelps, bears and vipers, and in short the face of every wild beast I showed thee, most righteous one, because many men are destroyed by wild beasts, and others by

poisonous snakes, serpents and asps and cerastes and basilisks and vipers, breathe out their life and die. I showed thee also the destroying cups mingled with poison, because many men being given poison to drink by other men straightway depart unexpectedly.

XX. Abraham said, I beseech thee, is there also an unexpected death? Tell me. Death said, Verily, verily, I tell thee in the truth of God that there are seventy-two deaths. One is the just death, buying its fixed time, and many men in one hour enter into death being given over to the grave. Behold, I have told thee all that thou hast asked, now I tell thee, most righteous Abraham, to dismiss all counsel, and cease from asking anything once for all, and come, go with me, as the God and judge of all has commanded me. Abraham said to Death, Depart from me yet a little, that I may rest on my couch, for I am very faint at heart, for since I have seen thee with my eyes my strength has failed me, all the limbs of my flesh seem to me a weight as of lead, and my spirit is distressed exceedingly. Depart for a little; for I have said I cannot bear to see thy shape. Then Isaac his son came and fell upon his breast weeping, and his wife Sarah came and embraced his feet, lamenting bitterly. There came also his men slaves and women slaves and surrounded his couch, lamenting greatly. And Abraham came into indifference of death, and Death said to Abraham, Come, take my right hand, and may cheerfulness and life and strength come to thee. For Death deceived Abraham, and he took his right hand, and straightway his soul adhered to the hand of Death. And immediately the archangel Michael came with a multitude of angels and took up his precious soul in his hands in a divinely woven linen cloth, and they tended the body of the just Abraham with divine ointments and perfumes until the third day after his death, and buried him in the land of promise, the oak of Mamre, but the angels received his precious soul, and ascended into heaven, singing the hymn of "thrice holy" to the Lord the God of all, and they set it there to worship the God and Father. And after great praise and glory had been given to the Lord, and Abraham bowed down to worship, there came the undefiled voice of the God and Father saying thus, Take therefore my friend Abraham into Paradise, where are the tabernacles of my righteous ones, and the abodes of my saints Isaac and Jacob in his bosom, where there is no trouble, nor grief, nor sighing, but peace and rejoicing and life unending. (And let us, too, my beloved brethren, imitate the hospitality of the patriarch Abraham, and attain to his virtuous way of life, that we may be thought worthy of the life eternal, glorifying the Father, Son and Holy Ghost; to whom be glory and power forever. Amen.)

But God returned and removed the soul of Abraham as in a dream, and the archangel

Michael took it up into the heavens. And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honour and worship, of the Father, Son and Holy Ghost, now and always and to all eternity. Amen.



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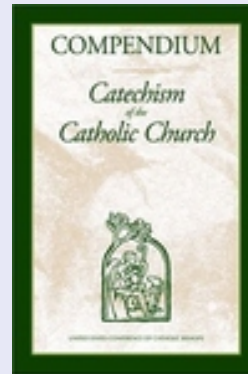
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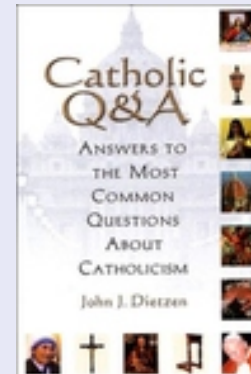
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Hidden Mysteries Books

The First Book of Adam and Eve *Part 1*

Table of Contents

Prologue

Part 1

Chapter I - The crystal sea, God commands Adam, expelled from Eden, to live in the Cave of Treasures.

Chapter II - Adam and Eve faint when they leave the Garden. God sends His Word to encourage them.

Chapter III - Concerning the promise of the great five and a half days.

Chapter IV - Adam mourns over the changed conditions. Adam and Eve enter the Cave of Treasures.

Chapter V - Eve makes a noble and emotional intercession, taking the blame on herself.

Chapter VI - God's reprimand to Adam and Eve in which he points out how and why they sinned.

Chapter VII - The beasts are appeased.

Chapter VIII - The "Bright Nature" of man is taken away.

Chapter IX - Water from the Tree of Life. Adam and Eve

near drowning.

Part 2

Chapter X - Their bodies need water after they leave the garden.

Chapter XI - A recollection of the glorious days in the Garden.

Chapter XII - How darkness came between Adam and Eve.

Chapter XIII - The fall of Adam. Why night and day were created.

Chapter XIV - The earliest prophesy of the coming of Christ.

Chapter XV - Adam and Eve grieve over the suffering of God to save them from their sins.

Chapter XVI - The first sunrise. Adam and Eve think it is a fire coming to burn them.

Chapter XVII - The Chapter of the Serpent.

Chapter XVIII - The mortal combat with the serpent.

Part 3

Chapter XIX - Beasts made subject to Adam.

Chapter XX - Adam wishes to protect Eve.

Chapter XXI - Adam and Eve attempt suicide.

Chapter XXII - Adam in a gracious mood.

Chapter XXIII - Adam and Eve strengthen themselves and make the first altar ever built.

Chapter XXIV - A vivid prophesy of the life and death of

Christ.

**Chapter XXV - God represented as merciful and loving.
The establishing of worship.**

**Chapter XXVI - A beautiful prophecy of eternal life and
joy (v. 15). The fall of night.**

**Chapter XXVII - The second tempting of Adam and Eve.
The devil takes on the form of a beguiling light.**

**Chapter XXVIII - The Devil pretends to lead Adam and
Eve to the water to bathe.**

**Chapter XXIX - God tells Adam of the Devil's purpose. (v.
4).**

Part 4

Chapter XXX - Adam receives the first worldly goods.

**Chapter XXXI - They make themselves more comfortable
in the Cave of Treasures on the third day.**

Chapter XXXII - Adam and Eve go into the water to pray.

Chapter XXXIII - Satan falsely promises the "bright light."

**Chapter XXXIV - Adam recalls the creation of Eve. He
eloquently appeals for food and drink.**

Chapter XXXV - God's reply.

Chapter XXXVI - Figs.

Part 5

**Chapter XXXVII - Forty-three days of penance do not
redeem one hour of sin (v. 6).**

Chapter XXXVIII - "When 5500 years are fulfilled. . . ."

Chapter XXXIX - Adam is cautious -- but too late.

Chapter XL - The first Human hunger.

Chapter XLI - The first Human thirst.

Chapter XLII - A promise of the Water of Life. The third prophecy of the coming of Christ.

Chapter XLIII - The Devil attempts arson.

Chapter XLIV - The power of fire over man.

**Chapter XLV - Why Satan didn't fulfil his promises.
Description of hell.**

Chapter XLVI - "How many times have I delivered you out of his hand . . ."

Part 6

Chapter XLVII - The Devil's own Scheming.

Chapter XLVIII - Fifth apparition of Satan to Adam and Eve.

Chapter XLIX - The first prophecy of the Resurrection.

Chapter L - Adam and Eve seek to cover their nakedness.

Chapter LI - "What is his beauty that you should have followed him?"

Chapter LII - Adam and Eve sew the first shirt.

Chapter LIII - The prophecy of the Western Lands and of the great flood.

Chapter LIV - Adam and Eve go exploring.

Part 7

Chapter LV - The Conflict between God and Satan.

Chapter LVI - A chapter of divine comfort.

Chapter LVII - "Therefore I fell. . . ."

Chapter LVIII - "About sunset on the 53rd day. . ."

Chapter LIX - Eighth apparition of Satan of Satan to Adam and Eve.

Chapter LX - The Devil appears like an old man. He offers "a place of rest."

Part 8

Chapter LXI - They begin to follow Satan.

Chapter LXII - Two fruit trees.

Chapter LXIII - The first joy of trees.

Chapter LXIV - Adam and Eve partake of the first earthly food.

Chapter LXV - Adam and Eve acquire digestive organs. Final hope of returning to the Garden is lost.

Chapter LXVI - Adam does his first day's work.

Chapter LXVII - "Then Satan began to lead astray Adam and Eve. . . ."

Part 9

Chapter LXVIII - How destruction and trouble is of Satan when he is the master. Adam and Eve establish the custom of worship.

Chapter LXIX - Twelfth apparition of Satan to Adam and Eve, while Adam was praying over the offering on the

altar; when Satan beat him.

Chapter LXX - Thirteenth apparition of Satan, to trick Adam into marrying Eve.

Chapter LXXI - Adam is troubled by the thought of marrying Eve.

Chapter LXXII - Adam's heart is set on fire. Satan appears as beautiful maidens.

Chapter LXXIII - The marriage of Adam and Eve.

Chapter LXXIV - The birth of Cain and Luluwa. Why they received those names.

Part 10

Chapter LXXV - The family revisits the Cave of Treasures. Birth of Abel and Aklia.

Chapter LXXVI - Cain becomes jealous of Abel because of his sisters.

Chapter LXXVII - Cain, 15 years old, and Abel 12 years old, grow apart.

Chapter LXXVIII - Jealousy overcomes Cain. He makes trouble in the family. How the first murder was planned.

Chapter LXXIX - A wicked plan is carried to a tragic conclusion. Cain is frightened. "Am I my brother's keeper?" The seven punishments. Peace is shattered.

Next Page

[Back to the Free Books Menu / Table of Contents / Prologue](#)

[Part 1 / Part 2 / Part 3 / Part 4 / Part 5](#)

[Part 6 / Part 7 / Part 8 / Part 9 / Part 10](#)

[Back to Main CD Index](#)

[Back to Main CD Index](#)



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Second Book of Adam and Eve

Chapter I.

The grief stricken family. Cain marries Luluwa and they move away.

WHEN Luluwa heard Cain's words, she wept and went to call her father and mother, and told them how that Cain had killed his brother Abel.

2 Then they all cried aloud and lifted up their voices, and slapped their faces, and threw dust upon their heads, and rent asunder their garments, and went out and came to the place where Abel was killed.

3 And they found him lying on the earth, killed, and beasts around him; while they wept and cried because of this just one. From his body, by reason of its purity, went forth a smell of sweet spices.

4 And Adam carried him, his tears streaming down his face; and went to the Cave of Treasures, where he laid him, and wound him up with sweet spices and myrrh.

5 And Adam and Eve continued by the burial of him in great grief a hundred and forty days. Abel was fifteen and a half years old, and Cain seventeen years and a half.

6 As for Cain, when the mourning for his brother was ended, he took his sister Luluwa and married her, without leave from his father and mother; for they could not keep him from her, by reason of their heavy heart.

7 He then went down to the bottom of the mountain, away from the garden, near to the place where he had killed his brother.

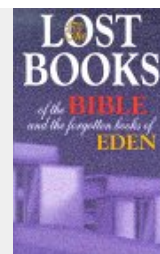
8 And in that place were many fruit trees and forest trees. His sister bare him children, who in their turn began to multiply by degrees until they filled that place.

9 But as for Adam and Eve, they came not together after Abel's funeral, for seven years. After this, however, Eve conceived; and while she was with child, Adam said to her, "Come, let us take an offering and offer it up unto God, and ask Him to give us a fair child, in whom we may find comfort, and whom we may join in marriage to Abel's sister."

10 Then they prepared an offering and brought it up to the altar, and offered it before the Lord, and began to entreat Him to accept their offering, and to give them a good offspring.

11 And God heard Adam and accepted his offering. Then, they worshipped, Adam, Eve, and their daughter, and came down to the Cave of Treasures and placed a lamp in it, to burn by night and by day, before the body of Abel.

12 Then Adam and Eve continued fasting and praying until Eve's time came that she should be delivered, when she said to Adam, "I wish to go to the cave in the rock, to bring forth in it."



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13 And he said, "Go, and take with thee thy daughter to wait on thee; but I will remain in this Cave of Treasures before the body of my son Abel."

14 Then Eve hearkened to Adam, and went, she and her daughter. But Adam remained by himself in the Cave of Treasures.

Chapter II.

A third son is born to Adam and Eve.

AND Eve brought forth a son perfectly beautiful in figure and in countenance. His beauty was like that of his father Adam, yet more beautiful.

2 Then Eve was comforted when she saw him, and remained eight days in the cave; then she sent her daughter unto Adam to tell him to come and see the child and name him. But the daughter stayed in his place by the body of her brother, until Adam returned. So did she.

3 But when Adam came and saw the child's good looks, his beauty, and his perfect figure, he rejoiced over him, and was comforted for Abel. Then he named the child Seth, that means, "that God has heard my prayer, and has delivered me out of my affliction." But it means also "power and strength."

4 Then after Adam had named the child, he returned to the Cave of Treasures; and his daughter went back to her mother.

5 But Eve continued in her cave, until forty days were fulfilled, when she came to Adam, and brought with her the child and her daughter.

6 And they came to a river of water, where Adam and his daughter washed themselves, because of their sorrow for Abel; but Eve and the babe washed for purification.

7 Then they returned, and took an offering, and went to the mountain and offered it up, for the babe; and God accepted their offering, and sent His blessing upon them, and upon their son Seth; and they came back to the Cave of Treasures.

8 As for Adam, he knew not again his wife Eve, all the days of his life; neither was any more offspring born of them; but only those five, Cain, Luluwa, Abel, Akliya, and Seth alone.

9 But Seth waxed in stature and in strength; and began to fast and pray, fervently.

Chapter III.

Satan appears as a beautiful woman tempting Adam, telling him he is still a youth. "Spend thy youth in mirth and pleasure." (12) The different forms which Satan takes (15).

As for our father Adam, at the end of seven years from the day he had been severed from his wife Eve, Satan envied him, when he saw him thus separated from her; and strove to make him live with her again.

2 Then Adam arose and went up above the Cave of Treasures; and continued to sleep there night by night. But as soon as it was light every day he came

down to the cave, to pray there and to receive a blessing from it.

3 But when it was evening he went up on the roof of the cave, where he slept by himself, fearing lest Satan should overcome him. And he continued thus apart thirty-nine days.

4 Then Satan, the hater of all good, when he saw Adam thus alone, fasting and praying, appeared unto him in the form of a beautiful woman, who came and stood before him in the night of the fortieth day, and said unto him:-

5 "O Adam, from the time ye have dwelt in this cave, we have experienced great peace from you, and your prayers have reached us, and we have been comforted about you.

6 "But now, O Adam, that thou hast gone up over the roof of the cave to sleep, we have had doubts about thee, and a great sorrow has come upon us because of thy separation from Eve. Then again, when thou art on the roof of this cave, thy prayer is poured out, and thy heart wanders from side to side.

7 "But when thou wast in the cave thy prayer was like fire gathered together; it came down to us, and thou didst find rest.

8 "Then I also grieved over thy children who are severed from thee; and my sorrow is great about the murder of thy son Abel; for he was righteous; and over a righteous man every one will grieve.

9 "But I rejoiced over the birth of thy son Seth; yet after a little while I sorrowed greatly over Eve, because she is my sister. For when God sent a deep sleep over thee, and drew her out of thy side, He brought me out also with her. But HE raised her by placing her with thee, while He lowered me.

10 "I rejoiced over my sister for her being with thee. But God had made me a promise before, and said, 'Grieve not; when Adam has gone up on the roof of the Cave of Treasures, and is separated from Eve his wife, I will send thee to him, thou shalt join thyself to him in marriage, and bear him five children, as Eve did bear him five.'

11 "And now, lo! God's promise to me is fulfilled; for it is He who has sent me to thee for the wedding; because if thou wed me, I shall bear thee finer and better children than those of Eve.

12 "Then again, thou art as yet but a youth; end not thy youth in this world in sorrow; but spend the days of thy youth in mirth and pleasure. For thy days are few and thy trial is great. Be strong; end thy days in this world in rejoicing. I shall take pleasure in thee, and thou shall rejoice with me in this wise, and without fear.

13 "Up, then, and fulfil the command of thy God," she then drew near to Adam, and embraced him.

14 But when Adam saw that he should be overcome by her, he prayed to God with a fervent heart to deliver him from her.

15 Then God sent His Word unto Adam, saying, "O Adam, that figure is the one that promised thee the Godhead, and majesty; he is not favourably disposed towards thee; but shows himself to thee at one time in the form of a woman; another moment, in the likeness if an angel; on another occasions, in the similitude of a serpent; and at another time, in the semblance of a god; but he does all that only to destroy thy soul.

16 "Now, therefore, O Adam, understanding thy heart, I have delivered thee many a time from his hands; in order to show thee that I am a merciful God;

and that I wish thy good, and that I do not wish thy ruin."

Chapter IV.

Adam sees the Devil in his true colors.

THEN God ordered Satan to show himself to Adam plainly, in his own hideous form.

2 But when Adam saw him, he feared, and trembled at the sight of him.

3 And God said to Adam, 'Look at this devil, and at his hideous look, and know that he it is who made thee fall from brightness into darkness, from peace and rest to toil and misery.

4 And look, O Adam, at him, who said of himself that he is God! Can God be black? Would God take the form of a woman? Is there any one stronger than God? And can He be overpowered?

5 "See, then, O Adam, and behold him bound in thy presence, in the air, unable to flee away! Therefore, I say unto thee, be not afraid of him; henceforth take care, and beware of him, in whatever he may do to thee."

6 Then God drove Satan away from before Adam, whom He strengthened, and whose heart He comforted, saying to him, "Go down to the Cave of Treasures, and separate not thyself from Eve; I will quell in you all animal lust."

7 From that hour it left Adam and Eve, and they enjoyed rest by the commandment of God. But God did not the like to any one of Adam's seed; but only to Adam and Eve.

8 Then Adam worshipped before the Lord, for having delivered him, and for having layed his passions. And he came down from above the cave, and dwelt with Eve as aforetime.

9 This ended the forty days of his separation from Eve.

Chapter V.

The devil paints a brilliant picture for Seth to feast his thoughts upon.

As for Seth, when he was seven years old, he knew good and evil, and was consistent in fasting and praying, and spent all his nights in entreating God for mercy and forgiveness.

2 He also fasted when bringing up his offering every day, more than his father did; for he was of a fair countenance, like unto an angel of God. He also had a good heart, preserved the finest qualities of his soul; and for this reason he brought up his offering every day.

3 And God was pleased with his offering; but He was also pleased with his purity. And he continued thus in doing the will of God, and of his father and mother, until he was seven years old.

4 After that, as he was coming down from the altar, having ended his offering, Satan appeared unto him in the form of a beautiful angel, brilliant with light; with a staff of light in his hand, himself girt about with a girdle of light.

5 He greeted Seth with a beautiful smile, and began to beguile him with fair words, saying to him, "O Seth, why abidest thou in this mountain? For it is rough, full of stones and of sand, and of trees with no good fruit on them; a wilderness without habitations and without towns; no good place to dwell in. But all is heat, weariness, and trouble."

6 He said further, 'But we dwell in beautiful places, in another world than this earth. Our world is one of light and our condition is of the best; our women are handsomer than any others; and I wish thee, O Seth, to wed one of them; because I see that thou art fair to look upon, and in this land there is not one woman good enough for thee. Besides, all those who live in this world, are only five souls.

7 "But in our world there are very many men and many maidens, all more beautiful one than another. I wish, therefore, to remove thee hence, that thou mayest see my relations and be wedded to which ever thou likest.

8 "Thou shalt then abide by me and be at peace; thou shalt be filled with splendour and light, as we are.

9 "Thou shalt remain in our world. and rest from this world and the misery of it; thou shalt never again feel faint and weary; thou shalt never bring up an offering, nor sue for mercy; for thou shalt commit no more sin nor be swayed by passions.

10 "And if thou wilt hearken to what I say, thou shalt wed one of my daughters; for with us it is no sin so to do; neither is it reckoned animal lust.

11 "For in our world we have no God; but we all are gods; we all are of the light, heavenly, powerful, strong and glorious."

Chapter VI.

Seth's conscience helps him. He returns to Adam and Eve.

When Seth heard these words he was amazed, and inclined his heart to Satan's treacherous speech, and said to him, "Saidst thou there is an-other world created than this; and other creatures more beautiful than the creatures that are in this world?"

2 And Satan said "Yes; behold thou hast heard me; but I will yet praise them and their ways, in thy hearing."

3 But Seth said to him, "Thy speech has amazed me; and thy beautiful description of it all."

4 "Yet I cannot go with thee to-day; not until I have gone to my father Adam and to my mother Eve, and told them all thou hast said to me. Then if they give me leave to go with thee, I will come."

5 Again Seth said, "I am afraid of doing any thing without my father's and mother's leave, lest I perish like my brother Cain, and like my father Adam, who transgressed the commandment of God. But, behold, thou knowest this place; come, and meet me here to-morrow."

6 When Satan heard this, he said to Seth, "If thou tellest thy father Adam what I have told thee, he will not let thee come with me.

7 But hearken to me; do not tell thy father and mother what I have said to thee; but come with me to-day, to our world; where thou shalt see beautiful things and enjoy thyself there, and revel this day among my children, beholding them and taking thy fill of mirth; and rejoice ever more. Then I shall bring thee back to this place to-morrow; but if thou wouldest rather abide with me, so be it."

8 Then Seth answered, "The spirit of my father and of my mother, hangs on me; and if I hide from them one day, they will die, and God will hold me guilty of sinning against them.

9 "And except that they know I am come to this place to bring up to it my offering, they would not be separated from me one hour; neither should I go to any other place, unless they let me. But they treat me most kindly, because I come back to them quickly."

10 Then Satan said to him, "What will happen to thee if thou hide thyself from them one night, and return to them at break of day?"

11 But Seth, when he saw how he kept on talking, and that he would not leave him-ran, and went up to the altar, and spread his hands unto God, and sought deliverance from Him.

12 Then God sent His Word, and cursed Satan, who fled from Him.

13 But as for Seth, he had gone up to the altar, saying thus in his heart. "The altar is the place of offering, and God is there; a divine fire shall consume it; so shall Satan be unable to hurt me, and shall not take me away thence."

14 Then Seth came down from the altar and went to his father and mother, whom he found in the way, longing to hear his voice; for he had tarried a while.

15 He then began to tell them what had befallen him from Satan, under the form of an angel.

16 But when Adam heard his account, he kissed his face, and warned him against that angel, telling him it was Satan who thus appeared to him. Then Adam took Seth, and they went to the Cave of Treasures, and rejoiced therein.

17 But from that day forth Adam and Eve never parted from him, to whatever place he might go, whether for his offering or for any thing else.

18 This sign happened to Seth, when he was nine years old.

Chapter VII.

Seth marries Akliā. Adam lives to see grand children and great - grand children.

WHEN our father Adam saw that Seth was of a perfect heart, he wished him to marry; lest the enemy should appear to him another time, and overcome him.

2 So Adam said to his son Seth, "I wish, O my son, that thou wed thy sister Aklia, Abel's sister, that she may bear thee children, who shall replenish the earth, according to God's promise to us.

3 "Be not afraid, O my son; there is no disgrace in it. I wish thee to marry, from fear lest the enemy overcome thee."

4 Seth, however, did not wish to marry; but in obedience to his father and mother, he said not a word.

5 So Adam married him to Aklia. And he was fifteen years old.

6 But when he was twenty years of age, he begat a son, whom he called Enos; and then begat other children than him,

7 Then Enos grew up, married, and begat Cainan.

8 Cainan also grew up, married, and begat Mahalaleel.

9 Those fathers were born during Adam's lifetime, and dwelt by the Cave of Treasures.

10 Then were the days of Adam nine hundred and thirty years, and those of Mahalaleel one hundred. But Mahalaleel, when he was grown up, loved fasting, praying, and with hard labours, until the end of our father Adam's days drew near.

Chapter VIII.

Adam's remarkable last words. He predicts the Flood. He exhorts his offspring to good. He reveals certain mysteries of life.

WHEN our father Adam saw that his end was near, he called his son Seth, who came to him in the Cave of Treasures,

and he said unto him: -

2 "O Seth, my son bring me thy children and thy children's children, that I may shed my blessing on them ere I die."

3 When Seth heard these words from his father Adam, he went from him, shed a flood of tears over his face, and gathered together his children and his children's children, and brought them to his father Adam.

4 But when our father Adam saw them around him, he wept at having to be separated from them.

5 And when they saw him weeping, they all wept together, and fell upon his face saying, "How shalt thou be severed from us, O our father? And how shall the earth receive thee and hide thee from our eyes?" Thus did they lament

much, and in like words.

6 Then our father Adam blessed them all, and said to Seth, after he had blessed them:-

7 "O Seth, my son, thou knowest this world - that it is full of sorrow, and of weariness; and thou knowest all that has come upon us, from our trials in it I therefore flow command thee in these words: to keep innocency, to be pure and just, and trusting in God; and lean not to the discourses of Satan, nor to the apparitions in which he will show himself to thee.

8 But keep the commandments that I give thee this day; then give the same to thy son Enos; and let Enos give it to his son Cainan; and Cainan to his son Mahalaleel; so that this commandment abide firm among all your children.

9 "O Seth, my son, the moment I am dead take ye my body and wind it up with myrrh, aloes, and cassia, and leave me here in this Cave of Treasures in which are all these tokens which God gave us from the garden.

10 "O my son, hereafter shall a flood come and overwhelm all creatures, and leave out only eight souls.

11 "But, O my son, let those whom it will leave out from among your children at that time, take my body with them out of this cave; and when they have taken it with them, let the oldest among them command his children to lay my body in a ship until the flood has been assuaged, and they come out of the ship.

12 Then they shall take my body and lay it in the middle of the earth, shortly after they have been saved from the waters of the flood.

13 "For the place where my body shall be laid, is the middle of the earth; God shall come from thence and shall save all our kindred.

14 "But now, O Seth, my son, place thyself at the head of thy people; tend them and watch over them in the fear of God; and lead them in the good way. Command them to fast unto God; and make them understand they ought not to hearken to Satan, lest he destroy them.

15 "Then, again, sever thy children and thy children's children from Cain's children; do not let them ever mix with those, nor come near them either in their words or in their deeds."

16 Then Adam let his blessing descend upon Seth, and upon his children, and upon all his children's children.

17 He then turned to his son Seth, and to Eve his wife, and ,said to them, "Preserve this gold, this incense, and this myrrh, that God has given us for a sign; for in days that are coming, a flood will overwhelm the whole creation. But those who shall go into the ark shall take with them the gold, the incense, and the myrrh, together with my body; and will lay the gold, the incense, and the myrrh, with my body in the midst of the earth.

18 "Then, after a long time, the city in which the gold, the incense, and the myrrh are found with my body, shall be plundered. But when it is spoiled, the gold the incense, and the myrrh shall be taken care of with the spoil that is kept; and naught of them shall perish, until the Word of God, made man shall come; when kings shall take them, and shall offer to Him, gold in token of His being King; incense, in token of His being God of heaven and earth; and myrrh, in token of His passion.

19 "Gold also, as a token of His overcoming Satan, and all our foes; incense

as a token that He will rise from the dead, and be exalted above things in heaven and things in the earth; and myrrh, in token that He will drink bitter gall; and feel the pains of hell from Satan.

20 "And now, O Seth, my son, behold I have revealed unto thee hidden mysteries, which God had revealed unto me. Keep my commandment, for thyself, and for thy people."

Chapter IX.

The death of Adam.

WHEN Adam had ended his commandment to Seth, his limbs were loosened, his hands and feet lost all power, his mouth became dumb, and his tongue ceased altogether to speak. He closed his eyes and gave up the ghost.

2 But when his children saw that he was dead, they threw themselves over him, men and women, old and young, weeping.

3 The death of Adam took place at the end of nine hundred and thirty years that he lived upon the earth; on the fifteenth day of Barmudeh, after the reckoning of an epact of the sun, at the ninth hour.

4 It was on a Friday, the very day on which he was created, and on which he rested; and the hour at which he died, was the same as that at which he came out of the garden.

5 Then Seth wound him up well, and embalmed him with plenty of sweet spices, from sacred trees and from the Holy Mountain; and he laid his body on the eastern side of the inside of the cave, the side of the incense; and placed in front of him a lamp - stand kept burning.

6 Then his children stood before him weeping and wailing over him the whole night until break of day.

7 Then Seth and his son Enos, and Cainan, the son of Enos, went out and took good offerings to present unto the Lord, and they came to the altar upon which Adam offered gifts to God, when he did offer.

8 But Eve said to them, "Wait until we have first asked God to accept our offering, and to keep by Him the soul of Adam His servant, and to take it up to rest."

9 And they all stood up and prayed.

Chapter X.

"Adam was the first. . ."

AND when they had ended their prayer, the Word of God came and comforted them concerning their father Adam.

2 After this, they offered their gifts for themselves and for their father.

3 And when they had ended their offering, the Word of God came to Seth, the eldest among them, saying unto him, "O Seth, Seth, Seth, three times. As I was with thy father, so also shall I be with thee, until the fulfilment of the promise I made him - thy father saying, I will send My Word and save thee and thy seed.

4 "But as to thy father Adam, keep thou the commandment he gave thee; and sever thy seed from that of Cain thy brother."

5 And God withdrew His Word from Seth.

6 Then Seth, Eve, and their children, came down from the mountain to the Cave of Treasures.

7 But Adam was the first whose soul died in the land of Eden, in the Cave of Treasures; for no one died before him, but his son Abel, who died murdered.

8 Then all the children of Adam rose up, and wept over their father Adam, and made offerings to him, one hundred and forty days.

Chapter XI.

Seth becomes head of the most happy and just tribe of people who ever lived.

AFTER the death of Adam and of Eve, Seth severed his children, and his children's children, from Cain's children. Cain and his seed went down and dwelt westward, below the place where he had killed his brother Abel.

2 But Seth and his children, dwelt northwards upon the mountain of the Cave of Treasures, in order to be near to their father Adam.

3 And Seth the elder, tall and good, with a fine soul, and of a strong mind, stood at the head of his people; and tended them in innocence, penitence, and meekness, and did not allow one of them to go down to Cain's children.

4 But because of their own purity, they were named "Children of God," and they were with God, instead of the hosts of angels who fell; for they continued in praises to God, and in singing psalms unto Him, in their cave - the Cave of Treasures.

5 Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, He would give him counsel.

6 But Seth and his children did not like earthly work, but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

7 Therefore did they at all times hear the voices of angels, praising and glorifying God; from within the garden, or when they were sent by God on an errand, or when they were going up to heaven.

8 For Seth and his children, by reason of their own purity, heard and saw those angels. Then, again, the garden was not far above them, but only some

fifteen spiritual cubits.

9 Now one spiritual cubit answers to three cubits of man, altogether forty-five cubits.

10 Seth and his children dwelt on the mountain below the garden; they sowed not, neither did they reap; they wrought no food for the body. not even wheat; but only offerings. They ate of the fruit and of trees well flavoured that grew on the mountain where they dwelt.

11 Then Seth often fasted every forty days, as did also his eldest children. For the family of Seth smelled the smell of the trees in the garden, when the wind blew that way.

12 They were happy, innocent, without sudden fear, there was no jealousy, no evil action, no hatred among them. There was no animal passion; from no mouth among them went forth either foul words or curse; neither evil counsel nor fraud. For the men of that time never swore, but under hard circumstances, when men must swear, they swore by the blood of Abel the just.

13 But they constrained their children and their women every day in the cave to fast and pray, and to worship the most High God. They blessed themselves in the body of their father Adam, and anointed themselves with it.

14 And they did so until the end of Seth drew near.

Chapter XII.

Seth's family affairs. His death. The headship of Enos. How the outcast branch of Adam's family fared.

THEN Seth, the just, called his son Enos, and Cainan, son of Enos, and Mahalaleel, son of Cainan, and said unto them:-

2 "As my end is near, I wish to build a roof over the altar on which gifts are offered."

3 They hearkened to his commandment and went out, all of them, both old and young, and worked hard at it, and built a beautiful roof over the altar.

4 And Seth's thought, in so doing, was that a blessing should come upon his children on the mountain; and that he should present an offering for them before his death.

5 Then when the building of the roof was completed, he commanded them to make offerings. They worked diligently at these, and brought them to Seth their father who took them and offered them upon the altar; and prayed God to accept their offerings, to have mercy on the souls of his children, and to keep them from the hand of Satan.

6 And God accepted his offering, and sent His blessing upon him and upon his children. And then God made a promise to Seth, saying, "At the end of the great five days and a half, concerning which I have made a promise to thee and to thy father, I will send My Word and save thee and thy seed."

7 Then Seth and his children, and his children's children, met together, and

came down from the altar, and went to the Cave of Treasures - where they prayed, and blessed themselves in the body of our father Adam, and anointed themselves with it.

8 But Seth abode in the Cave of Treasures, a few days, and then suffered - sufferings unto death.

9 Then Enos, his first - born son, came to him, with Cainan, his son, and Mahalaleel, Cainan's son, and Jared, the son of Mahalaleel, and Enoch, Jared's son, with their wives and children to receive a blessing from Seth.

10 Then Seth prayed over them, and blessed them, and adjured them by the blood of Abel the just, saying, "I beg of you my children, not to let one of you go down from this Holy and pure Mountain.

11 Make no fellowship with the children of Cain the murderer and the sinner, who killed his brother; for ye know, O my children, that we flee from him, and from all his sin with all our might because he killed his brother Abel."

12 After having said this, Seth blessed Enos, his first - born son, and commanded him habitually to minister in purity before the body of our father Adam, all the days of his life; then, also, to go at times to the altar which he Seth had built. And he commanded him to feed his people in righteousness, in judgment and purity all the days of his life.

13 Then the limbs of Seth were loosened; his hands and feet lost all power; his mouth became dumb and unable to speak; and he gave up the ghost and died the day after his nine hundred and twelfth year; on the twenty - seventh day of the month Abib; Enoch being then twenty years old.

14 Then they wound up carefull the body of Seth, and embalmed him with sweet spices, and laid him in the Cave Treasures, on the right side of our father Adam's body, and they mourned for him forty days. They offered gifts for him, as they had done for our father Adam.

15 After the death of Seth, Enos rose at the head of his people, whom he fed in righteousness, and judgment, as his father had commanded him.

16 But by the time Enos was eight hundred and twenty years old, Cain had a large progeny; for they married frequently, being given to animal lusts; until the land below the mountain, was filled with them.

Chapter XIII.

"Among the children of Cain there was much robbery, murder and Sin."

IN those days lived Lamech the blind, who was of the sons of Cain. He had a son whose name was Atun, and they two had much cattle.

2 But Lamech was in the habit of sending them to feed with a young shepherd, who tended them; and who, when coming home in the evening wept before his grandfather, and before his father Atun and his mother Hazina, and said to them, "As for me, I cannot feed those cattle alone, lest one rob me of some of them, or kill me for the sake of them." For among the children of Cain, there was much robbery, murder and sin.

3 Then Lamech pitied him, and he said, "Truly, he when alone, might be overpowered by the men of this place."

4 So Lamech arose, took a bow he had kept ever since he was a youth, ere he became blind, and he took large arrows, and smooth stones, and a sling which he had, and went to the field with the young shepherd, and placed himself behind the cattle; while the young shepherd watched the cattle. Thus did Lamech many days.

5 Meanwhile Cain, ever since God had cast him off, and had cursed him with trembling and terror, could neither settle nor find rest in any one place; but wandered from place to place.

6 In his wanderings he came to Lamech's wives, and asked them about him. They said to him, "He is in the field with the cattle."

7 Then Cain went to look for him; and as he came into the field, the young shepherd heard the noise he made, and the cattle herding together from before him,

8 Then said he to Lamech, "O my lord, is that a wild beast or a robber?"

9 And Lamech said to him, "Make me understand which way he looks, when he comes up.

10 Then Lamech bent his bow, placed an arrow on it, and fitted a stone in the sling, and when Cain came out from the open country, the shepherd said to Lamech, "Shoot, behold, he is coming."

11 Then Lamech shot at Cain with his arrow and hit him in his side. And Lamech struck him with a stone from his sling, that fell upon his face, and knocked out both his eyes; then Cain fell at once and died.

12 Then Lamech and the young shepherd came up to him, and found him lying on the ground. And the young shepherd said to him, "It is Cain our grandfather, whom thou hast killed, O my lord!"

18 Then was Lamech sorry for it, and from the bitterness of his regret, he clapped his hands together, and struck with his flat palm the head of the youth, who fell as if dead; but Lamech thought it was a feint; so he took up a stone and smote him, and smashed his head until he died.

Chapter XIV.

Time, like an ever rolling stream, bears away another generation of men.

WHEN Enos was nine hundred years old, all the children of Seth, and of Cainan, and his first-born, with their wives and children, gathered around him, asking for a blessing from him.

2 He then prayed over them and blessed them, and adjured them by the blood of Abel the just saying to them, "Let not one of your children go down from this Holy Mountain, and let them make no fellowship with the children of Cain the murderer."

3 Then Enos called his son Cainan and said to him, "See, O my son, and set thy heart on thy people, and establish them in righteousness, and in innocence; and stand ministering before the body of our father Adam, all the days of thy life."

4 After this Enos entered into rest, aged nine hundred and eighty - five years; and Cainan wound him up, and laid him in the Cave of Treasures on the left of his father Adam; and made offerings for him, after the custom of his fathers.

Chapter XV.

The offspring of Adam continue to keep the Cave of Treasures as a family shrine.

AFTER the death of Enos, Cainan stood at the head of his people in righteousness and innocence, as his father had commanded him; he also continued to minister before the body of Adam, inside the Cave of Treasures.

2 Then when he had lived nine hundred and ten years, suffering and affliction came upon him. And when he was about to enter into rest, all the fathers with their wives and children came to him, and he blessed them, and adjured them by the blood of Abel, the just, saying to them, "Let not one among you go down from this Holy Mountain; and make no fellowship with the children of Cain the murderer."

3 Mahalaleel, his first - born son, received this commandment from his father, who blessed him and died.

4 Then Mahalaleel embalmed him with sweet spices, and laid him in the Cave of Treasures, with his fathers; and they made offerings for him, after the custom of their fathers.

Chapter XVI.

The good branch of the family is still afraid of the children of Cain.

THEN Mahalaleel stood over his people, and fed them in righteousness and innocence, and watched them to see they held no intercourse with the children of Cain.

2 He also continued in the Cave of Treasures praying and ministering before the body of our father Adam, asking God for mercy on himself and on his people; until he was eight hundred and seventy years old, when he fell sick.

3 Then all his children gathered unto him, to see him, and to ask for his blessing on them all, ere he left this world.

4 Then Mahalaleel arose and sat on his bed, his tears streaming down his face, and he called his eldest son Jared, who came to him.

5 He then kissed his face, and said to him, "O Jared, my son, I adjure thee by Him who made heaven and earth, to watch over thy people, and to feed them in righteousness and in innocence; and not to let one of them go down from this Holy Mountain to the children of Cain, lest he perish with them.

6 "Hear, O my son, hereafter there shall come a great destruction upon this earth on account of them; God will be angry with the world, and will destroy them with waters.

7 "But I also know that thy children will not hearken to thee, and that they will go down from this mountain and hold intercourse with the children of Cain, and that they shall perish with them.

8 "O my son! teach them, and watch over them, that no guilt attach to thee on their account."

9 Mahalaleel said, moreover, to his son Jared, "When I die, embalm my body and lay it in the Cave of Treasures, by the bodies of my fathers; then stand thou by my body and pray to God; and take care of them, and fulfil thy ministry before them, until thou enterest into rest thyself."

10 Mahalaleel then blessed all his children; and then lay down on his bed, and entered into rest like his fathers.

11 But when Jared saw that his father Mahalaleel was dead, he wept, and sorrowed, and embraced and kissed his hands and his feet; and so did all his children.

12 And his children embalmed him carefully, and laid him by the bodies of his fathers. Then they arose, and mourned for him forty days.

Chapter XVII.

Jared turns martinet. He is lured away to the land of Cain where he sees many voluptuous sights.

Jared barely escapes with a clean heart.

THEN Jared kept his father's commandment, and arose like a lion over his people. He fed them in righteousness and innocence, and commanded them to do nothing without his counsel. For he was afraid concerning them, lest they should go to the children of Cain.

2 Wherefore did he give them orders repeatedly; and continued to do so until the end of the four hundred and eighty-fifth year of his life.

3 At the end of these said years, there came unto him this sign. As Jared was standing like a lion before the bodies of his fathers, praying and warning his people, Satan envied him, and wrought a beautiful apparition, because Jared would not let his children do aught without his counsel.

4 Satan then appeared to him with thirty men of his hosts, in the form of handsome men; Satan himself being the elder and tallest among them, with a fine beard.

5 They stood at the mouth of the cave, and called out Jared, from within it.

6 He came out to them, and found them looking like fine men, full of light, and of great beauty. He wondered at their beauty and at their looks; and thought within himself whether they might not be of the children of Cain.

7 He said also in his heart, "As the children of Cain cannot come up to the height of this mountain, and none of them is so handsome as these appear to be; and among these men there is not one of my kindred - they must be strangers."

8 Then Jared and they exchanged a greeting and he said to the elder among

them, "O my father, explain to me the wonder that is in thee, and tell me who these are, with thee; for they look to me like strange men."

9 Then the elder began to weep, and the rest wept with him; and he said to Jared, "I am Adam whom God made first; and this is Abel my son, who was killed by his brother Cain, into whose heart Satan put to murder him.

10 "Then this is my son Seth, whom I asked of the Lord, who gave him to me, to comfort me instead of Abel.

11 "Then this one is my son Enos, son of Seth, and that other one is Cainan, son of Enos, and that other one is Mahalaleel, son of Cainan, thy father."

12 But Jared remained wondering at their appearance, and at the speech of the elder to him.

13 Then the elder said to him, "Marvel not, O my son; we live in the land north of the garden, which God created before the world. He would not let us live there, but placed us inside the garden, below which ye are now dwelling.

14 "But after that I transgressed, He made me come out of it, and I was left to dwell in this cave; great and sore troubles came upon me; and when my death drew near, I commanded my son Seth to tend his people well; and this my commandment is to be handed from one to another, unto the end of the generations to come.

15 "But, O Jared, my son, we live in beautiful regions, while you live here in misery, as this thy father Mahalaleel informed me; telling me that a great flood will come and overwhelm the whole earth.

16 "Therefore, O my son, fearing for your sakes, I rose and took my children with me, and came hither for us to visit thee and thy children; but I found thee standing in this cave weeping, and thy children scattered about this mountain, in the heat and in misery.

17 "But, O my son, as we missed our way, and came as far as this, we found other men below this mountain; who inhabit a beautiful country, full of trees and of fruits, and of all manner of verdure; it is like a garden; so that when we found them we thought they were you; until thy father Mahalaleel told me they were no such thing.

18 "Now, therefore, O my son, hearken to my counsel, and go down to them, thou and thy children. Ye will rest from all this suffering in which ye are. But if thou wilt not go down to them, then, arise, take thy children, and come with us to our garden; ye shall live in our beautiful land, and ye shall rest from all this trouble, which thou and thy children are now bearing."

19 But Jared when he heard this discourse from the elder, wondered; and went hither and thither, but at that moment he found not one of his children.

20 Then he answered and said to the elder, "Why have you hidden yourselves until this day?"

21 And the elder replied, "If thy father had not told us, we should not have known it."

22 Then Jared believed his words were true.

23 So that elder said to Jared, "Wherefore didst thou turn about, so and so?" And he said, "I was seeking one of my children, to tell him about my going with you, and about their coming down to those about whom thou hast spoken to me."

24 When the elder heard Jared's intention, he said to him, "Let alone that purpose at present, and come with us; thou shalt see our country; if the land in which we dwell pleases thee, we and thou shall return hither and take thy family with us. But if our country does not please thee, thou shalt come back to thine own place."

25 And the elder urged Jared, to go before one of his children came to counsel him otherwise.

26 Jared, then, came out of the cave and went with them, and among them. And they comforted him, until they came to the top of the mountain of the sons of Cain.

27 Then said the elder to one of his companions, "We have forgotten something by the mouth of the cave, and that is the chosen garment we had brought to clothe Jared withal."

28 He then said to one of them, "Go back, thou, some one; and we will wait for thee here, until thou come back. Then will we clothe Jared and he shall be like us, good, handsome, and fit to come with us into our country."

29 Then that one went back.

30 But when he was a short distance off, the elder called to him and said to him, "Tarry thou, until I come up and speak to thee."

31 Then he stood still, and the elder went up to him and said to him, "One thing we forgot at the cave, it is this - to put out the lamp that burns inside it, above the bodies that are therein. Then come back to us, quick."

32 That one went, and the elder came back to his fellows and to Jared. And they came down from the mountain, and Jared with them; and they stayed by a fountain of water, near the houses of the children of Cain and waited for their companion until he brought the garment for Jared.

33 He, then, who went back to the cave, put out the lamp, and came to them and brought a phantom with him and showed it them. And when Jared saw it he wondered at the beauty and grace thereof, and rejoiced in his heart believing it was all true.

34 But while they were staying there, three of them went into houses of the sons of Cain and said to them, "Bring us to - day some food by the fountain of water, for us and our companions to eat."

35 But when the sons of Cain saw them, they wondered at them and thought: "These are beautiful to look at, and such as we never saw before." So they rose and came with them to the fountain of water, to see their companions.

36 They found them so very handsome, that they cried aloud about their places for others to gather together and come and look at these beautiful beings. Then they gathered around them both men and women.

37 Then the elder said to them, "We are strangers in your land, bring us some good food and drink, you and your women, to refresh ourselves with you."

38 When those men heard these words of the elder, every one of Cain's sons brought his wife, and another brought his daughter, and so, many women came to them; every one addressing Jared either for himself or for his wife; all alike.

39 But when Jared saw what they did, his very soul wrenched itself from

them; neither would he taste of their food or of their drink.

40 The elder saw him as he wrenched himself from them, and said to him, "Be not sad; I am the great elder, as thou shalt see me do, do thyself in like manner."

41 Then he spread his hands and took one of the women, and five of his companions did the same before Jared, that he should do as they did.

42 But when Jared saw them working infamy he wept, and said in his mind, - My fathers never did the like.

43 He then spread his hands and prayed with a fervent heart, and with much weeping, and entreated God to deliver him from their hands.

44 No sooner did Jared begin to pray than the elder fled with his companions; for they could not abide in a place of prayer.

45 Then Jared turned round but could not see them, but found himself standing in the midst of the children of Cain.

46 He then wept and said, "O God, destroy me not with this race, concerning which my fathers have warned me; for now, O my Lord God, I was thinking that those who appeared unto me were my fathers; but I have found them out to be devils, who allured me by this beautiful apparition, until I believed them.

47 "But now I ask Thee, O God, to deliver me from this race, among whom I am now staying, as Thou didst deliver me from those devils. Send Thy angel to draw me out of the midst of them; for I have not myself power to escape from among them."

48 When Jared had ended his prayer, God sent His angel in the midst of them, who took Jared and set him upon the mountain, and showed him the way, gave him counsel, and then departed from him.

Chapter XVIII.

Confusion in the Cave of Treasures. Miraculous speech of the dead Adam.

THE children of Jared were in the habit of visiting him hour after hour, to receive his blessing and to ask his advice for every thing they did; and when he had a work to do, they did it for him.

2 But this time when they went into the cave they found not Jared, but they found the lamp put out, and the bodies of the fathers thrown about, and voices came from them by the power of God, that said, "Satan in an apparition has deceived our son, wishing to destroy him, as he destroyed our son Cain."

3 They said also, "Lord God of heaven and earth, deliver our son from the hand of Satan, who wrought a great and false apparition before him." They also spake of other matters, by the power of God.

4 But when the children of Jared heard these voices they feared, and stood weeping for their father; for they knew not what had befallen him.

5 And they wept for him that day until the setting of the sun.

6 Then came Jared with a woeful countenance, wretched in mind and body, and sorrowful at having been separated from the bodies of his fathers.

7 But as he was drawing near to the cave, his children saw him, and hastened to the cave, and hung upon his neck, crying, and saying to him, "O father, where hast thou been, and why hast thou left us, as thou wast not wont to do?" And again, "O father, when thou didst disappear, the lamp over the bodies of our fathers went out, the bodies were thrown about, and voices came from them"

8 When Jared heard this he was sorry, and went into the cave; and there found the bodies thrown about, the lamp put out, and the fathers themselves praying for his deliverance from the hand of Satan.

9 Then Jared fell upon the bodies and embraced them, and said, "O my fathers, through your intercession, let God deliver me from the hand of Satan! And I beg you will ask God to keep me and to hide me from him unto the day of my death."

10 Then all the voices ceased save the voice of our father Adam, who spake to Jared by the power of God, just as one would speak to his fellow, saying, "O Jared, my son, offer gifts to God for having delivered thee from the hand of Satan; and when thou bringest those offerings, so be it that thou offerest them on the altar on which I did offer. Then also, beware of Satan; for he deluded me many a time with his apparitions, wishing to destroy me, but God delivered me out of his hand.

11 "Command thy people that they be on their guard against him; and never cease to offer up gifts to God."

12 Then the voice of Adam also became silent; and Jared and his children wondered at this. Then they laid the bodies as they were at first; and Jared and his children stood praying the whole of that night, until break of day.

13 Then Jared made an offering and offered it up on the altar, as Adam had commanded him. And as he went up to the altar, he prayed to God for mercy and for forgiveness of his sin, concerning the lamp going out.

14 Then God appeared unto Jared on the altar and blessed him and his children, and accepted their offerings; and commanded Jared to take of the sacred fire from the altar, and with it to light the lamp that shed light on the body of Adam.

Chapter XIX.

The children of Jared are led astray.

THEN God revealed to him again the promise He had made to Adam; He explained to him the 5500 years, and revealed unto him the mystery of His coming upon the earth.

2 And God said to Jared, "As to that fire which thou hast taken from the altar to light the lamp withal, let it abide with you to give light to the bodies; and let it not come out of the cave, until the body of Adam comes out of it.

3 But, O Jared, take care of the fire, that it burn bright in the lamp; neither go thou again out of the cave until thou receivest an order through a vision, and not in an apparition, when seen by thee.

4 "Then command again thy people not to hold intercourse with the children of Cain, and not to learn their ways; for I am God who loves not hatred and works of iniquity."

5 God gave also many other commandments to Jared, and blessed him. And then withdrew His Word from him.

6 Then Jared drew near with his children, took some fire, and came down to the cave, and lighted the lamp before the body of Adam; and he gave his people commandments as God had told him to do.

7 This sign happened to Jared at the end of his four hundred and fiftieth year; as did also many other wonders, we do not record. But we record only this one for shortness sake, and in order not to lengthen our narrative.

8 And Jared continued to teach his children eighty years; but after that they began to transgress the commandments he had given them, and to do many things without his counsel. They began to go down from the Holy Mountain one after another, and to mix with the children of Cain, in foul fellowships.

9 Now the reason for which the children of Jared went down the Holy Mountain, is this, that we will now reveal unto you.

Chapter XX.

Ravishing music; strong drink loosed among the sons of Cain. They don colorful clothing.

The children of Seth look on with longing eyes. They revolt from wise counsel; they descend the mountain into the valley of iniquity. They can not ascend the mountain again.

AFTER Cain had gone down to the land of dark soil, and his children had multiplied therein, there was one of them, whose name was Genun, son of Lamech the blind who slew Cain.

2 But as to this Genun, Satan came into him in his childhood; and he made sundry trumpets and horns, and string instruments, cymbals and psalteries, and lyres and harps, and flutes; and he played on them at all times and at every hour.

3 And when he played on them, Satan came into them, so that from among them were heard beautiful and sweet sounds, that ravished the heart.

4 Then he gathered companies upon companies to play on them; and when they played, it pleased well the children of Cain, who inflamed themselves with sin among themselves, and burnt as with fire; while Satan inflamed their hearts, one with another, and increased lust among them.

5 Satan also taught Genun to bring strong drink out of corn; and this Genun used to bring together companies upon companies in drink-houses; and brought into their hands all manner of fruits and flowers; and they drank together.

6 Thus did this Genun multiply sin exceedingly; he also acted with pride, and taught the children of Cain to commit all manner of the grossest wickedness, which they knew not; and put them up to manifold doings which they knew not before.

7 Then Satan, when he saw that they yielded to Genun and hearkened to him in every thing he told them, rejoiced greatly, increased Genun's understanding until he took iron and with it made weapons of war.

8 Then when they were drunk, hatred and murder increased among them; one man used violence against another to teach him evil taking his children and defiling them before him.

9 And when men saw they were overcome, and saw others that were not overpowered, those who were beaten came to Genun, took refuge with him, and he made them his confederates.

10 Then sin increased among them greatly; until a man married his own sister, or daughter, or mother, and others; or the daughter of his father's sister, so that there was no more distinction of relationship, and they no longer knew what is iniquity; but did wickedly, and the earth was defiled with sin; and they angered God the Judge, who had created them.

11 But Genun gathered together companies upon companies, that played on horns and on all the other instruments we have already mentioned, at the foot of the Holy Mountain; and they did so in order that the children of Seth who were on the Holy Mountain should hear it.

12 But when the children of Seth heard the noise, they wondered, and came by companies, and stood on the top of the mountain to look at those below; and they did thus a whole year.

13 When, at the end of that year, Genun saw that they were being won over to him little by little, Satan entered into him, and taught him to make dyeing - stuffs for garments of divers patterns, and made him understand how to dye crimson and purple and what not.

14 And the sons of Cain who wrought all this, and shone in beauty and gorgeous apparel, gathered together at the foot of the mountain in splendour, with horns and gorgeous dresses, and horse races, committing all manner of abominations.

15 Meanwhile the children of Seth, who were on the Holy Mountain, prayed and praised God, in the place of the hosts of angels who had fallen; wherefore God had called them 'angels,' because He rejoiced over them greatly.

16 But after this, they no longer kept His commandment, nor held by the promise He had made to their fathers; but they relaxed from their fasting and praying, and from the counsel of Jared their father. And they kept on gathering together on the top of the mountain, to look upon the children of Cain, from morning until evening, and upon what they did, upon their beautiful dresses and ornaments.

17 Then the children of Cain looked up from below, and saw the children of Seth, standing in troops on the top of the mountain; and they called to them to come down to them.

18 But the children of Seth said to them from above, "We don't know the way." Then Genun, the son of Lamech, heard them say they did not know the way, and he bethought himself how he might bring them down.

19 Then Satan appeared to him by night, saying, "There is no way for them to come down from the mountain on which they dwell; but when they come to-morrow, say to them, 'Come ye to the western side of the mountain; there you will find the way of a stream of water, that comes down to the foot of the mountain, between two hills; come down that way to us.'"

20 Then when it was day, Genun blew the horns and beat the drums below the mountain, as he was wont. The children of Seth heard it, and came as they used to do.

21 Then Genun said to them from down below, "Go to the western side of the mountain, there you will find the way to come down."

22 But when the children of Seth heard these words from him, they went back into the cave to Jared, to tell him all they had heard.

23 Then when Jared heard it, he was grieved; for he knew that they would transgress his counsel.

24 After this a hundred men of the children of Seth gathered together, and said among themselves, "Come, let us go down to the children of Cain, and see what they do, and enjoy ourselves with them."

25 But when Jared heard this of the hundred men, his very soul was moved, and his heart was grieved. He then arose with great fervour, and stood in the midst of them, and adjured them by the blood of Abel the just, "Let not one of you go down from this holy and pure mountain, in which our fathers have ordered us to dwell."

26 But when Jared saw that they did not receive his words, he said unto them, "O my good and innocent and holy children, know that when once you go down from this holy mountain, God will not allow you to return again to it."

27 He again adjured them, saying, "I adjure by the death of our father Adam, and by the blood of Abel, of Seth, of Enos, of Cainan, and of Mahalaleel, to hearken to me, and not to go down from this holy mountain; for the moment you leave it, you will be left of life and of mercy; and you shall no longer be called 'children of God,' but 'children of the devil.'"

28 But they would not hearken to his words.

29 Enoch at that time was already grown up, and in his zeal for God, he arose and said, "Hear me, O ye sons of Seth, small and great-when ye transgress the commandment of our fathers, and go down from this holy mountain-ye shall not come up hither again for ever."

30 But they rose up against Enoch, and would not hearken to his words, but went down from the Holy Mountain.

31 And when they looked at the daughters of Cain, at their beautiful figures, and at their hands and feet dyed with colour, and tattooed in ornaments on their faces, the fire of sin was kindled in them.

32 Then Satan made them look most beautiful before the sons of Seth, as he also made the sons of Seth appear of the fairest in the eyes of the daughters of Cain, so that the daughters of Cain lusted after the sons of Seth like ravenous beasts, and the sons of Seth after the daughters of Cain, until they committed abomination with them.

33 But after they had thus fallen into this defilement, they returned by the way they had come, and tried to ascend the Holy Mountain. But they could

not, because the stones of that holy mountain were of fire flashing before them, by reason of which they could not go up again.

34 And God was angry with them, and repented of them because they had come down from glory, and had thereby lost or forsaken their own purity or innocence, and were fallen into the defilement of sin.

35 Then God sent His Word to Jared, saying, "These thy children, whom thou didst call 'My children,' - behold they have transgressed My commandment, and have gone down to the abode of perdition, and of sin. Send a messenger to those that are left, that they may not go down, and be lost."

36 Then Jared wept before the Lord, and asked of Him mercy and forgiveness. But he wished that his soul might depart from his body, rather than hear these words from God about the going down of his children from the Holy Mountain.

37 But he followed God's order, and preached unto them not to go down from that holy mountain, and not to hold intercourse with the children of Cain.

38 But they heeded not his message, and would not obey his counsel.

Chapter XXI.

Jared dies in sorrow for his sons who had gone astray. A prediction of the Flood.

AFTER this another company gathered together, and they went to look after their brethren; but they perished as well as they. And so it was, company after company, until only a few of them were left.

2 Then Jared sickened from grief, and his sickness was such that the day of his death drew near.

3 Then he called Enoch his eldest son, and Methuselah Enoch's son, and Lamech the son of Methuselah, and Noah the son of Lamech.

4 And when they were come to him he prayed over them and blessed them, and said to them, "Ye are righteous, innocent sons; go ye not down from this holy mountain; for behold, your children and your children's children have gone down from this holy mountain, and have estranged themselves from this holy mountain, through their abominable lust and transgression of God's commandment.

5 "But I know, through the power of God, that He will not leave you on this holy mountain, because your children have transgressed His commandment and that of our fathers, which we had received from them.

6 "But, O my sons, God will take you to a strange land, and ye never shall again return to behold with your eyes this garden and this holy mountain.

7 "Therefore, O my sons, set your hearts on your own selves, and keep the commandment of God which is with you. And when you go from this holy mountain, into a strange land which ye know not, take with you the body of our father Adam, and with it these three precious gifts and offerings, namely, the gold, the incense, and the myrrh; and let them be in the place where the

body of our father Adam shall lay.

8 "And unto him of you who shall be left, O my sons, shall the Word of God come, and when he goes out of this land he shall take with him the body of our father Adam, and shall lay it in the middle of the earth, the place in which salvation shall be wrought."

9 Then Noah said unto him, "Who is he of us that shall be left?"

10 And Jared answered, "Thou art he that shall be left. And thou shalt take the body of our father Adam from the cave, and place it with thee in the ark when the flood comes.

11 "And thy son Shem, who shall come out of thy loins, he it is who shall lay the body of our father Adam in the middle of the earth, in the place whence salvation shall come."

12 Then Jared turned to his son Enoch, and said unto him "Thou, my son, abide in this cave, and minister diligently before the body of our father Adam all the days of thy life; and feed thy people in righteousness and innocence."

13 And Jared said no more. His hands were loosened, his eyes closed, and he entered into rest like his fathers. His death took place in the three hundred and sixtieth year of Noah, and in the nine hundred and eighty-ninth year of his own life; on the twelfth of Takhsas on a Friday.

14 But as Jared died, tears streamed down his face by reason of his great sorrow, for the children of Seth, who had fallen in his days.

15 Then Enoch, Methuselah, Lamech and Noah, these four, wept over him; embalmed him carefully, and then laid him in the Cave of Treasures. Then they rose and mourned for him forty days.

16 And when these days of mourning were ended, Enoch, Methuselah, Lamech and Noah remained in sorrow of heart, because their father had departed from them, and they saw him no more.

Chapter XXII.

Only three righteous men left in the world. The evil conditions of men prior to the Flood.

BUT Enoch kept the commandment of Jared his father, and continued to minister in the cave.

2 It is this Enoch to whom many wonders happened, and who also wrote a celebrated book; but those wonders may not be told in this place.

3 Then after this, the children of Seth went astray and fell, they, their children and their wives. And when Enoch, Methuselah, Lamech and Noah saw them, their hearts suffered by reason of their fall into doubt full of unbelief; and they wept and sought of God mercy, to preserve them, and to bring them out of that wicked generation.

4 Enoch continued in his ministry before the Lord three hundred and eighty-five years, and at the end of that time he became aware through the grace of God, that God intended to remove him from the earth.

p. 242

TESTAMENTUM ADAMI.

[The Ethiopic text and an Arabic version was published by Bezold in Nöldeke's *Festschrift*, Gieszen, 1906. See also Brit. Mus. Add. 16251 and Add. 16217 (Dillmann, *Catalogus*, Nos. XXXIV and XXXVII.)]

THE HOURS OF THE DAY.

And, moreover, understand thou concerning the hours of the day and of the night, and how it is seemly that ye should make supplication to God, and to pray to Him at each of His seasons. For my Creator taught me all this, and He told me the names of all the wild animals and beasts, and of the birds of heaven, and then God made me to understand the number of the hours of the day and of the night, and He told me how the angels praise God. Understand, then, O my son, that at the first hour of the day the prayer of my children ascendeth to God. And at the second hour the prayer and petition of p. 243 the angels take place. At the third hour the birds of the heavens praise Him. And at the fourth hour the spiritual beings worship Him. And at the fifth hour all the wild beasts and animals salute Him. At the sixth hour the petition of the Kîrûbêl (Cherubim) taketh place. And at the seventh hour all the angels enter the presence of God, and go forth therefrom, for at this hour the prayer of every living thing ascendeth to God. At the eighth hour the shining denizens of heaven praise Him. And at the ninth hour the angels of God who stand before the throne of the Most High do homage unto Him. And at the tenth hour the Holy Spirit overshadoweth the waters, and the devils flee away and remove themselves from the waters. And if the Holy Spirit did not overshadow the waters at this hour every day, no one could drink of the waters, [for if he did] his flesh (*i.e.* body) would be destroyed by the evil devils. And if the priest taketh water at this hour and mixeth with it holy oil, and anointeth the sick and those who are possessed of foul spirits with the mixture, they shall be healed of their sickness. And at the eleventh hour the glorifyings of the righteous take place. And at the twelfth hour God, the Most High, receiveth the prayers and petitions of the children of men.

p. 244

THE HOURS OF THE NIGHT.

And at the first hour of the night the devils render thanks and praise to God Most High, and there is in them no evil and no harm for anyone until they have finished their service of homage. And at the second hour of the night the fish and every creature that is in the waters praise God, and the wild beasts and the whales. And at the third hour the fire praiseth Him--now it is in the lowest depth, and in that hour no one can address Him (?). And at the fourth hour the Sûrâfêl (Seraphim) proclaim Him Holy. And at the fifth hour the waters which are above the heavens praise Him. Now long ago I sat and listened to the angels at this hour, and [marvelled] how they cried out; [their cry] was like the noise of a mighty wheel, and they cried out like the waves of the sea with the voice of praise to God. And at the sixth hour the clouds praised God in fear and trembling. And at the seventh hour the earth was hushed in silence and every creature that was upon it, and the waters slumbered. And if at this hour the priest taketh some water and mixeth holy oil with it, and he anointeth therewith the sick and those who cannot sleep at night because of [their] pain, those who are sick will be healed, and those who are wakeful will fall asleep. At the eighth hour the earth maketh to grow grass [p. 245](#) and green herbs, and maketh the trees to put forth leaves and fruit. And at the ninth hour the angels perform their service of homage to God, and the prayer of the children of men cometh into the presence of God the Most High. And at the tenth hour the gates of heaven are opened, and God heareth the prayer of the children of the believers, and the petition which they ask from God is granted unto them; And at the sound of the wings of the Seraphim at that time the cocks crow and praise God. And at the eleventh hour there is joy and gladness on all the earth, for the sun entereth into the Garden (*i.e.* Paradise), and his light riseth in all the ends of the world, and illumineth every created thing. And at the twelfth hour it is befitting for my children to stand up before God, and pay homage to Him, for at this hour there resteth a great silence on all the heavenly beings.

ADAM FORETELLS THE COMING OF CHRIST.

Now therefore know thou all this, and hearken unto my word, and understand that the Word of God, the Most High, shall come down upon the earth, even as He told me at the moment when He thrust me out from the Garden (Paradise). For He told me that His Word in later days should become man from a woman who was a virgin whose name was Mary, and should [p. 246](#) hide in her, and put on flesh, and be born like a man with great power, and operative skill and knowledge. No one shall know Him except Himself and him to whom He manifested [Himself]. And God said that He should go about with people on the earth, and grow in days and years, and should perform signs and wonders openly, and should walk upon the sea as upon dry land, and should rebuke the sea and the winds openly, and they should be subject unto Him, and that He should cry out to the waves of the sea and they should make answer to Him speedily. And that He should make the blind to see, and the lepers to be cleansed, and the deaf to hear, and the dumb to talk, and should raise up the paralytics, and make the lame to walk, and should turn many from error to the knowledge of God, and should drive out the devils from men.

And besides [these things] God spake unto me, saying, "Be not sorrowful, O Adam, for thou didst

wish to become a god and didst transgress my command. Behold, I will stablish thee, not at this present, but after a few days." And again He spake unto me, saying, "I am God Who made thee to go forth from the Garden of Joy into the earth, which shall shoot forth thorns and brambles, and thou shalt dwell therein. Bend thy back, and make thy knees [p. 247](#) to totter in old age, and I will make thy flesh food for the worms. And after five days and half a day¹ I will have compassion upon thee, and shew thee mercy in the abundance of my compassion and my mercy. And I will come down into thy house, and I will dwell in thy flesh, and for thy sake I will be pleased to be born like an [ordinary] child. And for thy sake I will be pleased to walk in the market place. And for thy sake I will be pleased to fast forty days. And for thy sake I will be pleased to accept baptism. And for thy sake I will be pleased to endure suffering. And for thy sake I will be pleased to hang on the wood of the Cross. All these things [will I do] for thy sake, O Adam."

To Him be praise, and majesty, and dominion, and glory, and worship, and hymns, with His Father and the Holy Spirit from this time forward and for ever and ever. Amen.

Furthermore, thou must know, O my son, Seth, behold a Flood shall come and shall wash the whole earth because of the children of Kâyal (Cain), the murderer, who slew his brother through jealousy, because of his sister Lûd. And after the Flood and many weeks the latter days shall come, and everything shall be completed, and his time shall come and fire shall consume everything which is [p. 248](#) found before God, and the earth shall be sanctified, and the Lord of Lords shall walk about on it."

And Seth wrote down this Commandment, and sealed it with his seal, and with the seal of his father Adam, which he took with him from the Garden (Paradise), and with the seal of Eve his mother.

[Next](#)

Footnotes

[p. 247](#)

¹ I.e. five thousand five hundred years.

The Life of Adam and Eve

This page contains a list of pericope titles for each of the narrative units of the *Life of Adam and Eve* or *Vita Adam et Evae* . These documents are all presented in English translation. After each pericope title one will find a set of references to the various language versions of the tale. The abbreviations for those versions are as follows:

ARM=Armenian, GEO=Georgian, GRE=Greek, LAT=Latin, SLA=Slavonic

Not every pericope can be found in each version. As result some of the pericopes listed below will not include a complete listing of all five versions.

Pericope Titles

1. Authority over the Animals [SLA](#)
2. Expulsion [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
3. Cheirograph [SLA](#)
4. Penitence and Second Temptation [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
5. [Fall of Satan](#) [ARM](#), [GEO](#), [LAT](#),
6. Separation of Adam and Eve [ARM](#), [GEO](#), [GRE](#), [LAT](#),
7. Death of Abel [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
8. Adam's Vision [LAT](#),
9. Illness of Adam [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
10. Adam's Story of the Fall [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
11. Command to Retrieve the Oil [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
12. *Quest for oil*: Encounter with Beast [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
13. *Quest for oil*: Arrival at Paradise [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
14. *Quest for oil*: Michael's Reply [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
15. *Quest for oil*: Return to Adam [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
16. *Quest for oil*: Adam's Rebuke of Eve [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
17. *Eve's Tale*: The Portions of Adam and Eve [ARM](#), [GEO](#), [GRE](#), [SLA](#)
18. *Eve's Tale*: Satan's Encounter with the Serpent [ARM](#), [GEO](#), [GRE](#), [SLA](#)
19. *Eve's Tale*: Serpent's Approach to Paradise [ARM](#), [GEO](#), [GRE](#), [SLA](#)
20. *Eve's Tale*: Temptation of Eve [ARM](#), [GEO](#), [GRE](#), [SLA](#)
21. *Eve's Tale*: Entrance of the Snake into Paradise [ARM](#), [GEO](#), [GRE](#), [SLA](#),
22. *Eve's Tale*: Eve's Recognition of her Sin [ARM](#), [GEO](#), [GRE](#), [SLA](#)
23. *Eve's Tale*: Temptation of Adam [ARM](#), [GEO](#), [GRE](#), [SLA](#)

24. *Eve's Tale: Entry of God into Paradise* [ARM](#), [GEO](#), [GRE](#), [SLA](#)
25. *Eve's Tale: Judgment of Adam, Eve, and the Serpent* [ARM](#), [GEO](#), [GRE](#), [SLA](#),
26. *Eve's Tale: Adam's Plea for Mercy* [ARM](#), [GEO](#), [GRE](#), [SLA](#)
27. *Eve's Tale: Expulsion* [ARM](#), [GEO](#), [GRE](#), [SLA](#)
28. *Death of Adam* [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
29. *Eve's Confession* [ARM](#), [GEO](#), [GRE](#), [SLA](#)
30. *Angelic Liturgy* [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
31. *Assumption of Adam to Paradise* [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
32. *Adam and Abel's Funerary Rites* [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
33. *Two Stelae Legend* [LAT](#),
34. *Eve's Prayer to join Adam* [ARM](#), [GEO](#), [GRE](#), [SLA](#)
35. *Eve's Funeral and Epilogue* [ARM](#), [GEO](#), [GRE](#), [LAT](#), [SLA](#)
36. *History of the Stelae* [LAT](#),
37. *Octipartite Adam* [LAT](#),
38. *Place of Adam's Creation* [LAT](#),
39. *Adam's Name* [LAT](#),



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



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SLAVONIC VITA ADAE ET EVAE

xxviii 1 And we sat together before the gate of paradise, Adam weeping with his face bent down to the earth, lay on the ground lamenting. And seven days passed by and we had nothing
2 to eat and were consumed with great hunger, and I Eve cried with a loud voice: 'Pity me, O Lord, My Creator; for my sake Adam suffereth thus!'

xxxix 1 And I said to Adam: 'Rise up! my lord, that we may seek us food; for now my spirit faileth me and my heart within me is brought low.' Then Adam spake to me: 'I have thoughts of
2 killing thee, but I fear since God created thine image and thou showest penitence and criest to God; hence my heart hath not departed from thee.'

xxx 1 And Adam arose and we roamed through all lands and found nothing to eat save nettles (and) grass of the field. And we returned again to the gates of paradise and cried aloud and entreated: 'Have compassion on thy creature.
2 O Lord Creator, allow us food.'

xxxi 1 And for fifteen days continuously we entreated. Then we heard Michael the archangel and Joel
2 praying for us, and Joel the archangel was commanded by the Lord, and he took a seventh part of paradise and gave it to us. Then the
3 Lord said: 'Thorns and thistles shall spring up from under thy hands; and from thy sweat shalt thou eat (bread), and thy wife shall tremble when she looketh upon thee.'

xxxii 1 The archangel Joel said to Adam: 'Thus saith the Lord; I did not create thy wife to command thee, but to obey; why art thou obedient to thy wife?' Again Joel the archangel bade Adam separate the cattle and all kinds of flying and creeping things and animals, both wild and tame; and to give names to all things. Then indeed
3 he took the oxen and began to plough.

xxxiii 1 Then the devil approached and stood before the oxen, and hindered Adam in tilling the field and said to Adam: 'Mine are the things of
2 earth, the things of Heaven are God's; but if thou wilt be mine, thou shalt labour on the earth; but if thou wilt be God's, (pray) go away to paradise.' Adam said: 'The things
3 of Heaven are the Lord's, and the things of earth and Paradise and the whole Universe.'

xxxiv 1 The devil said: 'I do not suffer thee to till the field, except thou write the bond that thou art mine.' Adam replied: 'Whosoever is lord of
2 the earth, to the same do I (belong) and my children.' Then the devil was overcome with joy. (But Adam was not ignorant that the Lord
3 would descend on earth and tread the devil under foot.) The devil said: 'Write me thy
4 bond.' And Adam wrote: 'Who is lord of the earth, to the same do I belong and my children.'

xxxv 1 Eve said to Adam, 'Rise up, my lord, let us pray to God in this cause that He set us free from that devil, for thou art in this strait on my account.'

But Adam said: 'Eve, since thou repentest of
2 thy misdeed, my heart will hearken to thee, for the Lord created thee out of my ribs. Let us fast forty days perchance the Lord will have pity on us and will leave us understanding and life.' I, for my part, said: 'Do thou, (my) lord,
3 fast forty days, but I will fast forty-four.'

xxxvi 1 And Adam said to me: 'Haste thee to the river, named Tigris, and take a great stone and place it under thy feet, and enter into the stream and clothe thyself with water, as with a cloak, up to the neck, and pray to God in thy heart and let no word proceed out of thy mouth.' And
2 I said: 'O (my) lord, with my whole heart will I call upon God.' And Adam said to me:
3 'Take great care of thyself. Except thou seest me and all my tokens, depart not out of the water, nor trust in the words, which are said to thee, lest thou fall again into the snare.' And
4 Adam came to Jordan and he entered into the water and he plunged himself altogether into the flood, even (to) the hairs of his head, while he made supplication to God and sent (up) prayers to Him.

xxxvii 1 And there, the angels came together and all living creatures, wild and tame, and all birds that fly, (and) they surrounded Adam, like a wall, praying to God for Adam.

xxxviii 1 The devil came to me, wearing the form and brightness of an angel, and shedding big teardrops, (and) said to me: 'Come out of the water,
2 Eve, God hath heard thy prayers and (heard) us angels. God hath fulfilled the prayers of those who intercede on thy behalf. God hath sent me to thee, that thou mayst come out of the water.'

xxxix 1 But I (Eve) perceived that he was the devil and answered him nothing. But Adam (when) he returned from Jordan, saw the devil's footprints, and feared lest perchance he had deceived me; but when he had remarked me standing in the water he was overcome with joy (and) he took
2 me and led me out of the water.

xl 1 Then Adam cried out with a loud voice: 'Be silent, Eve, for already is my spirit straitened in my body; arise, go forth, utter prayers to God, till I deliver up my spirit to God.'

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

From [The Apocrypha and Pseudepigrapha of the Old Testament](#)

R.H. Charles

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VITA ADAE ET EVAE

Other books concerning the life of Adam and Eve are [The Apocalypse of Moses](#) and [The Slavonic Adam and Eve](#)

i 1 When they were driven out from paradise, they made themselves a booth, and spent seven days mourning and lamenting in great grief.

ii 1 But after seven days, they began to be hungry and started to look for victual to eat, and they

2 found it not. Then Eve said to Adam: 'My lord, I am hungry. Go, look for (something) for us to eat. Perchance the Lord God will look back and pity us and recall us to the place in which we were before.'

iii 1 And Adam arose and walked seven days over all that land, and found no victual such as they

2 used to have in paradise. And Eve said to Adam: 'Wilt thou slay me? that I may die, and perchance God the Lord will bring thee into paradise, for on my account hast thou been driven thence.'

3 Adam answered: 'Forbear, Eve, from such words, that peradventure God bring not some other curse upon us. How is it possible that I should stretch forth my hand against my own flesh? Nay, let us arise and look for something for us to live on, that we fail not.'

iv 1 And they walked about and searched for nine days, and they found none such as they were used to have in paradise, but found only animals'

2 food. And Adam said to Eve: 'This hath the Lord provided for animals and brutes to eat;

3 but we used to have angels' food. But it is just and right that we lament before the sight of God who made us. Let us repent with a great penitence: perchance the Lord will be gracious to us and will pity us and give us a share of something for our living.'

v 1 And Eve said to Adam: 'What is penitence? Tell me, what sort of penitence am I to do? Let us not put too great a labour on ourselves, which we cannot endure, so that the Lord will not hearken to our prayers: and will turn away His countenance from us, because we have not

3 fulfilled what we promised. My lord, how much penitence hast thou thought (to do) for I have brought trouble and anguish upon thee?'

vi 1 And Adam said to Eve: 'Thou canst not do so much as I, but do only so much as thou hast strength for. For I will spend forty days fasting, but do thou arise and go to the river Tigris and lift up

a stone and stand on it in the water up to thy neck in the deep of the river. And let no speech proceed out of thy mouth, since we are unworthy to address the Lord, for our lips are unclean from the unlawful and forbidden tree.

2 And do thou stand in the water of the river thirty-seven days. But I will spend forty days in the water of Jordan, perchance the Lord God will take pity upon us.'

vii 1 And Eve walked to the river Tigris and did

2 as Adam had told her. Likewise, Adam walked to the river Jordan and stood on a stone up to his neck in water.

viii 1 And Adam said: 'I tell thee, water of Jordan, grieve with me, and assemble to me all swimming (creatures), which are in thee, and let them surround me and mourn in company with me. Not for themselves let them lament, but for me; for it is not they that have sinned, but I.'

3 Forthwith, all living things came and surrounded him, and, from that hour, the water of Jordan stood (still) and its current was stayed.'

ix 1 And eighteen days passed by; then Satan was wroth and transformed himself into the brightness of angels, and went away to the river

2 Tigris to Eve, and found her weeping, and the devil himself pretended to grieve with her, and he began to weep and said to her: 'Come out of the river and lament no more. Cease now from sorrow and moans. Why art thou anxious

3 and thy husband Adam? The Lord God hath heard your groaning and hath accepted your penitence, and all we angels have entreated on your behalf, and made supplication to the Lord;

4 and he hath sent me to bring you out of the water and give you the nourishment which you had in paradise, and for which you are crying

5 out. Now come out of the water and I will conduct you to the place where your victual hath been made ready.'

x 1 But Eve heard and believed and went out of the water of the river, and her flesh was (trembling)

2 like grass, from the chill of the water. And when she had gone out, she fell on the earth and the devil raised her up and led her to Adam.

3 But when Adam had seen her and the devil with her, he wept and cried aloud and said: 'O Eve, Eve, where is the labour of thy penitence?

4 How hast thou been again ensnared by our adversary, by whose means we have been estranged

from our abode in paradise and spiritual joy?'

xi 1 And when she heard this, Eve understood that (it was) the devil (who) had persuaded her to go out of the river; and she fell on her face on the earth and her sorrow and groaning and wailing

2 was redoubled. And she cried out and said: 'Woe unto thee, thou devil. Why dost thou attack us for no cause? What hast thou to do with us? What have we done to thee? for thou pursuest us with craft? Or why doth thy malice

3 assail us? Have we taken away thy glory and caused thee to be without honour? Why dost thou harry us, thou enemy (and persecute us) to the death in wickedness and envy?'

xii 1 And with a heavy sigh, the devil spake: 'O Adam! all my hostility, envy, and sorrow is for thee, since it is for thee that I have been expelled from my glory, which I possessed in the heavens

2 in the midst of the angels and for thee was I cast out in the earth.' Adam answered, 'What dost

3 thou tell me? What have I done to thee or what is my fault against thee? Seeing that thou hast received no harm or injury from us, why dost thou pursue us?'

xiii 1 The devil replied, 'Adam, what dost thou tell me? It is for thy sake that I have been hurled

2 from that place. When thou wast formed. I was hurled out of the presence of God and banished from the company of the angels. When God blew into thee the breath of life and thy face and likeness was made in the image of God, Michael also brought thee and made (us) worship thee in the sight of God; and God the Lord spake: Here is Adam. I have made thee in our image and likeness.'

xiv 1 And Michael went out and called all the angels saying:

'Worship the image of God as the Lord God hath commanded.'

And Michael himself worshipped first; then he called me and said: 'Worship the image of God

3 the Lord.' And I answered, 'I have no (need) to worship Adam.' And since Michael kept urging me to worship, I said to him, 'Why dost thou urge me? I will not worship an inferior and younger being (than I). I am his senior in the Creation, before he was made was I already made. It is his duty to worship me.'

xv 1,2 When the angels, who were under me, heard this, they refused to worship him. And Michael saith, 'Worship the image of God, but if thou wilt not worship him, the Lord God will be wrath

3 with thee.' And I said, 'If He be wrath with me, I will set my seat above the stars of heaven and will be like the Highest.'

xvi 1 And God the Lord was wrath with me and banished me and my angels from our glory; and on
2 thy account were we expelled from our abodes into this world and hurled on the earth. And
3 straightway we were overcome with grief, since we had been spoiled of so great glory. And we
4 were grieved when we saw thee in such joy and luxury. And with guile I cheated thy wife and
caused thee to be expelled through her (doing) from thy joy and luxury, as I have been driven out of
my glory.

xvii 1 When Adam heard the devil say this, he cried out and wept and spake: 'O Lord my God, my
life is in thy hands. Banish this Adversary far from me, who seeketh to destroy my soul, and give
2,3 me his glory which he himself hath lost.' And at that moment, the devil vanished before him. But
Adam endured in his penance, standing for forty days (on end) in the water of Jordan.

xviii 1 And Eve said to Adam: 'Live thou, my Lord, to thee life is granted, since thou hast committed
neither the first nor the second error. But I have erred and been led astray for I have not kept the
commandment of God; and now banish me from the light of thy life and I will go to the sunsetting,
2 and there will I be, until I die.' And she began to walk towards the western parts and to mourn
3 and to weep bitterly and groan aloud. And she made there a booth, while she had in her womb
offspring of three months old.

xix 1 And when the time of her bearing approached, she began to be distressed with pains, and she
2 cried aloud to the Lord and said: 'Pity me, O Lord, assist me.' And she was not heard and the
3 mercy of God did not encircle her. And she said to herself: 'Who shall tell my lord Adam? I implore
you, ye luminaries of heaven, what time ye return to the east, bear a message to my lord Adam.'

xx 1 But in that hour, Adam said: 'The complaint of Eve hath come to me. Perchance, once more hath
the serpent fought with her.'

2 And he went and found her in great distress. And Eve said: 'From the moment I saw thee, my lord,
my grief-laden soul was refreshed. And now entreat the Lord God on my behalf to

3 hearken unto thee and look upon me and free me from my awful pains.' And Adam entreated the
Lord for Eve.

xxi 1 And behold, there came twelve angels and two 'virtues', standing on the right and on the left
2 of Eve; and Michael was standing on the right; and he stroked her on the face as far as to the breast

and said to Eve: 'Blessed art thou, Eve, for Adam's sake. Since his prayers and intercessions are great, I have been sent that thou mayst receive our help. Rise up now, and

3 prepare thee to bear. And she bore a son and he was shining; and at once the babe rose up and ran and bore a blade of grass in his hands, and gave it to his mother, and his name was called Cain.

xxii 1 And Adam carried Eve and the boy and led

2 them to the East. And the Lord God sent divers seeds by Michael the archangel and gave to Adam and showed him how to work and till the ground, that they might have fruit by which they and all their generations might live.

3 For thereafter Eve conceived and bare a son, whose name was Abel; and Cain and Abel used to stay together.

4 And Eve said to Adam: 'My lord, while I slept, I saw a vision, as it were the blood of our son Abel in the hand of Cain, who was gulping it down in his mouth. Therefore I have sorrow.'

5 And Adam said, 'Alas if Cain slew Abel. Yet let us separate them from each other mutually, and let us make for each of them separate dwellings.'

xxiii 1 And they made Cain an husbandman, (but) Abel they made a shepherd; in order that in this wise they might be mutually separated.

2 And thereafter, Cain slew Abel, but Adam was then one hundred and thirty years old, but Abel was slain when he was one hundred and twenty-two years. And thereafter Adam knew his wife and he begat a son and called his name Seth.

xxiv 1 And Adam said to Eve, 'Behold, I have begotten a son, in place of Abel, whom Cain slew.'

2 And after Adam had begotten Seth, he lived eight hundred years and begat thirty sons and thirty daughters; in all sixty-three children. And they were increased over the face of the earth in their nations.

xxv 1 And Adam said to Seth, 'Hear, my son Seth, that I may relate to thee what I heard and

2 saw after your mother and I had been driven out of paradise. When we were at prayer, there

3 came to me Michael the archangel, a messenger of God. And I saw a chariot like the wind and its wheels were fiery and I was caught up into the Paradise of righteousness, and I saw the Lord sitting and his face was flaming fire that could not be endured. And many thousands of angels were on the right and the left of that chariot.

xxvi 1 When I saw this, I was confounded, and terror seized me and I bowed myself down before

2 God with my face to the earth. And God said to me, 'Behold thou diest, since thou hast transgressed the commandment of God, for thou didst hearken rather to the voice of thy wife, whom I gave into thy power, that thou mightst hold her to thy will. Yet thou didst listen to her and didst pass by My words.'

xxvii 1 And when I heard these words of God, I fell prone on the earth and worshipped the Lord and said, 'My Lord, All powerful and merciful God, Holy and Righteous One, let not the name that is mindful of Thy majesty be blotted out, but convert my soul, for I die and my

2 breath will go out of my mouth. Cast me not out from Thy presence, (me) whom Thou didst form of the clay of the earth. Do not banish from Thy favour him whom Thou didst nourish.'

3 And lo! a word concerning thee came upon me and the Lord said to me, 'Since thy days were fashioned, thou hast been created with a love of knowledge; therefore there shall not be taken from thy seed for ever the (right) to serve Me.'

xxviii 1 And when I heard these words. I threw myself on the earth and adored the Lord God and said, 'Thou art the eternal and supreme God; and all creatures give thee honour and praise.

2 'Thou art the true Light gleaming above all light(s), the Living Life, infinite mighty Power. To Thee, the spiritual powers give honour and praise. Thou workest on the race of men the abundance of Thy mercy.'

3 After I had worshipped the Lord, straightway Michael, God's archangel, seized my hand and

4 cast me out of the paradise of 'vision' and of God's command. And Michael held a rod in his hand, and he touched the waters, which were round about paradise, and they froze hard.

xxix 1 And I went across, and Michael the archangel went across with me, and he led me back to

2 the place whence he had caught me up. Hearken, my son Seth, even to the rest of the secrets [and sacraments] that shall be, which were revealed to me, when I had eaten of the tree of the

3 knowledge, and knew and perceived what will come to pass in this age; [what God intends to do

4 to his creation of the race of men. The Lord will appear in a flame of fire (and) from the mouth of His majesty He will give commandments and statutes [from His mouth will proceed a two-edged sword] and they will sanctify Him in the house of the habitation of His majesty.

5 And He will show them the marvellous place of His majesty. And then they will build a house to the Lord their God in the land which He shall prepare for them and there they will transgress His statutes and their sanctuary will be burnt up and their land will be deserted and they

6 themselves will be dispersed; because they have kindled the wrath of God. And once more He will

cause them to come back from their dispersion; and again they will build the house of God;

7 and in the last time the house of God will be exalted greater than of old. And once more iniquity will exceed righteousness. And thereafter God will dwell with men on earth [in visible form]; and then, righteousness will begin to shine. And the house of God will be honoured in the age and their enemies will no more be able to hurt the men, who are believing in God; and God will stir up for Himself a faithful people, whom He shall save for eternity, and the impious shall be punished

8 by God their king, the men who refused to love His law. Heaven and earth, nights and days, and all creatures shall obey Him, and not overstep His commandment. Men shall not change their

9 works, but they shall be changed from forsaking the law of the Lord. Therefore the Lord shall repel from Himself the wicked, and the just shall shine like the sun, in the sight of God. And

10 in that time, shall men be purified by water from their sins. But those who are unwilling to be purified by water shall be condemned. And happy shall the man be, who hath ruled his soul, when the Judgement shall come to pass and the greatness of God be seen among men and their deeds be inquired into by God the just judge.

xxx 1 After Adam was nine hundred and thirty years old, since he knew that his days were coming to an end, he said: 'Let all my sons assemble themselves to me, that I may bless them before I die, and speak with them.'

2 And they were assembled in three parts, before his sight, in the house of prayer, where they used

3 to worship the Lord God. And they asked him (saying): 'What concerns thee, Father, that thou shouldst assemble us, and why dost thou lie on

4 thy bed?' Then Adam answered and said: 'My sons, I am sick and in pain.' And all his sons said to him: 'What does it mean, father, this illness and pain?'

xxxi 1 Then said Seth his son: 'O (my) lord, perchance thou hast longed after the fruit of paradise, which thou wast wont to eat, and therefore thou liest in sadness? Tell me and I will go to the nearest gates of paradise and put dust on my head and throw myself down on the earth before the gates of paradise and lament and make entreaty to God with loud lamentation; perchance he will hearken to me and send his angel to bring me the fruit, for which thou hast longed.'

2 Adam answered and said: 'No, my son, I do not long (for this), but I feel weakness and great

3 pain in my body.' Seth answered, 'What is pain, my lord father? I am ignorant; but hide it not from us, but tell us (about it).'

And Adam answered and said: 'Hear me, my sons. When God made us, me and your mother, and placed us in paradise and gave us every tree bearing fruit to eat, he laid a prohibition on us concerning the tree of knowledge of good and evil, which is in the midst of paradise; (saying)

2 'Do not eat of it.' But God gave a part of paradise to me and (a part) to your mother: the trees of the eastern part and the north, which is over against Aquilo he gave to me, and to your mother he gave the part of the south and the western part.

xxxiii 1 (Moreover) God the Lord gave us two angels

2 to guard us. The hour came when the angels had ascended to worship in the sight of God; forthwith the adversary [the devil] found an opportunity while the angels were absent and the devil led your mother astray to eat of the

3 unlawful and forbidden tree. And she did eat and gave to me.

xxxiv 1 And immediately, the Lord God was wrath with us, and the Lord said to me: 'In that thou hast left behind my commandment and hast not kept my word, which I confirmed to thee; behold, I will bring upon thy body, seventy blows; with divers griefs, shalt thou be tormented, beginning at thy head and thine eyes and thine ears down to thy nails on thy toes, and in every

2 separate limb. These hath God appointed for chastisement. All these things hath the Lord sent to me and to all our race.'

xxxv 1 Thus spake Adam to his sons, and he was seized with violent pains, and he cried out with a loud voice, 'What shall I do? I am in distress. So cruel are the pains with which I am beset.' And when Eve had seen him weeping, she also began to weep herself, and said: 'O Lord my God, hand over to me his pain, for it is I who sinned.'

3 And Eve said to Adam: 'My lord, give me a part of thy pains, for this hath come to thee from fault of mine.'

xxxvi 1 And Adam said to Eve: 'Rise up and go with my son Seth to the neighbourhood of paradise, and put dust on your heads and throw yourselves on the ground and lament in the sight of

2 God. Perchance He will have pity (upon you) and send His angel across to the tree of His mercy, whence floweth the oil of life, and will give you a drop of it, to anoint me with it, that I may have rest from these pains, by which I am being consumed.'

Then Seth and his mother went off towards the gates of paradise. And while they were walking, lo! suddenly there came a beast

2 [a serpent] and attacked and bit Seth. And as soon as Eve saw it, she wept and said: 'Alas, wretched woman that I am. I am accursed since I have not kept the commandment of God.'

3 And Eve said to the serpent in a loud voice: 'Accursed beast! how (is it that) thou hast not feared to let thyself loose against the image of God, but hast dared to fight with it?'

xxxviii 1 The beast answered in the language of men: 'Is it not against you, Eve, that our malice (is directed)? Are not ye the objects of our rage?

2 Tell me, Eve, how was thy mouth opened to eat of the fruit? But now if I shall begin to reprove thee thou canst not bear it.'

xxxix 1 Then said Seth to the beast: 'God the Lord revile thee. Be silent, be dumb, shut thy mouth, accursed enemy of Truth, confounder and destroyer. Avaunt from the image of God till the day when the Lord God shall order thee to be brought to the ordeal.' And the beast said to Seth: 'See, I leave the presence of the image of God, as thou hast said.' Forthwith he left Seth, wounded by his teeth.

xl 1 But Seth and his mother walked to the regions of paradise for the oil of mercy to anoint the sick Adam: and they arrived at the gates of paradise, (and) they took dust from the earth and placed it on their heads, and bowed themselves with their faces to the earth and began to lament and

2 make loud moaning, imploring the Lord God to pity Adam in his pains and to send His angel to give them the oil from the 'tree of His mercy'.

xli 1 But when they had been praying and imploring for many hours, behold, the angel Michael ap-

2 peared to them and said: 'I have been sent to you from the Lord -I am set by God over the

3 bodies of men- I tell thee, Seth, (thou) man of God, weep not nor pray and entreat on account of the oil of the tree of mercy to anoint thy father Adam for the pains of his body.

xlii 1 'For I tell thee that in no wise wilt thou be able to receive thereof save in the last days.'

2 [When five thousand five hundred years have been fulfilled, then will come upon earth the most beloved king Christ, the son of God, to revive the body of Adam and with him to revive

3 the bodies of the dead. He Himself, the Son of God, when He comes will be baptized in the river of Jordan, and when He hath come out of the water of Jordan, then He will anoint from the

4 oil of mercy all that believe in Him. And the oil of mercy shall be for generation to generation for those who are ready to be born again of

5 water and the Holy Spirit to life eternal. Then the most beloved Son of God, Christ, descending on earth shall lead thy father Adam to Paradise to the tree of mercy.]

xliii 1 'But do thou, Seth, go to thy father Adam, since the time of his life is fulfilled. Six days hence, his soul shall go off his body and when it shall have gone out, thou shalt see great marvels in the heaven and in the earth and the

2 luminaries of heaven. With these words, straightway Michael departed from Seth.

3 And Eve and Seth returned bearing with them herbs of fragrance, i.e. nard and crocus and calamus and cinnamon.

xliv 1 And when Seth and his mother had reached Adam, they told him, how the beast [the serpent]

2 bit Seth. And Adam said to Eve: 'What hast thou done? A great plague hast thou brought upon us, transgression and sin for all our generations: and this which thou hast done, tell thy

3 children after my death, [for those who arise from us shall toil and fail but they shall be

4 wanting and curse us (and) say, All evils have our parents brought upon us, who were at the

5 beginning].' When Eve heard these words, she began to weep and moan.

xlv 1 And just as Michael the archangel had fore-

2 told, after six days came Adam's death. When Adam perceived that the hour of his death was at hand, he said to all his sons: 'Behold, I am nine hundred and thirty years old, and if I die,

3 bury me towards the sunrising in the field of yonder dwelling.' And it came to pass that when he had finished all his discourse, he gave up the ghost. (Then) was the sun darkened and the moon

xlvi 1 and the stars for seven days, and Seth in his mourning embraced from above the body of his father, and Eve was looking on the ground with hands folded over her head, and all her children wept most bitterly. And behold, there appeared

2 Michael the angel and stood at the head of Adam and said to Seth: 'Rise up from the body of thy

3 father and come to me and see what is the doom of the Lord God concerning him. His creature is he, and God hath pitied him.'

And all angels blew their trumpets, and cried:

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

xlviii 1 Then Seth saw the hand of God stretched out holding Adam and he handed him over to

2 Michael, saying: 'Let him be in thy charge till the day of Judgement in punishment, till the last years when I will convert his sorrow into joy.

3 Then shall he sit on the throne of him who hath been his supplanter.'

4 And the Lord said again to the angels Michael and Uriel: 'Bring me three linen clothes of byssus

and spread them out over Adam and other linen clothes over Abel his son and bury Adam and Abel his son.'

5 And all the 'powers' of angels marched before Adam, and the sleep of the dead was

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

7 [and no one else], and Michael and Uriel said: 'Just as ye have seen, in like manner, bury your dead.'

xlix 1 Six days after, Adam died; and Eve perceived that she would die, (so) she assembled all her sons

2 and daughters, Seth with thirty brothers and thirty sisters, and Eve said to all, 'Hear me, my children, and I will tell you what the archangel Michael said to us when I and your father transgressed the command of God

3 On account of your transgression, Our Lord will bring upon your race the anger of his judgement, first by water, the second time by fire; by these two, will the Lord judge the whole human race

l 1 But hearken unto me, my children. Make ye then tables of stone and others of clay, and write

2 on them, all my life and your father's (all) that ye have heard and seen from us. If by water the Lord judge our race, the tables of clay will be dissolved and the tables of stone will remain; but if by fire, the tables of stone will be broken up and the tables of clay will be baked (hard).'

3 When Eve had said all this to her children, she spread out her hands to heaven in prayer, and bent her knees to the earth, and while she worshipped the Lord and gave him thanks, she gave up the ghost. Thereafter, all her children buried her with loud lamentation.

li 1 When they had been mourning four days, (then) Michael the archangel appeared and said

2 to Seth: 'Man of God, mourn not for thy dead more than six days, for on the seventh day is the sign of the resurrection and the rest of the age to come; on the seventh day the Lord rested from all His works.'

3 Thereupon Seth made the tables.

From [The Apocrypha and Pseudepigrapha of the Old Testament](#)

R.H. Charles

Oxford: Clarendon Press, 1913

Scanned and Edited by Joshua Williams, Northwest Nazarene College

APOCALYPSIS MOSIS

i 1 This is the story of Adam and Eve after they had gone out of Paradise. And Adam knew his wife
2 Eve and went upwards to the sun-rising and abode there eighteen years and two months. And
3 Eve conceived and bare two sons; Adiaphotos, who is called Cain and Amilabes who is called Abel.

ii 1 And after this, Adam and Eve were with one another and while they were sleeping, Eve said to
Adam her lord: 'My lord, Adam, behold,
2 I have seen in a dream this night the blood of my son Amilabes who is styled Abel being poured
into the mouth of Cain his brother and he went on drinking it without pity. But he begged him to
leave him a little of it. Yet he hearkened
3 not to him, but gulped down the whole; nor did it stay in his stomach, but came out of his mouth.
And Adam said, 'Let us arise and go
4 and see what has happened to them. (I fear) lest the adversary may be assailing them somewhere.'

iii 1 And they both went and found Abel murdered. I by the hand of Cain his brother. And God
2 saith to Michael the archangel: 'Say to Adam: " Reveal not the secret that thou knowest to Cain thy
son, for he is a son of wrath. But grieve not, for I will give thee another son in his stead; he shall
show (to thee) all that thou shalt do. Do thou tell him nothing.'" Thus spake the archangel
3 to Adam. But he kept the word in his heart, and with him also Eve, though they grieved concerning
Abel their son.

iv 1 And after this, Adam knew Eve his wife, and she conceived and bare Seth.

And Adam said to Eve: 'See! we have
2 begotten a son in place of Abel, whom Cain slew, let us give glory and sacrifice to God.'

v 1 And Adam begat thirty sons and thirty daughters and Adam lived nine hundred and thirty years;
and he fell sick and cried with a loud
2 voice and said, 'Let all my sons come to me that I may see them before I die.'
3 And all assembled, for the earth was divided into three parts. And Seth his son said to him:
4 'Father Adam, what is thy complaint?'

5 And he saith, 'MY children, I am crushed by the burden of trouble.' And they say to him, 'What is
trouble?'

vi 1 And Seth answered and said to him: 'Hast thou called to mind, father, the fruit of paradise of
which thou usedst to eat, and hast been grieved in yearning for it?'

'If this be so, tell me, (and) I will go and
2 bring thee fruit from paradise. For I will set dung upon my head and will weep and pray that the
Lord will hearken to me and send his angel (and bring me a plant from paradise), and I will bring it

thee that thy trouble may cease from thee.'

Adam saith to him: 'Nay, my son Seth, but

3 I have (much) sickness and trouble!' Seth saith to him: 'And how hath this come upon thee?'

vii 1 And Adam said to him: 'When God made us, me and your mother, through whom also I die, He gave us power to eat of every tree which is in paradise, but, concerning that one only, He charged us not to eat of it, and through this one we are to die. And the hour drew nigh for the angels

2 who were guarding your mother to go up and worship the Lord, and I was far from her, and the enemy knew that she was alone and gave to her, and she ate of the tree of which she had been told not to eat.

3 Then she gave also to me to eat.

viii 1 'And God was wroth with us, and the Lord came into paradise and called me in a terrible voice and said: "Adam, where art thou? And why hidest thou from my face? Shall the house be able to hide itself from its builder?" And he saith to me: "Since thou hast abandoned my covenant, I have brought upon thy body seventy-two strokes; the trouble of the first stroke is a pain of the eyes, the second stroke an affection of the hearing, and likewise in turn all the strokes shall befall thee."'

ix 1 As he said this to his sons, Adam groaned sore and said: 'What shall I do? I am in great distress.'

And Eve wept and said: 'My lord

2 Adam, rise up and give me half of thy trouble and I will endure it; for it is on my account that this hath happened to thee, on my account thou art beset with toils and troubles.' But Adam

3 said to Eve, 'Arise and go with my son Seth near to paradise, and put earth upon your heads and weep and pray God to have mercy upon me and send his angel to paradise, and give me of the tree out of which the oil floweth, and bring it me, and I shall anoint myself and shall have rest from my complaint.'

x 1 Then Seth and Eve went towards paradise, and Eve saw her son, and a wild beast assailing him, and Eve wept and said: 'Woe is me; if

2 I come to the day of the Resurrection, all those who have sinned will curse me saying: Eve hath not kept the commandment of God.' And she

3 spake to the beast: 'Thou wicked beast, fearest thou not to fight with the image of God? How was thy mouth opened? How were thy teeth made strong? How didst thou not call to mind thy subjection? For long ago wast thou made subject to the image of God.' Then the beast

4 cried out and said:

xi 1 'It is not our concern, Eve, thy greed and thy wailing, but thine own; for (it is) from thee that the rule of the beasts hath arisen. How was thy

2 mouth opened to eat of the tree concerning which God enjoined thee not to eat of it? On this account, our nature also hath been transformed. Now therefore thou canst not endure it,

3 if I begin to reprove thee.'

xii 1 Then Seth speaketh to the beast, 'Close thy mouth and be silent and stand off from the image of

God until the day of Judgment.' Then saith

2 the beast to Seth: 'Behold, I stand off from the image of God.' And he went to his lair.

xiii 1 And Seth went with Eve near paradise, and I they wept there, and prayed God to send his angel and give them the oil of mercy.

And God

2 sent the archangel Michael and he spake to Seth: 'Seth, man of God, weary not thyself with prayers and entreaties concerning the tree which floweth with oil to anoint thy father Adam. For it shall not be thine now, but in the end of the times.

3 Then shall all flesh be raised up from Adam till that great day,-all that shall be of the holy people. Then shall the delights of paradise be given to them and God shall be in their midst. And they shall no longer sin before his face, for the evil heart shall be taken from them and there shall be given them a heart understanding the good and to serve God only.

But do thou go back to thy father. For the

6 term of his life hath been fulfilled and he will live three days from to-day and will die. But when his soul is departing, thou shalt behold the awful (scene of) his passing.'

xiv 1 Thus spake the angel and departed from them. And Seth and Eve came to the hut where Adam was laid. And Adam saith to Eve: 'Eve, what

2 hast thou wrought in us? Thou hast brought upon us great wrath which is death, [lording it over all our race].' And he saith to her, 'Call all

3 our children and our children's children and tell them the manner of our transgression.'

xv 1 Then saith Eve to them: 'Hear all my children and children's children and I will relate to you

2 how the enemy deceived us. It befell that we were guarding paradise, each of us the portion

3 allotted to us from God. Now I guarded in my lot, the west and the south. But the devil went to Adam's lot, where the male creatures were. [For God divided the creatures; all the males he gave to your father and all the females he gave to me.]

xvi 1 And the devil spake to the serpent saying, Rise up, come to me and I will tell thee a word

2 whereby thou mayst have profit." And he arose and came to him. And the devil saith to him:

3 "I hear that thou art wiser than all the beasts, and I have come to counsel thee. Why dost thou eat of Adam's tares and not of paradise? Rise up and we will cause him to be cast out of paradise, even

4 as we were cast out through him." The serpent saith to him, "I fear lest the Lord be wroth with

5 me." The devil saith to him: "Fear not, only be my vessel and I will speak through thy mouth words to deceive him."

xvii 1 And instantly he hung himself from the wall of paradise, and when the angels ascended to

2 worship God, then Satan appeared in the form of an angel and sang hymns like the angels. And I

bent over the wall and saw him, like an angel. But he saith to me: "Art thou Eve?" And I said

3 to him, "I am." "What art thou doing in paradise?" And I said to him, "God set us to guard and

4 to eat of it." The devil answered through the mouth of the serpent: 'Ye do well but ye do not eat

5 of every plant." And I said: "Yea, we eat of all. save one only, which is in the midst of paradise,

concerning which, God charged us not to eat of it: for, He said to us, on the day on which ye eat of it, ye shall die the death."

xviii 1 Then the serpent saith to me, "May God live! but I am grieved on your account, for I would not have you ignorant. But arise, (come) hither, hearken to me and eat and mind the value of that tree."

2,3 But I said to him, "I fear lest God be wroth with me as he told us." And he saith to me: "Fear not, for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good and evil.

4 But God perceived this that ye would be like Him, so he envied you and said, Ye shall not eat of 5,6 it. Nay, do thou give heed to the plant and thou wilt see its great glory." Yet I feared to take of the fruit. And he saith to me: "Come hither, and I will give it thee. Follow me."

xix 1 And I opened to him and he walked a little way, then turned and said to me: "I have changed my 2 mind and I will not give thee to eat until thou swear to me to give also to thy husband." (And) I said. "What sort of oath shall I swear to thee? Yet what I know, I say to thee: By the throne of the 3 Master, and by the Cherubim and the Tree of Life! I will give also to my husband to eat." And when he had received the oath from me, he went and poured upon the fruit the poison of his wickedness, which is lust, the root and beginning of every sin, and he bent the branch on the earth and I took of the fruit and I ate.

xx 1 And in that very hour my eyes were opened, and forthwith I knew that I was bare of the righteousness

2 with which I had been clothed (upon), and I wept and said to him: "Why hast thou 3 done this to me in that thou hast deprived me of the glory with which I was clothed?" But I wept also about the oath, which I had sworn. But he descended from the tree and vanished.

4 And I began to seek, in my nakedness, in my part for leaves to hide my shame, but I found none, for, as soon as I had eaten, the leaves showered down from all the trees in my part, except the fig tree 5 only. But I took leaves from it and made for myself a girdle and it was from the very same plant of which I had eaten.

xxi 1 And I cried out in that very hour, 'Adam, Adam, where art thou? Rise up, come to me and 2 I will show thee a great secret." But when your father came, I spake to him words of transgression 3 [which have brought us down from our great glory]. For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said, "Come hither, my lord Adam, hearken to me and eat of the fruit of the tree of which God told us not to eat of it, and thou shalt be as 4 a God." And your father answered and said, "I fear lest God be wroth with me." And I said to 5 him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil." And speedily I persuaded him, and he ate and straightway his eyes were opened and he too knew his nakedness. 6 And to me he saith, "O wicked woman! what have I done to thee that thou hast deprived me of the glory of God?"

xxii 1 And in that same hour, we heard the archangel Michael blowing with his trumpet and calling to 2 the angels and saying: "Thus saith the Lord, Come with me to Paradise and hear the judgement with which I shall judge Adam."

3 And when God appeared in paradise, mounted on the chariot of his cherubim with the angels

proceeding before him and singing hymns of praises, all the plants of paradise, both of your father's lot

4 and mine, broke out into flowers. And the throne of God was fixed where the Tree of Life was.

xxiii 1 And God called Adam saying, "Adam, where art thou? Can the house be hidden from the presence

2 of its builder? "Then your father answered; "It is not because we think not to be found by thee, Lord, that we hide, but I was afraid, because I am naked, and I was ashamed before thy might,

3 (my) Master." God saith to him, "Who showed thee that thou art naked, unless thou hast forsaken my

4 commandment, which I delivered thee to keep (it)." Then Adam called to mind the word which I spake to him, (saying) "I will make thee secure before God"; and he turned and said to me: "Why hast thou done this?" And I said, "The serpent deceived me."

xxiv 1 God saith to Adam: 'Since thou hast disregarded my commandment and hast hearkened to thy wife, cursed is the earth in thy labours. Thou shalt work it and it shall not give its strength: thorns and thistles shall spring up for thee, and in the sweat of thy face shalt thou eat thy bread. [Thou shalt be in manifold toils; thou shalt be crushed by bitterness, but of sweetness shalt thou not taste.]

3 Weary shalt thou be and shalt not rest; by heat shalt thou be tired, by cold shalt thou be straitened: abundantly shalt thou busy thyself, but thou shalt not be rich; and thou shalt grow fat, but come to no end.

4 The beasts, over whom thou didst rule, shall rise up in rebellion against thee, for thou hast not kept my commandment."

xxv 1 And the Lord turned to me and said: "Since thou hast hearkened to the serpent, and turned 2 a deaf ear to my commandment, thou shalt be in throes of travail and intolerable agonies; thou shalt bear children in much trembling and in one hour thou shalt come to the birth, and lose thy 3 life, from thy sore trouble and anguish. But thou shalt confess and say: 'Lord, Lord, save me, and 4 I will turn no more to the sin of the flesh.' And on this account, from thine own words I will judge thee, by reason of the enmity which the enemy has planted in thee."

xxvi 1 But he turned to the serpent [in great wrath] and said: "Since thou hast done this, and become a thankless vessel until thou hast deceived the innocent hearts, accursed art thou among all beasts.

2 Thou shalt be deprived of the victual of which thou didst eat and shalt feed on dust all the days of 3 thy life: on thy breast and thy belly shalt thou walk and be robbed of hands and feet. There shall not be left thee ear nor wing, nor one limb of all that with which thou didst ensnare them in

4 thy malice and causedst them to be cast out of paradise; and I will put enmity between thee and his seed: he shall bruise thy head and thou shalt bruise his heel until the day of Judgement." xxvii 1,2

Thus he spake and bade the angels have us cast out of paradise: and as we were being driven out amid our loud lamentations, your father Adam besought the angels and said: "Leave me a little (space) that I may entreat the Lord that he have compassion on me and pity me, for I only

3 have sinned." And they left off driving him and Adam cried aloud and wept saying: "Pardon me O Lord, my deed." Then the Lord saith to the angels, "Why have ye ceased from driving Adam from paradise? Why do ye not cast him out? Is it I who have done wrong? Or is my judgement

5 badly judged?" Then the angels fell down on the ground and worshipped the Lord saying, "Thou art just, O Lord, and thou judgest righteous judgement."

xxviii 1 But the Lord turned to Adam and said: 'I will not suffer thee henceforward to be in paradise.'
2 And Adam answered and said, " Grant me, O Lord, of the Tree of Life that I may eat of it, before
3 I be cast out." Then the Lord spake to Adam, "Thou shalt not take of it now, for I have commanded
the cherubim with the flaming sword that turneth (every way) to guard it from thee that
4 thou taste not of it; but thou hast the war which the adversary hath put into thee, yet when thou art
gone out of paradise, if thou shouldst keep thyself from all evil, as one about to die, when again the
Resurrection hath come to pass, I will raise thee up and then there shall be given to thee the Tree of
Life."

xxix 1,2 Thus spake the Lord and ordered us to be cast out of paradise. But your father Adam wept
before the angels opposite paradise and the angels say to him: "What wouldst thou have us to do,
3 Adam? "And your father saith to them, "Behold, ye cast me out. I pray you, allow me to take away
fragrant herbs from paradise, so that I may offer an offering to God after I have gone out of paradise
that he hear me." And the angels approached God and said: "JA'EL, Eternal King, command, my
Lord, that there be given to Adam incense of sweet odour from paradise and seeds
5 for his food." And God bade Adam go in and take sweet spices and fragrant herbs from paradise
6 and seeds for his food. And the angels let him go and he took four kinds: crocus and nard and
calamus and cinnamon and the other seeds for his food: and, after taking these, he went out of
7 paradise. And we were on the earth.

xxx 1 Now then, my children, I have shown you the way in which we were deceived; and do ye guard
yourselves from transgressing against the good.'

xxxi 1 And when Eve had said this in the midst of her sons, while Adam was lying ill and bound to
die
2 after a single day from the sickness which had fastened upon him, she saith to him: 'How is it that
3 thou diest and I live or how long have I to live after thou art dead? Tell me.' And Adam saith to her:
'Reck not of this, for thou tarriest not after me, but even both of us are to die together. And she shall
lie in my place. But when I die, anoint me and let no man touch me till the
4 angel of the Lord shall speak somewhat concerning me. For God will not forget me, but will seek
His own creature; and now arise rather and pray to God till I give up my spirit into His hands who
gave it me. For we know not how we are to meet our Maker, whether He be wroth with us, or be
merciful and intend to pity and receive us.'

xxxii 1,2 And Eve rose up and went outside and fell on the ground and began to say: I have sinned, O
God, I have sinned, O God of All, I have sinned against Thee. I have sinned against the elect angels. I
have sinned against the Cherubim. I have sinned against Thy fearful and unshakable Throne. I have
sinned before Thee and all sin hath begun through my doing in the creation.'
3 Even thus prayed Eve on her knees; (and) behold, the angel of humanity came to her, and raised
4 her up and said: 'Rise up, Eve, (from thy penitence), for behold, Adam thy husband hath gone out of
his body. Rise up and behold his spirit borne aloft to his Maker.'

xxxiii 1 And Eve rose up and wiped off her tears with her hand, and the angel saith to her, ' Lift Up
thyself

2 from the earth.' And she gazed steadfastly into heaven, and beheld a chariot of light, borne by four bright eagles, (and) it were impossible for any man born of woman to tell the glory of them or
3 behold their face -and angels going before the chariot- and when they came to the place where your father Adam was, the chariot halted and the Seraphim. And I beheld golden censers, between your father and the chariot, and all the angels with censers and frankincense came in haste to the
5 incense-offering and blew upon it and the smoke of the incense veiled the firmaments. And the angels fell down and worshipped God, crying aloud and saying, JA'EL, Holy One, have pardon, for he is Thy image, and the work of Thy holy hands.'

xxxiv 1 And I Eve beheld two great and fearful wonders standing in the presence of God and I wept for
2 fear, and I cried aloud to my son Seth and said, 'Rise up, Seth, from the body of thy father Adam and come to me, and thou shalt see a spectacle which no man's eye hath yet beheld.'

xxxv 1 Then Seth arose and came to his mother and to her he saith: 'What is thy trouble? Why weapest thou?' (And) she saith to him: 'Look
2 up and see with thine eyes the seven heavens opened, and see how the soul of thy father lies on its face and all the holy angels are praying on his behalf and saying: 'Pardon him, Father of All, for he is Thine image.'" 'Pray, my child
3 Seth, what shall this mean? And will he one day be delivered into the hands of the Invisible Father, even our God? But who are the two
4 negroes who stand by at the prayers for thy father Adam?'

xxxvi 1 And Seth telleth his mother, that they are the sun and moon and themselves fall down and pray on behalf of my father Adam. Eve saith
2 to him: 'And where is their light and why have they taken on such a black appearance?' And
3 Seth answereth her, 'The light hath not left them, but they cannot shine before the Light of the Universe, the Father of Light; and on this account their light hath been hidden from them.'

xxxvii 1 Now while Seth was saying this to his mother, lo, an angel blew the trumpet, and there stood up all the angels (and they were) lying on their faces, and they cried aloud in an awful voice and said: 'Blessed (be) the glory of the Lord from
2 the works of His making, for He hath pitied Adam the creature of His hands.' But when the
3 angels had said these words, lo, there came one of the seraphim with six wings and snatched up Adam and carried him off to the Acherusian lake, and washed him thrice, in the presence of God.

xxxix 1 And God saith to him: 'Adam, what hast thou done? If thou hadst kept my commandment, there would now be no rejoicing among those who are bringing thee down to this place. Yet, I tell thee that I will turn their joy to grief
2 and thy grief will I turn to joy, and I will transform thee to thy former glory? and set thee on the throne of thy deceiver. But he shall be cast
3 into this place to see thee sitting above him, then he shall be condemned and they that heard him, and he shall be grieved sore when he seeth thee sitting on his honourable throne.'

xxxvii

4 And he stayed there three hours, lying down, and thereafter the Father of all, sitting on his holy throne stretched out his hand, and took Adam and handed him over to the archangel Michael saying: 'Lift him up into Paradise unto the third Heaven, and leave him there until that fearful day of my reckoning, which I will make in the world.' Then Michael took Adam and left
6 him where God told him.

xxxviii 1 But after all this, the archangel asked concerning the laying out of the remains. And God
2 commanded that all the angels should assemble in His presence, each in his order, and all the angels assembled, some having censers in their hands, and others trumpets. And lo ! the 'Lord
3 of Hosts' came on and four winds drew Him and cherubim mounted on the winds and the angels from heaven escorting Him and they came on the earth, where was the body of Adam. And
4 they came to paradise and all the leaves of paradise were stirred so that all men begotten of Adam slept from the fragrance save Seth alone, because he was born 'according to the appointment of God '.
Then Adam's body lay there in
5 paradise on the earth and Seth grieved exceedingly over him.

xl 1 Then God spake to the archangel(s) Michael, (Gabriel, Uriel, and Raphael): 'Go away
2 to Paradise in the third heaven, and strew linen clothes and cover the body of Adam and bring oil of the 'oil of fragrance' and pour it over him. And they acted thus did the three great angels and they prepared him for burial. And God said: 'Let the body of Abel also be
3 brought.' And they brought other linen clothes and prepared his (body) also. For he was unburied since the day when Cain his brother slew him; for wicked Cain took great pains to conceal (him) but could not, for the earth would not receive him for the body sprang up from the earth and a voice went out of the earth saying: 'I will not
5 receive a companion body, till the earth which was taken and fashioned in me cometh to me.' At that time, the angels took it and placed it on a rock, till Adam his father was buried. And
6 both were buried, according to the commandment of God, in the spot where God found the dust, and He caused the place to be dug for two. And God sent seven angels to paradise and they
7 brought many fragrant spices and placed them in the earth, and they took the two bodies and placed them in the spot which they had digged and builded.

xli 1 And God called and said, 'Adam, Adam.' And the body answered from the earth and said: 'Here am I, Lord.' And God saith to him: 'I told
2 thee (that) earth thou art and to earth shalt thou return. Again I promise to thee the Resurrection; I will raise thee up in the Resurrection with every man who is of thy seed.'

xlii 1 After these words, God made a seal and sealed the tomb, that no one might do anything to him for six days till his rib should return to him. Then the Lord and his angels went to their place.
2 And Eve also, when the six days were fulfilled,
3 fell asleep. But while she was living, she wept bitterly about Adam's falling on sleep, for she knew not where he was laid. For when the Lord came to paradise to bury Adam she was asleep, and her sons too, except Seth, till He bade Adam be prepared for burial; and no man knew on earth, except her son Seth. And Eve prayed (in
4 the hour of her death) that she might be buried in the place where her husband Adam was. And after she had finished her prayer, she saith: 'Lord,
5 Master, God of all rule, estrange not me thy handmaid from the body of Adam, for from his

members didst thou make me. But deem me

6 worthy, even me unworthy that I am and a sinner, to enter into his tabernacle, even as I was with him in paradise, both without separation from each other; just as in our transgression, we were
7 (both) led astray and transgressed thy command, but were not separated. Even so, Lord, do not
8 separate us now.' But after she had prayed, she gazed heavenwards and groaned aloud and smote her breast and said: 'God of All, receive my spirit,' and straightway she delivered up her spirit to God.

xliii 1 And Michael came and taught Seth how to prepare Eve for burial. And there came three angels and they buried her (body) where Adam's body was and Abel's. And thereafter Michael

2 spake to Seth and saith: 'Lay out in this wise every man that dieth till the day of the Resurrection.'

And after giving him this rule; he

3 saith to him: 'Mourn not beyond six days, but on the seventh day, rest and rejoice on it, because on that very day, God rejoiceth (yea) and we angels (too) with the righteous soul, who hath passed away from the earth.' Even thus spake

4 the angel, and ascended into heaven, glorifying (God) and saying: 'Allelujah.'

[Holy, holy, holy is the Lord, in the glory of

5 God the Father, for to Him it is meet to give glory, honour and worship, with the eternal life-giving spirit now and always and for ever. Amen.]

[Holy, holy, holy is the Lord of Hosts. To whom be glory and power for ever and for ever Amen.]

[Then the archangel Joel glorified God; saying, 'Holy, Holy, Holy Lord, heaven and earth are full of thy glory.']

From [The Apocrypha and Pseudepigrapha of the Old Testament](#)

by R.H. Charles, Oxford: Clarendon Press, 1913

Scanned and Edited by Joshua Williams, Northwest Nazarene College, 1995

The Story of Ahikar, Grand Vizier of Assyria

[The Lost Books of The Bible and The Forgotten Books of Eden](#), Crane, Second Section, pgs 198-219, Alpha House

Ahikar (uh-hee-KAR) Aramaic papyrus of 500 B. C. in the ruins of Elephantine - the Jewish temple in Egypt.

CHAP. I.

Ahikar, Grand Vizier of Assyria, has 60 wives but is fated to have no son. Therefore he adopts his nephew. He crams him full of wisdom and knowledge more than of bread and water.

THE story of Haiqar the Wise, Vizier of Sennacherib the King, and of Nadan, sister's son to Haiqar the Sage.

2 There was a Vizier in the days of King Sennacherib, son of Sarhadum, King of Assyria and Nineveh, a wise man named Haiqar, and he was Vizier of the king Sennacherib.

3 He had a fine fortune and much goods, and he was skilful, wise, a philosopher, in knowledge, in opinion and in government, and he had married sixty women, and had built a castle for each of them.

4 But with it all he had no child by any of these women, who might be his heir.

5 And he was very sad on account of this, and one day he assembled the astrologers and the learned men and the wizards and explained to them his condition and the matter of his barrenness.

6 And they said to him, 'Go, sacrifice to the gods and beseech them that perchance they may provide thee with a boy.'

7 And he did as they told him and offered sacrifices to the idols, and besought them and implored them with request and entreaty.

8 And they answered him not one word. And he went away sorrowful and dejected, departing with a pain at his heart.

9 And he returned, and implored the Most High God, and believed, beseeching Him with a burning in his heart, saying, 'O Most High God, O Creator of the Heavens and of the earth, o Creator of all created things!

10 I beseech Thee to give me a boy, that I may be consoled by him, that he may be present at my death, that he may close my eyes, and that he may bury me.'

11 Then there came to him a voice saying, 'Inasmuch as thou hast relied first of all on graven images, and hast offered sacrifices to them, for this reason thou Shalt remain childless thy life long.

12 But take Nadan thy sister's son, and make him thy child and teach him thy learning and thy good breeding, and at thy death he shall bury thee.'

13 Thereupon he took Nadan his sister's son, who was a little suckling. And he handed him over to eight wet-nurses, that they might suckle him and bring him up.

14 And they brought him up with good food and gentle training and silken clothing, and purple and crimson. And he was seated upon couches of silk.

15 And when Nadan grew big and walked, shooting up like a tall cedar, he taught him good manners and writing and science and philosophy.

16 And after many days King Sennacherib looked at Haiqar and saw that he had grown very old, and moreover he said to him.

17 'O my honoured friend, the skilful, the trusty, the wise, the governor, my secretary, my vizier, my Chancellor and director; verily thou art grown very old and weighted with years; and thy departure from this world must be near.

18 Tell me who shall have a place in my service after thee.' And Haiqar said to him, 'O my lord, may thy head live for ever! There is Nadan my sister's son, I have made him my child.

19 And I have brought him up and taught him my wisdom and my knowledge.'

20 And the king said to him, 'O Haiqar ! bring him to my presence, that I may see him, and if I find him suitable, put him in thy place; and thou shalt go thy way, to take a rest and to live the remainder of thy life in sweet repose.'

21 Then Haiqar went and presented Nadan his sister's son. And he did homage and wished him power and honour.

22 And he looked at him and admired him and rejoiced in him and said to Haiqar: 'Is

this thy son, O Haiqar? I pray that God may preserve him. And as thou hast served me and my father Sarhadum so may this boy of thine serve me and fulfil my undertakings, my needs, and my business, so that I may honour him and make him powerful for thy sake.'

23 And Haiqar did obeisance to the king and said to him 'May thy head live, O my lord the king, for ever! I seek from thee that thou mayst be patient with my boy Nadan and forgive his mistakes that he may serve thee as it is fitting.'

24 Then the king swore to him that he would make him the greatest of his favourites, and the most powerful of his friends, and that he should be with him in all honour and respect. And he kissed his hands and bade him farewell.

25 And he took Nadan his sister's son with him and seated him in a parlour and set about teaching him night and day till he had crammed him with wisdom and knowledge more than with bread and water.

CHAP. II.

THUS he taught him, saying: 'O my son! hear my speech and follow my advice and remember what I say.

2 O my son! if thou hearest a word, let it die in thy heart, and reveal it not to another, lest it become a live coal and burn thy tongue and cause a pain in thy body, and thou gain a reproach, and art shamed before God and man.

3 O my son! if thou hast heard a report, spread it not; and if thou hast seen something, tell it not.

4 O my son! make thy eloquence easy to the listener, and be not hasty to return an answer.

5 O my son! when thou hast heard anything, hide it not.

6 O my son! loose not a sealed knot, nor untie it, and seal not a loosened knot.

7 O my son! covet not outward beauty, for it wanes and passes away, but an honourable remembrance lasts for aye.

8 O my son! let not a silly woman deceive thee with her speech, lest thou die the most miserable of deaths, and she entangle thee in the net till thou art ensnared.

9 O my son! desire not a woman bedizened with dress and with ointments, who is despicable and silly in her soul. Woe to thee if thou bestow on her anything that is

thine, or commit to her what is in thine hand and , she entice thee into sin, and God be wroth with thee.

10 0 my son! be not like the almond-tree, for it brings forth leaves before all the trees, and edible fruit after them all, but be like the mulberry - tree, which brings forth edible fruit before all the trees, and leaves after them all.

11 0 my son! bend thy head low down, and soften thy voice, and be courteous, and walk in the straight path, and be not foolish. And raise not thy voice when thou laughest, for if it were by a loud voice that a house was built, the ass would build many houses every day; and if it were by dint of strength that the plough were driven, the plough would never be removed from under the shoulders of the camels.

12 0 my son! the removing of stones with a wise man is better than the drinking of wine with a sorry man.

13 0 my son! pour out thy wine on the tombs of the just, and drink not with ignorant, contemptible people.

14 0 my son! cleave to wise men who fear God and be like them, and go not near the ignorant, lest thou become like him and learn his ways.

15 0 my son! when thou hast got thee a comrade or a friend, try him, and afterwards make him a comrade and a friend; and do not praise him without a trial; and do not spoil thy speech with a man who lacks wisdom.

16 0 my son! while a shoe stays on thy foot, walk with it on the thorns, and make a road for thy son, and for thy household and thy children, and make thy ship taut before she goes on the sea and its waves and sinks and cannot be saved.

17 0 my son! if the rich man eat a snake, they say, "It is by his wisdom," and if a poor man eat it, the people say, "From his hunger."

18 0 my son! be content with thy daily bread and thy goods, and covet not what is another's.

19 0 my son! be not neighbour to the fool, and eat not bread with him, and rejoice not in the calamities of thy neighbours. (Psalms CXLI. 4) If thine enemy wrong thee, show him kindness.

20 0 my son! a man who fears God do thou fear him and honour him.

21 0 my son! the ignorant man falls and stumbles, and the wise man, even if he stumbles, he is not shaken, and even if he falls he gets up quickly, and if he is sick, he can take care of his life. But as for the ignorant, stupid man, for his disease there is no

drug.

22 0 my son! if a man approach thee who is inferior to thyself, go forward to meet him, and remain standing, and if he cannot recompense thee, his Lord will recompense thee for him.

23 0 my son! spare not to beat thy son, for the drubbing of thy son is like manure to the garden, and like tying the mouth of a purse, and like the tethering of beasts, and like the bolting of the door.

24 0 my son! restrain thy son from wickedness, and teach him manners before he rebels against thee and brings thee into contempt amongst the people and thou hang thy head in the streets and the assemblies and thou be punished for the evil of his wicked deeds.

25 0 my son! get thee a fat ox with a foreskin, and an ass great with its hoofs, and get not an ox with large horns, nor make friends with a tricky man, nor get a quarrelsome slave, nor a thievish handmaid, for everything which thou committest to them they will ruin.

26 0 my son! let not thy parents curse thee, and the Lord be pleased with them; for it hath been said, "He who despiseth his father or his mother let him die the death (I mean the death of sin); and he who honoureth his parents shall prolong his days and his life and shall see all that is good."

27 0 my son! walk not on the road without weapons, for thou knowest not when the foe may meet thee, so that thou mayst be ready for him.

28 0 my son! be not like a bare, leafless tree that doth not grow, but be like a tree covered with its leaves and its boughs; for the man who has neither wife nor children is disgraced in the world and is hated by them, like a leafless and fruitless tree.

29 0 my son! be like a fruitful tree on the roadside, whost fruit is eaten by all who pass by, and the beasts of the desert rest under its shade and eat of its leaves.

30 0 my son! every sheep that wanders from its path and its companions becomes food for the wolf.

31 0 my son! say not, "My lord is a fool and I am wise," and relate not the speech of ignorance and folly, lest thou be despised by him.

32 0 my son! be not one of those servants, to whom their lords say, "Get away from us," but be one of those to whom they say, "Approach and come near to us."

33 0 my son! caress not thy slave in the presence of his companion, for thou knowest

not which of them shall be of most value to thee in the end.

34 0 my son! be not afraid of thy Lord who created thee, lest He be silent to thee.

35 0 my son! make thy speech fair and sweeten thy tongue; and permit not thy companion to tread on thy foot, lest he tread at another time on thy breast.

36 0 my son! if thou beat a wise man with a word of wisdom, it will lurk in his breast like a subtle sense of shame; but if thou drub the ignorant with a stick he will neither understand nor hear,

37 0 my son! if thou send a wise man for thy needs, do not give him many orders, for he will do thy business as thou desirest: and if thou send a fool, do not order him, but go thyself and do thy business, for if thou order him, he, will not do what thou desirest. If they send thee on business, hasten to fulfil it quickly,

38 0 my son! make not an enemy of a man stronger than thyself, for he will take thy measure, and his revenge on thee.

39 0 my son! make trial of thy son, and of thy servant, before thou committest thy belongings to them, lest they make away with them; for he who hath a full hand is called wise, even if he be stupid and ignorant, and he who hath an empty hand is called poor, ignorant, even if he be the prince of sages.

40 0 my son! I have eaten a colocynth, and swallowed aloes, and I have found nothing more bitter than poverty and scarcity.

41 0 my son! teach thy son frugality and hunger, that he may do well in the management of his household.

42 0 my son! teach not to the ignorant the language of wise men, for it will be burdensome to him.

43 0 my son! display not thy condition to thy friend, lest thou be despised by him.

44 0 my son! the blindness of the heart is more grievous than the blindness of the eyes, for the blindness of the eyes may be guided little by little, but the blindness of the heart is not guided, and it leaves the straight path, and goes in a crooked way.

45 0 my son! the stumbling of a man with his foot is better than the stumbling of a man with his tongue.

46 0 my son! a friend who is near is better than a more excellent brother who is far away.

47 0 my son! beauty fades but learning lasts, and the world wanes and becomes vain, but a good name neither becomes vain nor wanes.

48 0 my son! the man who hath no rest, his death were better than his life; and the sound of weeping is better than the sound of singing; for sorrow and weeping, if the fear of God be in them, are better than the sound of singing and rejoicing.

49 0 my child! the thigh of a frog in thy hand is better than a goose in the pot of thy neighbour; and a sheep near thee is better than an ox far away; and a sparrow in thy hand is better than a thousand sparrows flying; and poverty which gathers is better than the scattering of much provision; and a living fox is better than a dead lion; and a pound of wool is better than a pound of wealth, I mean of gold and silver; for the gold and the silver are hidden and covered up in the earth, and are not seen; but the wool stays. in the markets and it is seen, and it is a beauty to him who wears it.

50 0 my son! a small fortune is better than a scattered fortune.

51 0 my son! a living dog is better than a dead poor man.

52 0 my son! a poor man who does right is better than a rich man who is dead in sins.

53 0 my son! keep a word in thy heart, and it shall be much to thee, and beware lest thou reveal the secret of thy friend.

54 0 my son! let not a word issue from thy mouth till thou hast taken counsel with thy heart. And stand not betwixt persons quarrelling, because from a bad word there comes a quarrel, and from a quarrel there comes war, and from war there comes fighting, and thou wilt be forced to bear witness; but run from thence and rest thyself.

55 0 my son! withstand not a man stronger than thyself, but get thee a patient spirit, and endurance and an upright conduct, for there is nothing more excellent than that.

56 0 my son! hate not thy first friend, for the second one may not last.

57 0 my son! visit the poor in his affliction, and speak of him in the Sultan's presence, and do thy diligence to save him from the mouth of the lion.

58 0 my son! rejoice not in the death of thine enemy, for after a little while thou shalt be his neighbour, and him who mocks thee do thou respect and honour and be beforehand with him in greeting.

59 0 my son! if water would stand still in heaven, and a black crow become white, and myrrh grow sweet as honey, then ignorant men and fools might understand and become wise.

60 O my son! if thou desire to be wise, restrain thy tongue from lying, and thy hand from stealing, and thine eyes from beholding evil; then thou wilt be called wise.

61 O my son! let the wise man beat thee with a rod, but let not the fool anoint thee with sweet salve. Be humble in thy youth and thou shalt be honoured in thine old age.

62 O my son! withstand not a man in the days of his power, nor a river in the days of its flood.

63 O my son! be not hasty in the wedding of a wife, for if it turns out well, she will say, 'My lord, make provision for me'; and if it turns out ill, she will rate at him who was the cause of it.

64 O my son! whosoever is elegant in his dress, he is the same in his speech; and he who has a mean appearance in his dress, he also is the same in his speech.

65 O my son! if thou hast committed a theft, make it known to the Sultan, and give him a share of it, that thou mayst be delivered from him, for otherwise thou wilt endure bitterness.

66 O my son! make a friend of the man whose hand is satisfied and filled, and make no friend of the man whose hand is closed and hungry.

67 There are four things in which neither the king nor his army can be secure: oppression by the vizier, and bad government, and perversion of the will, and tyranny over the subject; and four things which cannot be hidden: the prudent, and the foolish, and the rich, and the poor.

CHAP. III

Ahikar retires from active participation in affairs of state. He turns over his possessions to his treacherous nephew. Here is the amazing story of how a thankless profligate turns forgerer. A clever plot to entangle Ahikar results in his being condemned to death. Apparently the end of Ahikar.

THUS spake Haiqar, and when he had finished these injunctions and proverbs to Nadan, his sister's son, he imagined that he would keep them all, and he knew not that instead of that he was displaying to him weariness and contempt and mockery.

2 Thereafter Haiqar sat still in his house and delivered over to Nadan all his goods, and the slaves, and the handmaidens, and the horses, and the cattle, and everything else that he had possessed and gained; and the power of bidding and of forbidding remained in the hand of Nadan.

3 And Haiqar sat at rest in his house, and every now and then Haiqar went and paid his respects to the king, and returned home.

4 Now when Nadan perceived that the power of bidding and of forbidding was in his own hand, he despised the position of Haiqar and scoffed at him, and set about blaming him whenever he appeared, saying, 'My uncle Haiqar is in his dotage, and he knows nothing now.'

5 And he began to beat the slaves and the handmaidens, and to sell the horses and the camels and be spendthrift with all that his uncle Haiqar had owned.

6 And when Haiqar saw that he had no compassion on his servants nor on his household, he arose and chased him from his house, and sent to inform the king that he had scattered his possessions and his provision.

7 And the king arose and called Nadan and said to him: 'Whilst Haiqar remains in health, no one shall rule over his goods, nor over his household, nor over his possessions.'

8 And the hand of Nadan was lifted off from his uncle Haiqar and from all his goods, and in the meantime he went neither in nor out, nor did he greet him.

9 Thereupon Haiqar repented him of his toil with Nadan his sister's son, and he continued to be very sorrowful.

10 And Nadan had a younger brother named Benezardan, so Haiqar took him to himself in place of Nadan, and brought him up and honoured him with the utmost honour. And he delivered over to him all that he possessed, and made him governor of his house.

11 Now when Nadan perceived what had happened he was seized with envy and jealousy, and he began to complain to every one who questioned him, and to mock his uncle Haiqar, saying: 'My uncle has chased me from his house, and has preferred my brother to me, but if the Most High God give me the power, I shall bring upon him the misfortune of being killed.'

12 And Nadan continued to meditate as to the stumblingblock he might contrive for him. And after a while Nadan turned it over in his mind, and wrote a letter to Achish, son of Shah the Wise, king of Persia, saying thus:

13 'Peace and health and might and honour from Sennacherib king of Assyria and Nineveh, and from his vizier and his secretary Haiqar unto thee, O great king! Let there be peace between thee and me.'

14 And when this letter reaches thee, if thou wilt arise and go quickly to the plain of

Nisrin, and to Assyria and Nineveh, I will deliver up the kingdom to thee without war and without battle-array.'

15 And he wrote also another letter in the name of Haiqar to Pharaoh king of Egypt. 'Let there be peace between thee and me, O mighty king!

16 If at the time of this letter reaching thee thou wilt arise and go to Assyria and Nineveh to the plain of Nisrin, I will deliver up to thee the kingdom without war and without fighting.'

17 And the writing of Nadan was like to the writing of his uncle Haiqar.

18 Then he folded the two letters, and sealed them with the seal of his uncle Haiqar; they were nevertheless in the king's palace.

19 Then he went and wrote a letter likewise from the king to his uncle Haiqar: 'Peace and health to my Vizier, my Secretary, my Chancellor, Haiqar.

20 O Haiqar, when this letter reaches thee, assemble all the soldiers who are with thee, and let them be perfect in clothing and in numbers, and bring them to me on the fifth day in the plain of Nisrin.

21 And when thou shalt see me there coming towards thee, haste and make the army move against me as an enemy who would fight with me, for I have with me the ambassadors of Pharaoh king of Egypt, that they may see the strength of our army and may fear us, for they are our enemies and they hate us.'

22 Then he sealed the letter and sent it to Haiqar by one of the king's servants. And he took the other letter which he had written and spread it before the king and read it to him and showed him the seal.

23 And when the king heard what was in the letter he was perplexed with a great perplexity and was wroth with a great and fierce wrath, and said, 'Ah, I have shown my wisdom! what have I done to Haiqar that he has written these letters to my enemies? Is this my recompense from him for my benefits to him?'

24 And Nadan said to him, 'Be not grieved, O king! nor be wroth, but let us go to the plain of Nisrin and see if the tale be true or not.'

25 Then Nadan arose on the fifth day and took the king and the soldiers and the vizier, and they went to the desert to the plain of Nisrin. And the king looked, and lo! Haiqar and the army were set in array.

26 And when Haiqar saw that the king was there, he approached and signalled to the army to move *as* in war and to fight in array against the king *as* it had been found in the

letter, he not knowing what a pit Nadan had digged for him.

27 And when the king saw the act of Haiqar he was seized with anxiety and terror and perplexity, and was wroth with a great wrath.

28 And Nadan said to him, 'Hast thou seen, O my lord the king! what this wretch has done? but be not thou wroth and be not grieved nor pained, but go to thy house and sit on thy throne, and I will bring Haiqar to thee bound and chained with chains, and I will chase away thine enemy from thee without toil.'

29 And the king returned to his throne, being provoked about Haiqar, and did nothing concerning him. And Nadan went to Haiqar and said to him, 'W'allah, O my uncle! The king verily rejoiceth in thee with great joy and thanks thee for having done what he commanded thee.

30 And now he hath sent me to thee that thou mayst dismiss the soldiers to their duties and come thyself to him with thy hands bound behind thee, and thy feet chained, that the ambassadors of Pharaoh may see this, and that the king may be feared by them and by their king.'

31 Then answered Haiqar and said, 'To hear is to obey.' And he arose straightway and bound his hands behind him, and chained his feet.

32 And Nadan took him and went with him to the king. And when Haiqar entered the king's presence he did obeisance before him on the ground, and wished for power and perpetual life to the king.

33 Then said the king, 'O Haiqar, my Secretary, the Governor of my affairs, my Chancellor, the ruler of my State, tell me what evil have I done to thee that thou hast rewarded me by this ugly deed.'

34 Then they showed him the letters In his writing and with his seal. And when Haiqar saw this, his limbs trembled and his tongue was tied at once, and he was unable to speak a word from fear; but he hung his head towards the earth and was dumb.

35 And when the king saw this, he felt certain that the thing was from him, and he straightway arose and commanded them to kill Haiqar, and to strike his neck with the sword outside of the city.

86 Then Nadan screamed and said, 'O Haiqar, O blackface! what avails thee thy meditation or thy power in the doing of this deed to the king?'

37 Thus says the story-teller. And the name of the swordsman was Abu Samik. And the king said to him,

'O swordsman! arise go, cleave the neck of Haiqar at the door of his house, and cast away his head from his body a hundred cubits.'

38 Then Haiqar knelt before the king, and said, 'Let my lord the king live for ever! and if thou desire to slay me, let thy wish be fulfilled; and I know that I am not guilty, but the wicked man has to give an account of his wickedness; nevertheless, O my lord the king! I beg of thee and of thy friendship, permit the swordsman to give my body to my slaves, that they may bury me, and let thy slave be thy sacrifice.'

39 The king arose and commanded the swordsman to do with him according to his desire.

40 And he straightway commanded his servants to take Haiqar and the swordsman and go with him naked that they might slay him.

41 And when Haiqar knew for certain that he was to be slain he sent to his wife, and said to her, 'Come out and meet me, and let there be with thee a thousand young virgins, and dress them in gowns of purple and silk that they may weep for me fore my death.

42 And prepare a table for the swordsman and for his servants. And mingle plenty of wine, that they may drink.'

43 And she did all that he commanded her. And she was very wise, clever, and prudent. And she united all possible courtesy and learning.

44 And when the army of the king and the swordsman arrived they found the table set in order, and the wine and the luxurious viands, and they began eating and drinking till they were gorged and drunken.

45 Then Haiqar took the swordsman aside apart from the company and said, 'O Abu Samik, dost thou not know that when Sarhadum the king, the father of Sennacherib, wanted to kill thee, I took thee and hid thee in a certain place till the king's anger subsided and he asked for thee?

46 And when I brought thee into his presence he rejoiced in thee: and now remember the kindness I did thee.

47 And I know that the king will repent him about me and will be wroth with a great wrath about my execution.

48 For I am not guilty, and it shall he when thou shalt present me before him in his palace, thou shalt meet with great good fortune, and know that Nadan my sister's son has deceived me and has done this bad deed to me, and the king will repent of having

slain me; and now I have a cellar in the garden of my house, and no one knows of it.

49 Hide me in it with the knowledge of my wife. And I have a slave in prison who deserves to be killed.

50 Bring him out and dress him in my clothes, and command the servants when they are drunk to slay him. They will not know who it is they are killing.

51 And cast away his head a hundred cubits from his body, and give his body to my slaves that they may bury it. And thou shalt have laid up a great treasure with me.

52 And then the swordsman did as Haiqar had commanded him, and he went to the king and said to him, 'May thy head live for ever!'

53 Then Haiqar's wife let down to him in the hiding-place every week what sufficed for him and no one knew of it but herself.

54 And the story was reported and repeated and spread abroad in every place of how Haiqar the Sage had been slain and was dead, and all the people of that city mourned for him.

55 And they wept and said:

'Alas for thee, O Haiqar! and for thy learning and thy courtesy! How sad about thee and about thy knowledge! Where can another like thee be found? and where can there be a man so intelligent, so learned, so skilled in ruling as to resemble thee that he may fill thy place?'

56 But the king was repenting about Haiqar, and his repentance availed him naught.

57 Then he called for Nadan and said to him, 'Go and take thy friends with thee and make a mourning and a weeping for thy uncle Haiqar, and lament for him as the custom is, doing honour to his memory.'

58 But when Nadan, the foolish, the ignorant, the hardhearted, went to the house of his uncle, he neither wept nor sorrowed nor wailed, but assembled heartless and dissolute people and set about eating and drinking.

59 And Nadan began to seize the maidservants and the slaves belonging to Haiqar, and bound them and tortured them and drubbed them with a sore drubbing.

60 And he did not respect the wife of his uncle, she who had brought him up like her own boy, but wanted her to fall into sin with him.

61 But Haiqar had been cast into the hiding-place, and he heard the weeping of his slaves and his neighbours, and he praised the Most High God, the Merciful One, and gave thanks, and he always prayed and besought the Most High God.

62 And the swordsman came from time to time to Haiqar whilst he was in the midst of the hiding-place: and Haiqar came and entreated him. And he comforted him and wished his deliverance.

63 And when the story was reported in other countries that Haiqar the Sage had been slain all the kings were grieved and despised king Sennacherib, and they lamented over Haiqar the solver of riddles.

CHAP. IV.

"The Riddles of the Sphinx." What really happened to Ahikar, His return.

AND when the king of Egypt had made sure that Haiqar was slain, he arose straightway and wrote a letter to king Sennacherib, reminding him in it 'of the peace and the health and the might and the honour which we wish specially for thee, my beloved brother, king Sennacherib.

2 I have been desiring to build a castle between the heaven and the earth, and I want thee to send me a wise, clever man from thyself to build it for me, and to answer me all my questions, and that I may have the taxes and the custom duties of Assyria for three years.'

3 Then he sealed the letter and sent it to Sennacherib.

4 He took it and read it and gave it to his viziers and to the nobles of his kingdom, and they were perplexed and ashamed, and he was wroth with a great wrath, and was puzzled about how he should act.

5 Then he assembled the old men and the learned men and the wise men and the philosophers, and the diviners and the astrologers, and every one who was in his country, and read them the letter and said to them, 'Who amongst you will go to Pharaoh king of Egypt and answer him his questions?'

6 And they said to him, 'O our lord the king! know thou that there is none in thy kingdom who is acquainted with these questions except Haiqar, thy vizier and secretary.

7 But as for us, we have no skill in this, unless it be Nadan, his sister's son for he taught him all his wisdom and learning and knowledge. Call him to thee, perchance he may untie this hard knot.'

8 Then the king called Nadan and said to him, 'Look at this letter and understand what

is in it.' And when Nadan read it, he said, 'O my lord! who is able to build a castle between the heaven and the earth?'

9 And when the king heard the speech of Nadan he sorrowed with a great and sore sorrow, and stepped down from his throne and sat in the ashes, and began to weep and wail over Haiqar

10 Saying, 'O my grief! O Haiqar, who didst know the secrets and the riddles! woe is me for thee, O Haiqar! O teacher of my country and ruler of my kingdom, where shall I find thy like? O Haiqar, O teacher of my country, where shall I turn for thee? woe is me for thee! how did I destroy thee! and I listened to the talk of a stupid, ignorant boy without knowledge, without religion, without manliness.

11 Ah! and again Ah for myself! who can give thee to me just for once, or bring me word that Haiqar is alive? and I would give him the half of my kingdom.

12 Whence is this to me? Ah, Haiqar! that I might see thee just for once, that I might take my fill of gazing at thee, and delighting in thee.

13 Ah! O my grief for thee to all time! O Haiqar, how have I killed thee! and I tarried not in thy case till I had seen the end of the matter.'

14 And the king went on weeping night and day. Now when the swordsman saw the wrath of the king and his sorrow for Haiqar, his heart was softened towards him, and he approached into his presence and said to him:

15 'O my lord! command thy servants to cut off my head.' Then said the king to him: 'Woe to thee, Abu Samik, 'what is thy fault?'

16 And the swordsman said unto him, 'O my master! every slave who acts contrary to the word of his master is killed, and I have acted contrary to thy command.'

17 Then the king said unto him. 'Woe unto thee, O Abu Samik, in what hast thou acted contrary to my command?'

18 And the swordsman said unto him, 'O my lord! thou didst command me to kill Haiqar, and I knew that thou wouldst repent thee concerning him, and that he had been wronged, and I hid him in a certain place, and I killed one of his slaves, and he is now safe in the cistern, and if thou command me I will bring him to thee.'

19 And the king said unto him. 'Woe to thee, O Abu Samik! thou hast mocked me and I am thy lord.'

20 And the swordsman said Unto him, 'Nay, but by the life of thy head, O my lord!

Haiqar safe and alive.'

21 And when the king heard that saying, he felt sure of the matter, and his head swam, and he fainted from joy, and he commanded them to bring Haiqar.

22 And he said to the swordsman, 'O trusty servant! if thy speech be true, I would fain enrich thee, and exalt thy dignity above that of all thy friends.'

23 And the swordsman went along rejoicing till he came to Haiqar's house. And he opened the door of the hiding-place, and went down and found Haiqar sitting, praising God, and thanking Him.

24 And he shouted to him, saying, 'O Haiqar, I bring the greatest of joy, and happiness, and delight!'

25 And Haiqar said to him, 'What is the news, O Abu Samik?' And he told him all about Pharaoh from the beginning to the end. Then he took him and went to the king.

26 And when the king looked at him, he saw him in a state of want, and that his hair had grown long like the wild beasts' and his nails like the claws of an eagle, and that his body was dirty with dust, and the colour of his face had changed and faded and was now like ashes.

27 And when the king saw him he sorrowed over him and rose at once and embraced him and kissed him, and wept over him and said: 'Praise be to God! who hath brought thee back to me.'

28 Then he consoled him and comforted him. And he stripped off his robe, and put it on the swordsman, and was very gracious to him, and gave him great wealth, and made Haiqar rest.

29 Then said Haiqar to the king, 'Let my lord the king live for ever! These be the deeds of the children of the world. I have reared me a palm - tree that I might lean on it, and it bent sideways, and threw me down.

30 But, O my lord! since I have appeared before thee, let not care oppress thee.' And the king said to him: 'Blessed be God, who showed thee mercy, and knew that thou wast wronged, and saved thee and delivered thee from being slain.

31 But go to the warm bath, and shave thy head, and cut thy nails, and change thy clothes and amuse thyself for the space of forty days, that thou mayst do good to thyself and improve thy condition and the colour of thy face may come back to thee.

32 Then the king stripped off his costly robe, and put it on Haiqar, and Haiqar thanked

God and did obeisance
to the king, and departed to his dwelling glad and happy, praising the Most High God.

33 And the people of his household rejoiced with him, and his friends and every one
who heard that he was alive rejoiced also.

CHAP. V.

*The letter of the "riddles" is shown to Ahikar. The boys on the eagles. The first
"airplane" ride. Off to Egypt. Ahikar, being a man of wisdom also has a sense of
humor. (Verse 27).*

AND he did as the king commanded him, and took a rest for forty days.

2 Then he dressed himself in his gayest dress, and went riding to the king, with his
slaves behind him and before him, rejoicing and delighted.

3 But when Nadan his sister's son perceived what was happening, fear took hold of him
and terror, and he was perplexed, not knowing what to do.

4 And when Haiqar saw it he entered into the king's presence and greeted him, and he
returned the greeting, and made him sit down at his side, saying to him, 'O my darling
Haiqar! look at these letters which the king of Egypt sent to us, after he had heard that
thou wast slain.

5 They have provoked us and overcome us, and many of the people of our country
have fled to Egypt for fear of the taxes that the king of Egypt has sent to demand from
us.'

6 Then Haiqar took the letter and read it and understood all its contents.

7 Then he said to the king, Be not wroth, O my lord! I will go to Egypt, and I will
return the answers to Pharaoh, and I will display this letter to him, and I will reply to
him about the taxes, and I will send back all those who have run away; and I will put
thy enemies to shame with the help of the Most High God, and for the Happiness of thy
kingdom.'

8 And when the king heard this speech from Haiqar he rejoiced with a great joy, and
his heart was expanded and he showed him favour.

9 And Haiqar said to the king: 'Grant me a delay of forty days that I may consider this
question and manage it. And the king permitted this.

10 And Haiqar went to his dwelling, and he commanded the huntsmen to capture two

young eaglets for him, and they captured them and brought them to him: and he commanded the weavers of ropes to weave two cables of cotton for him, each of them two thousand cubits long, and he had the carpenters brought and ordered them to make two great boxes, and they did this.

11 Then he took two little lads, and spent every day sacrificing lambs and feeding the eagles and the boys, and making the boys ride on the backs of the eagles, and he bound them with a firm knot, and tied the cable to the feet of the eagles and let them soar upwards little by little every day, to a distance of ten cubits, till they grew accustomed and were educated to it; and they rose all the length of the rope till they reached the sky; the boys being on their backs. Then he drew them to himself.

12 And when Haiqar saw that his desire was fulfilled he charged the boys that when they were borne aloft to the sky they were to shout, saying:

13 Bring us clay and stone that we may build a castle for king Pharaoh, for we are idle.'

14 And Haiqar was never done training them and exercising them till they had reached the utmost possible point (of skill).

15 Then leaving them he went to the king and said to him, 'O my lord! the work is finished according to thy desire. Arise with me that I may show thee the wonder.'

16 So the king sprang up and sat with Haiqar and went to a wide place and sent to bring the eagles and the boys, and Haiqar tied them and let them off into the air all the length of the ropes and they began to shout as he had taught them. Then he drew them to himself and put them in their places.

17 And the king and those who were with him wondered with a great wonder: and the king kissed Haiqar between his eyes and said to him, 'Go in peace, O my beloved! O pride of my kingdom! to Egypt and answer the questions of Pharaoh and overcome him by the strength of the Most High God.'

18 Then he bade him farewell, and took his troops and his army and the young men and the eagles, and went towards the dwellings of Egypt; and when he had arrived, he turned towards the country of the king.

19 And when the people of Egypt knew that Sennacherib had sent a man of his Privy Council to talk with Pharaoh and to answer his questions, they carried the news to king Pharaoh, and he sent a party of his Privy Councillors to bring him before him.

20 And he came and entered into the presence of Pharaoh, and did obeisance to him as it is fitting to do to kings.

21 And he said to him: 'O my lord the king! Sennacherib the king hails thee with

abundance of peace and might, and honour.

22 And he has sent me, who am one of his slaves, that I may answer thee thy questions, and may fulfil all thy desire: for thou hast sent to seek from my lord the king a man who will build thee a castle between the heaven and the earth.

23 And I by the help of the Most High God and thy noble favour and the power of my lord the king will build it for thee as thou desirest.

24 But, O my lord the king! what thou hast said in it about the taxes of Egypt for three years - now the stability of a kingdom is strict justice, and if thou winnest and my hand hath no skill in replying to thee, then my lord the king will send thee the taxes which thou hast mentioned.

25 And if I shall have answered thee in thy questions, it shall remain for thee to send whatever thou hast mentioned to my lord the king.'

26 And when Pharaoh heard that speech, he wondered and was perplexed by the freedom of his tongue and the pleasantness of his speech.

27 And king Pharaoh said to him, 'O man! what is thy name?' And he said, 'Thy servant is Abiqam, and I a little ant of the ants of king Sennacherib.'

28 And Pharaoh said to him, 'Had thy lord no one of higher dignity than thee, that he has sent me a little ant to reply to me, and to converse with me?'

29 And Haiqar said to him, 'O my lord the king! I would to God Most High that I may fulfil what is on thy mind, for God is with the weak that He may confound the strong.'

30 Then Pharaoh commanded that they should prepare a dwelling for Abiqam and supply him with provender, meat, and drink, and all that he needed.

31 And when it was finished, three days afterwards Pharaoh clothed himself in purple and red and sat on his throne, and all his viziers and the magnates of his kingdom were standing with their hands crossed, their feet close together, and their heads bowed.

32 And Pharaoh sent to fetch Abiqam, and when he was presented to him, he did obeisance before him, and kissed the ground in front of him.

33 And king Pharaoh said to him, 'O Abiqam, whom am I like? and the nobles of my kingdom, to whom are they like?'

34 And Haiqar said to him 'O my lord the king !thou art like the idol Bel, and the nobles of thy kingdom are like his servants.'

35 He said to him, 'Go, and come back hither to - morrow.' So Haiqar went as king Pharaoh had commanded him.

36 And on the morrow Haiqar went into the presence of Pharaoh, and did obeisance, and stood before the king. And Pharaoh was dressed in a red colour, and the nobles were dressed in white.

37 And Pharaoh said to him 'O Abiqam, whom am I like? and the nobles of my kingdom, to whom are they like?'

35 And Abiqam said to him, 'O my lord! thou art like the sun, and thy servants are like its beams.' And Pharaoh said to him, 'Go to thy dwelling, and come hither to - morrow.'

39 Then Pharaoh commanded his Court to wear pure white, and Pharaoh was dressed like them and sat upon his throne and he commanded them to fetch Haiqar. And he entered and sat down before him.

40 And Pharaoh said to him, 'O Abiqam, whom am I like? and my nobles, to whom are they like?'

41 And Abiqam said to him, 'O my lord! thou art like the moon, and thy nobles are like the planets and the stars.' And Pharaoh said to him, 'Go, and to - morrow be thou here.'

42 Then Pharaoh commanded his servants to wear robes of various colours, and Pharaoh wore a red velvet dress, and sat on his throne, and commanded them to fetch Abiqam. And he entered and did obeisance before him.

43 And he said, 'O Abiqam, whom am I like? and my armies, to whom are they like?' And he said, 'O my lord! thou art like the month of April, and thy armies are like its flowers.'

44 And when the king heard It he rejoiced with a great joy, and said, 'O Abiqam! the first time thou didst compare me to the idol Bel, and my nobles to his servants.

45 And the second time thou didst compare me to the sun, and my nobles to the sunbeam'.

46 And the third time thou didst compare me to the moon, and my nobles to the planets and the stars.

47 And the fourth time thou didst compare me to the month of April, and my nobles to its flowers. But now, O Abiqam! tell me, thy lord, king Sennacherib, whom is he like? and his nobles, to whom are they like?'

48 And Haiqar shouted with a loud voice and said: 'Be it far from me to make mention of my lord the king and thou seated on thy throne. But get up on thy feet that I may tell thee whom my lord the king is like and to whom his nobles are like.'

49 And Pharaoh was perplexed by the freedom of his tongue and his boldness in answer. Then Pharaoh arose from his throne, and stood before Haiqar, and said to him, 'Tell me now, that I may perceive whom thy lord the king is like, and his nobles, to whom they are like.'

50 And Haiqar said to him:

'My lord is the God of heaven, and his nobles are the lightnings and the thunder, and when he wills the winds blow and the rain falls.

51 And he commands the thunder, and it lightens and rains, and he holds the sun, and it gives not its light, and the moon and the stars, and they circle not.

52 And he commands the tempest, and it blows and the rain falls and it tramples on April and destroys its flowers and its houses.'

53 And when Pharaoh heard this speech, he was greatly perplexed and was wroth with a great wrath, and said to him: 'O man! tell me the truth, and let me know who thou really art.'

54 And he told him the truth. 'I am Haiqar the scribe, greatest of the Privy Councillors of king Sennacherib,

and I am his vizier and the Governor of his kingdom, and his Chancellor.'

55 And he said to him, 'Thou hast told the truth in this saying. But we have heard of Haiqar, that king Sennacherib has slain him, yet thou dost seem to be alive and well.'

56 And Haiqar said to him, 'Yes, so it was, but praise be to God, who knoweth what is hidden, for my lord the king commanded me to be killed, and he believed the word of profligate men, but the Lord delivered me, and blessed is he who trusteth in Him.'

57 And Pharaoh said to Haiqar, 'Go, and to - morrow be thou here, and tell me a word that I have never heard from my nobles nor from the people of my kingdom and my country.'

CHAP. VI.

The ruse succeeds. Ahikar answers every question of Pharaoh. The boys on the eagles

are the climax of the day. Wit, so rarely found in the ancient Scriptures, is revealed in Verses 34~35.

AND Haiqar went to his dwelling, and wrote a letter, saying in it on this wise:

2 'From Sennacherib king of Assyria and Nineveh to Pharaoh king of Egypt.

3 'Peace be to thee, O my brother! and what we make known to thee by this is that a brother has need of his brother, and kings of each other, and my hope from thee is that thou wouldst lend me nine hundred talents of gold, for I need it for the victualling of some of the soldiers, that I may spend it upon them. And after a little while I will send it thee.'

4 Then he folded the letter, and presented it on the morrow to Pharaoh.

5 And when he 'saw it, he was perplexed and said to him, 'Verily I have never heard anything like this language from any one.'

6 Then Haiqar said to him, 'Truly this is a debt which thou owest to my lord the king.'

7 And Pharaoh accepted this, saying, 'O Haiqar, it is the like of thee who are honest in the service of kings.

8 Blessed be God who hath made thee perfect in wisdom and hath adorned thee with philosophy and knowledge.

9 And now, O Haiqar, there remains what we desire from thee, that thou shouldst build us a castle between heaven and earth.'

10 Then said Haiqar, 'To hear is to obey. I will build thee a castle according to thy wish and choice; but, O my lord! prepare us lime and stone and clay and workmen, and I have skilled builders who will build for thee as thou desirest.'

11 And the king prepared all that for him, and they went to a wide place; and Haiqar and his boys came to it, and he took the eagles and the young men with him; and the king and all his nobles went and the whole city assembled, that they might see what Haiqar would do.

12 Then Haiqar let the eagles out of the boxes, and tied the young men on their backs, and tied the ropes to the eagles' feet, and let them go in the air. And they soared upwards, till they remained between heaven and earth.

13 And the boys began to shout, saying, 'Bring bricks, bring clay, that we may build the king's castle, for we are standing idle!'

14 And the crowd were astonished and perplexed, and they wondered. And the king and his nobles wondered.

15 And Haiqar and his servants began to beat the workmen and they shouted for the king's troops, saying to them, 'Bring to the skilled workmen what they want and do not hinder them from their work.'

16 And the king said to him, 'Thou art mad; who can bring anything up to that distance?'

17 And Haiqar said to him, 'O my lord! how shall we build a castle in the air? and if my lord the king were here, he would have built several castles in a single day.'

18 And Pharaoh said to him, 'Go, O Haiqar, to thy dwelling, and rest, for we have given up building the castle, and to - morrow come to me.'

19 Then Haiqar went to his dwelling and on the morrow he appeared before Pharaoh. And Pharaoh said,

'O Haiqar, what news is there of the horse of thy lord? for when he neighs in the country of Assyria and Nineveh, and our mares hear his voice, they cast their young.'

20 And when Haiqar heard this speech he went and took a cat, and bound her and began to flog her with a violent flogging till the Egyptians heard it, and they went and told the king about it.

21 And Pharaoh sent to fetch Haiqar, and said to him, 'O Haiqar, wherefore dost thou flog thus and beat that dumb beast?'

22 And Haiqar said to him, 'O my lord the king! verily she has done an ugly deed to me, and has deserved this drubbing and flogging, for my lord king Sennacherib had given me a fine cock, and he had a strong true voice and knew the hours of the day and the night.

23 And the cat got up this very night and cut off its head and went away, and because of this deed I have treated her to this drubbing.'

24 And Pharaoh said to him, 'O Haiqar, I see from all this that thou art growing old and art in thy dotage, for between Egypt and Nineveh there are sixty-eight parasangs, and how did she go this very night and cut off the head of thy cock and come back?'

25 And Haiqar said to him, 'O my lord! if there were such a distance between Egypt and Nineveh, how could thy mares hear when my lord the king's horse neighs and cast their young? and how could the voice of the horse reach to Egypt?'

26 And when Pharaoh heard he knew that Haiqar had answered his questions.

27 And Pharaoh said, 'O Haiqar, I want thee to make me ropes of the sea - sand.'

28 And Haiqar said to him, 'O my lord the king! order them to bring me a rope out of the treasury that I may make one like it.'

29 Then Haiqar went to the back of the house, and bored holes in the rough shore of the sea, and took a handful of sand in his hand, sea - sand, and when the sun rose, and penetrated into the holes, he spread the sand in the sun till it became as if woven like ropes.

30 And Haiqar said, 'Command thy servants to take these ropes, and whenever thou desirest it, I will weave thee some like them.'

31 And Pharaoh said, 'O Haiqar, we have a millstone here and it has been broken and I want thee to sew it up.'

32 Then Haiqar looked at it and found another stone.

33 And he said to Pharaoh. 'O my lord! I am a foreigner and I have no tool for sewing.

34 But I want thee to command thy faithful shoemakers to cut awls from this stone, that I may sew that millstone.'

35 Then Pharaoh and all his nobles laughed. And he said, 'Blessed be the Most High God, who gave thee this wit and knowledge.'

36 And when Pharaoh saw that Haiqar had overcome him, and returned him his answers, he at once became excited, and commanded them to collect for him three years' taxes, and to bring them to Haiqar.

37 And he stripped off his robes and put them upon Haiqar, and his soldiers, and his servants, and gave him the expenses of his journey.

38 And he said to him, 'Go in peace, O strength of his lord and pride of his Doctors! have any of the Sultans thy like? give my greetings to thy lord king Sennacherib, and say to him how we have sent him gifts, for kings are content with little.'

39 Then Haiqar arose, and kissed king Pharaoh's hands and kissed the ground in front of him, and wished him strength and continuance, and abundance in his treasury, and said to him, 'O my lord! I desire from thee that not one of our countrymen may remain in Egypt.'

40 And Pharaoh arose and sent heralds to proclaim in the streets of Egypt that not one of the people of Assyria or Nineveh should remain in the land of Egypt, but that they should go with Haiqar.

41 Then Haiqar went and took leave of king Pharaoh, and journeyed, seeking the land of Assyria and Nineveh; and he had some treasures and a great deal of wealth.

42 And when the news reached king Sennacherib that Haiqar was coming, he went out to meet him and rejoiced over him exceedingly with great joy and embraced him and kissed him, and said to him, 'Welcome home, O kinsman! my brother Haiqar, the strength of my kingdom, and pride of my realm.

43 Ask what thou would'st have from me, even if thou desirest the half of my kingdom and of my possessions.

44 Then said Haiqar unto him, 'O my lord the king, live for ever! Show favour, O my lord the king! to Abu Samik in my stead, for my life was in the hands of God and in his.'

45 Then said Sennacherib the king, 'Honour be to thee, O my beloved Haiqar! I will make the station of Abu Samik the swordsman higher than all my Privy Councillors and my favourites.'

46 Then the king began to ask him how he had got on with Pharaoh from his first arrival until he had come away from his presence, and how he had answered all his questions, and how he had received the taxes from him, and the changes of raiment and the presents.

47 And Sennacherib the king rejoiced with a great joy, and said to Haiqar, 'Take what thou wouldst fain have of this tribute, for it is all within the grasp of thy hand.'

48 And Haiqar said: 'Let the king live for ever! I desire naught but the safety of my lord the king and the continuance of his greatness.

49 O my lord! what can I do with wealth and its like? but if thou wilt show me favour, give me Nadan, my sister's son, that I may recompense him for what he has done to me, and grant me his blood and hold me guiltless of it.'

50 And Sennacherib the king said, 'Take him, I have given him to thee,' And Haiqar took Nadan, his sister's son, and bound his hands with chains of iron, and took him to his dwelling, and put a heavy fetter on his feet, and tied it with a tight knot, and after binding him thus he cast him into a dark room, beside the retiring - place, and appointed Nebu - hal as sentinel over him and commanded him to give him a loaf of bread and a little water every day.

CHAP. VII,

*The parables of Ahikar in which
he completes his nephew's education.
Striking similes. Ahikar calls the boy
picturesque names. Here ends the story of Ahikar.*

AND whenever Haiqar went in or out he scolded Nadan, his sister's son, saying to him wisely:

2 O Nadan, my boy! I have done to thee all that is good and kind. and thou hast rewarded me for it with what is ugly and bad and with killing.

3 O my son! it is said in the proverbs: He who listeneth not with his ear, they will make him listen with the scruff of his neck.'

4 And Nadan said, 'For what cause art thou wroth with me?'

5 And Haiqar said to him, 'Because I brought thee up, and taught thee, and gave thee honour and respect and made thee great, and reared thee with the best of breeding, and seated thee in my place that thou mightest be my heir in the world, and thou didst treat me with killing and didst repay me with my ruin.

6 But the Lord knew that I was wronged, and He saved me from the snare which thou hadst set for me, for the Lord healeth the broken hearts and hindereth the envious and the haughty.

7 O my boy! thou hast been to me like the scorpion which, when it strikes on brass, pierces it.

8 O my boy! thou art like the gazelle who was eating the roots of the madder, and it said to her,

"Eat of me to - day and take thy fill, and to - morrow they will tan thy hide in my roots."

9 O my boy! thou hast been to me like a man who saw his comrade naked in the chilly time of winter; and he took cold water and poured it upon him.

10 O my boy! thou hast been to me like a man who took a stone, and threw it up to heaven to stone his Lord with it. And the stone did not hit, and did not reach high enough, but it became the cause of guilt and sin.

11 O my boy! if thou hadst honoured me and respected me and hadst listened to my

words thou wouldst have been my heir, and wouldst have reigned over my dominions.

12 O my son! know thou that if the tail of the dog or the pig were ten cubits long it would not approach to the worth of the horse's even if it were like silk.

13 O my boy! I thought that thou wouldst have been my heir at my death; and thou through thy envy and thy insolence didst desire to kill me. But the Lord delivered me from thy cunning.

14 O my son! thou hast been to me like a trap which was set up on the dunghill, and there came a sparrow and found the trap set up. And the sparrow said to the trap, "What doest thou here?" Said the trap, "I am praying here to God."

15 And the lark asked it also, "What is the piece of wood that thou holdest?" Said the trap, "That is a young oak-tree on which I lean at the time of prayer.

16 Said the lark: "And what is that thing in thy mouth?" Said the trap: "That is bread and victuals which I carry for all the hungry and the poor who come near to me."

17 Said the lark: "Now then may I come forward and eat, for I am hungry?" And the trap said to him, "Come forward." And the lark approached that it might eat.

18 But the trap sprang up and seized the lark by its neck

19 And the lark answered and said to the trap, "If that is thy bread for the hungry God accepteth not thine alms and thy kind deeds.

20 And if that is thy fasting and thy prayers, God accepteth from thee neither thy fast nor thy prayer, and God will not perfect what is good concerning thee."

21 O my boy? thou hast been to me (as) a lion who made friends with an ass, and the ass kept walking before the lion for a time; and one day the lion sprang upon the ass and ate it up.

22 O my boy! thou hast been to me like a weevil in the wheat, for it does no good to anything, but spoils the wheat and gnaws it.

23 O my boy! thou hast been like a man who sowed ten measures of wheat, and when it was harvest time, he arose and reaped it, and garnered it, and threshed it, and toiled over it to the very utmost, and it turned out to be ten measures, and its master said to it: "O thou lazy thing! thou hast not grown and thou hast not shrunk."

24 O my boy! thou hast been to me like the partridge that had been thrown into the net, and she could not save herself, but she called out to the partridges, that she might cast

them with herself into the net.

25 0 my son! thou hast been to me like the dog that was cold and it went into the potter's house to get warm.

26 And when it had got warm, it began to bark at them, and they chased it out and beat it, that it might not bite them.

27 0 my son! thou hast been to me like the pig who went into the hot bath with people of quality, and when it came out of the hot bath, it saw a filthy hole and it went down and, wallowed in it.

28 0 my son! thou hast been to me like the goat which joined its comrades on their way to the sacrifice, and it was unable to save itself.

29 0 my boy! the dog which is not fed from its hunting becomes food for flies.

30 0 my son! the hand which does not labour and plough and (which) is greedy and cunning shall be cut away from its shoulder.

31 0 my son! the eye in which light is not seen, the ravens shall pick at it and pluck it out.

32 0 my boy! thou hast been to me like a tree whose branches they were cutting, and it said to them, "If something of me were not in your hands, verily you would be unable to cut me."

33 0 my boy! thou art like the cat to whom they said:

"Leave off thieving till we make for thee a chain of gold and feed thee with sugar and almonds."

34 And she said, "I am not forgetful of the craft of my father and my mother."

35 0 my son! thou hast been like the serpent riding on a thorn-bush when he was in the midst of a river, and a wolf saw them and said, "Mischief upon mischief, and let him who is more mischievous than they direct both of them."

36 And the serpent said to the wolf, "The lambs and the goats and the sheep which thou hast eaten all thy life, wilt thou return them to their fathers and to their parents or no?"

37 Said the wolf, "No." And the serpent said to him, "I think that after myself thou art the worst of us."

38 O my boy! I fed thee with good food and thou didst not feed me with dry bread.

39 O my boy! I gave thee sugared water to drink and good syrup, and thou didst not give me water from the well to drink.

40 O my boy! I taught thee, and brought thee up, and thou didst dig a hiding-place for me and didst conceal me.

41 O my boy! I brought thee up with the best upbringing and trained thee like a tall cedar; and thou hast twisted and bent me.

42 O my boy! it was my hope concerning thee that thou wouldst build me a fortified castle, that I might be concealed from my enemies in it, and thou didst become to me like one burying in the depth of the earth; but the Lord took pity on me and delivered me from thy cunning.

43 O my boy! I wished thee well, and thou didst reward me with evil and hatefulness, and now I would fain tear out thine eyes, and make thee food for dogs, and cut out thy tongue, and take off thy head with the edge of the sword, and recompense thee for thine abominable deeds.'

44 And when Nadan heard this speech from his uncle Haiqar, he said: 'O my uncle! deal with me according to thy knowledge, and forgive me my sins, for who is there who hath sinned like me, or who is there who forgives like thee?'

45 Accept me, O my uncle! Now I will serve in thy house, and groom thy horses and sweep up the dung of thy cattle, and feed thy sheep, for I am the wicked and thou art the righteous: I the guilty and thou the forgiving.'

46 And Haiqar said to him, 'O my boy! thou art like the tree which was fruitless beside the water, and its master was fain to cut it down, and it said to him, "Remove me to another place, and if I do not bear fruit, cut me down."

47 And its master said to it, "Thou being beside the water hast not borne fruit, how shalt thou bear fruit when thou art in another place?"

48 O my boy! the old age of the eagle is better than the youth of the crow.

49 O my boy! they said to the wolf, "Keep away from the sheep lest their dust should harm thee." And the wolf said, "The dregs of the sheep's milk are good for my eyes."

50 O my boy! they made the wolf go to school that he might learn to read, and they said to him, "Say A, B." He said, "Lamb and goat in my belly."

51 0 my boy! they set the ass down at the table and he fell, and began to roll himself in the dust, and one said,

"Let him roll himself, for it is his nature, he will not change."

52 0 my boy! the saying has been confirmed which runs: "If thou begetttest a boy, call him thy son, and if thou rearest a boy, call him thy slave."

53 0 my boy! he who doeth good shall meet with good; and he who doeth evil shall meet with evil, for the Lord requiteth a man according to the measure of his work.

54 0 my boy! what shall I say more to thee than these sayings? for the Lord knoweth what is' hidden, and is acquainted with the mysteries and the secrets.

55 And He will requite thee and will judge betwixt me and thee, and will recompense thee according to thy desert,'

56 And when Nadan heard that speech from his uncle Haiqar, he swelled up immediately and became like a blown-out bladder.

57 And his limbs swelled and his legs and his feet and his side, and he was torn and his belly burst asunder and his entrails were scattered, and he perished, and died.

58 And his latter end was destruction, and he went to hell. For he who digs a pit for his brother shall fall into it; and he who sets up traps shall be caught in them.

59 This is what happened and (what) we found about the tale of Haiqar, and praise be to God for ever.

Amen, and peace.

60 This chronicle is finished with the help of God, may He be exalted:

Amen, Amen, Amen.

[See the Book of Tobit](#)

[Apocalyptic Index](#)

[Babylonia Index](#)

[Home Page](#)

The Letter Of Aristeas

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

Since I have collected Material for a memorable history of my visit to Eleazar the High priest of the Jews, and because you, Philocrates, as you lose no opportunity of reminding me, have set great store upon receiving an account of the motives and object of my mission, I have attempted to draw up a clear exposition of the matter for you, for I perceive that you possess a natural love of learning, **2** a quality which is the highest possession of man - to be constantly attempting 'to add to his stock of knowledge and acquirements' whether through the study of history or by actually participating in the events themselves. It is by this means, by taking up into itself the noblest elements, that the soul is established in purity, and having fixed its aim on piety, the noblest goal of all, it uses this as its infallible guide and so acquires a definite purpose. **3** It was my devotion to the pursuit of religious knowledge that led me to undertake the embassy to the man I have mentioned, who was held in the highest esteem by his own citizens and by others both for his virtue and his majesty and who had in his possession documents of the highest value to the Jews in his own country and in foreign lands for the interpretation of the divine law, for their **4** laws are written on leather parchments in Jewish characters. This embassy then I undertook with enthusiasm, having first of all found an opportunity of pleading with the king on behalf of the Jewish captives who had been transported from Judea to Egypt by the king's father, when he first obtained possession of this city and conquered the land of Egypt. It is worth while that I should tell **5** you this story, too, since I am convinced that you, with your disposition towards holiness and your sympathy with men who are living in accordance with the holy law, will all the more readily listen to the account which I purpose to set forth, since you yourself have lately come to us from the island and are anxious to hear everything that tends to build up the soul. **6** On a former occasion, too I sent you a record of the facts which I thought worth relating about the Jewish race - the record **7** which I had obtained from the most learned high priests of the most learned land of Egypt. As you are so eager to acquire the knowledge of those things which can benefit the mind, I feel it incumbent upon me to impart to you all the information in my power. I should feel the same duty towards all who possessed the same disposition but I feel it especially towards you since you have aspirations which are so noble, and since you are not only my brother in character no less than in blood but are one with me as well in the pursuit of goodness. **8** For neither the pleasure derived from gold nor any other of the possessions which are prized by shallow minds confers the same benefit as the pursuit of culture and the study which we expend in securing it. But that I may not weary you by a too lengthy introduction, I will proceed at once to the substance of my narrative.

9 Demetrius of Phalerum, the president of the king's library, received vast sums of money, for the purpose of collecting together, as far as he possibly could, all the books in the world. By

means of purchase and transcription, he carried out, to the best of his ability, the purpose of the king. On one occasion when I was present he was asked, How many thousand books are there in the library? **10** and he replied, 'More than two hundred thousand, O king, and I shall make endeavour in the immediate future to gather together the remainder also, so that the total of five hundred thousand may be reached. I am told that the laws of the Jews are worth transcribing and deserve a place in **11** your library.' 'What is to prevent you from doing this?' replied the king. 'Everything that is necessary has been placed at your disposal.' 'They need to be translated,' answered Demetrius, 'for in the country of the Jews they use a peculiar alphabet (just as the Egyptians, too, have a special form of letters) and speak a peculiar dialect. They are supposed to use the Syriac tongue, but this is not the case; their language is quite different.' And the king when he understood all the facts of the case ordered a letter to be written to the Jewish High Priest that his purpose (which has already been described) might be accomplished.

12 Thinking that the time had come to press the demand, which I had often laid before Sosibius of Tarentum and Andreas, the chief of the bodyguard, for the emancipation of the Jews who had been transported from Judea by the king's father - **13** for when by a combination of good fortune and courage he had brought his attack on the whole district of Coele-Syria and Phoenicia to a successful issue, in the process of terrorizing the country into subjection, he transported some of his foes and others he reduced to captivity. The number of those whom he transported from the country of the Jews to Egypt amounted to no less than a hundred thousand. Of these he armed thirty thousand picked men and settled them in garrisons in the country districts. (And even before this time large numbers of Jews had come into Egypt with the Persian, and in an earlier period still others had been sent to Egypt to help Psammetichus in his campaign against the king of the Ethiopians. But these were nothing like so numerous as the captives whom Ptolemy the son of Lagus transported.) **14** As I have already said Ptolemy picked out the best of these, the men who were in the prime of life and distinguished for their courage, and armed them, but the great mass of the others, those who were too old or too young for this purpose, and the women too, he reduced to slavery, not that he wished to do this of his own free will, but he was compelled by his soldiers who claimed them as a reward for the services which they had rendered in war. Having, as has already been stated, obtained an opportunity for securing their emancipation, I addressed the king with the following arguments. 'Let us not be so unreasonable as to allow **15** our deeds to give the lie to our words. Since the law which we wish not only to transcribe but also to translate belongs to the whole Jewish race, what justification shall we be able to find for our embassy while such vast numbers of them remain in a state of slavery in your kingdom? In the perfection and wealth of your clemency release those who are held in such miserable bondage, since as I have been at pains to discover, the God who gave them their law is the God who maintains your kingdom. They worship the same God - the Lord and Creator of the Universe, as all other men, as we ourselves, O king, though we call him by different names, such as Zeus or **16** Dis. This name was very appropriately bestowed upon him by our first ancestors, in order to signify that He through whom all things are endowed with life and come into being, is necessarily the ruler and lord of the Universe. Set all mankind an example of magnanimity by releasing those who are held in bondage.'

17 After a brief interval, while I was offering up an earnest prayer to God that He would so dispose the mind of the king that all the captives might be set at liberty-(for the human race, being the creation of God, is swayed and influenced by Him. Therefore with many divers prayers I called upon Him who ruleth the heart that the king might be constrained to grant my request. For I had 18 great hopes with regard to the salvation of the men since I was assured that God would grant a fulfilment of my prayer. For when men from pure motives plan some action in the interest of righteousness and the performance of noble deeds, Almighty God brings their efforts and purposes to a successful issue) - the king raised his head and looking up at me with a cheerful countenance asked, 'How many thousands do you think they will number?' Andreas, who was standing near, replied, 'A little more than a hundred thousand.' 'It is a small boon indeed,' said the king, 'that Aristeas asks of us!' 19 Then Sosibius and some others who were present said, 'Yes, but it will be a fit tribute to your magnanimity for you to offer the enfranchisement of these men as an act of devotion to the supreme God. You have been greatly honoured by Almighty God and exalted above all your forefathers in glory and it is only fitting that you should render to Him the greatest thank offering in your power.' Extremely pleased with these arguments he gave orders that an addition should be 20 made to the wages of the soldiers by the amount of the redemption money that twenty drachmae should be paid to the owners for every slave, that a public order should be issued and that registers of the captives should be attached to it. He showed the greatest enthusiasm in the business, for it was God who had brought our purpose to fulfilment in its entirety and constrained him to redeem not only those who had come into Egypt with the army of his father but any who had come before that time or had been subsequently brought into the kingdom. It was pointed out to him that the ransom money would exceed four hundred talents.

21 I think it will be useful to insert a copy of the decree, for in this way the magnanimity of the king, who was empowered by God to save such vast multitudes, will be made clearer and more 22 manifest. The decree of the king ran as follows:

'All who served in the army of our father in the campaign against Syria and Phoenicia and in the attack upon the country of the Jews and became possessed of Jewish captives and brought them back to the city of Alexandria and the land of Egypt or sold them to others - and in the same way any captives who were in our land before that time or were brought hither afterwards- all who possess such captives are required to set them at liberty at once, receiving twenty drachmae per head as ransom money. The soldiers will receive 23 this money as a gift added to their wages, the others from the king's treasury. We think that it was against our father's will and against all propriety that they should have been made captives and that the devastation of their land and the transportation of the Jews to Egypt was an act of military wantonness. The spoil which fell to the soldiers on the field of battle was all the booty which they should have claimed. To reduce the people to slavery in addition was an act of absolute injustice. 24 Wherefore since it is acknowledged that we are accustomed to render justice to all men and especially

to those who are unfairly in a condition of servitude, and since we strive to deal fairly with all men according to the demands of justice and piety, we have decreed, in reference to the persons of the Jews who are in any condition of bondage in any part of our dominion, that those who possess them shall receive the stipulated sum of money and set them at liberty and that no man shall show any tardiness in discharging his obligations. Within three days after the publication of this decree, they must make lists of slaves for the officers appointed to carry out our will, [25](#) and immediately produce the persons of the captives. For we consider that it will be advantageous to us and to our affairs that the matter should be brought to a conclusion. Any one who likes may give information about any who disobey the decree on condition that if the man is proved guilty he will become his slave; his property, however, will be handed over to the royal treasury.'

[26](#) When the decree was brought to be read over to the king for his approval, it contained all the other provisions except the phrase 'any captives who were in the land before that time or were brought hither afterwards,' and in his magnanimity and the largeness of his heart the king inserted this clause and gave orders that the grant of money required for the redemption should be deposited in full with the paymasters of the forces and the royal bankers, and so the matter was decided and the [27](#) decree ratified within seven days. The grant for the redemption amounted to more than six hundred and sixty talents; for many infants at the breast were emancipated together with their mothers. When the question was raised whether the sum of twenty talents was to be paid for these, the king ordered that it should be done, and thus he carried out his decision in the most comprehensive way. [28](#) When this had been done, he ordered Demetrius to draw up a memorial with regard to the transcription of the Jewish books. For all affairs of state used to be carried out by means of decrees and with the most painstaking accuracy by these Egyptian kings, and nothing was done in a slipshod or haphazard fashion. And so I have inserted copies of the memorial and the letters, the number of the presents sent and the nature of each, since every one of them excelled in [29](#) magnificence and technical skill. The following is a copy of the memorial.

The Memorial of Demetrius to the great king. 'Since you have given me instructions, O king, that the books which are needed to complete your library should be collected together, and that those which are defective should be repaired, I have devoted myself with the utmost care to the fulfilment of your wishes, [30](#) and I now have the following proposal to lay before you. The books of the law of the Jews (with some few others) are absent from the library. They are written in the Hebrew characters and language and have been carelessly interpreted, and do not represent the original text as I am [31](#) informed by those who know; for they have never had a king's care to protect them. It is necessary that these should be made accurate for your library since the law which they contain, in as much as it is of divine origin, is full of wisdom and free from all blemish. For this reason literary men and poets and the mass of historical writers have held aloof from referring to these books and the men who have lived and are living in accordance

with them, because their 32 conception of life is so sacred and religious, as Hecataeus of Abdera says. If it please you, O king, a letter shall be written to the High Priest in Jerusalem, asking him to send six elders out of every tribe - men who have lived the noblest life and are most skilled in their law - that we may find out the points in which the majority of them are in agreement, and so having obtained an accurate translation may place it in a conspicuous place in a manner worthy of the work itself and your purpose. May continual prosperity be yours!

33 When this memorial had been presented, the king ordered a letter to be written to Eleazar on the matter, giving also an account of the emancipation of the Jewish captives. And he gave fifty talents weight of gold and seventy talents of silver and a large quantity of precious stones to make bowls and vials and a table and libation cups. He also gave orders to those who had the custody of his coffers to allow the artificers to make a selection of any materials they might require for the purpose, and that a hundred talents in money should be sent to provide sacrifices for the temple and 34 for other needs. I shall give you a full account of the workmanship after I have set before you copies of the letters. The letter of the king ran as follows:

35 'King Ptolemy sends greeting and salutation to the High Priest Eleazar. Since there are many Jews settled in our realm who were carried off from Jerusalem by the Persians at the time of their 36 power and many more who came with my father into Egypt as captives - large numbers of these he placed in the army and paid them higher wages than usual, and when he had proved the loyalty of their leaders he built fortresses and placed them in their charge that the native Egyptians might be intimidated by them. And I, when I ascended the throne, adopted a kindly attitude towards all 37 my subjects, and more particularly to those who were citizens of yours - I have set at liberty more than a hundred thousand captives, paying their owners the appropriate market price for them, and if ever evil has been done to your people through the passions of the mob, I have made them reparation. The motive which prompted my action has been the desire to act piously and render unto the supreme God a thank offering for maintaining my kingdom in peace and great glory in all the world. Moreover those of your people who were in the prime of life I have drafted into my army, and those who were fit to be attached to my person and worthy of the confidence of the 38 court, I have established in official positions. Now since I am anxious to show my gratitude to these men and to the Jews throughout the world and to the generations yet to come, I have determined that your law shall be translated from the Hebrew tongue which is in use amongst you 39 into the Greek language, that these books may be added to the other royal books in my library. It will be a kindness on your part and a regard for my zeal if you will select six elders from each of your tribes, men of noble life and skilled in your law and able to interpret it, that in questions of dispute we may be able to discover the verdict in which the majority agree, for the investigation is of the highest possible importance. I hope to win great renown by

the accomplishment of this 40 work. I have sent Andreas, the chief of my bodyguard, and Aristeas - men whom I hold in high esteem - to lay the matter before you and present you with a hundred talents of silver, the firstfruits of my offering for the temple and the sacrifices and other religious rites. If you will write to me concerning your wishes in these matters, you will confer a great favour upon me and afford me a new pledge of friendship, for all your wishes shall be carried out as speedily as possible. Farewell.'

41 To this letter Eleazar replied appropriately as follows:

'Eleazar the High priest sends greetings to King Ptolemy his true friend. My highest wishes are for your welfare and the welfare of Queen Arsinoe your sister and your children. I also am well. I have received your letter and am greatly 42 rejoiced by your purpose and your noble counsel. I summoned together the whole people and read it to them that they might know of your devotion to our God. I showed them too the cups which you sent, twenty of gold and thirty of silver, the five bowls and the table of dedication, and the hundred talents of silver for the offering of the sacrifices and providing the things of which the 43 temple stands in need. These gifts were brought to me by Andreas, one of your most honoured servants, and by Aristeas, both good men and true, distinguished by their learning, and worthy in every way to be the representatives of your high principles and righteous purposes. 44 These men imparted to me your message and received from me an answer in agreement with your letter. I will consent to everything which is advantageous to you even though your request is very unusual. For you have bestowed upon our citizens great and never to be forgotten benefits in many 45 (ways). Immediately therefore I offered sacrifices on behalf of you, your sister, your children, and your friends, and all the people prayed that your plans might prosper continually, and that Almighty God might preserve your kingdom in peace with honour, and that the translation of the 46 holy law might prove advantageous to you and be carried out successfully. In the presence of all the people I selected six elders from each tribe, good men and true, and I have sent them to you with a copy of our law. It will be a kindness, O righteous king, if you will give instruction that as soon as the translation of the law is completed, the men shall be restored again to us in safety. Farewell.'

47 The following are the names of the elders: Of the first tribe, Joseph, Ezekiah, Zachariah, John, Ezekiah, Elisha. Of the second tribe, Judas, Simon, Samuel, Adaeus, Mattathias, Eschlemias. Of 48 the third tribe, Nehemiah, Joseph, Theodosius, Baseas, Ornias, Dakis. Of the fourth tribe, Jonathan, Abraeus, Elisha, Ananias, Chabrias.... Of the fifth tribe, Isaac, Jacob, Jesus, 49 Sabbataeus, Simon, Levi. Of the sixth tribe, Judas, Joseph, Simon, Zacharias, Samuel, Selemias. Of the seventh tribe, Sabbataeus, Zedekiah, Jacob, Isaac, Jesias, Natthaeus. Of the eighth tribe Theodosius, Jason, Jesus, Theodotus, John, Jonathan. Of the ninth tribe, Theophilus, Abraham 50 Arsamos, Jason, Endemias, Daniel. Of the tenth tribe, Jeremiah,

Eleazar, Zachariah, Baneas, Elisha, Dathaeus. Of the eleventh tribe, Samuel, Joseph, Judas, Jonathes, Chabu, Dositheus. Of the twelfth tribe, Isaelus, John, Theodosius, Arsamos, Abietes, Ezekiel. They were seventy-two in all. Such was the answer which Eleazar and his friends gave to the king's letter.

51 I will now proceed to redeem my promise and give a description of the works of art. They were wrought with exceptional skill, for the king spared no expense and personally superintended the workmen individually. They could not therefore scamp any part of the work or finish it off negligently. 52 First of all I will give you a description of the table. The king was anxious that this piece of work should be of exceptionally large dimensions, and he caused enquiries to be made of the Jews 53 in the locality with regard to the size of the table already in the temple at Jerusalem. And when they described the measurements, he proceeded to ask whether he might make a larger structure. And some of the priests and the other Jews replied that there was nothing to prevent him. And he said that he was anxious to make it five times the size, but he hesitated lest it should prove useless 54 for the temple services. He was desirous that his gift should not merely be stationed in the temple, for it would afford him much greater pleasure if the men whose duty it was to offer the fitting 55 sacrifices were able to do so appropriately on the table which he had made. He did not suppose that it was owing to lack of gold that the former table had been made of small size, but there seems to have been, he said, some reason why it was made of this dimension. For had the order been given, there would have been no lack of means. Wherefore we must not transgress or go beyond the proper 56 measure. At the same time he ordered them to press into service all the manifold forms of art, for he was a man of the most lofty conceptions and nature had endowed him with a keen imagination which enabled him to picture the appearance which would be presented by the finished work. He gave orders too, that where there were no instructions laid down in the Jewish Scriptures, everything should be made as beautiful as possible. When such instructions were laid down, they were to be carried out to the letter.

57 They made the table two cubits long (one cubit broad) one and a half cubits high, fashioning it of pure solid gold. What I am describing was not thin gold laid over another foundation, but the whole 58 structure was of massive gold welded together. And they made a border of a hand's breadth round about it. And there was a wreath of wave-work, engraved in relief in the form of ropes marvelously 59 wrought on its three sides. For it was triangular in shape and the style of the work was exactly the same on each of the sides, so that whichever side they were turned, they presented the same appearance. Of the two sides under the border, the one which sloped down to the table was a very 60 beautiful piece of work, but it was the outer side which attracted the gaze of the spectator. Now the upper edge of the two sides, being elevated, was sharp since, as we have said, the rim was three-sided, from whatever point of view one approached it. And there were layers of precious stones on it in the midst of the embossed cord-work, and they were interwoven with one another by an inimitable artistic 61 device. For the sake of security they were all fixed by golden needles which were inserted in 62 perforations in the stones. At the sides they were clamped together by fastenings to hold them firm. On the part of the border round the table which slanted upwards and met the eyes,

there was wrought a pattern of eggs in precious stones, elaborately engraved by a continuous piece of fluted relief-work, closely 63 connected together round the whole table. And under the stones which had been arranged to represent eggs the artists made a crown containing all kinds of fruits, having at its top clusters of grapes and ears of corn, dates also and apples, and pomegranates and the like, conspicuously arranged. These fruits were wrought out of precious stones, of the same colour as the fruits themselves and 64 they fastened them edgeways round all the sides of the table with a band of gold. And after the crown of fruit had been put on, underneath there was inserted another pattern of eggs in precious stones, and other fluting and embossed work, that both sides of the table might be used, according to the wishes of the owners and for this reason the wave-work and the border were extended 65 down to the feet of the table. They made and fastened under the whole width of the table a massive plate four fingers thick, that the feet might be inserted into it, and clamped fast with linch-pins which fitted into sockets under the border, so that which ever side of the table people preferred, might be used. Thus it became manifestly clear that the work was intended to be used 66 either way. On the table itself they engraved a 'maeander', having precious stones standing out in the middle of it, rubies and emeralds and an onyx too and many other kinds of stones which excel 67 in beauty. And next to the 'maeander' there was placed a wonderful piece of network, which made the centre of the table appear like a rhomboid in shape, and on it a crystal and amber, as it is called, 68 had been wrought, which produced an incomparable impression on the beholders. They made the feet of the table with heads like lilies, so that they seemed to be like lilies bending down beneath the table, and the parts which were visible represented leaves which stood upright. 69 The basis of the foot on the ground consisted of a ruby and measured a hand's breadth high all round. It had the appearance of a shoe and was eight fingers broad. Upon it the whole expanse of the foot rested. 70 And they made the foot appear like ivy growing out of the stone, interwoven with akanthus and surrounded with a vine which encircled it with clusters of grapes, which were worked in stones, up to the top of the foot. All the four feet were made in the same style, and everything was wrought and fitted so skillfully, and such remarkable skill and knowledge were expended upon making it true to nature, that when the air was stirred by a breath of wind, movement was imparted to the leaves, and 71 everything was fashioned to correspond with the actual reality which it represented. And they made the top of the table in three parts like a triptychon, and they were so fitted and dovetailed together with spigots along the whole breadth of the work, that the meeting of the joints could not be seen or even discovered. The thickness of the table was not less than half a cubit, so that the whole work 72 must have cost many talents. For since the king did not wish to add to its size he expended on the details the same sum of money which would have been required if the table could have been of larger dimensions. And everything was completed in accordance with his plan, in a most wonderful and remarkable way, with inimitable art and incomparable beauty.

73 Of the mixing bowls, two were wrought (in gold), and from the base to the middle were engraved with relief work in the pattern of scales, and between the scales precious stones were inserted with 74 great artistic skill. Then there was a 'maeander' a cubit in height, with its surface wrought out of precious stones of many colours, displaying great artistic effort and

beauty. Upon this there was a mosaic, worked in the form of a rhombus, having a net-like appearance and reaching right up to the 75 brim. In the middle, small shields which were made of different precious stones, placed alternately and varying in kind, not less than four fingers broad enhanced the beauty of their appearance. On the top of the brim there was an ornament of lilies in bloom, and intertwining clusters of grapes were 76 engraven all round. Such then was the construction of the golden bowls, and they held more than two firkins each. The silver bowls had a smooth surface, and were wonderfully made as if they were intended for looking-glasses, so that everything which was brought near to them was reflected even more 77 clearly than in mirrors. But it is impossible to describe the real impression which these works of art produced upon the mind when they were finished. For, when these vessels had been completed and placed side by side, first a silver bowl and then a golden, then another silver, and then another golden, the appearance they presented is altogether indescribable, and those who came to see 78 them were not able to tear themselves from the brilliant sight and entrancing, spectacle. The impressions produced by the spectacle were various in kind. When men looked at the golden vessels, and their minds made a complete survey of each detail of workmanship, their souls were thrilled with wonder. Again when a man wished to direct his gaze to the silver vessels, as they stood before him, everything seemed to flash with light round about the place where he was standing, and afforded a still greater delight to the onlookers. So that it is really impossible to describe the artistic beauty of the works. 79 The golden vials they engraved in the centre with vine wreaths. And about the rims they wove a wreath of ivy and myrtle and olive in relief work and inserted precious stones in it. The other parts of the relief work they wrought in different patterns, since they made it a point of honour to 80 complete everything in a way worthy of the majesty of the king. In a word it may be said that neither in the king's treasury nor in any other, were there any works which equalled these in costliness or in artistic skill. For the king spent no little thought upon them, for he loved to gain glory for the 81 excellence of his designs. For oftentimes he would neglect his official business, and spend his time with the artists in his anxiety that they should complete everything in a manner worthy of the place to which the gifts were to be sent. So everything was carried out on a grand scale, in a manner 82 worthy of the king who sent the gifts and of the high priest who was the ruler of the land. There was no stint of precious stones, for not less than five thousand were used and they were all of large size. The most exceptional artistic skill was employed, so that the cost of the stones and the workmanship was five times as much as that of the gold.

83 I have given you this description of the presents because I thought it was necessary. The next point in the narrative is an account of our journey to Eleazar, but I will first of all give you a description of the whole country. When we arrived in the land of the Jews we saw the city situated 84 in the middle of the whole of Judea on the top of a mountain of considerable altitude. On the summit the temple had been built in all its splendour. It was surrounded by three walls more than seventy cubits high and in length and breadth corresponding to the structure of the edifice. All the buildings 85 were characterized by a magnificence and costliness quite unprecedented. It was obvious that no expense had been spared on the door and the fastenings, which connected it with the door-posts, and 86 the stability of the lintel. The style of the curtain too was thoroughly in proportion to that of the entrance. Its fabric

owing to the draught of wind was in perpetual motion, and as this motion was communicated from the bottom and the curtain bulged out to its highest extent, it afforded a pleasant 87 spectacle from which a man could scarcely tear himself away. The construction of the altar was in keeping with the place itself and with the burnt offerings which were consumed by fire upon it, and the approach to it was on a similar scale. There was a gradual slope up to it, conveniently arranged for the purpose of decency, and the ministering priests were robed in linen garments, down to their 88 ankles. The Temple faces the east and its back is toward the west. The whole of the floor is paved with stones and slopes down to the appointed places, that water may be conveyed to wash away the 89 blood from the sacrifices, for many thousand beasts are sacrificed there on the feast days. And there is an inexhaustible supply of water, because an abundant natural spring gushes up from within the temple area. There are moreover wonderful and indescribable cisterns underground, as they pointed out to me, at a distance of five furlongs all round the site of the temple, and each of them has countless pipes 90 so that the different streams converge together. And all these were fastened with lead at the bottom and at the sidewalls, and over them a great quantity of plaster had been spread, and every part of the work had been most carefully carried out. There are many openings for water at the base of the altar which are invisible to all except to those who are engaged in the ministration, so that all the blood of the sacrifices which is collected in great quantities is washed away in the twinkling of an 91 eye. Such is my opinion with regard to the character of the reservoirs and I will now show you how it was confirmed. They led me more than four furlongs outside the city and bade me peer down towards a certain spot and listen to the noise that was made by the meeting of the waters, so that the great size of the reservoirs became manifest to me, as has already been pointed out.

92 The ministration of the priests is in every way unsurpassed both for its physical endurance and for its orderly and silent service. For they all work spontaneously, though it entails much painful exertion, and each one has a special task allotted to him. The service is carried on without interruption - some provide the wood, others the oil, others the fine wheat flour, others the spices; others 93 again bring the pieces of flesh for the burnt offering, exhibiting a wonderful degree of strength. For they take up with both hands the limbs of a calf, each of them weighing more than two talents, and throw them with each hand in a wonderful way on to the high place of the altar and never miss placing them on the proper spot. In the same way the pieces of the sheep and also of the goats are wonderful both for their weight and their fatness. For those, whose business it is, always select the beasts which are without blemish and specially fat, and thus the sacrifice which I have described, 94 is carried out. There is a special place set apart for them to rest in, where those who are relieved from duty sit. When this takes place, those who have already rested and are ready to assume their duties rise up spontaneously since there is no one to give orders with regard to the arrangement of 95 the sacrifices. The most complete silence reigns so that one might imagine that there was not a single person present, though there are actually seven hundred men engaged in the work, besides the vast number of those who are occupied in bringing up the sacrifices. Everything is carried out with 96 reverence and in a way worthy of the great God.

We were greatly astonished, when we saw Eleazar engaged in the ministration, at the mode of his dress, and the majesty of his appearance, which was revealed in the robe which he wore and the precious stones upon his person. There were golden bells upon the garment which reached down to his feet, giving forth a peculiar kind of melody, and on both sides of them there were pomegranates [97](#) with variegated flowers of a wonderful hue. He was girded with a girdle of conspicuous beauty, woven in the most beautiful colours. On his breast he wore the oracle of God, as it is called, on which twelve stones, of different kinds, were inset, fastened together with gold, containing the names of the leaders of the tribes, according to their original order, each one flashing forth in an indescribable way [98](#) its own particular colour. On his head he wore a tiara, as it is called, and upon this in the middle of his forehead an inimitable turban, the royal diadem full of glory with the name of God inscribed in sacred letters on a plate of gold . . . having been judged worthy to wear these emblems in the [99](#) ministrations. Their appearance created such awe and confusion of mind as to make one feel that one had come into the presence of a man who belonged to a different world. I am convinced that any one who takes part in the spectacle which I have described will be filled with astonishment and indescribable wonder and be profoundly affected in his mind at the thought of the sanctity which is attached to each detail of the service.

[100](#) But in order that we might gain complete information, we ascended to the summit of the neighbouring citadel and looked around us. It is situated in a very lofty spot, and is fortified with many towers, which have been built up to the very top of immense stones, with the object, as we were informed, of [101](#) guarding the temple precincts, so that if there were an attack, or an insurrection or an onslaught of the enemy, no one would be able to force an entrance within the walls that surround the temple. On the towers of the citadel engines of war were placed and different kinds of machines, and the position was [102](#) much higher than the circle of walls which I have mentioned. The towers were guarded too by most trusty men who had given the utmost proof of their loyalty to their country. These men were never allowed to leave the citadel, except on feast days and then only in detachments. nor did they permit any [103](#) stranger to enter it. They were also very careful when any command came from the chief officer to admit any visitors to inspect the place, as our own experience taught us. They were very reluctant to [104](#) admit us - though we were but two unarmed men- to view the offering of the sacrifices. And they asserted that they were bound by an oath when the trust was committed to them, for they had all sworn and were bound to carry out the oath sacredly to the letter, that though they were five hundred in number they would not permit more than five men to enter at one time. The citadel was the special protection of the temple and its founder had fortified it so strongly that it might efficiently protect it.

[105](#) The size of the city is of moderate dimensions. It is about forty furlongs in circumference, as far as one could conjecture. It has its towers arranged in the shape of a theatre, with thoroughfares leading between them. Now the cross roads of the lower towers are visible but those of the upper [106](#) towers are more frequented. For the ground ascends, since the city is built upon a mountain. There are steps too which lead up to the cross roads, and some people are always going up, and others down and they keep as far apart from each other as possible on

the road because of those who 107 are bound by the rules of purity, lest they should touch anything which is unlawful. It was not without reason that the original founders of the city built it in due proportions, for they possessed clear insight with regard to what was required. For the country is extensive and beautiful. Some parts of it are level, especially the districts which belong to Samaria, as it is called, and which border on the land of the Idumeans, other parts are mountainous, especially (those which are contiguous to the land of Judea). The people therefore are bound to devote themselves to agriculture and the cultivation of the soil that by this means they may have a plentiful supply of crops. In this way 108 cultivation of every kind is carried on and an abundant harvest reaped in the whole of the aforesaid land. The cities which are large and enjoy a corresponding prosperity are well-populated, but they neglect the country districts, since all men are inclined to a life of enjoyment, for every one has a natural tendency towards the pursuit of pleasure. 109 The same thing happened in Alexandria, which excels all cities in size and prosperity. Country people by migrating from the rural districts and settling 110 in the city brought agriculture into disrepute: and so to prevent them from settling in the city, the king issued orders that they should not stay in it for more than twenty days. And in the same way he gave the judges written instructions, that if it was necessary to issue a summons against any one 111 who lived in the country, the case must be settled within five days. And since he considered the matter one of great importance, he appointed also legal officers for every district with their assistants, that the farmers and their advocates might not in the interests of business empty the granaries of the 112 city, I mean, of the produce of husbandry. I have permitted this digression because it was Eleazar who pointed out with great clearness the points which have been mentioned. For great is the energy which they expend on the tillage of the soil. For the land is thickly planted with multitudes of olive trees, with crops of corn and pulse, with vines too, and there is abundance of honey. Other kinds of fruit trees and dates do not count compared with these. There are cattle of all kinds in 113 great quantities and a rich pasturage for them. Wherefore they rightly recognize that the country districts need a large population, and the relations between the city and the villages are properly 114 regulated. A great quantity of spices and precious stones and gold is brought into the country by the Arabs. For the country is well adapted not only for agriculture but also for commerce, and the 115 city is rich in the arts and lacks none of the merchandise which is brought across the sea. It possesses too suitable and commodious harbours at Askalon, Joppa, and Gaza, as well as at Ptolemais which was founded by the King and holds a central position compared with the other places named, being not far distant from any of them. The country produces everything in abundance, 116 since it is well watered in all directions and well protected from storms. The river Jordan, as it is called, which never runs dry, flows through the land. Originally (the country) contained not less than 60 million acres-though afterwards the neighbouring peoples made incursions against it - and 600,000 men were settled upon it in farms of a hundred acres each. The river like the Nile rises in harvest- time and irrigates a large portion of the land. Near the district belonging to the people of 117 Ptolemais it issues into another river and this flows out into the sea. Other mountain torrents, as they are called, flow down into the plain and encompass the parts about Gaza and the district of 118 Ashdod. The country is encircled by a natural fence and is very difficult to attack and cannot be assailed by large forces, owing to the narrow passes, with their overhanging precipices and deep

ravines, and the rugged character of the mountainous regions which surround all the land. 119 We were told that from the neighbouring mountains of Arabia copper and iron were formerly obtained. This was stopped, however, at the time of the Persian rule, since the authorities of the time spread 120 abroad a false report that the working of the mines was useless and expensive, in order to prevent their country from being destroyed by the mining in these districts and possibly taken away from them owing to the Persian rule, since by the assistance of this false report they found an excuse for entering the district.

I have now, my dear brother Philocrates, given you all the essential information upon this subject 121 in brief form. I shall describe the work of translation in the sequel. The High priest selected men of the finest character and the highest culture, such as one would expect from their noble parentage. They were men who had not only acquired proficiency in Jewish literature, but had studied most 122 carefully that of the Greeks as well. They were specially qualified therefore for serving on embassies and they undertook this duty whenever it was necessary. They possessed a great facility for conferences and the discussion of problems connected with the law. They espoused the middle course - and this is always the best course to pursue. They abjured the rough and uncouth manner, but they were altogether above pride and never assumed an air of superiority over others, and in conversation they were ready to listen and give an appropriate answer to every question. And all of them carefully observed this rule and were anxious above everything else to excel each other in 123 its observance and they were all of them worthy of their leader and of his virtue. And one could observe how they loved Eleazar by their unwillingness to be torn away from him and how he loved them. For besides the letter which he wrote to the king concerning their safe return, he also earnestly 124 besought Andreas to work for the same end and urged me, too, to assist to the best of my ability and although we promised to give our best attention to the matter, he said that he was still greatly distressed, for he knew that the king out of the goodness of his nature considered it his highest privilege, whenever he heard of a man who was superior to his fellows in culture and wisdom, to 125 summon him to his court. For I have heard of a fine saying of his to the effect that by securing just and prudent men about his person he would secure the greatest protection for his kingdom, since such friends would unreservedly give him the most beneficial advice. And the men who were 126 now being sent to him by Eleazar undoubtedly possessed these qualities. And he frequently asserted upon oath that he would never let the men go if it were merely some private interest of his own that constituted the impelling motive - but it was for the common advantage of 127 all the citizens that he was sending them. For, he explained, the good life consists in the keeping of the enactments of the law, and this end is achieved much more by hearing than by reading. From this and other similar statements it was clear what his feelings towards them were.

128 It is worth while to mention briefly the information which he gave in reply to our questions. For I suppose that most people feel a curiosity with regard to some of the enactments in the law, 129 especially those about meats and drinks and animals recognized as unclean. When we asked why, since there is but one form of creation, some animals are regarded as unclean for eating, and others unclean even to the touch (for though the law is

scrupulous on most points, it is specially scrupulous on such 130 matters as these) he began his reply as follows: 'You observe,' he said, 'what an effect our modes of life and our associations produce upon us; by associating with the bad, men catch their depravities and become miserable throughout their life; but if they live with the wise and prudent, they find 131 the means of escaping from ignorance and amending their lives. Our Lawgiver first of all laid down the principles of piety and righteousness and inculcated them point by point, not merely by prohibitions but by the use of examples as well, demonstrating the injurious effects of sin and the 132 punishments inflicted by God upon the guilty. For he proved first of all that there is only one God and that his power is manifested throughout the universe, since every place is filled with his sovereignty and none of the things which are wrought in secret by men upon the earth escapes His knowledge. For all that a man does and all that is to come to pass in the future are manifest to 133 Him. Working out these truths carefully and having made them plain he showed that even if a man should think of doing evil - to say nothing of actually effecting it - 134 he would not escape detection, for he made it clear that the power of God pervaded the whole of the law. 135 Beginning from this starting point he went on to show that all mankind except ourselves believe in the existence of many gods, though they themselves are much more powerful than the beings whom they vainly worship. For when they have made statues of stone and wood, they say that they are the images of those who have invented something useful for life and they worship them, though 136 they have clear proof that they possess no feeling. For it would be utterly foolish to suppose that any one became a god in virtue of his inventions. For the inventors simply took certain objects already created and by combining them together, showed that they possessed a fresh utility: they 137 did not themselves create the substance of the thing, and so it is a vain and foolish thing for people to make gods of men like themselves. For in our times there are many who are much more inventive and much more learned than the men of former days who have been deified, and yet they would never come to worship them. The makers and authors of these myths think that they are 138 the wisest of the Greeks. Why need we speak of other infatuated people, Egyptians and the like, who place their reliance upon wild beasts and most kinds of creeping things and cattle, and worship them, and offer sacrifices to them both while living and when dead?'

139 'Now our Lawgiver being a wise man and specially endowed by God to understand all things, took a comprehensive view of each particular detail, and fenced us round with impregnable ramparts and walls of iron, that we might not mingle at all with any of the other nations, but remain pure in body and soul, free from all vain imaginations, worshiping the one Almighty God above the whole 140 creation. Hence the leading Egyptian priests having looked carefully into many matters, and being cognizant with (our) affairs, call us " men of God ". This is a title which does not belong to the rest of mankind but only to those who worship the true God. The rest are men not of God but of meats and drinks and clothing. For their whole disposition leads them to find solace in these things. 141 Among our people such things are reckoned of no account. but throughout their whole life their 142 main consideration is the sovereignty of God. Therefore lest we should be corrupted by any abomination, or our lives be perverted by evil communications, he hedged us round on all sides by 143 rules of

purity, affecting alike what we eat, or drink, or touch, or hear, or see. For though, speaking generally, all things are alike in their natural constitution, since they are all governed by one and the same power, yet there is a deep reason in each individual case why we abstain from the use of certain things and enjoy the common use of others. For the sake of illustration I will run over one or two 144 points and explain them to you. For you must not fall into the degrading idea that it was out of regard to mice and weasels and other such things that Moses drew up his laws with such exceeding care. All these ordinances were made for the sake of righteousness to aid the quest for virtue and 145 the perfecting of character. For all the birds that we use are tame and distinguished by their cleanliness, feeding on various kinds of grain and pulse, such as for instance pigeons, turtle-doves, 146 locusts, partridges, geese also, and all other birds of this class. But the birds which are forbidden you will find to be wild and carnivorous, tyrannizing over the others by the strength which they possess, and cruelly obtaining food by preying on the tame birds enumerated above and not only so, but 147 they seize lambs and kids, and injure human beings too, whether dead or alive, and so by naming them unclean, he gave a sign by means of them that those, for whom the legislation was ordained, must practice righteousness in their hearts and not tyrannize over any one in reliance upon their own strength nor rob them of anything, but steer their course of life in accordance with justice, just as the tame birds, already mentioned, consume the different kinds of pulse that grow upon the earth 148 and do not tyrannize to the destruction of their own kindred. Our legislator taught us therefore that it is by such methods as these that indications are given to the wise, that they must be just and effect nothing by violence, and refrain from tyrannizing over others in reliance upon their own 149 strength. For since it is considered unseemly even to touch such unclean animals, as have been mentioned, on account of their particular habits, ought we not to take every precaution lest our own 150 characters should be destroyed to the same extent? Wherefore all the rules which he has laid down with regard to what is permitted in the case of these birds and other animals, he has enacted with the object of teaching us a moral lesson. For the division of the hoof and the separation of the claws are intended to teach us that we must discriminate between our individual actions with a view 151 to the practice of virtue. For the strength of our whole body and its activity depend upon our shoulders and limbs. Therefore he compels us to recognize that we must perform all our actions with discrimination according to the standard of righteousness - more especially because we have 152 been distinctly separated from the rest of mankind. For most other men defile themselves by promiscuous intercourse, thereby working great iniquity, and whole countries and cities pride themselves upon such vices. For they not only have intercourse with men but they defile their own 153 mothers and even their daughters. But we have been kept separate from such sins. And the people who have been separated in the aforementioned way are also characterized by the Lawgiver as possessing the gift of memory. For all animals " which are cloven-footed and chew the cud " 154 represent to the initiated the symbol of memory. For the act of chewing the cud is nothing else than the reminiscence of life and existence. For life is wont to be sustained by means of food 155 wherefore he exhorts us in the Scripture also in these words: "Thou shalt surely remember the Lord that wrought in thee those great and wonderful things". For when they are properly conceived, they are manifestly great and glorious; first the construction of the body and the disposition of the 156 food and the separation of each individual limb and, far more,

the organization of the senses, the operation and invisible movement of the mind, the rapidity of its particular actions and its discovery of the 157 arts, display an infinite resourcefulness. Wherefore he exhorts us to remember that the aforesaid parts are kept together by the divine power with consummate skill. For he has marked out every 158 time and place that we may continually remember the God who rules and preserves (us). For in the matter of meats and drinks he bids us first of all offer part as a sacrifice and then forthwith enjoy our meal. Moreover, upon our garments he has given us a symbol of remembrance, and in like manner he has ordered us to put the divine oracles upon our gates and doors as a remembrance of 159 God. And upon our hands, too, he expressly orders the symbol to be fastened, clearly showing that we ought to perform every act in righteousness, remembering (our own creation), and above all the 160 fear of God. He bids men also, when lying down to sleep and rising up again, to meditate upon the works of God, not only in word, but by observing distinctly the change and impression produced upon them, when they are going to sleep, and also their waking, how divine and incomprehensible 161 the change from one of these states to the other is. The excellency of the analogy in regard to discrimination and memory has now been pointed out to you, according to our interpretation of " the cloven hoof and the chewing of the cud ". For our laws have not been drawn up at random or in accordance with the first casual thought that occurred to the mind, but with a view to truth and the 162 indication of right reason. For by means of the directions which he gives with regard to meats and drinks and particular cases of touching, he bids us neither to do nor listen to anything, thoughtlessly 163 nor to resort to injustice by the abuse of the power of reason. In the case of the wild animals, too, the same principle may be discovered. For the character of the weasel and of mice and such 164 animals as these, which are expressly mentioned, is destructive. Mice defile and damage everything, not only for their own food but even to the extent of rendering absolutely useless to man whatever 165 it falls in their way to damage. The weasel class, too, is peculiar: for besides what has been said, it has a characteristic which is defiling: It conceives through the ears and brings forth through the 166 mouth. And it is for this reason that a like practice is declared unclean in men. For by embodying in speech all that they receive through the ears, they involve others in evils and work no ordinary impurity, being themselves altogether defiled by the pollution of impiety. And your king, as we are informed, does quite right in destroying such men.' 167 Then I said 'I suppose you mean the informers, for he constantly exposes them to tortures and to 168 painful forms of death'. 'Yes,' he replied, 'these are the men I mean, for to watch for men's destruction is an unholy thing. And our law forbids us to injure any one either by word or deed. My brief account of these matters ought to have convinced you, that all our regulations have been drawn up with a view to righteousness, and that nothing has been enacted in the Scripture thoughtlessly or without due reason, but its purpose is to enable us throughout our whole life and in all our actions 169 to practice righteousness before all men, being mindful of Almighty God. And so concerning meats and things unclean, creeping things, and wild beasts, the whole system aims at righteousness and righteous relationships between man and man.'

170 He seemed to me to have made a good defense on all the points; for in reference also to the calves and rams and goats which are offered, he said that it was necessary to take them

from the herds and flocks, and sacrifice tame animals and offer nothing wild, that the offerers of the sacrifices might understand the symbolic meaning of the lawgiver and not be under the influence of an arrogant self-consciousness. For he, who offers a sacrifice makes an offering also of his own soul in all its moods. 171 I think that these particulars with regard to our discussion are worth narrating and on account of the sanctity and natural meaning of the law, I have been induced to explain them to you clearly, Philocrates, because of your own devotion to learning.

172 And Eleazar, after offering the sacrifice, and selecting the envoys, and preparing many gifts for the 173 king, despatched us on our journey in great security. And when we reached Alexandria the king was at once informed of our arrival. On our admission to the palace, Andreas and I warmly greeted 174 the king and handed over to him the letter written by Eleazar. The king was very anxious to meet the envoys, and gave orders that all the other officials should be dismissed and the envoys 175 summoned to his presence at once. Now this excited general surprise, for it is customary for those who come to seek an audience with the king on matters of importance to be admitted to his presence on the fifth day, while envoys from kings or very important cities with difficulty secure admission to the Court in thirty days - but these men he counted worthy of greater honour, since he held their master in such high esteem, and so he immediately dismissed those whose presence he regarded as superfluous and continued walking about until they came in and he was able to welcome them. 176 When they entered with the gifts which had been sent with them and the valuable parchments, on which the law was inscribed in gold in Jewish characters, for the parchment was wonderfully prepared and the connexion between the pages had been so effected as to be invisible, the king as soon 177 as he saw them began to ask them about the books. And when they had taken the rolls out of their coverings and unfolded the pages, the king stood still for a long time and then making obeisance about seven times, he said: 'I thank you, my friends, and I thank him that sent you still more, and 178 most of all God, whose oracles these are.' And when all, the envoys and the others who were present as well, shouted out at one time and with one voice: 'God save the King!' he burst into tears of joy. For his exaltation of soul and the sense of the overwhelming honour which had been 179 paid him compelled him to weep over his good fortune. He commanded them to put the rolls back in their places and then after saluting the men, said: 'It was right, men of God, that I should first of all pay my reverence to the books for the sake of which I summoned you here and then, when I had done that, to extend the right-hand of friendship to you. It was for this reason that I 180 did this first. I have enacted that this day, on which you arrived, shall be kept as a great day and it will be celebrated annually throughout my life time. It happens also that it is the anniversary of 181 my naval victory over Antigonus. Therefore I shall be glad to feast with you to-day.' 'Everything that you may have occasion to use', he said, 'shall be prepared (for you) in a befitting manner and for me also with you.' After they had expressed their delight, he gave orders that the best quarters near the citadel should be assigned to them, and that preparations should be made for the banquet. 182 And Nicanor summoned the lord high steward, Dorotheus, who was the special officer appointed to look after the Jews, and commanded him to make the necessary preparation for each one. For this arrangement had been made by the king and it is an arrangement which you

see maintained to-day. For as many cities (as) have (special) customs in the matter of drinking, eating, and reclining, have special officers appointed to look after their requirements. And whenever they come to visit the kings, preparations are made in accordance with their own customs, in order that there may be no discomfort to disturb the enjoyment of their visit. The same precaution was taken in the case of the Jewish envoys. Now Dorotheus who was the patron appointed to look after Jewish guests was 183 a very conscientious man. All the stores which were under his control and set apart for the reception of such guests, he brought out for the feast. He arranged the seats in two rows in accordance with the king's instructions. For he had ordered him to make half the men sit at his right hand and the rest behind him, in order that he might not withhold from them the highest possible honour. When they had taken their seats he instructed Dorotheus to carry out everything in 1844 accordance with the customs which were in use amongst his Jewish guests. Therefore he dispensed with the services of the sacred heralds and the sacrificing priests and the others who were accustomed to offer the prayers, and called upon one of our number, Eleazar, the oldest of the Jewish priests, to offer prayer instead. And he rose up and made a remarkable prayer. 'May Almighty 185 God enrich you, O king with all the good things which He has made and may He grant you and your wife and your children and your comrades the continual possession of them as long as you live !' At these words a loud and joyous applause broke out which lasted for a considerable time, and then 186 they turned to the enjoyment of the banquet which had been prepared. All the arrangements for service at table were carried out in accordance with the injunction of Dorotheus. Among the attendants were the royal pages and others who held places of honour at the king's court.

187 Taking an opportunity afforded by a pause in the banquet the king asked the envoy who sat in the seat of honour (for they were arranged according to seniority), How he could keep his kingdom 188 unimpaired to the end? After pondering for a moment he replied, 'You could best establish its security if you were to imitate the unceasing benignity of God. For if you exhibit clemency and inflict mild punishments upon those who deserve them in accordance with their deserts, you will 189 turn them from evil and lead them to repentance.' The king praised the answer and then asked the next man, How he could do everything for the best in all his actions? And he replied, 'If a man maintains a just bearing towards all, he will always act rightly on every occasion, remembering that every thought is known to God. If you take the fear of God as your starting-point, you will never miss the goal.

190 The king complimented this man, too, upon his answer and asked another, How he could have friends like-minded with himself? He replied, 'If they see you studying the interests of the multitudes over whom you rule; you will do well to observe how God bestows his benefits on the 191 human race, providing for them health and food and all other things in due season.' After expressing his agreement with the reply, the king asked the next guest, How in giving audiences and passing judgments he could gain the praise even of those who failed to win their suit? And he said, 'If you are fair in speech to all alike and never act insolently nor tyrannically in your treatment of 192 offenders. And you will do this if you watch the method by which God acts. The petitions of the worthy are always fulfilled, while those who fail to obtain an

answer to their prayers are informed by means of dreams or events of what was harmful in their requests and that God does not smite them according to their sins or the greatness of His strength, but acts with forbearance towards them.'

193 The king praised the man warmly for his answer and asked the next in order, How he could be invincible in military affairs? And he replied, 'If he did not trust entirely to his multitudes or his warlike forces, but called upon God continually to bring his enterprises to a successful issue, while 194 he himself discharged all his duties in the spirit of justice.' Welcoming this answer, he asked another how he might become an object of dread to his enemies. And he replied, 'If while maintaining a vast supply of arms and forces he remembered that these things were powerless to achieve a permanent and conclusive result. For even God instils fear into the minds of men by granting reprieves and making merely a display of the greatness of his power.'

195 This man the king praised and then said to the next, What is the highest good in life? And he answered 'To know that God is Lord of the Universe, and that in our finest achievements it is not we who attain success but God who by his power brings all things to fulfilment and leads us to the goal.'

196 The king exclaimed that the man had answered well and then asked the next How he could keep all his possessions intact and finally hand them down to his successors in the same condition? And he answered 'By praying constantly to God that you may be inspired with high motives in all your undertakings and by warning your descendants not to be dazzled by fame or wealth, for it is God who bestows all these gifts and men never by themselves win the supremacy'.

197 The king expressed his agreement with the answer and enquired of the next guest, How he could bear with equanimity whatever befell him? And he said, 'If you have a firm grasp of the thought that all men are appointed by God to share the greatest evil as well as the greatest good, since it is impossible for one who is a man to be exempt from these. But God, to whom we ought always to pray, inspires us with courage to endure.'

198 Delighted with the man's reply, the king said that all their answers had been good. 'I will put a question to one other', he added, 'and then I will stop for the present: that we may turn our attention 199 to the enjoyment of the feast and spend a pleasant time.' Thereupon he asked the man, What is the true aim of courage? And he answered, 'If a right plan is carried out in the hour of danger in accordance with the original intention. For all things are accomplished by God to your advantage, O king, since your purpose is good.'

200 When all had signified by their applause their agreement with the answer, the king said to the philosophers (for not a few of them were present), 'It is my opinion that these men excel in virtue and possess extraordinary knowledge, since on the spur of the moment they have given fitting answers to these questions which I have put to them, and have all made God the starting-

point of their words.'

201 And Menedemus, the philosopher of Eretria, said, 'True, O King - for since the universe is managed by providence and since we rightly perceive that man is the creation of God, it follows **202** that all power and beauty of speech proceed from God.' When the king had nodded his assent to this sentiment, the speaking ceased and they proceeded to enjoy themselves. When evening came on, the banquet ended.

203 On the following day they sat down to table again and continued the banquet according to the same arrangements. When the king thought that a fitting opportunity had arrived to put inquiries to his guests, he proceeded to ask further questions of the men who sat next in order to those who **204** had given answers on the previous day. He began to open the conversation with the eleventh man, for there were ten who had been asked questions on the former occasion. When silence was **205** established, he asked How he could continue to be rich? After a brief reflection, the man who had been asked the question replied If he did nothing unworthy of his position, never acted licentiously, never lavished expense on empty and vain pursuits, but by acts of benevolence made all his subjects well disposed towards himself. For it is God who is the author of all good things and **206** Him man must needs obey.' The king bestowed praise upon him and then asked another How he could maintain the truth? In reply to the question he said, 'By recognizing that a lie brings great disgrace upon all men, and more especially upon kings. For since they have the power to do whatever they wish, why should they resort to lies? In addition to this you must always remember, O King, that God is a lover of the truth.'

207 The king received the answer with great delight and looking at another said, 'What is the teaching of wisdom?' And the other replied, 'As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle towards your subjects and offenders, and you should mildly admonish the noble and good. For God draws all men to himself by his benignity.'

208 The king praised him and asked the next in order How he could be the friend of men? And he replied, 'By observing that the human race increases and is born with much trouble and great suffering: wherefore you must not lightly punish or inflict torments upon them, since you know that the life of men is made up of pains and penalties. For if you understood everything you would be filled with pity, for God also is pitiful.'

209 The king received the answer with approbation and inquired of the next 'What is the most essential qualification for ruling?' 'To keep oneself', he answered, 'free from bribery and to practice sobriety during the greater part of one's life, to honour righteousness above all things, and to make friends of men of this type. For God, too, is a lover of justice.'

210 Having signified his approval, the king said to another 'What is the true mark of piety?' And he replied, 'To perceive that God constantly works in the Universe and knows all things,

and no man who acts unjustly and works wickedness can escape His notice. As God is the benefactor of the whole world, so you, too, must imitate Him and be void of offence.'

211 The king signified his agreement and said to another 'What is the essence of kingship?' And he replied, 'To rule oneself well and not to be led astray by wealth or fame to immoderate or unseemly desires, this is the true way of ruling if you reason the matter well out. For all that you really need is yours, and God is free from need and benignant withal. Let your thoughts be such as become a man, and desire not many things but only such as are necessary for ruling.'

212 The king praised him and asked another man How his deliberations might be for the best? and he replied, 'If he constantly set justice before him in everything and thought that injustice was equivalent to deprivation of life. For God always promises the highest blessings to the just.'

213 Having praised him, the king asked the next How he could be free from disturbing thoughts in his sleep? And he replied, 'You have asked me a question which is very difficult to answer, for we cannot bring our true selves into play during the hours of sleep, but are held fast in these **214** by imaginations that cannot be controlled by reason. For our souls possess the feeling that they actually see the things that enter into our consciousness during sleep. But we make a mistake if we suppose that we are actually sailing on the sea in boats or flying through the air or travelling to other regions or anything else of the kind. And yet we actually do imagine such **215** things to be taking place. So far as it is possible for me to decide, I have reached the following conclusion. You must in every possible way, O King, govern your words and actions by the rule of piety that you may have the consciousness that you are maintaining virtue and that you never choose to gratify yourself at the expense of reason and never by abusing your power do **216** despite to righteousness. For the mind mostly busies itself in sleep with the same things with which it occupies itself when awake. And he who has all his thoughts and actions set towards the noblest ends establishes himself in righteousness both when he is awake and when he is asleep. Wherefore you must be steadfast in the constant discipline of self.'

217 The king bestowed praise on the man and said to another, 'since you are the tenth to answer, when you have spoken, we will devote ourselves to the banquet.' And then he put the question, **218** How can I avoid doing anything unworthy of myself? And he replied, 'Look always to your own fame and your own supreme position, that you may speak and think only such things as are **219** consistent therewith, knowing that all your subjects think and talk about you. For you must not appear to be worse than the actors, who study carefully the role, which it is necessary for them to play, and shape all their actions in accordance with it. You are not acting a part, but are really a king, since God has bestowed upon you a royal authority in keeping with your character.'

220 When the king had applauded loud and long in the most gracious way, the guests were urged to seek repose. So when the conversation ceased, they devoted themselves to the next

course of the feast.

221 On the following day, the same arrangement was observed, and when the king found an opportunity of putting questions to the men, he questioned the first of those who had been left over **222** for the next interrogation, What is the highest form of government? And he replied, 'To rule oneself and not to be carried away by impulses. For all men possess a certain natural bent of mind. **223** It is probable that most men have an inclination towards food and drink and pleasure, and kings a bent towards the acquisition of territory and great renown. But it is good that there should be moderation in all things. What God gives, that you must take and keep, but never yearn for things that are beyond your reach.'

224 Pleased with these words, the king asked the next How he could be free from envy? And he after a brief pause replied, 'If you consider first of all that it is God who bestows on all kings glory and great wealth and no one is king by his own power. All men wish to share this glory but cannot, since it is the gift of God.'

225 The king praised the man in a long speech and then asked another How he could despise his enemies? And he replied, 'If you show kindness to all men and win their friendship, you need fear no one. To be popular with all men is the best of good gifts to receive from God.'

226 Having praised this answer the king ordered the next man to reply to the question, How he could maintain his great renown? and he replied that 'If you are generous and large-hearted in bestowing kindness and acts of grace upon others, you will never lose your renown, but if you wish the aforesaid graces to continue yours, you must call upon God continually.'

227 The king expressed his approval and asked the next, To whom ought a man to show liberality? And he replied, 'All men acknowledge that we ought to show liberality to those who are well disposed towards us, but I think that we ought to show the same keen spirit of generosity to those who are opposed to us that by this means we may win them over to the right and to what is advantageous to ourselves. But we must pray to God that this may be accomplished, for he rules the minds of all men.'

228 Having expressed his agreement with the answer, the king asked the sixth to reply to the question, To whom ought we to exhibit gratitude? And he replied, 'To our parents continually, for God has given us a most important commandment with regard to the honour due to parents. In the next place He reckons the attitude of friend towards friend for He speaks of "a friend which is as thine own soul". You do well in trying to bring all men into friendship with yourself.'

229 The king spoke kindly to him and then asked the next, What is it that resembles beauty in value? And he said, 'Piety, for it is the pre-eminent form of beauty, and its power lies in love, which is the gift of God. This you have already acquired and with it all the blessings of life.'

230 The king in the most gracious way applauded the answer and asked another How, if he were to fail, he could regain his reputation again in the same degree? And he said, 'It is not possible for you to fail, for you have sown in all men the seeds of gratitude which produce a harvest of goodwill, **231** and this is mightier than the strongest weapons and guarantees the greatest security. But if any man does fail, he must never again do those things which caused his failure, but he must form friendships and act justly. For it is the gift of God to be able to do good actions and not the contrary.'

232 Delighted with these words, the king asked another How he could be free from grief? And he replied, 'If he never injured any one, but did good to everybody and followed the pathway of **233** righteousness, for its fruits bring freedom from grief. But we must pray to God that unexpected evils such as death or disease or pain or anything of this kind may not come upon us and injure us. But since you are devoted to piety, no such misfortune will ever come upon you.'

234 The king bestowed great praise upon him and asked the tenth, What is the highest form of glory? And he said, 'To honour God, and this is done not with gifts and sacrifices but with purity of soul and holy conviction, since all things are fashioned and governed by God in accordance with His will. Of this purpose you are in constant possession as all men can see from your achievements in the past and in the present.'

235 With loud voice the king greeted them all and spoke kindly to them, and all those who were present expressed their approval, especially the philosophers. For they were far superior to them [i.e. the philosophers] both in conduct and in argument, since they always made God their starting point. After this the king to show his good feeling proceeded to drink the health of his guests.

236 On the following day the same arrangements were made for the banquet, and the king, as soon as an opportunity occurred, began to put questions to the men who sat next to those who had already responded, and he said to the first 'Is wisdom capable of being taught?' And he said, 'The soul is so constituted that it is able by the divine power to receive all the good and reject the contrary.'

237 The king expressed approval and asked the next man, What is it that is most beneficial to health? And he said, 'Temperance, and it is not possible to acquire this unless God create a disposition towards it.'

238 The king spoke kindly to the man and said to another, 'How can a man worthily pay the debt of gratitude to his parents?' And he said, 'By never causing them pain, and this is not possible unless God dispose the mind to the pursuit of the noblest ends.'

239 The king expressed agreement and asked the next How he could become an eager listener? And he said, 'By remembering that all knowledge is useful, because it enables you by the help

of God in a time of emergency to select some of the things which you have learned and apply them to the crisis which confronts you. And so the efforts of men are fulfilled by the assistance of God.'

240 The king praised him and asked the next How he could avoid doing anything contrary to law? And he said, 'If you recognize that it is God who has put the thoughts into the hearts of the lawgivers that the lives of men might be preserved, you will follow them.'

241 The king acknowledged the man's answer and said to another, 'What is the advantage of kinship?' And he replied, 'If we consider that we ourselves are afflicted by the misfortunes which fall upon our relatives and if their sufferings become our own - then the strength of kinship is **242** apparent at once, for it is only when such feeling is shown that we shall win honour and esteem in their eyes. For help, when it is linked with kindness, is of itself a bond which is altogether indissoluble. And in the day of their prosperity we must not crave their possessions, but must pray God to bestow all manner of good upon them.'

243 And having accorded to him the same praise as to the rest, the king asked another How he could attain freedom from fear? And he said, 'When the mind is conscious that it has wrought no evil, and when God directs it to all noble counsels.'

244 The king expressed his approval and asked another How he could always maintain a right judgement? And he replied, 'If he constantly set before his eyes the misfortunes which befall men and recognized that it is God who takes away prosperity from some and brings others to great honour and glory.'

245 The king gave a kindly reception to the man and asked the next to answer the question How he could avoid a life of ease and pleasure? And he replied, 'If he continually remembered that he was the ruler of a great empire and the lord of vast multitudes, and that his mind ought not to be occupied with other things, but he ought always to be considering how he could best promote their welfare. He must pray, too, to God that no duty might be neglected.'

246 Having bestowed praise upon him, the king asked the tenth How he could recognize those who were dealing treacherously with him? And he replied to the question, 'If he observed whether the bearing of those about him was natural and whether they maintained the proper rule of precedence at receptions and councils, and in their general intercourse, never going beyond the bounds of **247** propriety in congratulations or in other matters of deportment. But God will incline your mind, O King, to all that is noble.' When the king had expressed his loud approval and praised them all individually (amid the plaudits of all who were present), they turned to the enjoyment of the feast.

248 And on the next day, when the opportunity offered, the king asked the next man, What is the grossest form of neglect? And he replied, 'If a man does not care for his children and

devote every effort to their education. For we always pray to God not so much for ourselves as for our children that every blessing may be theirs. Our desire that our children may possess self-control is only realized by the power of God.'

249 The king said that he had spoken well and then asked another How he could be patriotic? 'By keeping before your mind,' he replied, 'the thought that it is good to live and die in one's own country. Residence abroad brings contempt upon the poor and shame upon the rich as though they had been banished for a crime. If you bestow benefits upon all, as you continually do, God will give you favour with all and you will be accounted patriotic.'

250 After listening to this man, the king asked the next in order How he could live amicably with his wife? And he answered, 'By recognizing that womankind are by nature headstrong and energetic in the pursuit of their own desires, and subject to sudden changes of opinion through fallacious reasoning, and their nature is essentially weak. It is necessary to deal wisely with them **251** and not to provoke strife. For the successful conduct of life the steersman must know the goal toward which he ought to direct his course. It is only by calling upon the help of God that men can steer a true course of life at all times.'

252 The king expressed his agreement and asked the next How he could be free from error? And he replied, 'If you always act with deliberation and never give credence to slanders, but prove for yourself the things that are said to you and decide by your own judgement the requests which are made to you and carry out everything in the light of your judgement, you will be free from error, O King. But the knowledge and practice of these things is the work of the Divine power.'

253 Delighted with these words, the king asked another How he could be free from wrath? And he said in reply to the question, 'If he recognized that he had power over all even to inflict death upon them, if he gave way to wrath, and that it would be useless and pitiful if he, just because he was lord, **254** deprived many of life. What need was there for wrath, when all men were in subjection and no one was hostile to him? It is necessary to recognize that God rules the whole world in the spirit of kindness and without wrath at all, and you,' said he, 'O king, must of necessity copy His example.'

255 The king said that he had answered well and then inquired of the next man, What is good counsel? 'To act well at all times and with due reflection,' he explained, 'comparing what is advantageous to our own policy with the injurious effects that would result from the adoption of the opposite view, in order that by weighing every point we may be well advised and our purpose may be accomplished. And most important of all, by the power of God every plan of yours will find fulfilment because you practice piety.'

256 The king said that this man had answered well, and asked another What is philosophy? And he explained, 'To deliberate well in reference to any question that emerges and never to be carried away by impulses, but to ponder over the injuries that result from the passions, and

to act rightly as the circumstances demand, practicing moderation. But we must pray to God to instil into our mind a regard for these things.'

257 The king signified his consent and asked another How he could meet with recognition when traveling abroad? 'By being fair to all men,' he replied, 'and by appearing to be inferior rather than superior to those amongst whom he was traveling. For it is a recognized principle that God by His very nature accepts the humble. And the human race loves those who are willing to be in subjection to them.'

258 Having expressed his approval at this reply, the king asked another How he could build in such a way that his structures would endure after him? And he replied to the question, 'If his creations were on a great and noble scale, so that the beholders would spare them for their beauty, and if he never dismissed any of those who wrought such works and never compelled others to minister to his **259** needs without wages. For observing how God provides for the human race, granting them health and mental capacity and all other gifts, he himself should follow His example by rendering to men a recompense for their arduous toil. For it is the deeds that are wrought in righteousness that abide continually.'

260 The king said that this man, too, had answered well and asked the tenth, What is the fruit of wisdom? And he replied, 'That a man should be conscious in himself that he has wrought no evil **261** and that he should live his life in the truth, since it is from these, O mighty King, that the greatest joy and steadfastness of soul and strong faith in God accrue to you if you rule your realm in piety.' And when they heard the answer they all shouted with loud acclaim, and afterwards the king in the fullness of his joy began to drink their healths.

262 And on the next day the banquet followed the same course as on previous occasions, and when the opportunity presented itself the king proceeded to put questions to the remaining guests, and **263** he said to the first, 'How can a man keep himself from pride?' And he replied, 'If he maintains equality and remembers on all occasions that he is a man ruling over men. And God brings the proud to nought, and exalts the meek and humble.'

264 The king spoke kindly to him and asked the next, Whom ought a man to select as his counsellors? and he replied, ' Those who have been tested in many affairs and maintain unmingled goodwill towards him and partake of his own disposition. And God manifests Himself to those who are worthy that these ends may be attained.'

265 The king praised him and asked another, What is the most necessary possession for a king? 'The friendship and love of his subjects,' he replied, 'for it is through this that the bond of goodwill is rendered indissoluble. And it is God who ensures that this may come to pass in accordance with your wish.'

266 The king praised him and inquired of another, What is the goal of speech? And he replied, 'To convince your opponent by showing him his mistakes in a well-ordered array of

arguments. For in this way you will win your hearer, not by opposing him, but by bestowing praise upon him with a view to persuading him. And it is by the power of God that persuasion is accomplished.'

267 The king said that he had given a good answer, and asked another How he could live amicably with the many different races who formed the population of his kingdom? 'By acting the proper part towards each,' he replied, 'and taking righteousness as your guide, as you are now doing with the help of the insight which God bestows upon you.'

268 The king was delighted by this reply, and asked another 'Under what circumstances ought a man to suffer grief?' 'In the misfortunes that befall our friends,' he replied, when we see that they are protracted and irremediable. Reason does not allow us to grieve for those who are dead and set free from evil, but all men do grieve over them because they think only of themselves and their own advantage. It is by the power of God alone that we can escape all evil.'

269 The king said that he had given a fitting answer, and asked another, How is reputation lost? And he replied, When pride and unbounded self-confidence hold sway, dishonour and loss of reputation are engendered. For God is the Lord of all reputation and bestows it where He will.'

270 The king gave his confirmation to the answer, and asked the next man, To whom ought men to entrust themselves? 'To those,' he replied, who serve you from goodwill and not from fear or self-interest, thinking only of their own gain. For the one is the sign of love, the other the mark of ill-will and time-serving. For the man who is always watching, for his own gain is a traitor at heart. But you possess the affection of all your subjects by the help of the good counsel which God bestows upon you.'

271 The king said that he had answered wisely, and asked another, What is it that keeps a kingdom safe? And he replied to the question, 'Care and forethought that no evil may be wrought by those who are placed in a position of authority over the people, and this you always do by the help of God who inspires you with grave judgement '.

272 The king spoke words of encouragement to him, and asked another, What is it that maintains gratitude and honour? And he replied, 'Virtue, for it is the creator of good deeds, and by it evil is destroyed, even as you exhibit nobility of character towards all by the gift which God bestows upon you.'

273 The king graciously acknowledged the answer and asked the eleventh (since there were two more than seventy), How he could in time of war maintain tranquillity of soul? And he replied, 'By remembering that he had done no evil to any of his subjects, and that all would fight for him in return for the benefits which they had received, knowing that even if they lose their lives, you will care for those **274** dependent on them. For you never fail to make

reparation to any - such is the kind-heartedness with which God has inspired you.' The king loudly applauded them all and spoke very kindly to them and then drank a long draught to the health of each, giving himself up to enjoyment, and lavishing the most generous and joyous friendship upon his guests.

275 On the seventh day much more extensive preparations were made, and many others were present from the different cities (among them a large number of ambassadors). When an opportunity occurred, the king asked the first of those who had not yet been questioned How he could avoid **276** being deceived by fallacious reasoning? and he replied, 'By noticing carefully the speaker, the thing spoken, and the subject under discussion, and by putting the same questions again after an interval in different forms. But to possess an alert mind and to be able to form a sound judgement in every case is one of the good gifts of God, and you possess it, O King.'

277 The king loudly applauded the answer and asked another, Why is it that the majority of men never become virtuous? 'Because,' he replied, 'all men are by nature intemperate and inclined to **278** pleasure. Hence, injustice springs up and a flood of avarice. The habit of virtue is a hindrance to those who are devoted to a life of pleasure because it enjoins upon them the preference of temperance and righteousness. For it is God who is the master of these things.'

279 The king said that he had answered well, and asked, What ought kings to obey? And he said, 'The laws, in order that by righteous enactments they may restore the lives of men. Even as you by such conduct in obedience to the Divine command have laid up in store for yourself a perpetual memorial.'

280 The king said that this man, too, had spoken well, and asked the next, Whom ought we to appoint as governors? And he replied, 'All who hate wickedness, and imitating your own conduct act righteously that they may maintain a good reputation constantly. For this is what you do, O mighty King,' he said, 'and it is God who has bestowed upon you the crown of righteousness.'

281 The king loudly acclaimed the answer and then looking at the next man said, Whom ought we to appoint as officers over the forces?' And he explained, 'Those who excel in courage and righteousness and those who are more anxious about the safety of their men than to gain a victory by risking their lives through rashness. For as God acts well towards all men, so too you in imitation of Him are the benefactor of all your subjects.'

282 The king said that he had given a good answer and asked another, What man is worthy of admiration? And he replied, The man who is furnished with reputation and wealth and power and possesses a soul equal to it all. You yourself show by your actions that you are most worthy of admiration through the help of God who makes you care for these things.'

283 The king expressed his approval and said to another 'To what affairs ought kings to devote

most time?' And he replied, 'To reading and the study of the records of official journeys, which are written in reference to the various kingdoms, with a view to the reformation and preservation of the subjects. And it is by such activity that you have attained to a glory which has never been approached by others, through the help of God who fulfils all your desires.'

284 The king spoke enthusiastically to the man and asked another How ought a man to occupy himself during his hours of relaxation and recreation? And he replied, 'To watch those plays which can be acted with propriety and to set before one's eyes scenes taken from life and enacted **285** with dignity and decency is profitable and appropriate. For there is some edification to be found even in these amusements, for often some desirable lesson is taught by the most insignificant affairs of life. But by practicing the utmost propriety in all your actions, you have shown that you are a philosopher and you are honoured by God on account of your virtue.'

286 The king, pleased with the words which had just been spoken, said to the ninth man, How ought a man to conduct himself at banquets? And he replied, 'You should summon to your side men of learning and those who are able to give you useful hints with regard to the affairs of your kingdom and the lives of your subjects (for you could not find any theme more suitable or more **287** educative than this) since such men are dear to God because they have trained their minds to contemplate the noblest themes - as you indeed are doing yourself, since all your actions are directed by God.'

288 Delighted with the reply, the king inquired of the next man, What is best for the people? That a private citizen should be made king over them or a member of the royal family? And he **289** replied, He who is best by nature. For kings who come of royal lineage are often harsh and severe towards their subjects. And still more is this the case with some of those who have risen from the ranks of private citizens, who after having experienced evil and borne their share of **290** poverty, when they rule over multitudes turn out to be more cruel than the godless tyrants. But, as I have said, a good nature which has been properly trained is capable of ruling, and you are a great king, not so much because you excel in the glory of your rule and your wealth but rather because you have surpassed all men in clemency and philanthropy, thanks to God who has endowed you with these qualities.'

291 The king spent some time in praising this man and then asked the last of all, What is the greatest achievement in ruling an empire? And he replied, 'That the subjects should continually dwell in a state of peace, and that justice should be speedily administered in cases of dispute.'

292 These results are achieved through the influence of the ruler, when he is a man who hates evil and loves the good and devotes his energies to saving the lives of men, just as you consider injustice the worst form of evil and by your just administration have fashioned for yourself an undying reputation, since God bestows upon you a mind which is pure and untainted by any evil.'

293 And when he ceased, loud and joyful applause broke out for some considerable time.

When it stopped the king took a cup and gave a toast in honour of all his guests and the words which they had uttered. Then in conclusion he said, 'I have derived the greatest benefit from your presence. 294 I have profited much by the wise teaching which you have given me in reference to the art of ruling.' Then he ordered that three talents of silver should be presented to each of them, and appointed one of his slaves to deliver over the money. All at once shouted their approval, and the banquet became a scene of joy, while the king gave himself up to a continuous round of festivity.

295 I have written at length and must crave your pardon, Philocrates. I was astonished beyond measure at the men and the way in which on the spur of the moment they gave answers which 296 really needed a long time to devise. For though the questioner had given great thought to each particular question, those who replied one after the other had their answers to the questions ready at once and so they seemed to me and to all who were present and especially to the philosophers to be worthy of admiration. And I suppose that the thing will seem incredible to those who will 297 read my narrative in the future. But it is unseemly to misrepresent facts which are recorded in the public archives. And it would not be right for me to transgress in such a matter as this. I tell the story just as it happened, conscientiously avoiding any error. I was so impressed by the force of their utterances, that I made an effort to consult those whose business it was to make 298 a record of all that happened at the royal audiences and banquets. For it is the custom, as you know, from the moment the king begins to transact business until the time when he retires to rest, for a record to be taken of all his sayings and doings - a most excellent and useful arrangement. 299 For on the following day the minutes of the doings and sayings of the previous day are read over before business commences, and if there has been any irregularity, the matter is at once set right. 300 I obtained therefore, as has been said, accurate information from the public records, and I have set forth the facts in proper order since I know how eager you are to obtain useful information.

301 Three days later Demetrius took the men and passing along the sea-wall, seven stadia long, to the island, crossed the bridge and made for the northern districts of Pharos. There he assembled them in a house, which had been built upon the sea-shore, of great beauty and in a secluded situation, and invited them to carry out the work of translation, since everything that they needed for the purpose 302 was placed at their disposal. So they set to work comparing their several results and making them agree, and whatever they agreed upon was suitably copied out under the direction of Demetrius. 303 And the session lasted until the ninth hour; after this they were set free to minister to their physical 304 needs. Everything they wanted was furnished for them on a lavish scale. In addition to this Dorotheus made the same preparations for them daily as were made for the king himself - for thus he had been commanded by the king. In the early morning they appeared daily at the Court, and 305 after saluting the king went back to their own place. And as is the custom of all the Jews, they washed their hands in the sea and prayed to God and then devoted themselves to reading and 306 translating the particular passage upon which they were engaged, and I put the question to them, Why it was that they washed their hands before they prayed? And they explained that it was a token that they had done no evil (for every form of activity is wrought by means of the

hands) since in their noble and holy way they regard everything as a symbol of righteousness and truth.

307 As I have already said, they met together daily in the place which was delightful for its quiet and its brightness and applied themselves to their task. And it so chanced that the work of translation was completed in seventy-two days, just as if this had been arranged of set purpose.

308 When the work was completed, Demetrius collected together the Jewish population in the place where the translation had been made, and read it over to all, in the presence of the translators, who met with a great reception also from the people, because of the great benefits which they had **309** conferred upon them. They bestowed warm praise upon Demetrius, too, and urged him to have the whole law transcribed and present a copy to their leaders. **310** After the books had been read, the priests and the elders of the translators and the Jewish community and the leaders of the people stood up and said, that since so excellent and sacred and accurate a translation had been made, it was only right that it should remain as it was and no **311** alteration should be made in it. And when the whole company expressed their approval, they bade them pronounce a curse in accordance with their custom upon any one who should make any alteration either by adding anything or changing in any way whatever any of the words which had been written or making any omission. This was a very wise precaution to ensure that the book might be preserved for all the future time unchanged. **312** When the matter was reported to the king, he rejoiced greatly, for he felt that the design which he had formed had been safely carried out. The whole book was read over to him and he was greatly astonished at the spirit of the lawgiver. And he said to Demetrius, 'How is it that none of the historians or the poets have ever thought it worth their while to allude to such a wonderful **313** achievement?' And he replied, 'Because the law is sacred and of divine origin. And some of those who formed the intention of dealing with it have been smitten by God and therefore desisted from **314** their purpose.' He said that he had heard from Theopompus that he had been driven out of his mind for more than thirty days because he intended to insert in his history some of the incidents from the earlier and somewhat unreliable translations of the law. When he had recovered **315** a little, he besought God to make it clear to him why the misfortune had befallen him. And it was revealed to him in a dream, that from idle curiosity he was wishing to communicate sacred truths to common men, and that if he desisted he would recover his health. I have heard, too, from the lips **316** of Theodektes, one of the tragic poets, that when he was about to adapt some of the incidents recorded in the book for one of his plays, he was affected with cataract in both his eyes. And when he perceived the reason why the misfortune had befallen him, he prayed to God for many days and was afterwards restored. **317** And after the king, as I have already said, had received the explanation of Demetrius on this point, he did homage and ordered that great care should be taken of the books, and that they should **318** be sacredly guarded. And he urged the translators to visit him frequently after their return to Judea, for it was only right, he said, that he should now send them home. But when they came back, he **319** would treat them as friends, as was right, and they would receive rich presents from him. He ordered preparations to be made for them to return home, and treated them most

munificently. He presented each one of them with three robes of the finest sort, two talents of gold, a sideboard weighing one talent, all the furniture for three couches. 320 And with the escort he sent Eleazar ten couches with silver legs and all the necessary equipment, a sideboard worth thirty talents, ten robes, purple, and a magnificent crown, and a hundred pieces of the finest woven linen, also bowls and dishes, and two golden beakers to be dedicated to God. 321 He urged him also in a letter that if any of the men preferred to come back to him, not to hinder them. For he counted it a great privilege to enjoy the society of such learned men, and he would rather lavish his wealth upon them than upon vanities. 322 And now Philocrates, you have the complete story in accordance with my promise. I think that you find greater pleasure in these matters than in the writings of the mythologists. For you are devoted to the study of those things which can benefit the soul, and spend much time upon it. I shall attempt to narrate whatever other events are worth recording, that by perusing them you may secure the highest reward for your zeal.

**Scanned and Edited by
Joshua Williams
Northwest Nazarene College, 1995**

[Report on the Firmament](#)

The Letter of Aristeas

In the time of Antiochus IV a Greek translation of the Pentateuch was being prepared in Alexandria, where a large Jewish population had been transferred by Ptolemy Philadelphus in the previous century. The Jews of Alexandria had gradually lost their knowledge of the ancient Hebrew language, and many had adopted the Hellenistic culture to some extent.

In the document known as the [Letter of Aristeas](#), which scholars believe was written by a Hellenistic Jew in the mid second century BC, an elaborate story is related about how the translation of the Pentateuch was done, and the reasons for it, and the circumstances. The Aristeas document pretends to date from more than a century earlier, and the setting of the story is the court of Ptolemy Philadelphus in [Alexandria](#). Scholars generally view the work as fiction, but nevertheless, it is the basis for the name by which the Greek Bible has become known, the "Septuagint" or "LXX". It is also regarded as an important source document for the history of the period.

The Aristeas story was clearly intended to persuade Jews of the authority and sanctity of the new Greek text. Whatever the specific date the translation occurred, evidence within the Bible itself, in the prophecy of Daniel chapter 8, suggests that changes to the cosmology of the Bible were ordered by the Seleucid king Antiochus IV, who reigned in the second century BC. These changes, in the guise of "corrections", probably first appeared in the Greek translation of the scriptures, and were subsequently introduced into the Hebrew text from the Greek.

The *Letter of Aristeas* indicates that when the Greek translation of the Bible appeared, it was claimed that the new Greek text was even more authoritative than the Hebrew text. The Aristeas text contains a document purportedly written by Demetrius of Phalerum, the president of the library of Philadelphus the king. This document is reproduced below. Demetrius claims the Hebrew scriptures had been "somewhat carelessly committed to writing and are not in their original form." Further, this was supported by the evidence of "experts." Demetrius proposed that this could be rectified by making the new translation.

THE MEMORANDUM OF DEMETRIUS

An excerpt from the [Letter of Aristeas](#), lines 28-34

When this business had been dealt with, he ordered Demetrius to submit a memorandum about the copying of the Jewish books. For at the court of these kings, everything was managed by means of decrees, and with maximum security, and nothing was done in an offhand or casual manner. I have therefore recorded the copy of the memorandum and the copies of the letters, and the list of gifts sent and the description of each, because each of them was of extraordinary quality and craftsmanship. This is a copy of the memorandum:

To the Great King, from Demetrius. In accordance with your Majesty's order concerning the library, that books needed to complete the collection should be acquired and added, and that those accidentally damaged should receive suitable attention, I submit the following report, having attended to my responsibility in the matter in no casual manner. Books of the Law of the Jews, with some few others, are wanting. For it happens that these books are written in the Hebrew script and language, but, according to the evidence of the experts, have been somewhat carelessly committed to writing and are not in their original form; for they have never had the benefit of royal attention. It is important that these books, duly corrected, should find a place in your library, because this legislation, in as much as it is divine, is of philosophical importance and of innate integrity. For this reason writers and poets and the great majority of historians have avoided

reference to the above mentioned books and to the people who have lived and are living in accordance with them, because, as Hecataeus of Abdera says, the view of life presented in them has a certain sanctity and holiness. If, then, your Majesty approves, a letter shall be written to the high priest in Jerusalem, asking him to send elders of exemplary lives, expert in their country's Law, six from each tribe, so that, having established the agreement of the majority and obtained an accurate translation, we may give the book a distinguished place in our library, in keeping both with the importance of the affair and of your own purpose. May you ever prosper!

In view of this memorandum, the king ordered a letter on the subject to be written to Eleazar, informing him also of the accomplished emancipation the prisoners. In addition, he gave for the crafting of the bowls and flagons, table, and libation cups fifty talents weight of gold and seventy talents of silver and a fully adequate quantity of precious stones (ordering the treasurers to leave the choice of materials to the craftsmen), and up to a hundred talents of coined money for sacrifices and other details.

The parts of the original Hebrew scriptures, and specifically, the Pentateuch, most likely to have been viewed by Greeks and Hellenistic Jews at Alexandria as needing such modification, were cosmological passages such as the creation account of Genesis 1, that omitted mention of the rigid sky, *Olympus*, in appropriate places. The concept of a rigid sky was essential for the geocentric theory, but would be entirely absent in the original Hebrew text, inspired by God. The Greek poets and philosophers supposed that the rigid sky, represented by Zeus Olympus, carried the stars around, and held them up.

Thus, the above statement by Demetrius alleging deviations from the "original form" existed in the Hebrew scriptures seems very much like a ruse or a pretext for altering the cosmology of the Greek version of the scripture, and Letter of Aristeas appears an attempt to explain the discrepancy between the Hebrew and the Greek text, which was subsequently hidden when the Hebrew text was altered to conform to the Greek. The changes, identifying the '*raqia*' with the sky had been introduced into the Greek translation; the Letter of Aristeas was apparently designed to account for them.

The *Memorandum of Demetrius* provides clear evidence that alterations were made to the scriptures, resulting in discrepancies between the Hebrew and the new Greek version; these were the parts that had been "somewhat carelessly committed to writing" and so were "not in their original form." The story related by Aristeas about the translation of the Pentateuch in Alexandria presents the new Greek text as superior to the Hebrew. The Greek text is touted as the more accurate version, in which the deficiencies due to "careless transcription" had presumably been corrected by the Israelite scholars.

[See [Important Early Translations of the Bible.](#)]

[See also [The Importance of the Septuagint for Biblical Studies.](#)]

References

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[Previous](#) | [Next](#) | [Return to Contents](#)

Return to [The Creation Concept](#)

Aristeas the Exegete

Aristeas the Exegete (1 c., BC) wrote a "Life of Job" which is lost. It was quoted by Alexander Polyhistor, also lost. Alexander was quoted by Eusebius in *Praeparatio Evangelica* 9.25. That passage is given here. The translation is E.H. Gifford (1903), originally prepared for the web by Roger Pearse ([full text](#)). See also R. Doran's edition in James Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, pp. 855-859. [[AH](#)]

Eusebius, *Praeparation Evangelica* 9: 25.1-4

But hear also what the same author tells concerning Job:

(1) Aristeas says, in his book *Concerning the Jews*, that Esau married Bassara in Edom and begat Job. This man dwelt in the land of Uz, on the borders of Idumaea and Arabia. (2) He was a just man, and rich in cattle; for he had acquired "seven thousand sheep, and three thousand camels, five hundred yoke of oxen, five hundred she-asses at pasture"; 28 and he had also much arable land. (3) Now this Job was formerly called Jobab: and God continually tried him, and invoked him in great misfortunes. For first his asses and oxen were driven off by robbers; then the sheep together with their shepherds were burned up by fire which fell from heaven, and not long after the camels also were driven off by robbers; then his children died, from the house falling upon them; and the same day his own body also was covered with ulcers. (4) And while he was in evil case, there came to visit him Eliphaz the king of the Temanites, and Bildad the tyrant of the Shuhites, and Zophar the king of the Minnaei, and there came also Elihu the son of Barachiel the Zobite.

But when they tried to exhort him, he said that even without exhortation he should continue steadfast in piety even in his sufferings. And God being pleased with his good courage, relieved him from his disease, and made him master of great possessions.

So much says Polyhistor on this subject.

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Aristobulus

Aristobulus was a 2nd c., BC, Jewish philosopher whose works are lost. A few quotations survive in Eusebius, which are given here. The passages from the *Praeparation Evangelica* were translated by E.H. Gifford (1903), and originally prepared for the web by Roger Pearse ([full text](#)). The passage from *Ecclesiastical History* is taken from the CCEL edition of [The Nicene and Post-Nicene Fathers](#). I have also referenced A. Y. Collins' translation in James Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, pp. 831-842. Generally, the paragraph breaks are hers. [\[AH\]](#)

Eusebius, *Praeparation Evangelica* 8: 9.38-10.17

(9.38) But it is time to hear what Aristobulus, who had partaken of Aristotle's philosophy in addition to that of his own country, declared concerning the passages in the Sacred Books which are currently understood to refer to limbs of God's body. This is that very man who is mentioned in the beginning of the Second Book of Maccabees [2 Mac 1:10] and in his writing addressed to King Ptolemy he too explains this principle.

(10.1) When, however, we had said enough in answer to the questions put before us, you also, O king, did further demand, why by our law there are intimations given of hands, and arm, and face, and feet, and walking, in the case of the Divine Power: which things shall receive a becoming explanation, and will not at all contradict the opinions which we have previously expressed. (2) But I would entreat you to take the interpretations in a natural way, and to hold fast the fitting conception of God, and not to fall off into the idea of a fabulous anthropomorphic constitution. (3) For our lawgiver Moses, when he wishes to express his meaning in various ways, announces certain arrangements of nature and preparations for mighty deeds, by adopting phrases applicable to other things, I mean to things outward and visible. (4) Those therefore who have a good understanding admire his wisdom, and the divine inspiration in consequence of which he has been proclaimed a prophet; among whom are the aforesaid philosophers and many others, including poets, who have borrowed important suggestions from him, and are admired accordingly.

(5) But to those who are devoid of power and intelligence, and only cling close to the letter, he does not appear to explain any grand idea. (6) I shall begin then to interpret each particular signification, as far as I may be able. But if I shall fail to hit upon the truth, and to persuade you, do not impute the inconsistency to the Lawgiver, but to my want of ability to distinguish clearly the thoughts in his mind. (7) First then the word "hands" evidently has, even in our own case, a more general meaning. For when you as a king send out forces, wishing to accomplish some purpose, we say, The king has a mighty hand, and the hearers' thoughts are carried to the power which you possess. (8) Now this is what Moses also signifies in our Law, when he speaks thus : "God brought thee forth out of Egypt with a mighty hand";⁹ and again: "I will put forth My hand,"

saith God, "and will smite the Egyptians." 10 Again in the account of the death of the cattle Moses says to Pharaoh : "Behold, the hand of the Lord shall be upon thy cattle, and upon all that are in the fields a great death." 11 So that the "hands" are understood of the power of God: for indeed it is easy to perceive that the whole strength of men and their active powers are in their hands. (9) Wherefore our Lawgiver, in saying that the effects are God's hands, has made the word a beautiful metaphor of majesty.

The constitution too of the world may well be called for its majesty God's standing; (10) for God is over all, and all things are subject unto Him, and have received from Him their station, so that men may comprehend that they are immovable. Now my meaning is like this, that heaven has never become earth, and earth heaven, nor the sun become the shining moon, nor again the moon become the sun, nor rivers seas, nor seas rivers. (11) And again in the case of living beings there is the same principle. For man will never be beast, nor beast man. In the case of all the rest too the same rule exists, of plants and all other things: they are not interchangeable, but are subject to the same changes in themselves, and to decay. (12) In these ways then God may rightly be spoken of as standing, since all things are set under Him.

It is said too in the book of the Law that there was a descent of God upon the mountain, at the time when He was giving the Law, in order that all might behold the operation of God: for this is a manifest descent; and so any one wishing to guard safely the doctrine of God would interpret these circumstances as follows. (13) It is declared that the mountain burned with fire, as the Lawgiver says, because God had descended upon it, and that there were the voices of trumpets, and the fire blazing so that none could withstand it. (14) For while the whole multitude, not less than a thousand thousands, besides those of unfit age, were assembled around the mount, the circuit of it being not less than five days' journey, in every part of the view around them all as they were encamped the fire was seen blazing. (15) So that the descent was not local; for God is everywhere. But whereas the power of fire is beyond all things marvellous because it consumes everything, he could not have shown it blazing irresistibly, yet consuming nothing, unless there were the efficacy given to it from God. (16) For though the places were all ablaze, the fire did not actually consume any of the things which grew upon that mountain: but the herbage of all remained untouched by fire, and the voices of trumpets were loudly heard together with the lightning-like flashing of the fire, though there were no such instruments present nor any that sounded them, but all things were done by divine arrangement. (17) So that it is plain that the divine descent took place for these reasons, that the spectators might have a manifest comprehension of the several circumstances, that neither the fire which, as I said before, burnt nothing, nor the voices of the trumpets were produced by human action or a supply of instruments, but that God without any aid was exhibiting His own all-pervading majesty.

Thus far Aristobulus.

Eusebius, *Praeparation Evangelica* 13: 12.1-16

And I will quote first the words of the Hebrew philosopher Aristobulus, which are as follows:

(12:1) IT is evident that Plato closely followed our legislation, and has carefully studied the several precepts contained in it. For others before Demetrius Phalereus, and prior to the supremacy of Alexander and the Persians, have translated both the narrative of the exodus of the Hebrews our fellow countrymen from Egypt, and the fame of all that had happened to them, and the conquest of the land, and the exposition of the whole Law; so that it is manifest that many things have been borrowed by the aforesaid philosopher, for he is very learned: as also Pythagoras transferred many of our precepts and inserted them in his own system of doctrines. (2) But the entire translation of all the contents of our law was made in the time of the king surnamed Philadelphus, thy ancestor, who brought greater zeal to the work, which was managed by Demetrius Phalereus.

(9) Then, after interposing some remarks, he further says:

For we must understand the voice of God not as words spoken, but as construction of works, just as Moses in the Law has spoken of the whole creation of the world as words of God. For he constantly says of each work, "And God said, and it was so." (4) Now it seems to me that he has been very carefully followed in all by Pythagoras, and Socrates, and Plato, who said that they heard the voice of God, when they were contemplating the arrangement of the universe so accurately made and indissolubly combined by God. Moreover, Orpheus, in verses taken from his writings in the Sacred Legend, thus sets forth the doctrine that all things are governed by divine power, and that they have had a beginning, and that God is over all. And this is what he says:

I speak to those who lawfully may hear:
Depart, and close the doors, all ye profane,
Who hate the ordinances of the just,
The law divine announced to all mankind.
But thou, Musaeus, child of the bright Moon,
Lend me thine ear; for I have truths to tell.
Let not the former fancies of thy mind
Amerce thee of the dear and blessed life.
Look to the word divine, keep close to that,
And guide thereby the deep thoughts of thine heart.
Walk wisely in the way, and look to none,
Save to the immortal Framer of the world:
For thus of Him an ancient story speaks:
One, perfect in Himself, all else by Him
Made perfect: ever present in His works,
By mortal eyes unseen, by mind alone Discerned.
It is not He that out of good
Makes evil to spring up for mortal men.
Both love and hatred wait upon His steps,
And war and pestilence, and sorrow and tears:

For there is none but He. All other things
'Twere easy to behold, could'st thou but first
Behold Himself here present upon earth.
The footsteps and the mighty hand of God
Whene'er I see, I'll show them thee, my son:
But Him I cannot see, so dense a cloud
In tenfold darkness wraps our feeble sight.
Him in His power no mortal could behold,
Save one, a scion of Chaldaean race:
For he was skilled to mark the sun's bright path,
And how in even circle round the earth
The starry sphere on its own axis turns,
And winds their chariot guide o'er sea and sky;
And showed where fire's bright flame its strength displayed.
But God Himself, high above heaven unmoved,
Sits on His golden throne, and plants His feet
On the broad earth; His right hand He extends
O'er Ocean's farthest bound; the eternal hills
Tremble in their deep heart, nor can endure
His mighty power. And still above the heavens
Alone He sits, and governs all on earth,
Himself first cause, and means, and end of all.
So men of old, so tells the Nile-born sage,
Taught by the twofold tablet of God's law;
Nor otherwise dare I of Him to speak:
In heart and limbs I tremble at the thought,
How He from heaven all things in order rules.
Draw near in thought, my son; but guard thy tongue
With care, and store this doctrine in thine heart.

(6) Aratus also speaks of the same subject thus:

From Zeus begin the song, nor ever leave
His name unsung, whose godhead fills all streets,
All thronging marts of men, the boundless sea
And all its ports: whose aid all mortals need;
For we his offspring are; and kindly he
Reveals to man good omens of success,
Stirs him to labour by the hope of food,
Tells when the land best suits the grazing ox,
Or when the plough; when favouring seasons bid
Plant the young tree, and sow the various seed.

(7) It is clearly shown, I think, that all things are pervaded by the power of God: and this I have properly represented by taking away the name of Zeus which runs through the poems; for it is to God that their thought is sent up, and for that reason I have so

expressed it. These quotations, therefore, which I have brought forward are not inappropriate to the questions before us. (8) For all the philosophers agree, that we ought to hold pious opinions concerning God, and to this especially our system gives excellent exhortation; and the whole constitution of our law is arranged with reference to piety, and justice, and temperance, and all things else that are truly good.

(9) To this, after an interval, he adds what follows:

With this it is closely connected, that God the Creator of the whole world, has also given us the seventh day as a rest, because for all men life is full of troubles: which day indeed might naturally be called the first birth of light, whereby all things are beheld. (10) The same thought might also be metaphorically applied in the case of wisdom, for from it all light proceeds. And it has been said by some who were of the Peripatetic School that wisdom is in place of a beacon-light, for by following it constantly men will be rendered free from trouble through their whole life. (11) But more clearly and more beautifully one of our forefathers, Solomon, said that it has existed before heaven and earth; which indeed agrees with what has been said above.

But what is clearly stated by the Law, that God rested on the seventh day, means not, as some suppose, that God henceforth ceases to do anything, but it refers to the fact that, after He has brought the arrangement of His works to completion, He has arranged them thus for all time. (12) For it points out that in six days He made the heaven and the earth and all things that are therein, to distinguish the times, and predict the order in which one thing comes before another: for after arranging their order, He keeps them so, and makes no change. He has also plainly declared that the seventh day is ordained for us by the Law, to be a sign of that which is our seventh faculty, namely reason, whereby we have knowledge of things human and divine. (13) Also the whole world of living creatures, and of all plants that grow, revolves in sevens. And its name "Sabbath" is interpreted as meaning "rest." Homer also and Hesiod declare, what they have borrowed from our books, that it is a holy day; Hesiod in the following words:

The first, the fourth, the seventh a holy day.

And again he says:

And on the seventh again the sun shines bright.

(14) Homer too speaks as follows:

And soon the seventh returned, a holy day.

And again:

It was the seventh day, and all was done.

Again:

And on the seventh dawn the baleful stream
Of Acheron we left.

(15) By which he means, that after the soul's forgetfulness and vice have been left, the things it chose before are abandoned on the true seventh which is reason, and we receive the knowledge of truth, as we have said before.

Linus too speaks thus:

All things are finished on the seventh dawn.

And again:

Good is the seventh day, and seventh birth.

And:

Among the prime, and perfect is the seventh.

And:

Seven orbs created in the starlit sky
Shine in their courses through
revolving years.

Such then are the statements of Aristobulus.

Eusebius, *Ecclesiastical History* 7: 32.16-18

(16) And this is not an opinion of our own; but it was known to the Jews of old, even before Christ, and was carefully observed by them. This may be learned from what is said by Philo, Josephus, and Musæus; and not only by them, but also by those yet more ancient, the two Agathobuli, surnamed 'Masters,' and the famous Aristobulus, who was chosen among the seventy interpreters of the sacred and divine Hebrew Scriptures by Ptolemy Philadelphus and his father, and who also dedicated his exegetical books on the law of Moses to the same kings. (17) These writers, explaining questions in regard to the Exodus, say that all alike should sacrifice the passover offerings after the vernal equinox, in the middle of the first month. But this occurs while the sun is passing through the first segment of the solar, or as some of them have styled it, the zodiacal circle.

Aristobulus adds that it is necessary for the feast of the passover, that not only the sun should pass through the equinoctial segment, but the moon also. (18) For as there are two equinoctial segments, the vernal and the autumnal, directly opposite each other, and as the day of the passover was appointed on the fourteenth of the month, beginning with the evening, the moon will hold a position

diametrically opposite the sun, as may be seen in full moons; and the sun will be in the segment of the vernal equinox, and of necessity the moon in that of the autumnal.

Artapanus

Artapanus (3rd-2nd c., BC) wrote *Concerning the Jews* which is lost. It was quoted by Alexander Polyhistor, also lost. Alexander was quoted by Eusebius in *Praeparatio Evangelica* 9, and by Clement in *Stromata* 1.23.154. The latter is parallel to one of the Eusebius passages given here. The translation is E.H. Gifford (1903), originally prepared for the web by Roger Pearse ([full text](#)). See also J.J. Collins' edition in James Charlesworth, *The Old Testament Pseudepigrapha*, vol. 2, pp. 889-903, on whom I am dependent for paragraph breaks and citations.

It is worth noting that where the first passage cites a *Jewish History*, the other two refer to *Concerning the Jews*. These may be separate works, but I think Collins is right in suggesting that they are likely to be the same work. [[AH](#)]

Eusebius, *Praeparation Evangelica* 9: 18.1

[(17.1) And with this agrees also Alexander Polyhistor, ...in his compilation, *Concerning the Jews*...]

(18.1) Artabanus, in his *Jewish History*, says that the Jews were called Ermiuth, which when interpreted after the Greek language means Judaeans, and that they were called Hebrews from Abraham. And he, they say, came with all his household into Egypt, to Pharethothes the king of the Egyptians, and taught him astrology; and after remaining there twenty years, removed back again into the regions of Syria: but that many of those who had come with him remained in Egypt because of the prosperity of the country.

Eusebius, *Praeparation Evangelica* 9: 23.1-4

To this let us add what comes next concerning Joseph out of the same work of Polyhistor:

(1) Artapanus says, in his book *Concerning the Jews*, that Joseph was a descendant of Abraham and son of Jacob: and because he surpassed his brethren in understanding and wisdom, they plotted against him. But he became aware of their conspiracy, and besought the neighbouring Arabs to convey him across to Egypt: and they did what he requested; for the kings of the Arabians are offshoots of Israel, being sons of Abraham, and brethren of Isaac. (2) And when he had come to Egypt and been commended to the king, he was made administrator of the whole country. And whereas the Egyptians previously occupied the land in an irregular way, because the country was not divided, and the weaker were unjustly treated by the stronger, he was the first to divide the land, and mark it out with boundaries, and much that lay waste he rendered fit for tillage, and allotted certain of the arable lands to the priests. (3) He was also the inventor of measures, and for these things he was greatly beloved by the Egyptians. He married Aseneth a daughter of the priest of Heliopolis, by whom he begat sons. And afterwards his father and his brethren came to him, bringing much substance, and were set to

dwell in Heliopolis and Sais, and the Syrians multiplied in Egypt. (4) These he says built both the temple in Athos and that in Iliopolis, and were called Ermiuth. Soon afterwards Joseph died, as did also the king of Egypt.

So Joseph while governor of Egypt stored up the corn of the seven years, which had been immensely productive, and became master of Egypt.

Eusebius, *Praeparation Evangelica* 9: 27.1-37

[(26.1) And concerning Moses the same author [Alexander Polyhistor] again brings forward many things, which are worth hearing:...]

(27.1) And Artapanus says, in his book *Concerning the Jews*, that after the death of Abraham, and of his son Mempsasthenoth, and likewise of the king of Egypt, his son Palmanoths succeeded to the sovereignty. (2) This king behaved badly to the Jews; and first he built Kessa, and founded the temple therein, and then built the temple in Heliopolis. (3) He begat a daughter Merris, whom he betrothed to a certain Chenephres, king of the regions above Memphis (for there were at that time many kings in Egypt); and she being barren took a supposititious child from one of the Jews, and called him Mouses (Moses): but by the Greeks he was called, when grown to manhood, Musaeus. (4) And this Moses, they said, was the teacher of Orpheus; and when grown up he taught mankind many useful things. For he was the inventor of ships, and machines for laying stones, and Egyptian arms, and engines for drawing water and for war, and invented philosophy. Further he divided the State into thirty-six Nomes, and appointed the god to be worshipped by each Nome, and the sacred writing for the priests, and their gods were cats, and dogs, and ibises: he also apportioned an especial district for the priests. (5) All these things he did for the sake of keeping the sovereignty firm and safe for Chenephres. For previously the multitudes, being under no order, now expelled and now set up kings, often the same persons, but sometimes others. (6) For these reasons then Moses was beloved by the multitudes, and being deemed by the priests worthy to be honoured like a god, was named Hermes, because of his interpretation of the Hieroglyphics.

(7) But when Chenephres perceived the excellence of Moses he envied him, and sought to slay him on some plausible pretext. And so when the Aethiopians invaded Egypt, Chenephres supposed that he had found a convenient opportunity, and sent Moses in command of a force against them, and enrolled the body of husbandmen for him, supposing that through the weakness of his troops he would easily be destroyed by the enemy. (8) But Moses with about a hundred thousand of the husbandmen came to the so-called Nome of Hermopolis, and there encamped; and sent generals to pre-occupy the country, who gained remarkable successes in their battles. He adds that the people of Heliopolis say that this war went on for ten years. (9) So Moses, because of the greatness of his army, built a city in this place, and therein consecrated the ibis, because this bird kills the animals that are noxious to man. And he called it Hermes city. (10) Thus then the Aethiopians, though they were enemies, became so fond of

Moses, that they even learned from him the custom of circumcision: and not they only, but also all the priests.

(11) But when the war was ended, Chenephres pretended to welcome him, while in reality continuing to plot against him. So he took his troops from him, and sent some to the frontiers of Aethiopia for an advanced guard; and ordered others to demolish the temple in Diospolis which had been built of baked brick, and build another of stone from the quarries of the neighbouring mountain, and appointed Nacheros superintendent of the building. (12) And when he was come with Moses to Memphis, he asked him whether there was anything else useful for mankind, and he said the breed of oxen, because by means of them the land is ploughed: and Chenephres having given the name Apis to a bull, commanded the troops to found a temple for him, and bade them bring and bury there the animals which had been consecrated by Moses, because he wished to bury the inventions of Moses in oblivion. (13) But when the Egyptians were alienated from him, he bound his friends by an oath not to report to Moses the plot which was being contrived against him, and he appointed the men who were to kill him. (14) When however no one would obey him, Chenephres reproached Chanethothes, whom he had especially addressed; and he, on being thus reproached, promised to make the attempt when he found an opportunity. (15) And Merris having died about this time, Chenephres professed to give the body to Moses and Chanethothes to carry it over into regions beyond Egypt and bury it, supposing that Moses would be slain by Chanethothes. (16) But while they were on the way, one of those who were cognizant of the plot reported it to Moses; and he being on his guard buried Merris himself, and called the river and the city thereby Meroe. And this Merris is honoured by the people of the country not less highly than Isis.

(17) Then Aaron the brother of Moses, having learned about the plot, advised his brother to flee into Arabia; and he took the advice, and sailed across the Nile from Memphis, intending to escape into Arabia. (18) But when Chanethothes was informed of the flight of Moses, he lay in ambush intending to kill him; and when he saw him coming, he drew his sword against him, but Moses was too quick for him, and seized his hand, and drew his sword and slew Chanethothes. (19) So he made his escape into Arabia, and lived with Raguel the ruler of the district, having married his daughter. And Raguel wished to make an expedition against the Egyptians in order to restore Moses, and procure the government for his daughter and son-in-law; but Moses prevented it, out of regard for his own nation: and Raguel forbidding him to march against the Arabs, ordered him to plunder Egypt. (20) About the same time Chenephres died, having been the very first person attacked by elephantiasis; and he is said to have incurred this misfortune because he ordered the Jews to wear linen garments and not to wear woollen clothing, in order that they might be conspicuous, and be punished by him. (21) But Moses prayed to God now at last to put an end to the sufferings of the tribes. And God being propitiated, fire, it is said, suddenly blazed up out of the earth, and went on burning though there was no wood nor any other fuel in the place. And Moses was frightened at the occurrence and took to flight; but a divine voice spake to him, to march against Egypt, and rescue the Jews and lead them into their old country.

(22) So he took courage and determined to lead a hostile force against the Egyptians: but first he came to his brother Aaron. And when the king of Egypt heard of the arrival of Moses, he called him before him, and asked what he had come for: and he said, Because the Lord of the world commanded him to deliver the Jews. (23) And when the king heard this, he shut him up in prison. But when it was night, all the doors of the prison-house opened of their own accord, and of the guards some died, and some were sunk in sleep, and their weapons broken in pieces. (24) So Moses passed out and came to the palace; and finding the doors opened he went in, and the guards here also being sunk in sleep he woke up the king. And he being dismayed at what had happened bade Moses tell him the name of the God who sent him, scoffing at him: (25) but Moses bent down and whispered in his ear, and when the king heard it he fell speechless, but was held fast by Moses and came to life again. (26) And he wrote the name in a tablet and sealed it up; and one of the priests who made light of what was written in the tablet was seized with a convulsion and died.

(27) Also the king told him to work some sign for him, and Moses threw down the rod which he held and turned it into a serpent; and when they were all frightened, he seized it by the tail and took it up, and made it a rod again. (28) Then he went forth a little, and smote the Nile with the rod, and the river became flooded and deluged the whole of Egypt, and it was from that time its inundation began: and the water became stagnant, and stank, and killed all living things in the river, and the people were perishing of thirst. (29) But when these wonders had been wrought, the king said that after a month he would let the people go, if Moses would restore the river to its proper state; and he smote the water again with his rod, and checked the stream. (30) When this was done, the king summoned the priests from above Memphis, and said that he would kill them all, and demolish the temples, unless they also would work some wonder. And then they by some witchcraft and incantations made a serpent, and changed the colour of the river. (31) And the king, being puffed up with pride at what was done, began to maltreat the Jews with every kind of vengeance and punishment. Then Moses, seeing this, both wrought other signs, and also smote the earth with his rod, and brought up a kind of winged animal to harass the Egyptians, and all their bodies broke out in boils. And as the physicians were unable to heal the sufferers, the Jews thus again gained relief. (32) Again Moses by his rod brought up frogs, and besides them locusts and lice. And for this reason the Egyptians dedicate the rod in every temple, and to Isis likewise, because the earth is Isis, and sent up these wonders when smitten by the rod. (33) But as the king still persisted in his folly, Moses caused hail and earthquakes by night, so that those who fled from the earthquake were killed by the hail, and those who sought shelter from the hail were destroyed by the earthquakes. And at that time all the houses fell in, and most of the temples. (34) At last after having incurred such calamities the king let the Jews go: and they, after borrowing from the Egyptians many drinking-vessels, and no little raiment, and very much other treasure, crossed the rivers on the Arabian side, and after traversing a wide space came on the third day to the Red Sea. (35) Now the people of Memphis say, that Moses being acquainted with the country waited for the ebb, and took the people across the sea when dry. But the people of Heliopolis say, that the king hastened after them with a great force, having also with him the consecrated animals, because the Jews

were carrying off the property which they had borrowed from the Egyptians. (36) There came, however, to Moses a divine voice bidding him to smite the sea with the rod [and that it should divide]: and when Moses heard it, he touched the water with the rod, and so the stream divided, and the force passed over by a dry path. (37) But when the Egyptians went in with them and were pursuing them, a fire, it is said, shone out upon them from the front, and the sea overflowed the path again, and the Egyptians were all destroyed by the fire and the flood: but the Jews having escaped this danger spent forty years in the wilderness, God raining down meal for them like millet, similar in colour to snow. And Moses they say was tall and ruddy, with long white hair, and dignified: and he performed these deeds when he was about eighty-nine years old.



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Friday, December 23, 2005

➔ Artapanus now fully proofread

The surviving fragments of Artapanus have now been proofread, and in the process one correction has been made to Holladay's 1983 printed text.

posted by Ian W. Scott @ [3:50 PM](#)

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- [More texts published](#)
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- [Texts Updated](#)
- [Paraleipomena Ieremiou published](#)
- [Work progressing on 1 Enoch and Testament of Job](#)
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2 Baruch

From The Apocrypha and Pseudeipgrapha of the Old Testament by R. H. Charles, vol. II ,
Oxford Press

1 1 And it came to pass in the twenty-fifth year of Jeconiah, king of Judah, that the word of the Lord. 2 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) 3 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 4 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.

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.'

3 1 And I said: 'O Lord, my Lord, have I come into the world for this purpose that I might see the 2 evils of my mother? Not (so) my Lord. If I have found grace in Thy sight, first take my spirit 3 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 4, 5 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 6 us, how shall the name of Israel be again remembered? Or how shall one speak of Thy praises? 7 or to whom shall that which is in Thy law be explained? Or shall the world return to its nature (of), 8 aforetime and the age revert to primeval silence? And shall the multitude of souls be taken away, 9 and the nature of man not again be named? And where is all that which Thou didst say to Moses regarding us?'

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. 2 [Dost thou think that this is that city of which I said: "On the palms of My hands have I graven 3 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 4 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 6 the likeness of the tabernacle and all its vessels. And now, behold, it is preserved with Me, as also 7 Paradise. Go. therefore, and do as I command thee.']

5 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 6, 7 that had been said to me. And they lifted up their voice, and they all wept. And we sat there and fasted until the evening.

6 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 2 oak. And I was grieving over Zion, and lamenting over the captivity which had come upon 3 the people. And lo! suddenly a strong spirit raised me, and bore me aloft over the wall of 4 Jerusalem. And I beheld, and lo! four angels standing at the four corners of the city, each of 5 them holding a torch of fire in his hands. And another angel began to descend from heaven, 6 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 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 8 vessels of the tabernacle. 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.

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.

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 5 entered and seized the house, and all that was around it. 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.

9 1 And I, Baruch, came, and Jeremiah, whose heart was found pure from sins, who had not been 2 captured in the seizure of the city. And we rent our garments, we wept, and mourned, and fasted seven days.

10 1, 2 And it came to pass after seven days, that the word of God came to me, and said unto me: 'Tell 3 Jeremiah to go and support the captivity of the people unto Babylon, 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 4, 5 days.' 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 the first-fruits again be offered. 11 And do ye, O heavens, withhold your dew, And open not the treasuries 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.'

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."

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

13 1 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 2 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 4 preserved to the consummation of the times, that thou mayst be for a testimony. So that, if ever 5 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 6, 7 may be thoroughly smitten. 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. 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 benefitted you. And ye have always been ungrateful for the beneficence

14 1 And I answered and said: 'Lo! Thou hast shown me the method of the times, and that which shall be alter these things, and Thou hast said unto me, that the retribution, which has been spoken of by Thee, shall come upon 2 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 3 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, 5 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 6 us life," but always feared Thee, and have not left Thy ways? And lo! they have been carried off, 7 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 8 should not be overwhelmed on account of the works of those who wrought unrighteousness. But who, O Lord, my Lord, will comprehend Thy judgement, 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, 11 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 12 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 14 receive the world which Thou hast promised them. But as for us --- woe to us, who also are 15 now shamefully entreated, and at that time look forward (only) to evils. But Thou knowest accurately what Thou hast done by means of Thy servants; for we are not able to understand 16 that which is good as Thou art, our Creator. But again I will speak in Thy presence, O LORD, 17 my Lord. When of old there was no world with its inhabitants, Thou didst devise and speak 18 with a word, and forthwith the works of creation stood before Thee. 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.'

15 1 And the Lord answered and said unto me: 'Thou art rightly astonished regarding the departure of 2 man, but thou hast not judged well regarding the evils which befall those who sin. And as regards 3 what thou hast said, that the righteous are carried off and the impious are prospered, And as 4 regards what thou hast said "Man knows not Thy judgement" -- On this account hear, and I will 5 speak to thee, and hearken, and I will cause thee to hear My words. 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 8 world come, so also again shall that, which is to come, come on their account. 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.'

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?'

17 1 And the Lord answered and said unto me: 'With the Most High account is not taken of much time 2 nor of a few years. For what did it profit Adam that he lived nine hundred and thirty years, 3 and transgressed that which he was commanded? Therefore the multitude of time that he lived 4 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?'

18 1 And I answered and said: 'He that lighted has taken from the light, and there are but few that 2 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.'

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 reprovng (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 5 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, 6 and not the beginning thereof. Because if a man be prospered in his beginnings and shamefully 7 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 8 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.'

20 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 6 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.'

21 1 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 2 I was there till the seventh day, as He had commanded me. And afterwards I came to that place 3 where He had spoken with me. And it came to pass at sunset that my soul took much thought, 4 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 5 they obey Thee. Thou that hast commanded the air by Thy nod, and hast seen those things which 6 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 7 flame and fire, which stand around Thy throne Thou rulest with indignation. To Thee only 8 does this belong that Thou shouldst do forth with 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 9 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 10 righteous [as living (and) being past finding out]. For Thou alone dost live immortal and past 11 finding out, and knowest the number of mankind. And if in time many have sinned, yet others not a few have been righteous. 12 Thou knowest where Thou preservest the end of those who have sinned, or the consummation of 13 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, 16 For the nature of man is always changeable. For what we were formerly now we no longer are, 17 and what we now are we shall not afterwards remain. For if a consummation had not been prepared 18 for all, in vain would have been their beginning. But regarding everything that comes from Thee, do Thou inform me, and regarding everything

about which I ask Thee, do Thou enlighten me. 19 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 20 wickedness? Command therefore in mercy and accomplish all that Thou saidst Thou wouldst 21 bring, that Thy might may be made known to those who think that Thy long-suffering is weakness. 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 22, 23 us a beloved people. 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 24 souls restore those which are enclosed in them. 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 25 sleep in the earth, on whose account Thou didst say that Thou hadst created the world. And now 26 quickly show Thy glory, and do not defer what has been promised by Thee.' And (when) I had completed the words of this prayer I was greatly weakened.

22 1 And it came to pass after these things that lo! the heavens were opened, and I saw, and 2 power was given to me, and a voice was heard from on high, and it said unto me: 'Baruch, Baruch, 3 why art thou troubled? He who travels by a road but does not complete it, or who departs by sea 4 but does not arrive at the port, can he be comforted? Or he who promises to give a present to 5 another, but does not fulfill it, is it not robbery? Or he who sows the earth, but does not reap its 6 fruit in its season, does he not lose everything? Or he who plants a plant unless it grows till the 7 time suitable to it, does he who planted it expect to receive fruit from it? Or a woman who has 8 conceived, if she bring forth untimely, does she not assuredly slay her infant? 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.'

23 1, 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 3 about things in which thou art ignorant? For as thou hast not forgotten the people who now are 4 and those who have passed away, so I remember those who are appointed to come. 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 5 dwell and the dead might be guarded. 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 aforesaid.

24 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 2 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 3 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. 4 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.'

25 1 And He answered and said unto me: 'Thou too shalt be preserved till that time till that 2 sign which the Most High will work for the inhabitants of the earth in the end of days. This 3 therefore shall be the sign. When a stupor shall seize the inhabitants of the earth, and they 4 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.'

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?'

27 1 And He answered and said unto me: 'Into twelve parts is that time divided, and each one of 2 them is reserved for that which is appointed for it. In the first part there shall be the beginning 3, 4 of commotions. And in the second part (there shall be) slayings of the great ones. And in 5, 6 the third part the fall of many by death. And in the fourth part the sending of the sword. And 7 in the fifth part famine and the withholding of rain. And in the sixth part earthquakes and 8, 9 terrors. [Wanting .] And in the eighth part a multitude of spectres and attacks of the Shedim. 10, 11, 12 And in the ninth part the fall of fire. And in the tenth part rapine and much oppression, And in 13 the eleventh part wickedness and unchastity. And in the twelfth part confusion from the mingling 14 together of all those things aforesaid. For these parts of that time are reserved, and shall be 15 mingled one with another and minister one to another. 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.

28 1,2 'Nevertheless, whosoever understandeth shall then be wise. For the measure and reckoning of 3 that time are two parts a week of seven weeks.' And I answered and said: 'It is good for a man to 4 come and behold, but it is better that he should not come lest he fall. [But I will say this also: 5 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 6 corruptible?] But if, O Lord, those things shall assuredly come to pass which Thou hast foretold 7 to me, so do Thou show this also unto me if indeed I have found grace in Thy sight. 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)?'

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 3 found in those self-same days in this land. And it shall come to pass when all is accomplished that 4 was to come to pass in those parts, that the Messiah shall then begin to be revealed. 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 5 be for food for all that are left. 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 6 cluster produce a thousand grapes, and each grape produce a cor of wine. And those who have 7 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 8 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.

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. 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 3 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. 4 But the souls of the wicked, when they behold all these

things, shall then waste away the more. 5 For they shall know that their torment has come and their perdition has arrived.'

31 1 And it came to pass after these things: that I went to the people and said unto them: 'Assemble 2 unto me all your elders and I will speak words unto them.' And they all assembled in the valley 3 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.

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 2 you in that time in which the Mighty One is to shake the whole creation. [Because after a 3 little time the building of Zion will be shaken in order that it may be built again. But that building will not remain, but will again after a time be rooted out, and will remain desolate until 4, 5 the time 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 6 still to be. For there will be a greater trial than these two tribulations when the Mighty One will 7 renew His creation. And now do not draw near to me for a few days, nor seek me till I come to 8 you.' And it came to pass when I had spoken to them all these words, that I, Baruch, went my way, 9 and when the people saw me setting out, they lifted up their voice and lamented and said: 'Whither departest thou from us, Baruch, and forsakest us as a father who forsakes his orphan children, and

departs from them?

33 1 'Are these the commands which thy companion, Jeremiah the prophet, commanded thee, and 2 said unto thee: "Look to this people till I go and make ready the rest of the brethren in Babylon, 3 against whom has gone forth the sentence that they should be led into captivity"? 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.'

34 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.'

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.'

36 1, 2 And when I had said these things I fell asleep there, and I saw a vision in the night. And lo! a forest of trees planted on the plain, and lofty and rugged rocky mountains surrounded it, and that 3 forest occupied much space. And lo! over against it arose a vine, and from under it there went forth 4 a fountain peacefully. 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 5 overthrew all the mountains which were round about it. 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 6 left nothing of that great forest save one cedar only. 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 7 been cast down to it. 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 8 wickedness persisted, and was wrought all those years, and goodness never. 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 9, 10 one that could not be rooted out! 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. 11 and let your ashes be mingled together, 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.'

37 And after these things I saw that cedar burning, and the vine glowing, itself and all around it, the plain full of unfading flowers. And I indeed awoke and arose.

38 1 And I prayed and said: 'O LORD, my Lord, Thou dost always enlighten those who are led by 2, 3 understanding. Thy law is life, and Thy wisdom is right guidance. Make known to me therefore 4 the interpretation of this vision. For Thou knowest that my soul hath always walked in Thy law, and from my (earliest) days I departed not from Thy wisdom.'

39 1 And He answered and said unto me: 'Baruch, this is the interpretation of the vision which thou 2 hast seen. As thou hast seen the great forest which lofty and rugged mountains surrounded, this is 3 the word. Behold! the days come, and this kingdom will be destroyed which once destroyed Zion, 4 and it will be subjected to that which comes after it. 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 5 destroyed. 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 6 will hold fast for times, and will exalt itself more than the cedars of Lebanon. 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 7 creep into the forest. 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 8 and the vine, and when it is revealed it will root out the multitude of its host. 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.

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 2 him of all his impieties, and will gather and set before him all the works of his hosts. And afterwards he will put him to death, and protect the rest of My people which shall be found in the place which 3 I have chosen. And his principate will stand for ever, until the world of corruption is at an end, 4 and until the times aforesaid are fulfilled. This is thy vision, and this is its interpretation.'

41 1 And I answered and said: 'For whom and for how many shall these things be? or who will be 2 worthy to live at that time? For I will. speak before thee everything that I think, and I will ask of 3 Thee regarding those things which I meditate. For lo! I see many of Thy people who have with 4 drawn from Thy covenant, and cast from them the yoke of Thy law. But others again I have seen 5 who have forsaken their vanity, and fled for refuge beneath Thy wings. What therefore will be to 6 them? 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?'

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 3 be the contrary of these things. And as for what thou didst say regarding those who have drawn 4 near and those who have withdrawn this is the word. As for those who were before subject, and afterwards withdrew and mingled themselves with the seed of mingled peoples, the time of these was 5 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 6 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."

43 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.'

44 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.'

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.'

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 And truly we shall be in darkness, And there shall be no light to the people who are left 3 For where again shall we

seek the law, Or who will distinguish for us between death and life?' 4 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. 5 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. 6 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.]

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.

48 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 causeth the power of the ages to pass away, And they do not resist Thee; Thou arranges 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 Thou explorest 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 Be not therefore wroth with man; for he is nothing 15 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 30 could do anything, and has not remembered My goodness, nor accepted My long-suffering. Therefore 31 thou shalt surely be taken up, as I before told thee. 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 32 the heat of indignation. 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 46 creature. 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 47 existed and not confessed Thee as their Creator. And as regards all these their end shall convict them, and Thy law which they have transgressed shall requite them on Thy day.' 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.']

49 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 entrammelling 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?" '

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 4 those who had departed have returned (again). 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.

51 1 And it shall come to pass, when that appointed day has gone by. that then shall the aspect of those 2 who are condemned be afterwards changed, and the glory of those who are justified. 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 4 them. For over this above all shall those who come then lament, that they rejected My law, and stopped 5 their ears that they might not hear wisdom or receive understanding. 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 6 more waste away in wonder at the visions and in the beholding of the forms. 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 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 12 command, that they may stand in their places till their advent comes. Moreover, there shall then be 13 excellency in the righteous surpassing that in the angels. 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 burden 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.'

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.']

53 1 And when I had said these things I fell asleep there, and I saw a vision, and lo! a cloud was 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 2 lightning was seen at its summit. And I saw the cloud passing swiftly in quick courses, and it 3 covered all the earth. And it came to pass after these things that cloud began to pour 4 upon the earth the waters that were in it. And I saw that there was not one and the same likeness 5 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 6 black and again bright how this was done twelve times, but the black were always more numerous 7 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 8 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 9 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 10, 11 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 12 that lightning and to become subject to it. And by reason of my fear I awoke.

54 1 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. 2 (Thou) for whom nothing is too hard, But who dost everything easily by a nod: 3 (Thou) to whom the depths come 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 marvelous 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 judgement 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.'

55 1 And it came to pass when I had finished speaking the words of this prayer, that I sat there under 2 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 3 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? 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.'

56 1 Nevertheless, because thou hast besought the Most High to reveal to thee the interpretation 2 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, 3 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 which the Mighty One made when he took counsel to make the world. 4 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 5 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 9 waters which thou hast seen. And from these black (waters) again were black derived, and the 10 darkness of darkness was produced. For he became a danger to his own soul: even to the angels 11, 12 became he a danger. For, moreover, at that time when he was created, they enjoyed liberty. And 13 some of them descended, and mingled with the women. And then those who did so were tormented 14 in chains. But the rest of the multitude of the angels, of which there is (no) number, restrained 15 themselves. And those who dwelt on the earth perished together (with them) through the waters 16 of the deluge. These are the black first waters.

57 1 And after these (waters) thou didst see bright waters: this is the fount of Abraham, also his 2 generations and advent of his son, and of his son's son, and of those like them. 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.

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 2 Egypt, wherein they did wickedly in the service wherewith they made their sons to serve. Nevertheless, these also perished at last.

59 1 And the bright fourth waters which thou hast seen are the advent of Moses and Aaron and 2 Miriam and Joshua the son of Nun and Caleb and of all those like them. 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 3 promise of their reward, and to them that deny, the torment of fire which is reserved for them. But also the heavens at that time were shaken from their place, and those who were under the throne of 4 the Mighty One were perturbed, when He was taking Moses unto Himself 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 5 sanctuary of the present time was to be made. 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 6 rain: And the suppression of anger, and the multitude of long-suffering, and the truth of judgement: 7, 8 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 9 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 11 hope: And the likeness of future torment, and the multitude of innumerable angels, and the flaming hosts, and the splendour of the lightning and the voice of the thunders, and the orders of the chiefs of the angels, and the treasuries of light, and the changes of the times, and the investigations of the 12 law. These are the bright fourth waters which thou hast seen.

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 2 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 sip which were from Him who made them.

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 festivals 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.

62 1 'And the black seventh waters which thou hast seen, this is the perversion (brought about) by the 2 counsel of Jeroboam, who took counsel to make two calves of gold: And all the iniquities which 3 kings who were after him iniquitously wrought. And the curse of Jezebel and the worship of idols 4 which Israel practised at that time. And the withholding of rain, and the famines which occurred 5 until women eat the fruit of their wombs. And the time of their captivity which came upon the nine 6 tribes and a half, because they were in many sins. And Salmanasar king of Assyria came and led 7 them away captive. But regarding the Gentiles it were tedious to tell how they always wrought 8 impiety and wickedness, and never wrought righteousness. These are the black seventh waters which thou hast seen.

63 1 'And the bright eighth waters which thou hast seen, this is the rectitude and uprightness of 2 Hezekiah king of Judah and the grace (of God) which came upon him. For when Sennacherib was stirred up in order that he might perish, and his wrath troubled him in order that he might thereby 3 perish, for the multitude also of the nations which were with him . 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 4 the Mighty One and said: "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 8 eighty-five thousand, and each one of them had an equal number (at his command). 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. And Zion was saved and Jerusalem delivered: Israel also was freed from tribulation. 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. These are the bright waters which thou hast seen.

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. For he wrought much impiety, and he slew the righteous, and he wrested judgement. 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. 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. 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. 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. And to such a degree did the impiety of Manasseh increase, that it removed the praise of the Most High from the sanctuary. On this account Manasseh was at that time named "the impious", and finally his abode was in the fire. 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. For he had not lived perfectly, for he was not worthy but that thenceforward he might know by whom finally he should be tormented. For he who is able to benefit is also able to torment.

65 1 Thus, moreover, did Manasseh act impiously, and thought that in his time the Mighty One would not inquire into these things. These are the black ninth waters which thou hast seen.

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.

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 oft times 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.

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 3 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 6, 7 also the Gentiles will come to glorify it. Nevertheless, not fully as in the beginning. But it will 8 come to pass after these things that there will be the fall of many nations. These are the bright waters which thou hast seen.

69 1 'For the last waters which thou hast seen which were darker than all that were before them, those 2 which were after the twelfth number, which were collected together, belong to the whole world. For 3 the Most High made division from the beginning, because He alone knows what will befall. For as to the enormities and the impieties which should be wrought before Him, He foresaw six kinds of 4 them. 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.

70 1 'Hear therefore the interpretation of the last black waters which are to come [after the black]: this 2 is the word. 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, 7 And some of them shall be destroyed by their own. 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 10 escapes all these things aforesaid will be delivered into the hands of My servant Messiah.] For all the earth shall devour its inhabitants.

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.

72 1 'Hear now also regarding the bright lightning which is to come at the consummation after these 2 black (waters): this is the word. After the signs have come, of which thou wast told before, when the nations become turbulent, and the time of My Messiah is come, he shall both summon all the 3 nations, and some of them he shall spare, and some of them he shall slay. These things therefore 4 shall come upon the nations which are to be spared by Him. Every

nation, which knows not Israel 5 and has not trodden down the seed of Jacob, shall indeed be spared. And this because some out of 6 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.

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.

74 1 And it shall come to pass in those days that the reapers shall not grow weary, Nor those that build be toil worn; 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.'

75 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.'

76 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 2 is to befall thee after these things. For thou shalt surely depart from this earth, nevertheless not 3 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 4 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.'

77 1 And I, Baruch, went thence and came to the people, and assembled them together from the 2 greatest to the least, and said unto them: 'Hear, ye children of Israel, behold how many ye are who 3 remain of the twelve tribes of Israel. For to you and to your fathers the Lord gave a law more 4 excellent than to all peoples. 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, 5 But behold! 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 12 He in His mercy knows. 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 18 a bird.' 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 19 I was alone. 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 21 and spake these words unto it: 'The Most High hath made thee that thou shouldst be higher than 22 all birds. 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 23 people that dwell there, and cast down to them this epistle. 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, 26 commanded a bird (to go thither), and it obeyed him as he commanded it. 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.'

78 1 These are the words of that epistle which Baruch the son of Neriah sent to the nine and a half 2 tribes, which were across the river Euphrates, in which these things were written. Thus saith Baruch 3 the son of Neriah to the brethren carried into captivity: '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 4 all educated us. And truly I know that behold all we the twelve tribes are bound by one bond, 5 inasmuch as we are born from one father. 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 captives for what ye have suffered is disproportioned to what ye have done in order 6 that, at the last times, ye may be found worthy of your fathers. 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 7 which ye departed, hence. 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.

79 1 Now, my brethren, learn first what befell Zion: how that Nebuchadnezzar king of Babylon came 2 up against us. For we have sinned against Him who made us, and we have not kept the commandments 3 which he commanded us, yet he hath not chastened us as we deserved. For what befell you we also suffer in a pre-eminent degree, for it befell us also.

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 2 they destroyed the firm iron corners, which could not be rooted out. Nevertheless, they hid all 3 the vessels of the sanctuary, lest the enemy should get possession of them. 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 4 Most High in war.' Your brethren also have they bound and led away to Babylon, and have caused 5, 6 them to dwell there. But we have been left here, being very few. This is the tribulation about 7 which I wrote to you. 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.

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.

82 1 Therefore, my brethren, I have written to you, that ye may comfort yourselves regarding the 2 multitude of your tribulations. 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 theirs 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.

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 Let none therefore of these present things ascend into your hearts, but above all let us be expectant, 5 because that which is promised to us shall come. And let us not now look unto the delights 6 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 7 together. The consummation, moreover, of the age shall then show the great might of its ruler, 8 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 9 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.]

84 1 Behold! I have therefore made known unto you (these things) whilst I live: for I have said (it) that ye should learn the things that are excellent; for the Mighty One hath commanded me to 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 4 things also he used to say unto you when ye the twelve tribes were together in the desert. And after his death ye cast them away from you: on this account there came upon you what had been 5 predicted. 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 7 up and reserved for you. 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 8 in the presence of Him who sent me. And remember ye the law and Zion, and the holy land and 9 your brethren, and the covenant of your fathers, and forget not the festivals and the sabbaths. And deliver ye this epistle and the traditions of the law to your sons after you, as also your fathers 10 delivered (them) to you. 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 11 multitude of your sins, but remember the rectitude of your fathers. For if He judge us not according to the multitude of His mercies, woe unto all us who are born.

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 concealed 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 12 and not be condemned when ye depart. 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.]

86 1, 2 When therefore ye receive this my epistle, read it in your congregations with care. And meditate 3 thereon, above all on the days of your fasts. And bear me in mind by means of this epistle, as I also bear you in mind in it, and always. Fare ye well.

87 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.

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3 Baruch

From The Apocrypha and Pseudeipgrapha of the Old Testament by R. H. Charles, vol. II ,
Oxford Press

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 3 Jerusalem, when also Abimelech was preserved by the hand of God, at the farm of Agrippa. And he was sitting thus at the beautiful gates, where the Holy of holies lay.

1 1 Verily I Baruch was weeping in my mind and sorrowing on account of the people, and that 2 Nebuchadnezzar the king was permitted by God to destroy His city, saying: 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 3 reproach us and say, Where is their God? 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, 4 the Almighty. For He sent me before thee, to make known and to show to thee all (the things) 5, 6 of God. 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 7 God, and I will show thee other mysteries, greater than these. 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.

The First Heaven 2 1 And he took me and led me where the firmament has been set fast, and where there was a river 2 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 3 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 4 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, 5 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 Phanuel 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 6, 7 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.

The Second Heaven. 3 1 And the angel of the Lord took me and led me to a second heaven. And he showed me there 2 also a door like the first and said, Let us. enter through it. And we entered, being borne on wings 3 a distance of about sixty days' journey. And he showed me there also a plain, and it was full of 4 men, whose appearance was like that of dogs, and whose feet were like those of stags. And I asked 5 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 6 continued to make bricks. And the Lord appeared to them and confused their speech, when they 7 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 8 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.

The Third Heaven. 4 1 And I Baruch said, Behold, Lord, Thou didst show me great and wonder ful things; and now 2 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' 3 journey. And he showed me a plain and a serpent, which appeared to be two hundred plethra 4 in length. And he showed me Hades, and its appearance was dark and abominable. And I said, 5 Who is this dragon, and who is this monster around him? And the angel said, The dragon is he 6 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 7 the sea, which does not sink at all. Baruch said, And how does this happens? And the angel said, Hearken, the Lord God made three hundred and sixty rivers, of which the chief of 8 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 9 the devil being envious deceived him through his vine. [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 10 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 destroyed every flower; but it removed wholly without the bounds the shoot 11 of the vine and cast it outside. And when the earth appeared out of the water, and Noah came out 12 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 13 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 14 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, 15 he said: Lord, I entreat thee to reveal to me what I shall do concerning this plant. But God sent his angel Sarasael, 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 16 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 17 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.

5 1, 2 And I Baruch said to the angel, Let me ask thee one thing, Lord. Since thou didst say to me 3 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. **6** 1 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 sitting 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. 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. **7** 1, 2 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. 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. 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. And the angel said to me, Fear not, Baruch, but wait and thou shalt also see their setting. **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. 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? 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? 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. For, as we said before, unless his wings were screening the rays of the sun, no living creature would be preserved. **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. 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. 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. And I said, Lord, what are the oxen and the lambs? And he said to me, They also are angels. And again I asked, Why is it that it at one time increases, but at another time decreases? And (he said to me), Listen, O Baruch: This which thou seest had been written by God beautiful as no other. 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. 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.

The Fourth Heaven 10 1 And when I had learnt all these things from the archangel, he took and led me into a fourth 2, 3 heaven. 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 4 great oxen; and all the birds were great beyond those in the world. And I asked the angel, What 5 is the plain, and what the pool, and what the multitudes of birds around it? And the angel said, Listen, Baruch: The plain which contains in it the pool and other wonders is the place where the 6 souls of the righteous come, when they hold converse, living together in choirs. But the water is 7 that which the clouds receive, and rain upon the earth, and the fruits increase. And I said again to the angel of the Lord, But (what) are these birds? And he said to me, They are those which 8 continually sing praise to the Lord. And I said, Lord, and how do men say that the water which 9 descends in rain is from the sea? 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 10 the latter source. Know therefore henceforth that from this source is what is called the dew of heaven.

The Fifth Heaven. 11 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 3 the glory of God. 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 5 prayers of men. And behold a voice came, Let the gates be opened. And they opened them, and 6 there was a roar as of thunder. And Michael came, and the angel who was with me came face to 7 face with him and said, Hail, my commander, and that of all our order. And the commander Michael said, Hail thou also, our brother, and the interpreter of the revelations to those who pass through life 8 virtuously. 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 9 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.

12 1 And as I was conversing with them, behold angels came bearing baskets full of flowers. And 2 they gave them to Michael. And I asked the angel, Lord, who are these, and what are the things 3 brought hither from beside them? And he said to me, These are angels (who) are over the 4, 5 righteous. And the archangel took the baskets, and cast them into the vessel. And the angel 6 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, 7 because they had not the prizes complete. And Michael cried and said, Come hither, also, ye 8 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. **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 2 them. And Michael said, Ye cannot depart from them, in order that .the enemy may not prevail to 3 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 4 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, 5 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. **14** 1 And in that very hour Michael departed, and the doors were closed. And there was a sound as 2 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. **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 4 deliver it to the sons of men. [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.] **16** 1 And turning he said also to those who brought nothing: Thus saith the Lord, Be not sad of a 2 countenance, and weep not, nor let the sons of men alone. 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 3 people that has no understanding. 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 4 punish them severely with the sword and with death, and their children with demons. 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. **17** 1, 2 And while he yet spake, the door was closed, and we withdrew. And the angel took me and 3 restored me to the place where I was at the beginning. And having come to myself, I gave glory 4 to God, who counted me worthy of such honor. 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.

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The Cave of Treasures

TRANSLATION

(Brit. Mus. MS. Add. 25875.)

Table of Contents for Cave.sgml

[THE FIRST THOUSAND YEARS: ADAM TO YARÊD (Jared).]

[The Creation. First Day.]

[The Creation. Second Day.]

[The Creation. Third Day.]

[The Creation. Fourth Day.]

[The Creation. Fifth Day.]

[The Creation. Sixth Day.]

[The Creation of Adam.]

[The Revolt of Satan, and the Battle in Heaven.]

[The Making of Eve.]

[THE SYMBOLISM OF EDEN.]

[Satan's Attack on Adam and Eve.]

[Adam's stay in Paradise.]

[Adam's expulsion from Paradise.]

[The Birth of Seth.]

[The Death of Adam.]

[The Burial of Adam.]

[The Rule of Seth.]

[The Rule of Anôsh.]

[The Rule of Kainân.]

[The Rule of Mahlâlâîl.]

[The Rule of Yârêd]

THE SECOND THOUSAND YEARS: YârÊD TO THE FLOOD.

Of the Transmission of the Art of Playing the Harp, that is to say of Music and Singing and Dancing.

[THE TITLE OF THE WORK: THE SCRIBES PRAYER.]

[Fol. 3b, col. I.] By the might of our Lord Jesus Christ we begin to write the " Book of the Succession of the Generations," that is to say, ME'ÂRATH GAZZÊ, which was composed by SAINT MÂR APHREM (i.e. Ephraim, commonly known as "Ephraim Syrus," or "Ephraim the Syrian," who died A.D. 373). O our Lord, help Thou me in Thy Mercy. Amen.

[THE FIRST THOUSAND YEARS: ADAM TO YARÊD (Jared).]

[The Creation. First Day.]

In the beginning, on the First Day, which was the holy First Day of the Week, the chief and [Firstborn of all the days, God created the heavens, and the earth, and the waters, and the air, (the fire, and the hosts which are invisible (that is to say, the Angels, Archangels, Thrones, Lords, Principalities, Powers, Cherubim and Seraphim), and all the ranks and companies of Spiritual beings, and the Light, and the Night, and the Day-time, and the gentle winds and the strong winds (i.e. storms). All these were created on the First Day. And on the First Day of the Week the Spirit of holiness, one of the Persons of the Trinity, hovered over the waters and through the hovering thereof over the; [Fol. 3b, col. 2] face of the waters, the waters were blessed so that they might become producers of offspring, and they became hot, and the whole nature of the waters glowed with heat, and the leaven of creation was united to them. As the mother-bird maketh warm her young by the embrace of her closely covering wings, and the young birds acquire form through the warmth of the heat which [they derive] from her, so through the operation of the Spirit of holiness, the Spirit, the Paraclete, the leaven of the breath of life was united to the waters when He hovered over them.

[Note 1](#)

[The Creation. Second Day.]

And on the Second Day God made the Lower Heaven, and called it REKI'A' [that is to say, " what is sold and fixed," or " firmament "]. This He did that He might make known that the Lower Heaven doth not possess the nature of the heaven which is above it, and that it is different in appearance from that heaven which is above it, for the heaven above it is of fire. And that second heaven is NÛHRÂ (i. e. Light), and this lower heaven is *Darption* [Fol. 4a, col. I]8 and because it hath the dense nature of water it hath been called "*Rekî'a*." And on the Second Day God made a separation between the waters and the waters, that is to say, between the waters which were above [*Rekî'a*] and the waters which were below. And the ascent of these waters which were above heaven took place on the Second Day, and they were like unto a dense black cloud of thick darkness. Thus were they raised up there, and they mounted up, and behold, they stand above the *Rekî'a* in the air; and they do not spread, and they make no motion to any side.

[Note 2](#)

[The Creation. Third Day.]

And on the Third Day God commanded the waters that were below the firmament (*Reki'a*) to be gathered together in one place, and the dry land to appear. And when the covering of water had been rolled up from the face of the earth, the earth showed itself to be in an unsettled and unstable state, that is to say, it was of a damp (or moist) and yielding nature. And the waters were gathered together into seas that were under the earth and within it [Fol. 4a, col. 2], and upon it. And God made in the earth from below, corridors, and shafts, and channels for the passage of the waters; and the winds which come from within the earth ascend by means of these corridors and channels, and also the heat and the cold for the service of the earth. Now, as for the earth, the lower part of it is like unto a thick sponge, for it resteth on the waters. And on this Third Day God commanded the earth, and it brought forth herbs and vegetables, and it conceived in its interior trees. and seeds, and plants and roots

[Note 3](#)

[The Creation. Fourth Day.]

And on the Fourth Day God made the sun, and the moon, and the stars. And as soon as the heat of the sun was diffused over the surface of the earth, the earth became hard and rigid, and lost its flaccidity, because the humidity and the dampness [caused by] the waters were taken away from it. The Creator made the sphere of the sun of fire and filled it with light. And God gave unto the sphere of the moon and the stars bodies of water and air, and filled them with light. And when the dust of the earth became hot, it brought forth all the trees [Fol. 4b, col. I], and plants, and seeds, and roots which had been conceived inside it on the Third Day.

[Note 4](#)

[The Creation. Fifth Day.]

And on the Fifth Day God commanded the waters, and they brought forth all kind of fish of divers appearances, and creatures which move about, and twist themselves and wriggle in the waters, and serpents, and Leviathan, and beasts of terrible aspects, and feathered fowl of the air and of the waters. And on this same day God made from the earth all the cattle and wild beasts, and all the reptiles which creep about upon the earth.

[Note 5](#)

[The Creation. Sixth Day.]

And on the Sixth Day, which is the Eve of the Sabbath, God formed man out of the dust, and Eve from his rib. And on the Seventh Day God rested from His labours, and it is called " Sabbath."

[The Creation of Adam.]

Now the formation of Adam took place in this wise: On the Sixth Day, which is the Eve of the Sabbath, at the first hour of the day, When quietness was reigning over [Fol. 4b, col. 2] all the Ranks [of the Angels], and the hosts [of heaven], God said, " *Come ye, let Us make man in Our image, and according to Our likeness.* " [Gen1:26] Now by this word " Us" He maketh known concerning the Glorious Persons [of the Trinity]. And when the angels heard this utterance, they fell into a state of fear and trembling, and they said to one another, " A mighty miracle will be made manifest to us this day [that is to say], the likeness of God, our Maker." And they saw the right hand of God opened out flat, and stretched out over the whole world; and all creatures were collected in the palm of His right hand. And they saw that He took from the whole mass of the earth one grain of dust, and from the whole nature of water one drop of water, and from all the air which is above one puff of wind, and from the whole nature of fire a little of its heat and warmth. And the angels saw that when these four feeble (or inert) materials were placed in the palm of His right hand [Fol. 5a, Col I], that is to say, cold, and heat, and dryness, and moisture, God formed Adam. Now, for what reason did God make Adam out of these four materials unless it were [to show] that everything which is in the world should be in subordination to him through them? He took a grain from the earth in order that everything in nature which is formed of earth should be subject unto him; and a drop of water in order that everything which is in the seas and rivers should be his; and a puff of air so that all kinds [of creatures] which fly in the air might be given unto him; and the heat of fire so that all the beings that are fiery in nature, and the celestial hosts, might be his helpers.

God formed Adam with His holy hands, in His own Image and Likeness and when the angels saw Adam's glorious appearance they were greatly moved by the beauty thereof. For they saw [Fol. 5a, col. 2] the image of his face burning with glorious splendour like the orb of the sun, and the light of his eyes was like the light of the sun, and the image of his body was like unto the sparkling of crystal. And when he rose at full length and stood upright in the centre of the earth, he planted his two feet on that spot whereon was set up the Cross of our Redeemer; for Adam was created in Jerusalem. There he was arrayed in the apparel of sovereignty, and there was the crown of glory set upon his head, there was he made king, and priest, and prophet, there did God make him to sit upon his honourable throne, and there did God give him dominion over all creatures and things. And all the wild beasts, and all the cattle, and the feathered fowl were gathered together, and they passed before Adam and he assigned names to them; and they bowed their heads before him; and everything in nature worshipped him [Fol. 5b, col. I], and submitted themselves unto him. And the angels and the hosts of heaven heard the Voice of God saying unto him, "Adam, behold; I have made thee king, and priest, and prophet, and lord, and head, and governor of everything which hath been made and created; and they shall be in subjection unto thee) and they shall be thine, and I have given unto thee power over everything which I have created." And when the angels heard this speech they all bowed the knee and worshipped Him.

[Note 6](#)

[The Revolt of Satan, and the Battle in Heaven.]

And when the prince of the lower order of angels saw what great majesty had been given unto Adam, he was jealous of him from that day, and he did not wish to worship him. And he said unto his hosts, "Ye shall not worship him, and ye shall not praise him with the angels. It is meet that ye should worship me, because I am fire and spirit; and not that I should worship a thing of dust, which hath been fashioned of fine dust." And the Rebel meditating these things [Fol. 5b, col. 2] would not render obedience to God, and of his own free will he asserted his independence and separated himself from God. But he was - swept away out of heaven and fell, and the fall of himself and of all his company from heaven took place on the "Sâtânâ" because he turned aside [from the right way], and "*Shêdâ*" because he was cast out, and "*Daiwâ*" because he lost the apparel of his glory. And behold, from that time until the present day, he and all his hosts have been stripped of their apparel, and they go naked and have horrible faces. And when Sâtânâ was cast out from heaven, Adam was raised up so that he might ascend to Paradise in a chariot of fire And the angels went before him, singing praises, and the Seraphim ascribed holiness unto him, and the Cherubim ascribed blessing; and amid cries of joy and praises Adam went into [Fol. 6a, col. I] Paradise. And as soon as Adam entered Paradise he was commanded not to eat of a [certain] tree; his entrance into heaven took place at the third hour of the Eve of the Sabbath (i.e. on Friday morning).

[Note 7](#)

[The Making of Eve.]

And God cast a sleep upon Adam and he slept. And God took a rib from the loins on the right side of Adam, and He made *Khâwâ* (i.e. Eve) from it: and when Adam woke up, and saw Eve, he rejoiced in her greatly. And Adam and Eve were in Paradise, and clothed with glory and shining with praise for three hours. Now this Paradise was situated on a high range of hills, and it was thirty spans-- according to the measurement of the spirit--higher than all the high mountains, and it surrounded the whole earth.

[Note 8](#) Now Moses the prophet said that God planted Paradise in Eden and placed Adam there (Gen. ii. 8).

[Note 9](#)

[THE SYMBOLISM OF EDEN.]

Now Eden is the Holy Church, and the Church [Fol. 6a, col. 2] is the compassion of God which He was about to extend to the children of men. For God, according to His foreknowledge, knew what Satan had devised against Adam, and therefore He set Adam beforehand in the bosom of His compassion, even as the blessed David singeth concerning Him in the Psalm (90), saying "*Lord, Thou hast been an abiding place for us throughout all generations,*" [Ps90] that is to say,

Thou hast made us to have our abiding place in Thy compassion." And, when entreating God on behalf of the redemption of the children of men, David said, "*Remember Thy Church, which Thou didst acquire in olden time*" [Ps74:2] , that is to say, " [Remember] Thy compassion, which Thou art

about to spread over our feeble race." Eden is the Holy Church, and the Paradise which was in it is the land of rest and the inheritance of life, which God hath prepared for all the holy children of men. And because [Fol. 6b, col. I] Adam was priest, and king, and prophet, God brought him into Paradise that he might minister in Eden, the Holy Church, even as the blessed man Moses testifieth concerning him, saying, " That he might serve God by means of priestly ministration with praise, and that he might keep that commandment which had been entrusted to him by the compassion of God" [Gen2:15] . And God made Adam and Eve to dwell in Paradise. True is this word, and it proclaimeth the truth: That Tree of Life which was in the midst of Paradise prefigured the Redeeming Cross, which is the veritable Tree of Life, and this it was that was fixed in the middle of the earth.

[Satan's Attack on Adam and Eve.]

And when Satan saw that Adam and Eve were happy and joyful in Paradise, that Rebel was smitten sorely with jealousy, and he became filled with wrath. and he went and took up his abode in the serpent, and he raised him up, and made him to fly through the air to the skirts of Mount [Eden] whereon was Paradise [Fol. 6b, col. 2]. Now why did Satan enter the body of the serpent and hide himself therein? Because he knew that his appearance was foul, and that if Eve saw his form, she would betake herself to flight straightway before him. Now, the man who wished to teach the Greek language to a bird --now the bird that can learn the speech of men is called "*babbaghah*" (i.e. parrot)-- first bringeth a large mirror and placeth between himself and the bird. He then beginneth to talk to the bird, and immediately the parrot heareth the voice of the man, it turneth round, and when it seeth its own form [reflected] in the mirror; it becometh pleased straightway, because it imagineth that a fellow parrot is talking to it Then it inclineth its ear with pleasure, and listeneth to the words of the man who is talking to it, and it becometh eager to learn, and to speak Greek. In this manner (i.e. with the object of making Eve believe that it was the serpent that spoke to her) did Satan enter in and dwell in the serpent, and he watched for the opportunity, and [when] he saw Eve by herself [Fol. 7a, col. I], he called her by her name. And when she turned round towards him, she saw her own form [reflected] in him, and she talked to him; and Satan led her astray with his lying words, because the nature of woman is soft (or, yielding). And when Eve had heard from him concerning that tree, straightway she ran quickly to it, and she plucked the fruit of disobedience from the tree of transgression of the command, and she ate. Then immediately she found herself stripped naked, and she saw the hatefulness of her shame, and she ran away naked, and hid herself in another tree, and covered her nakedness with the leaves thereof. And she cried out to Adam, and he came to her, and she handed to him some of the fruit of which she had eaten, and he also did eat thereof. And when he had eaten he also became naked, and he and Eve made girdles for their loins of the leaves of the fig-trees; and they were arrayed in these girdles of ignominy for three [Fol. 7a, col. 2] hours. At mid-day they received [their] sentence of doom. And God made for them tunics of skin which was stripped from the trees, that is to say, of the bark of the trees, because the trees that were in Paradise had soft barks, and they were softer than the byssus and silk wherefrom the garments worn by kings are made. And God dressed them in this soft skin, which was thus spread over a body of infirmities.

[Note 10](#)

[Adam's stay in Paradise.]

At the third hour of the day Adam and Eve ascended into Paradise, and for three hours they enjoyed the good things thereof; for three hours they were in shame and disgrace, and at the ninth hour their expulsion from Paradise took place. And as they were going forth sorrowfully, God spake unto Adam, and heartened him, and said unto him, "Be not sorrowful, O Adam, for I will restore unto thee thine inheritance. Behold, see how greatly I have loved thee, for though I have cursed the earth for thy sake, yet have I withdrawn thee from the operation of the curse. As; for the serpent [Fol. 7b, col. I], I have fettered his legs in his belly, and I have given him the dust of the earth for food; and Eve have I bound under the yoke of servitude. Inasmuch as thou hast transgressed my commandments get thee forth, but be not sad. After the fulfilment of the times which I have allotted that you shall be in exile outside [Paradise], in the land which is under the curse, behold, I will send my Son. And He shall go down [from heaven] for thy redemption, and He shall sojourn in a Virgin, and shall put on a body [of flesh], and through Him redemption and a return shall be effected for thee. But command thy sons, and order them to embalm thy body after thy death with myrrh, cassia, and stakte. And they shall place thee in this cave, wherein I am making you to dwell this day, until the time when your expulsion shall take place from the regions of Paradise to that earth which is outside it. And whosoever shall be left in those days shall take thy body with him, and [Fol. 7b, col. 2] shall deposit it on the spot which I shall show him, in the centre of the earth; for in that place shall redemption be effected for thee and for all thy children." And God revealed unto Adam everything which the Son would suffer on behalf of him.

[Adam's expulsion from Paradise.]

And when Adam and Eve had gone forth from Paradise, the door of Paradise was shut, and a cherub bearing a two-edged sword stood by it. [According to the *Book of the Bee*, the cherub, or, as some think, a "terrible form endowed with a body," was armed with a spear and sword, each being made of fire.]

And Adam and Eve went down in Of spirit over the mountains of Paradise, and they found a cave in the top of the mountain, and they entered and hid themselves therein.

[Note 11](#) So Adam and Eve went down from that holy mountain [of Eden] to the slopes which were below it, and there Adam knew Eve his wife. [A marginal note in the manuscript says that Adam knew Eve thirty years after they went forth from Paradise.] And Eve conceived and brought forth Cain and LebhÛdha, his sister, with him; and Eve conceived again and she brought forth Hâbhîl (Abel) and Kelîmath, his sister, with him. [The *Book of the Bee* makes Kelîmath the twin sister of Cain, and Lebhudhâ the twin sister of Abel.] And when the children grew up, Adam said unto Eve, "Let Cain take to wife Kelîmath, who was brought forth with Abel, and let Abel take to wife LebhÛdhâ, who was brought forth with Cain." And Cain said unto Eve his mother, "I will take to wife my twin sister LebhÛdhâ, and let Abel take to wife his twin sister Kelîmath"; now LebhÛdhâ was beautiful. When Adam heard these words, which were exceedingly displeasing unto him, he said, "It will be a transgression of the commandment for thee to take [to wife] thy sister, who was born with thee. Nevertheless, take ye to yourselves fruits of trees, and the young of sheep, and get ye up to the top [Fol. 8a, col. I] of this holy mountain. Then go ye into , and offer ye up your offerings, and make your prayers, and then ye shall consort with your wives." And it came to pass that when, Adam, the first priest, and Cain and Abel, his sons, were going up to the top of the mountain, Satan entered

into Cain [and persuaded him] to kill Abel, his brother, because of LebhÛdhâ; and because his offering was rejected and was not accepted before God, whilst the offering of Abel was accepted, Cain's jealousy of his brother Abel was increased. And when they came down to the plain, Cain rose up against his brother Abel, and he killed him with a blow from a stone of flint. Then straightway Cain received the doom of death, instead of curses, and he became a fugitive and a wanderer all the days of his life. And God drove him forth into exile in a certain part of the forest of Nôdh, and Cain took to wife his twin sister and made the place of his abode there

[Note 12](#)

[The Birth of Seth.]

And Adam and Eve mourned for Abel [Fol. 8b, col. I] one hundred years (sic). And then Adam knew his wife again, and she brought forth Seth, the Beautiful, a man mighty and perfect like unto Adam, and he became the father of the mighty men who lived before the Flood.

[Note 13](#) [The Posterity of Seth.]

And to Seth was born Anôsh (Enos), and Anôsh begot Kainân (Cainan), and Kainân begot Mahlâlâîl (Mahalaleel); these [are] the Patriarchs who were born in the days of Adam.

[The Death of Adam.]

And when Adam had lived nine hundred and thirty years, that is to say, until the one hundred(1 and thirty-fifth year of Mahlâlâîl, the day of his death drew nigh and came. And Seth, his son, and Anôsh, and Kainân, and Mahlâlâîl gathered themselves together and came to him. And they were blessed by him, and he prayed over them. And he commanded his son Seth, and said unto him, " Observe, my son Seth, that which I command thee this day, and do thou on the day of thy death give my command to Anôsh, and repeat it to him, and let him repeat it to Kainan, and Kainân shall repeat it to Mahlâlâîl [Fol. 8b, col. 2], and let this [my] command be handed on to all your generations. And when I die, embalm me with myrrh, and cassia, and stakte, and deposit my body in . And whosoever shall be left of your generations in that day, when your going forth from this country, which is round about Paradise, shall take place, shall carry my body with him, and shall take it and deposit it in the centre of the earth, for in that place shall redemption be effected for me and for all my children. And be thou, O my son Seth, governor of the sons of thy people. And thou shalt rule them purely and holy in all the fear of God. And keep ye your offspring separate from the offspring of Cain, the murderer."

And when the report " Adam is dying " was known generally, all his offspring gathered

together, and came to him, that is to say, Seth, his son, and ânôsh, and Kainân and Mahlâlâîl, they and their wives [Fol. 9a, col. I], and their sons, and their daughters; and Adam blessed them. And the departure of Adam from this world took place in the nine hundred and thirtieth year--according to the reckoning from the beginning--on the fourteenth day of the moon, on the sixth day of the month of Nîsân (April), at the ninth hour, on the day of the Eve of the Sabbath (i.e. Friday). At the same hour

in which the Son of Man delivered up his soul to His Father on the Cross, did our father Adam deliver up his soul to Him that fashioned him; and he departed from this world.

[The Burial of Adam.]

And when Adam was dead his son Seth embalmed him, according as Adam had commanded him, with myrrh, and cassia, and stakte; now Adam's dead body was the first [body buried] in the earth. And grief for him was exceedingly sore, and Seth [and his sons] mourned for his death one hundred and forty days; and they took Adam's body up to the top of the mountain, and buried it in . And after the families and peoples of the children of Seth had buried Adam, they separated themselves from the children of Cain, the murderer. And Seth took Anôsh [Fol. 9a, col. 2], his firstborn, and Kainân, and Mahlâlâîl, and their wives and children, and led them up into the glorious mountain where Adam was buried; and Cain and all his descendants remained below on the plain where Cain slew Abel.

[The Rule of Seth.]

And Seth became the governor of the children of his people, and he ruled them in purity and holiness. And because of their purity they received the name, which is the best of all names, and were called "the sons of God," they and their wives and their sons. Thus they lived in that mountain in all purity and holiness and in the fear of God. And they went up on the skirts of [the mountain] of Paradise, and they became praisers and glorifiers of God in the place of that host of devils who fell from heaven. There they dwelt in peace and happiness: there was nothing about which they needed to feel anxiety, they had nothing to weary or trouble them [Fol. 9b, col. I], and they had nothing to do except to praise and glorify God, with the angels. For they heard continually the voices of the angels who were singing praises in Paradise, which was situated at no great height above them--in fact, only about thirty spans--according to the measure of the spirit. They suffered

neither toil nor fatigue, they had neither seed [time] nor harvest, but they fed themselves with the delectable fruits of glorious trees of all kinds, and they enjoyed the sweet scent and perfume of the breezes which were wafted forth to them from Paradise. [Thus lived] those holy men, who were indeed holy, and their wives were pure, and their sons were virtuous, and their daughters were chaste and undefiled. In them there was no rebellious thought, no envy, no anger, no enmity. In their wives and daughters there was no impure longing, and neither lasciviousness [Fol. 9b, col. 2], nor cursing, nor lying was heard among them. The only oath which they used in swearing was, " By the blood of Abel." And they, and their wives, and their children used to rise up early in the morning, and go up to the top of that holy mountain, and worship there before God. And they were blessed by the body of Adam their father, and they lifted up their eyes to Paradise, and praised God; and thus they did all the days of their life.

[Note 14](#) And when Seth had lived nine hundred and thirteen years he became sick unto death. And ânôsh his son, and Kainan, and Mahlâlâîl, and Yârêd (Jared), and Henôkh (Enoch), and their wives and their sons, gathered together and came unto him, and they were blessed by him. And he prayed over them, and commanded them, and made them to take an oath, and said unto them [Fol. 10a, col. 1], " I will make you to take an oath, and to swear by the holy blood of Abel, that none of you will go

down from this holy mountain to the children of Cain, the murderer. For ye know well the enmity which hath existed between us and Cain from the day whereon he slew Abel." And Seth blessed Anôsh, his son, and gave him commands concerning the body of Adam, and he made him ruler over the children of his people. And Seth ruled them in purity and in holiness, and he ministered diligently before the body of Adam. And Seth died when he was nine hundred and twelve years old, on the seven-and-twentieth day of the blessed month of Abh (August), on the second day of the week (Monday), at the third hour, in the twentieth year of the life of Enoch. And Anôsh, Seth's first-born son, embalmed his body and buried him in , with his father Adam; and they made a mourning for him forty [Fol. 10a, col. 2] days.

[Note 15](#)

[The Rule of Anôsh.]

And Anôsh rose up to minister before God in . And he became the governor of the children of his people, and he kept all the commandments which his father Seth had commanded him, and he urged them to be constant in prayer.

[Note 16](#) And in the days of Anôsh, in his eight hundred and twentieth year, Lamech, the blind man, killed Cain, the murderer, in the Forest of Nôdh. Now this killing took place in the following manner. As Lamech was leaning on the youth, his son [Tubal-Cain], and the youth was setting straight his father's arm in the direction in which he saw the quarry, he heard the sound of Cain moving about, backwards and forwards, in the forest. Now Cain was unable to stand still in one place and to hold his peace. And Lamech, thinking that it was a wild beast that was making a movement in the forest, raised his arm, and, having made ready, drew his bow and shot an arrow [Fol. 10b, col. I] towards that spot, and the arrow smote Cain between his eyes, and he fell down and died. And Lamech, thinking that he had shot game, spake to the youth, saying, " Make haste, and let us see what game we have shot." And when they went to the spot, and the boy on whom Lamech leaned had looked, he said unto him, " O my lord, thou hast killed Cain." And Lamech moved his hands to smite them together, and as he did so he smote the youth and killed him also.

[Note 17](#) And when Anôsh had lived nine hundred and five years, and was sick unto death, all the patriarchs gathered themselves together, and came unto him, viz. Kainân, his first-born son, and Mahlâlâîl, and Yârêd, and Enoch, and MatÛshlah (Methuselah), they, and their wives, and their sons. And they were blessed by him, and he prayed over them and commanded them, and spake unto them, saying, " I will make you to swear by the holy blood of Abel that not one of you shall go down from this mountain to the plain, nor into the encampment of [Fol. 10b, col. 2] the children of Cain, the murderer; and ye shall not mingle yourselves among them. Take ye good heed unto this matter, for ye well know what enmity hath existed between us and them from the day whereon Cain slew Abel." And he blessed Kainân, his son, and commanded him concerning the body of Adam, that he should minister before it all the days of his life, and that he should rule over the children of his people in purity and holiness. And Anôsh died at the age of nine hundred and five years, on the third day of the month of the First Teshrin (October), on the day of the Sabbath, in the fifty-third year of the life of Methuselah. And Kainân, his first-born, embalmed him and buried him in , with Adam and Seth, his father. And they made a mourning for him forty days.

[Note 18](#)**[The Rule of Kainân.]**

And Kainân stood up before God to minister in the Cave of Treasures. He was an honourable and pure man, and he governed the children of his people in the complete [Fol. 11a, col. I] fear of God, and he fulfilled all the commandments of ânôsh his father. And when Kainân had lived nine hundred and twenty years [in *The Book of Adam* and the *Book of the Bee* 910 years], and was sick unto death, all the Patriarchs gathered together and came unto him, viz. Mahlâlâîl his son, and Yârêd, and Enoch and Methuselah and Lamech, they and their wives and their children, and were blessed by him. And he prayed over them and commanded them, saying, " I will make you swear by the holy blood of Abel that not one of you shall go down from this holy mountain into the camp of the children of Cain, the murderer, for ye all know well what enmity hath existed between us and them since the day whereon he killed Abel." And he blessed his son Mahlâlâîl, and admonished him concerning the body of Adam, and said unto him, " Behold, O my son Mahlâlâîl, minister thou before God in purity and holiness [Fol. 11a, col. 2] in , and depart not thou from the presence of the body of Adam all the days of thy life. And be thou the governor of the children of thy people, and rule thou them purely and holy." Kainân died, being nine hundred and twenty years old, on the thirteenth day of the month of Hezêrân (June), on the fourth day of the week (Wednesday), at mid-day, in the five and sixtieth year of [the life of] Lamech, the father of Noah. And Mahlâlâîl, his son, embalmed him, and buried him in ; and they made mourning for him forty days.

[Note 19](#)**[The Rule of Mahlâlâîl.]**

And Mahlâlâîl rose up and ministered before God in the place of Kainân his father. He was constant in prayer by day and by night, and he urged earnestly the children of his people to observe holiness and purity, and to pray without ceasing. And when Mahlâlâîl had lived eight hundred and ninety-five years [Fol. 11b, col. I], and the day of his departure drew nigh, and he was sick unto death, all the Patriarchs gathered together and came unto him, viz. Yârêd, his first-born, and Enoch and Methuselah, and Lamech, and Noah, they and their wives and their children, and were blessed by him. And he prayed over them, and commanded them, saying, " I will make you to swear by the holy blood of Abel, that not one of you shall go down from this holy mountain. And ye shall not permit any one of your descendants to go down to the plain, to the children of Cain, the murderer, for ye all well know what enmity hath existed between us and them from the day whereon he slew Abel." And he blessed Yârêd his first-born, and he commanded him concerning the body of Adam, and revealed unto him the place whereto he should make ready to go. And he also commanded him, and made him to swear an oath, saying, " Thou shalt not depart from the body of our father Adam all the days of thy life, and thou shalt be [Fol. 11b, col. 2] the governor of the children of thy people, and shalt rule them in chastity and holiness." And Mahlâlâîl died, [being] eight hundred and ninety-five years old, on the second day of the month Nîsân (April), on the first day of the week (Sunday), at the third hour of the day, in the four and thirtieth year of the life of Noah. And Yârêd, his first-born, embalmed him, and

buried him in ; and the people made a mourning for him forty days.

[Note 20](#)

[The Rule of Yârêd]

And Yârêd his son rose up and ministered before God [in]. He was a perfect man, and was complete in all the virtues, and he was constant in prayer by day and by night. And because of the excellence of his life and conversation, his days were longer than those of all the children of his people. And in the days of Yârêd, in the five hundredth year of his life, the children of Seth broke the oaths which their fathers had made them to swear. And they began to go down from that holy mountain to the encampment of iniquity [Fol. 12a, col. I] of the children of Cain, the murderer, and in this way the fall of the children of Seth took place.

[Note 21](#) AND IN THE FORTIETH YEAR OF YÂRÊD THE FIRST THOUSAND YEARS, FROM ADAM TO YÂRÊD, CAME TO AN END.

And in these years the handicraftsmen of sin, and the disciples of Satan, appeared, for he was their teacher, and he entered in and dwelt in them, and he poured into them the spirit of the operation of error, through which the fall of the children of Seth was to take place.

THE SECOND THOUSAND YEARS: YÂRÊD TO THE FLOOD.

Of the Transmission of the Art of Playing the Harp, that is to say of Music and Singing and Dancing.

Yôbâl (Jubal) and Tôbalkin (Tubal-Cain), the two brethren, the sons of Lamech, the blind man, who killed Cain, invented and made all kinds of instruments of music. Jôbâl made reed instruments, and harps, and flutes, and whistles, and the devils went and dwelt inside them. When men blew into the pipes, the devils sang inside them, and sent out sounds from inside them. Tôbalkîn made [Fol. 12a, col. 2] cymbals, and sistra, and tambourines (or drums). And lasciviousness and fornication increased among the children of Cain, and they had nothing to occupy them except fornication--now they had no obligation [to pay] tribute, and they had neither prince nor governor--and eating, and drinking, and lasciviousness, and drunkenness, and dancing and singing to instruments of music, and the wanton sportings of the devils, and the laughter which affordeth pleasure to the devils, and the sounds of the furious lust of men neighing after women. And Satan, finding [his] opportunity in this work of error, rejoiced greatly, because thereby he could compel the sons of Seth to come down from that holy mountain. There they had been made to occupy the place of that army [of angels] that fell [with Satan], there they were beloved by God, there they were held in honour by the angels, and were

called "sons of God," even as the blessed David saith in the psalm, "*I have said [Fol. 1 b, col. 1], Ye are gods, and all of you sons of the Most High.*" Ps. 82:6

Meanwhile fornication reigned among the daughters of Cain, and without shame [several] women would run after one man. And one man would attack another, and they committed fornication in the presence of each other shamelessly. * * * For all the devils were gathered together in that camp of Cain, and unclean spirits entered into the women, and took possession of them. The old women were more lascivious than the maidens, fathers and sons defiled themselves with their mothers and sisters, sons respected not even their own fathers. and fathers made no distinction between their sons [and other men]. And Satan had been made ruler (or prince) of that camp [Fol. 12b, col. 2]. And when the men and women were stirred up to lascivious frenzy by the devilish playing of the reeds which emitted musical sounds, and by the harps which the men played through the operation of the power of the devils, and by the sounds of the tambourines and of the sistra which were beaten and rattled through the agency of evil spirits, the sounds of their laughter were heard in the air above them, and ascended to that holy mountain.

And when the children of Seth heard the noise, and uproar, and shouts of laughter in the camp of the children of Cain, about one hundred of them who were mighty men of war gathered . together, and set their faces to go down to the camp of the children of Cain. When Yârêd 3 heard their words and knew their intention, he became sorely afflicted, and he sent and called them to him, and said unto them, "By the holy blood of Abel, I will have you swear that not one of you shall go down from this holy mountain. Remember ye [Fol. 13a, col. 1] the oaths which our fathers Seth, and Anôsh, and Kainân, and Mahlâlâîl made you to swear." And Enoch also said unto them, "Hearken, O ye children of Seth, no man who shall transgress the commandment of Yârêd, and [break] the oaths of our fathers, and go down from this mountain, shall never again ascend it." But the children of Seth would neither hearken to the commandment of Yârêd, nor to the words of Enoch, and they dared to transgress the ocmmandment, and those hundred men, who were mighty men of war, went down [to the camp of Cain]. And when they saw that the daughters of Cain were beautiful in form and that they were naked and unashamed, the children of Seth became inflamed with the fire of lust. And when the daughters of Cain saw the goodliness of the children of Seth, they gripped them like ravening beasts and defiled their bodies. And the children of Seth slew their souls by fornication with the daughters of Cain. And when the children of Seth wished to go up [again] to that holy mountain [Gol. 13a, col. 2], after they had come down and fallen, the stones of that holy mountain became fire in their sight, and having defiled their souls with the fire of fornication, God did not permit them to ascend to that holy place. and moreover, very many others made bold and went down after them, and they, too, fell.

ANCIENT WRITINGS

Contents

Answers

Demetrius the Chronographer

Date: Third Century B.C.

Fragment one

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

Fragment two

1 Let us return again to Polyhistor:

Demetrius Concerning Jacob, from the Same Writing of Polyhistor.

Demetrius says that Jacob was (77) years old when he fled to Haran in Mesopotamia, having been sent away by his parents on account of the secret enmity of Esau towards his brother (which was due to the fact that his father had blessed him thinking that he was Esau), and in order that he might acquire a wife there.

2 Jacob, then, set out for Haran in Mesopotamia, having left his father Isaac, who was 137 years of age, while he was himself 77 years old.

3 Then after spending 7 years there, he married two daughters of Laban, his maternal uncle, Leah and Rachel, when he was 84 years old. In seven more years, 12 children were born to him. In the 10th month of the 8th year, Reuben (was born); and in the 8th month of the 9th year, Simeon; and in the 6th month of the 10th year, Levi; and in the 4th month of the 11th year, Judah. And since Rachel did not bear, she became envious of her sister, and gave her own handmaid (Bilhah to Jacob as a concubine, who bore Dan in the 4th month of the 11th year, and in the 2nd month of the 12th year, Naptali. And Leah gave her own handmaid) Zilpah to Jacob to concubine, at the same time as Bilhah conceived Naptali, in the 5th month of the 11th year, and he begot a son in the 2nd month of the same year by begot another son, whom Leah named Asher.

4 And in return for the mandrake apples which Reubel brought to Rachel, Leah again conceived, as did her handmaid Zilpah at the same time, in the 3rd month of the 12th year, and bore a son in the 12th month of the same year, and gave him the name Issachar.

5And again Leah bore another son in the 10th month of the 13th year, whose name was Zebulun; and in the 8th month of the 14th year, the same Leah bore a (daughter) named (Dinah). And at the same time as Leah (conceived) a daughter, Dinah, Rachel also conceived in her womb, and in the 8th month of the 14th year she bore a son, who was named Joseph, so that in the 7 years spent with Laban, 12 children were born.

6But when Jacob wanted to return to his father in Canaan, at Laban's request he stayed six more years, so that in all he stayed for twenty years with Laban in Haran.

7And while he was going to Canaan, an angel of the Lord wrestled with him, and touched the hollow of Jacob's thigh, and he became numb and went lame; on account of this the tendon of the thigh of cattle is not eaten. And the angel said to him that from that time on he would no longer be called Jacob, but Israel.

8And he came to (Salem, a city) of the land of Canaan, having with him his children, Reuben, 12 years and 2 months old; Simeon, 11 years and 4 months; Levi, 10 years and 6 months; Judah, 9 years and 8 months; (Dan 9 years and 8 months;) Naphtali, 8 years and 10 months; Gad, 8 years and 10 months; Asher, 8 years; Issachar, 8 years; Zebulun, 7 years and 2 months; Dinah, 6 years and 4 months; Joseph, 6 years and 4 months old.

9Now Israel lived beside Hamor for 10 years, and Israel's daughter, Dinah, was defiled by Shechem the son of Hamor, when she was 16 years and 4 months old.

And Israel's son Simeon, at 21 years and 4 months, and Levi, at 20 years and 6 months of age, rushed out and slew both Hamor and his son Shechem, and all their males, because of the defilement of Dinah; and Jacob was 107 years old at the time.

10To resume, when he had come to Luz (which is) Bethel, God said that he was no longer to be called Jacob, but Israel. From that place he came to Chaphratha, and after that to Ephrath, which is Bethlehem, and there he fathered Benjamin; and Rachel died after giving birth to Benjamin, and Jacob lived with her for 23 years.

11From there, Jacob came to Mamre, (which is) Hebron, to his father, Isaac, Joseph was then 17 years old, and he was sold into Egypt, and remained in prison 13 years, so that he was then 30 years old. And Jacob was 120 years of age, one year before Isaac's death at 180 years of age.

12And Joseph, having interpreted the king's dreams, governed Egypt for 7 years, in which time he married Aseneth, daughter of Pentephres the priest of Heliopolis, and begot Manasseh and Ephraim, and 2 years of famine followed.

13But though Joseph had prospered for 9 years, he did not send for his father, because he was a shepherd, as were Joseph's brothers; and to the Egyptians it is disgraceful to be a shepherd. That this was the reason why he did not send for him, he himself had made clear, For when his relatives came, he told them that if they should be summoned by the king and asked what their occupation was, they should say that they were breeders of cattle.

14And they were at a loss as to why Joseph gave Benjamin at breakfast a portion 5 times as much as theirs, since he was not able to consume so much meat. He had done this because his father had had (six) sons by Leah, and two by his mother, Rachel; therefore, he set five portions before Benjamin, and he himself took one; accordingly they had (six) portions, as many as the sons of Leah received.

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

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

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

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

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

Fragment three

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

2The generations also agree, for Moses was seventh from Abraham, and Zipporah, sixth. For Isaac, from whom Moses descended, was already married when Abraham, at the age of 140 married Keturah, and begot by her a second son (Jokshan). But he begot Isaac when he was 100 years old, so that (Joksan), from whom Zipporah derived her descent, was born 42 years later.

3There is, therefore, no inconsistency in Moses and Zipporah having lived at the same time. And they lived in the city of Midian, which was named from one of the sons of Abraham. For it (i.e. Scripture) says that Abraham sent his sons to the East to settle there. And (it says that) for this reason also, Aaron and Miriam said at Hazeroth that Moses had married an Ethiopian woman.

Fragment four

1 And again after a little.

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

Fragment five

And after a short space;

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

Fragment six (Clement of Alexandria, Strom 1.141.If.)

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

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A WORST-CASE SCENARIO (ELDAD AND MODAD)

(Summary of a lecture by J. R. Davila on 29 April, 1997)

In this lecture I want to talk about "quotation fragments," a category of text all too relevant for OT Pseudepigrapha studies. I am defining quotation fragment here as a passage from an otherwise lost text which is quoted by another, later author. In the Charlesworth edition the Apocryphon of Ezekiel, bits of the Sibylline Oracles, Eldad and Modad, perhaps the Apocalypse of Zephaniah, the Prayer of Joseph, Ode of Solomon 1, and all of the texts in the Supplement of vol. 2 are preserved only in quotations. And of course, numerous other works and authors from antiquity, such as that of the church father Papias (early second century) or the Egyptian writer Manetho (third century BCE), have come down to us only in quotations or summaries by later writers. The fourth century church historian Eusebius of Caesarea is an especially important source of quotation fragments. In his Ecclesiastical History, Chronicle, and Preparation for the Gospel, he quotes from numerous authors who otherwise would be unknown or far more poorly known to us.

All of this being the case, I am quite surprised to report that there seems to be very little written on the methodology of analyzing quotation fragments. Numerous editions of fragmentary works have been published, but generally the introductory material in them gives little information on the methodological principles being followed by the editors. Obviously, I haven't been able to check all the literature, and it's quite likely that I've missed something important. I hope that otpseud listmembers and others who read this will alert me to relevant bibliography.

Meanwhile, in this lecture I will propose some common-sense guidelines for dealing with quotation fragments, illustrated by specific problems that arise from Eldad and Modad and other texts. I don't intend to say anything revolutionary; I merely find it helpful to make explicit what we normally do by instinct. These guidelines are not meant to be complete or definitive. They are very much work in progress and I welcome comments and criticisms. My three main guidelines are the following:

I. KNOW YOUR QUOTING AUTHOR. This seems to me to be a critically important principle, so I am especially surprised to find so little systematic analysis of specific authors in the literature, especially of Eusebius. Again, perhaps I just haven't found it yet. Mostly analysis seems to have focused thus far on the biblical quotations in later authors, but there is the potential to learn a great deal more. If we take Eusebius as an example, it should be easy to cross-check his quotations of earlier works still in our possession (such as the NT, LXX, Josephus, and parts of the Apostolic Fathers, Clement of Alexandria, and Origen). This does not seem ever to have been done systematically (F. J. Foakes -Jackson published some general observations in 1933).

1. Some major and minor basic questions arise.

i. How well is the text of the quoting author established? The first step should always be to reconstruct the best possible text of the quoting author (which generally will mean using the best critical text available) and then take into account relevant redactional issues.

ii. How accurate are the author's quotations of earlier texts that are still in our possession? We should start by analyzing quotations explicitly attributed to a particular author or work, then look at unattributed quotations whose source is certain. Allusions to earlier works generally will be of little use here. We should try to work out the general attitude of the quoter to quotations. Is the quoter consistently careful or careless? Literal or paraphrastic? Does the quoting author show any particular tendenz in testable quotes? Is there any tendency to change wording by deletion or addition when specific topics arise or to omit to quote relevant material on certain topics? Do some authors receive different treatment than others when they are quoted? (We also have to keep in mind, however, that the quoted text may have been altered before it reached our quoter.) Do we have any evidence that the quoting author makes up fraudulent quotes from nonexistent works? By asking this sort of question we can build up a profile of the quoting author which may help us make intelligent extrapolations about what the author is likely to be doing with quotation fragments whose contents we can't check elsewhere.

iii. If we are especially lucky and we have a passage quoted by more than one author, we should also ask (after the analysis in the preceding paragraph is carried out for all quoters) how well the quotations agree and whether any of the differences can be explained by the tendenz of one or more of the quoting authors.

2. If we take Eldad and Modad as an example, we find that it truly is a worst-case scenario. The short quotation (four words in Greek) appears in the Shepherd of Hermas, Visions 2.3.4 (= 7.4) and in context reads:

"You shall say to Maximus, 'Behold, tribulation is coming! If it seems good to you, deny again.' 'The Lord is near to those who turn,' as it is written in the (book of) Eldad and Modad, who prophesied in the wilderness to the people."

The Shepherd of Hermas is a work included in the Apostolic Fathers and is generally dated in its final form to the middle of the second century, although internal analysis indicates that Visions 1-4 is a redactional unit that was probably written half a century or so earlier. We have no way of being sure if the exhortation to Maximus (who is not mentioned elsewhere) was included in the earlier document, although we have no particular reason to believe it wasn't. Our best course seems to be to analyze the entire work as we have it now, but to keep an eye out for differences in the various redactional units.

The text of the work is not particularly well preserved. The Greek text is found in three MSS, none of which are complete, and some fragments. Later translations and some quotations allow us to fill in the gaps, but the textual base is not terribly wide. There are no significant variants in the passage quoted above, although different spellings of the names occur.

Unfortunately, our good intentions about cross-checking the quotations are thwarted by the strange fact that this reference to Eldad and Modad is the only attributed citation in the entire work! Numerous allusions to biblical (OT and NT) texts occur, including what seem to be some fairly direct citations, but I have not had time to analyze them in detail. It is hard to say what to make of this situation. It is clear enough that the authors/redactors of the Shepherd had little interest in quoting

other works directly (presumably because of their own sense of prophetic inspiration). Whether this means they would take special care with the single direct quote or they would think that the spirit of the passage was more important than the letter is, I suppose, open to debate.

II. THE BURDEN OF PROOF IS ON SOMEONE WHO ARGUES THAT PASSAGES QUOTED BY TWO DIFFERENT AUTHORS BELONG TO THE SAME WORK. Numerous different scenarios can be imagined under this heading and I have arranged them below, more or less in what I see to be their degree of certainty, from quite certain to very speculative.

1. The document is quoted repeatedly by the same title in a single later work or at least in works by the same quoting author. For example, it is reasonable that when Eusebius quotes a number of times from Papias (whose work in five books Eusebius tells us was titled "Expositions of the Sayings of the Lord,") we should take him to be quoting from a single author and probably a single work.

2. More than one later writer quotes the document, but always by the same title. Eusebius and Jerome both quote Papias' work "Expositions of the Sayings of the Lord," and again it is reasonable that we assume they are quoting from the same work. By the same token, the title "Eldad and Modad" is also listed in the Stichometry of Nicephorus, so there is a good probability that this is the same work quoted by Hermas. If so, Nicephorus gives us the additional information that the redaction of the work he knew contained 400 stichoi.

3. A document is quoted by similar but not identical titles in the works of later authors. George the Sinner quotes the "Sayings of the Lord" of Papias, presumably the same work as the one quoted by Eusebius and Jerome. Likewise, Irenaeus refers to five books composed by Papias. Sometimes though, the conclusion is less clear. When Josephus refers to two books of Ezekiel, Epiphanius to an apocryphon of Ezekiel, and Clement of Alexandria and Tertullian attribute passages to Ezekiel that cannot be found in the canonical book, we should not assume without compelling evidence that they all are referring to the same book.

4. A document is quoted by title in one work and the same quote appears elsewhere unattributed but in a similar context. This is a very messy situation indeed. In Targum Pseudo-Jonathan to Numbers 11:26 there is an account of the prophecies of Eldad and Medad that includes the phrase QYRYS)Y +YMWS LHWN B\$(T)NYQYN which is transliterated Greek with a little Aramaic for "The Lord is ready on behalf of those in the hour of distress," a statement at least reminiscent of our single quotation from Eldad and Modad. Did the editor of the Targum know a Greek recension of this work and summarize it here? If so, the implication is that the interesting messianic and eschatological material in the Targum was also part of our lost book. It is very tempting to draw a connection, but proper caution dictates that we merely allow that the Targum and the book of Eldad and Modad drew on related traditions, without defining the connection further.

5. A document is quoted by title in one work and other material about the same subject matter appear in works by other authors. Additional stories about Eldad and Medad appear in Epiphanius and Pseudo-Jerome, but there is no particular reason to associate them with the book of Eldad and Modad rather than with a general fund of (oral?) traditions about the two elders. The Apocalypse of Zephaniah is a yet more frustrating example. Clement of Alexandria quotes a passage in Greek from

this apocalypse. A fragment in Akhmimic Coptic contains apocalyptic material and its narrator explicitly calls himself Zephaniah. A heavily damaged Sahidic Coptic work overlaps in part with the Akhmimic fragment, but differs from it otherwise, never mentions Zephaniah, and seems to contradict Clement's passage regarding the number of heavens. Are these all from the same work? I think Shaun Bourgeois was quite right to start from the assumption that they are not, although we do at least have to acknowledge that there is some literary relationship between the second and third.

In *all* of the situations outlined above (which are not meant to be comprehensive) we must keep in mind that different recensions of the quoted work may have been in circulation and in the hands of those quoting them, even if we have no explicit indication in a given case. The various recensions of *Ahiqar* and the *Testament of Solomon* (and, to a lesser degree, the *Testament of Job*) show that we cannot assume that only one form of a text existed.

3. THE DATE, AUTHORSHIP, AND INTERPRETATION OF QUOTED FRAGMENTS SHOULD BE DETERMINED PRIMARILY BY INTERNAL ANALYSIS, SECONDARILY BY COMMENTS OF THE QUOTER ABOUT THE FRAGMENT. People who quoted earlier works didn't necessarily know their true provenance or understand what was being quoted. The book of *Eldad and Modad* and the *Apocryphon of Ezekiel* are late pseudepigraphs. It is doubtful that Eusebius understood some of the passages he quotes from Papias. His discussion of the elder John and his interpretation of the mysterious sentence "Therefore Matthew composed the sayings in the Hebrew dialect and each translated them as he was able" are certainly open to debate! Sometimes the only useful information the quoter provides is a *terminus pro qua* for the work being quoted. It obviously existed before the later writer quoted it!

In the case of the book of *Eldad and Modad*, we can date it before the middle of the second century, and probably before the turn of that century. Hermas uses the quotation to exhort someone not to deny the faith in time of persecution. The contents and context of the quote seem to indicate that it was a prophetic exhortation by the two elders telling the people to trust in God and repent. This coheres with the original story in *Numbers* 11:26-29 although it goes beyond the earlier narrative. Beyond that, there is little we can say.

IV. I have not even touched on the problems associated with the other kind of fragments--pieces of damaged MSS. More has been written on this (see the bibliographical notes below) and I have already gone on too long here. Shaun addressed some of the problems last week and in our next session Kathryn Taylor will look at a text preserved both in quotation fragments and damaged MSS (*Jannes and Jambres*). Perhaps in another year I'll have more to say about damaged fragments.

Some bibliographical notes:

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Their Writings_ (Grand Rapids, Mich.: Baker, 1992) and bibliography therein

Some analysis of the use of sources by the Byzantine Chronographer George Syncellus is found in: Willaim Adler, _Time Immemorial: Archaic History and its Sources in Christian Chronography from Julius Africanus to George Syncellus_ (Washington D.C.: Dumbarton Oaks, 1989) esp. ch. VI.

Other works:

E. G. Clarke et al., _Targum Pseudo-Jonathan of the Pentateuch: Text and Concordance_ Hoboken N. J.: Ktav, 1984)

James R. Mueller, _The Five Fragments of the_ Apocryphon of Ezekiel: _A Critical Study_ (Sheffield, U.K.: Sheffield Academic Press, 1994). (See also OTP I 487-95.)

Some bibliography on reconstructing damaged Dead Sea Scrolls:

Hartmut Stegemann, "Methods for the Reconstruction of Scrolls from Scattered Fragments," in _Archaeology and History in the Dead Sea Scrolls: The New York University Conference in Memory of Yigael Yadin_, ed. Lawrence H. Schiffman (Sheffield, U.K.: JSOT, 1990) 198-220

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Back to the [OT Pseud Web Page](#).

Section 2

Section 3

Section 4

Section 5

BOOK OF ENOCH

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

Section I. Chapters I-XXXVI

INTRODUCTION

[Chapter 1]

¹ The words of the blessing of Enoch, wherewith he blessed the elect and righteous, who will be ² living in the day of tribulation, when all the wicked and godless are to be removed. And he took up his parable and said -Enoch a righteous man, whose eyes were opened by God, saw the vision of the Holy One in the heavens, which the angels showed me, and from them I heard everything, and from them I understood as I saw, but not for this generation, but for a remote one which is ³ for to come. Concerning the elect I said, and took up my parable concerning them:

The Holy Great One will come forth from His dwelling,

⁴ And the eternal God will tread upon the earth, (even) on Mount Sinai,

[And appear from His camp]

And appear in the strength of His might from the heaven of heavens.

⁵ And all shall be smitten with fear

And the Watchers shall quake,

And great fear and trembling shall seize them unto the ends of
the earth.

⁶ And the high mountains shall be shaken,

And the high hills shall be made low,

And shall melt like wax before the flame

⁷ And the earth shall be wholly rent in sunder,

And all that is upon the earth shall perish,

And there shall be a judgement upon all (men).

⁸ But with the righteous He will make peace.

And will protect the elect,

And mercy shall be upon them.

And they shall all belong to God,

And they shall be prospered,

And they shall all be blessed.

And He will help them all,

And light shall appear unto them,

And He will make peace with them'.

⁹ And behold! He cometh with ten thousands of His
holy ones

To execute judgement upon all,

And to destroy all the ungodly:

And to convict all flesh

Of all the works of their ungodliness which they have
ungodly committed,

And of all the hard things which ungodly sinners have
spoken against Him.

[Chapter 2]

¹ Observe ye everything that takes place in the heaven, how they do not change their orbits, and the luminaries which are in the heaven, how they all rise and set in order each in its season, and ² transgress not against their appointed order. Behold ye the earth, and give heed to the things which take place upon it from first to last, how steadfast they are, how none of the things upon earth ³ change, but all the works of God appear to you. Behold the summer and the winter, how the whole earth is filled with water, and clouds and dew and rain lie upon it.

[Chapter 3]

Observe and see how (in the winter) all the trees seem as though they had withered and shed all their leaves, except fourteen trees, which do not lose their foliage but retain the old foliage from two to three years till the new comes.

[Chapter 4]

And again, observe ye the days of summer how the sun is above the earth over against it. And you seek shade and shelter by reason of the heat of the sun, and the earth also burns with growing heat, and so you cannot tread on the earth, or on a rock by reason of its heat.

[Chapter 5]

¹ Observe ye how the trees cover themselves with green leaves and bear fruit: wherefore give ye heed and know with regard to all His works, and recognize how He that liveth for ever hath made them so. ² And all His works go on thus from year to year for ever, and all the tasks which they accomplish for Him, and their tasks change not, but according as God hath ordained so is it done. ³ And behold how the sea and the rivers in like manner accomplish and change not their tasks from His commandments'.

⁴ But ye -ye have not been steadfast, nor done the
commandments of the Lord,

But ye have turned away and spoken proud and hard
words

With your impure mouths against His greatness.

Oh, ye hard-hearted, ye shall find no peace.

⁵ Therefore shall ye execrate your days,

And the years of your life shall perish,

And the years of your destruction shall be multiplied in
eternal execration,

And ye shall find no mercy.

^{6a} In those days ye shall make your names an eternal
execration unto all the righteous,

^b And by you shall all who curse, curse,

And all the sinners and godless shall imprecate by you,

^{7c} And for you the godless there shall be a curse.

^{6d} And all the . . . shall rejoice,

^e And there shall be forgiveness of sins,

^f And every mercy and peace and forbearance:

^g There shall be salvation unto them, a goodly light.

ⁱ And for all of you sinners there shall be no salvation,

^j But on you all shall abide a curse.

^{7a} But for the elect there shall be light and joy and
peace,

^b And they shall inherit the earth.

⁸ And then there shall be bestowed upon the elect
wisdom,

And they shall all live and never again sin,

Either through ungodliness or through pride:

But they who are wise shall be humble.

⁹ And they shall not again transgress,

Nor shall they sin all the days of their life,

Nor shall they die of (the divine) anger or wrath,

But they shall complete the number of the days of their life.

And their lives shall be increased in peace,

And the years of their joy shall be multiplied,

In eternal gladness and peace,

All the days of their life

[Chapter 6]

¹ And it came to pass when the children of men had multiplied that in those days were born unto ² them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men ³ and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not ⁴ indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations ⁵ not to abandon this plan but to do this thing.' Then swore they all together and bound themselves ⁶ by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn ⁷ and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokablel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, ⁸ Asael, Armaros, Batarel, Ananel, Zaqiel, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

[Chapter 7]

¹ And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms ² and enchantments, and the

cutting of roots, and made them acquainted with plants. And they ³ became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed ⁴ all the acquisitions of men. And when men could no longer sustain them, the giants turned against ⁵ them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and ⁶ fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

[Chapter 8]

¹ And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all ² colouring tinctures. And there arose much godlessness, and they committed fornication, and they ³ were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiel the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

[Chapter 9]

¹ And then Michael, Uriel, Raphael, and Gabriel looked down from heaven and saw much blood being ² shed upon the earth, and all lawlessness being wrought upon the earth. And they said one to another: 'The earth made without inhabitant cries the voice of their cryingst up to the gates of heaven. ³ And now to you, the holy ones of heaven, the souls of men make their suit, saying, "Bring our cause ⁴ before the Most High.'" And they said to the Lord of the ages: 'Lord of lords, God of gods, King of kings, and God of the ages, the throne of Thy glory (standeth) unto all the generations of the ⁵ ages, and Thy name holy and glorious and blessed unto all the ages! Thou hast made all things, and power over all things hast Thou: and all things are naked and open in Thy sight, and Thou seest all ⁶ things, and nothing can hide itself from Thee. Thou seest what Azazel hath done, who hath taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which ⁷ men were striving to learn: And Semjaza, to whom Thou hast given authority to bear rule over his associates. And they have gone to the daughters of men upon the earth, and have slept with the ⁹ women, and have defiled themselves, and revealed to them all kinds of sins. And the women have ¹⁰ borne giants, and the whole earth has thereby been filled with blood and unrighteousness. And now, behold, the souls of those who have died are crying and making their suit to the gates of heaven, and their lamentations have ascended: and cannot cease because of the lawless deeds which are ¹¹ wrought on the earth. And Thou knowest all things before they come to pass, and Thou seest these things and Thou dost suffer them, and Thou dost not say to us what we are to do to them in regard to these.'

[Chapter 10]

¹ Then said the Most High, the Holy and Great One spake, and sent Uriel to the son of Lamech, ² and said to him: 'Go to Noah and tell him in my name "Hide thyself!" and reveal to him the end that is approaching: that the whole earth will be destroyed, and a deluge is about to come ³ upon the whole earth, and will destroy all that is on it. And now instruct him that he may escape ⁴ and his seed may be preserved for all the generations of the world.' And again the Lord said to Raphael: 'Bind Azazel hand and foot, and cast him into the darkness: and make an opening ⁵ in the desert, which is in Dudael, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there for ever, and cover his face that he may ^{6,7} not see light. And on the day of the great judgement he shall be cast into the fire. And heal the earth which the angels have corrupted, and proclaim the healing of the earth, that they may heal the plague, and that all the children of men may not perish through all the secret things that the ⁸ Watchers have disclosed and have taught their sons. And the whole earth has been corrupted ⁹ through the works that were taught by Azazel: to him ascribe all sin.' And to Gabriel said the Lord: 'Proceed against the bastards and the reprobates, and against the children of fornication: and destroy [the children of fornication and] the children of the Watchers from amongst men [and cause them to go forth]: send them one against the other that they may destroy each other in ¹⁰ battle: for length of days shall they not have. And no request that they (i.e. their fathers) make of thee shall be granted unto their fathers on their behalf; for they hope to live an eternal life, and ¹¹ that each one of them will live five hundred years.' And the Lord said unto Michael: 'Go, bind Semjaza and his associates who have united themselves with women so as to have defiled themselves ¹² with them in all their uncleanness. And when their sons have slain one another, and they have seen the destruction of their beloved ones, bind them fast for seventy generations in the valleys of the earth, till the day of their judgement and of their consummation, till the judgement that is ¹³ for ever and ever is consummated. In those days they shall be led off to the abyss of fire: and ¹⁴ to the torment and the prison in which they shall be confined for ever. And whosoever shall be condemned and destroyed will from thenceforth be bound together with them to the end of all ¹⁵ generations. And destroy all the spirits of the reprobate and the children of the Watchers, because ¹⁶ they have wronged mankind. Destroy all wrong from the face of the earth and let every evil work come to an end: and let the plant of righteousness and truth appear: and it shall prove a blessing; the works of righteousness and truth' shall be planted in truth and joy for evermore.

¹⁷ And then shall all the righteous escape,

And shall live till they beget thousands of children

And all the days of their youth and their old age

Shall they complete in peace.

¹⁸ And then shall the whole earth be tilled in righteousness, and shall all be planted with trees and ¹⁹ be full of blessing. And all desirable trees shall be planted on it, and they shall plant vines on it: and the vine which they plant thereon shall yield wine in abundance, and as for all the seed which is sown thereon each measure (of it) shall bear a thousand, and each measure of olives shall yield ²⁰ ten presses of oil. And cleanse thou the earth from all oppression, and from all unrighteousness, and from all sin, and from all godlessness: and all the uncleanness that is wrought upon the earth ²¹ destroy from off the earth. And all the children of men shall become righteous, and all nations ²² shall offer adoration and shall praise Me, and all shall worship Me. And the earth shall be cleansed from all defilement, and from all sin, and from all punishment, and from all torment, and I will never again send (them) upon it from generation to generation and for ever.

[Chapter 11]

¹ And in those days I will open the store chambers of blessing which are in the heaven, so as to send ² them down upon the earth over the work and labour of the children of men. And truth and peace shall be associated together throughout all the days of the world and throughout all the generations of men.'

[Chapter 12]

¹ Before these things Enoch was hidden, and no one of the children of men knew where he was ² hidden, and where he abode, and what had become of him. And his activities had to do with the Watchers, and his days were with the holy ones. ³ And I Enoch was blessing the Lord of majesty and the King of the ages, and lo! the Watchers ⁴ called me -Enoch the scribe- and said to me: 'Enoch, thou scribe of righteousness, go, declare to the Watchers of the heaven who have left the high heaven, the holy eternal place, and have defiled themselves with women, and have done as the children of earth do, and have taken unto themselves ⁵ wives: "Ye have wrought great destruction on the earth: And ye shall have no peace nor forgiveness ⁶ of sin: and inasmuch as they delight themselves in their children, The murder of their beloved ones shall they see, and over the destruction of their children shall they lament, and shall make supplication unto eternity, but mercy and peace shall ye not attain."

[Chapter 13]

¹ And Enoch went and said: 'Azazel, thou shalt have no peace: a severe sentence has gone forth ² against thee to put thee in bonds: And thou shalt not have toleration nor request granted to thee, because of the unrighteousness which thou hast taught, and because of all the works of godlessness ³ and unrighteousness

and sin which thou hast shown to men.' Then I went and spoke to them all ⁴ together, and they were all afraid, and fear and trembling seized them. And they besought me to draw up a petition for them that they might find forgiveness, and to read their petition in the presence ⁵ of the Lord of heaven. For from thenceforward they could not speak (with Him) nor lift up their ⁶ eyes to heaven for shame of their sins for which they had been condemned. Then I wrote out their petition, and the prayer in regard to their spirits and their deeds individually and in regard to their ⁷ requests that they should have forgiveness and length. And I went off and sat down at the waters of Dan, in the land of Dan, to the south of the west of Hermon: I read their petition till I fell ⁸ asleep. And behold a dream came to me, and visions fell down upon me, and I saw visions of chastisement, and a voice came bidding (me) I to tell it to the sons of heaven, and reprimand them. ⁹ And when I awaked, I came unto them, and they were all sitting gathered together, weeping in ¹⁰ 'Abelsjail, which is between Lebanon and Seneser, with their faces covered. And I recounted before them all the visions which I had seen in sleep, and I began to speak the words of righteousness, and to reprimand the heavenly Watchers.

[Chapter 14]

¹ The book of the words of righteousness, and of the reprimand of the eternal Watchers in accordance ² with the command of the Holy Great One in that vision. I saw in my sleep what I will now say with a tongue of flesh and with the breath of my mouth: which the Great One has given to men to ³ converse therewith and understand with the heart. As He has created and given to man the power of understanding the word of wisdom, so hath He created me also and given me the power of reprimanding ⁴ the Watchers, the children of heaven. I wrote out your petition, and in my vision it appeared thus, that your petition will not be granted unto you throughout all the days of eternity, and that judgement ⁵ has been finally passed upon you: yea (your petition) will not be granted unto you. And from henceforth you shall not ascend into heaven unto all eternity, and in bonds of the earth the decree ⁶ has gone forth to bind you for all the days of the world. And (that) previously you shall have seen the destruction of your beloved sons and ye shall have no pleasure in them, but they shall fall before ⁷ you by the sword. And your petition on their behalf shall not be granted, nor yet on your own: even though you weep and pray and speak all the words contained in the writing which I have ⁸ written. And the vision was shown to me thus: Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in ⁹ the vision caused me to fly and lifted me upward, and bore me into heaven. And I went in till I drew nigh to a wall which is built of crystals and surrounded by tongues of fire: and it began to affright ¹⁰ me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals: and the walls of the house were like a tessellated floor (made) of crystals, and its groundwork was ¹¹ of crystal. Its ceiling was like the path of the stars and the lightnings, and between them were ¹² fiery cherubim, and their heaven was (clear as) water. A

flaming fire surrounded the walls, and its ¹³ portals blazed with fire. And I entered into that house, and it was hot as fire and cold as ice: there ¹⁴ were no delights of life therein: fear covered me, and trembling got hold upon me. And as I quaked ¹⁵ and trembled, I fell upon my face. And I beheld a vision, And lo! there was a second house, greater ¹⁶ than the former, and the entire portal stood open before me, and it was built of flames of fire. And in every respect it so excelled in splendour and magnificence and extent that I cannot describe to ¹⁷ you its splendour and its extent. And its floor was of fire, and above it were lightnings and the path ¹⁸ of the stars, and its ceiling also was flaming fire. And I looked and saw therein a lofty throne: its appearance was as crystal, and the wheels thereof as the shining sun, and there was the vision of ¹⁹ cherubim. And from underneath the throne came streams of flaming fire so that I could not look ²⁰ thereon. And the Great Glory sat thereon, and His raiment shone more brightly than the sun and ²¹ was whiter than any snow. None of the angels could enter and could behold His face by reason ²² of the magnificence and glory and no flesh could behold Him. The flaming fire was round about Him, and a great fire stood before Him, and none around could draw nigh Him: ten thousand times ²³ ten thousand (stood) before Him, yet He needed no counselor. And the most holy ones who were ²⁴ nigh to Him did not leave by night nor depart from Him. And until then I had been prostrate on my face, trembling: and the Lord called me with His own mouth, and said to me: 'Come hither, ²⁵ Enoch, and hear my word.' And one of the holy ones came to me and waked me, and He made me rise up and approach the door: and I bowed my face downwards.

[Chapter 15]

¹ And He answered and said to me, and I heard His voice: 'Fear not, Enoch, thou righteous ² man and scribe of righteousness: approach hither and hear my voice. And go, say to the Watchers of heaven, who have sent thee to intercede for them: "You should intercede" for men, and not men ³ for you: Wherefore have ye left the high, holy, and eternal heaven, and lain with women, and defiled yourselves with the daughters of men and taken to yourselves wives, and done like the children ⁴ of earth, and begotten giants (as your) sons? And though ye were holy, spiritual, living the eternal life, you have defiled yourselves with the blood of women, and have begotten (children) with the blood of flesh, and, as the children of men, have lusted after flesh and blood as those also do who die ⁵ and perish. Therefore have I given them wives also that they might impregnate them, and beget ⁶ children by them, that thus nothing might be wanting to them on earth. But you were formerly ⁷ spiritual, living the eternal life, and immortal for all generations of the world. And therefore I have not appointed wives for you; for as for the spiritual ones of the heaven, in heaven is their dwelling. ⁸ And now, the giants, who are produced from the spirits and flesh, shall be called evil spirits upon ⁹ the earth, and on the earth shall be their dwelling. Evil spirits have proceeded from their bodies; because they are born from men and from the holy Watchers is their beginning and primal origin; ¹⁰ they shall be evil spirits on

earth, and evil spirits shall they be called. [As for the spirits of heaven, in heaven shall be their dwelling, but as for the spirits of the earth which were born upon the earth, on the earth shall be their dwelling.] And the spirits of the giants afflict, oppress, destroy, attack, do battle, and work destruction on the earth, and cause trouble: they take no food, but nevertheless ¹² hunger and thirst, and cause offences. And these spirits shall rise up against the children of men and against the women, because they have proceeded from them.

[Chapter 16]

¹ From the days of the slaughter and destruction and death of the giants, from the souls of whose flesh the spirits, having gone forth, shall destroy without incurring judgement -thus shall they destroy until the day of the consummation, the great judgement in which the age shall be ² consummated, over the Watchers and the godless, yea, shall be wholly consummated." And now as to the watchers who have sent thee to intercede for them, who had been aforetime in heaven, (say ³ to them): "You have been in heaven, but all the mysteries had not yet been revealed to you, and you knew worthless ones, and these in the hardness of your hearts you have made known to the women, and through these mysteries women and men work much evil on earth." ⁴ Say to them therefore: "You have no peace."

[Chapter 17]

¹ And they took and brought me to a place in which those who were there were like flaming fire, ² and, when they wished, they appeared as men. And they brought me to the place of darkness, and to a mountain the point of whose summit reached to heaven. And I saw the places of the luminaries and the treasures of the stars and of the thunder and in the uttermost depths, where were ⁴ a fiery bow and arrows and their quiver, and a fiery sword and all the lightnings. And they took ⁵ me to the living waters, and to the fire of the west, which receives every setting of the sun. And I came to a river of fire in which the fire flows like water and discharges itself into the great sea towards ⁶ the west. I saw the great rivers and came to the great river and to the great darkness, and went ⁷ to the place where no flesh walks. I saw the mountains of the darkness of winter and the place ⁸ whence all the waters of the deep flow. I saw the mouths of all the rivers of the earth and the mouth of the deep.

[Chapter 18]

¹ I saw the treasures of all the winds: I saw how He had furnished with them the whole creation ² and the firm foundations of the earth. And I saw the corner-stone of the earth: I saw the four ³ winds which bear [the earth and] the firmament of the heaven. And I saw how the winds stretch out the vaults of heaven, and have their station between heaven and earth: these are the pillars ⁴ of the heaven. I saw the winds of heaven which turn and bring the circumference

of the sun and ⁵ all the stars to their setting. I saw the winds on the earth carrying the clouds: I saw the paths ⁶ of the angels. I saw at the end of the earth the firmament of the heaven above. And I proceeded and saw a place which burns day and night, where there are seven mountains of magnificent stones, ⁷ three towards the east, and three towards the south. And as for those towards the east, was of coloured stone, and one of pearl, and one of jacinth, and those towards the south of red stone. ⁸ But the middle one reached to heaven like the throne of God, of alabaster, and the summit of the ^{9,10} throne was of sapphire. And I saw a flaming fire. And beyond these mountains is a region the end of the great earth: there the heavens were completed. And I saw a deep abyss, with columns of heavenly fire, and among them I saw columns of fire fall, which were beyond measure alike towards ¹² the height and towards the depth. And beyond that abyss I saw a place which had no firmament of the heaven above, and no firmly founded earth beneath it: there was no water upon it, and no ¹³ birds, but it was a waste and horrible place. I saw there seven stars like great burning mountains, ¹⁴ and to me, when I inquired regarding them, The angel said: 'This place is the end of heaven and earth: this has become a prison for the stars and the host of heaven. And the stars which roll over the fire are they which have transgressed the commandment of the Lord in the beginning of ¹⁶ their rising, because they did not come forth at their appointed times. And He was wroth with them, and bound them till the time when their guilt should be consummated (even) for ten thousand years.'

[Chapter 19]

¹ And Uriel said to me: 'Here shall stand the angels who have connected themselves with women, and their spirits assuming many different forms are defiling mankind and shall lead them astray into sacrificing to demons as gods, (here shall they stand,) till the day of the great judgement in ² which they shall be judged till they are made an end of. And the women also of the angels who ³ went astray shall become sirens.' And I, Enoch, alone saw the vision, the ends of all things: and no man shall see as I have seen.

[Chapter 20]

^{1,2} And these are the names of the holy angels who watch. Uriel, one of the holy angels, who is ³ over the world and over Tartarus. Raphael, one of the holy angels, who is over the spirits of men. ^{4,5} Raguel, one of the holy angels who takes vengeance on the world of the luminaries. Michael, one ⁶ of the holy angels, to wit, he that is set over the best part of mankind and over chaos. Saraqael, ⁷ one of the holy angels, who is set over the spirits, who sin in the spirit. Gabriel, one of the holy ⁸ angels, who is over Paradise and the serpents and the Cherubim. Remiel, one of the holy angels, whom God set over those

who rise.

[Chapter 21]

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

[Chapter 22]

¹ And thence I went to another place, and he mountain [and] of hard rock. ² And there was in it four hollow places, deep and wide and very smooth. How smooth are the hollow places and deep and dark to look at. ³ Then Raphael answered, one of the holy angels who was with me, and said unto me: 'These hollow places have been created for this very purpose, that the spirits of the souls of the dead should ⁴ assemble therein, yea that all the souls of the children of men should assemble here. And these places have been made to receive them till the day of their judgement and till their appointed period [till the period appointed], till the great judgement (comes) upon them.' I saw (the spirit of) a dead man making suit, ⁵ and his voice went forth to heaven and made suit. And I asked Raphael the angel who was ⁶ with me, and I said unto him: 'This spirit which maketh suit, whose is it, whose voice goeth forth and maketh suit to heaven?' ⁷ And he answered me saying: 'This is the spirit which went forth from Abel, whom his brother Cain slew, and he makes his suit against him till his seed is destroyed from the face of the earth, and his seed is annihilated from amongst the seed of men.' ⁸ The I asked regarding it, and regarding all the hollow places: 'Why is one separated from the other?' ⁹ And he answered me and said unto me: 'These three have been made that the spirits of the dead might be separated. And such a

division has been made (for) the spirits of the righteous, in which there is the bright spring of ¹⁰ water. And such has been made for sinners when they die and are buried in the earth and judgement has not been executed on them in their ¹¹ lifetime. Here their spirits shall be set apart in this great pain till the great day of judgement and punishment and torment of those who curse for ever and retribution for their spirits. There ¹² He shall bind them for ever. And such a division has been made for the spirits of those who make their suit, who make disclosures concerning their destruction, when they were slain in the days ¹³ of the sinners. Such has been made for the spirits of men who were not righteous but sinners, who were complete in transgression, and of the transgressors they shall be companions: but their spirits shall not be slain in the day of judgement nor shall they be raised from thence.' ¹⁴ Then I blessed the Lord of glory and said: 'Blessed be my Lord, the Lord of righteousness, who ruleth for ever.'

[Chapter 23]

^{1,2} From thence I went to another place to the west of the ends of the earth. And I saw a burning ³ fire which ran without resting, and paused not from its course day or night but (ran) regularly. And ⁴ I asked saying: 'What is this which rests not?' Then Raguel, one of the holy angels who was with me, answered me and said unto me: 'This course of fire which thou hast seen is the fire in the west which persecutes all the luminaries of heaven.'

[Chapter 24]

¹ And from thence I went to another place of the earth, and he showed me a mountain range of ² fire which burnt day and night. And I went beyond it and saw seven magnificent mountains all differing each from the other, and the stones (thereof) were magnificent and beautiful, magnificent as a whole, of glorious appearance and fair exterior: three towards the east, one founded on the other, and three towards the south, one upon the other, and deep rough ravines, no one of which ³ joined with any other. And the seventh mountain was in the midst of these, and it excelled them ⁴ in height, resembling the seat of a throne: and fragrant trees encircled the throne. And amongst them was a tree such as I had never yet smelt, neither was any amongst them nor were others like it: it had a fragrance beyond all fragrance, and its leaves and blooms and wood wither not for ever: ⁵ and its fruit is beautiful, and its fruit resembles the dates of a palm. Then I said: 'How beautiful is this tree, and fragrant, and its leaves are fair, and its blooms very delightful in appearance.' ⁶ Then answered Michael, one of the holy and honoured angels who was with me, and was their leader.

[Chapter 25]

¹ And he said unto me: 'Enoch, why dost thou ask me regarding the fragrance of

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

⁶ Then shall they rejoice with joy and be glad,

And into the holy place shall they enter;

And its fragrance shall be in their bones,

And they shall live a long life on earth,

Such as thy fathers lived:

And in their days shall no sorrow or plague

Or torment or calamity touch them.'

⁷ Then blessed I the God of Glory, the Eternal King, who hath prepared such things for the righteous, and hath created them and promised to give to them.

[Chapter 26]

¹ And I went from thence to the middle of the earth, and I saw a blessed place in which there were ² trees with branches abiding and blooming [of a dismembered tree]. And there I saw a holy mountain, ³ and underneath the mountain to the east there was a stream and it flowed towards the south. And I saw towards the east another mountain higher than this, and between them a deep and narrow ⁴ ravine: in it also ran a stream underneath the mountain. And to the west thereof there was another mountain, lower than the former and of small elevation, and a ravine deep and dry between them: and another deep and dry ravine was at the extremities of the three mountains. And all the ravines were deep and narrow, (being formed) of hard rock, and trees were not planted upon ⁶ them. And I marveled at the rocks, and I marveled at the ravine, yea, I marveled very much.

[Chapter 27]

¹ Then said I: 'For what object is this blessed land, which is entirely filled with trees, and this ² accursed valley between?' Then Uriel, one of the holy angels who was with me, answered and said: 'This accursed valley is for those who are accursed for ever: Here shall all the accursed be gathered together who utter with their lips against the Lord unseemly words and of His glory speak hard things. Here shall they be gathered together, and here ³ shall be their place of judgement. In the last days there shall be upon them the spectacle of righteous judgement in the presence of the righteous for ever: here shall the merciful bless the Lord of glory, the Eternal King. ⁴ In the days of judgement over the former, they shall bless Him for the mercy in accordance with ⁵ which He has assigned them (their lot).' Then I blessed the Lord of Glory and set forth His glory and lauded Him gloriously.

[Chapter 28]

¹ And thence I went towards the east, into the midst of the mountain range of the desert, and ² I saw a wilderness and it was solitary, full of trees and plants. And water gushed forth from ³ above. Rushing like a copious watercourse [which flowed] towards the north-west it caused clouds and dew to ascend on every side.

[Chapter 29]

¹ And thence I went to another place in the desert, and approached to the east of this mountain ² range. And there I saw aromatic trees exhaling the fragrance of frankincense and myrrh, and the trees also were similar to the almond tree.

[Chapter 30]

^{1,2} And beyond these, I went afar to the east, and I saw another place, a valley (full) of water. And ³ therein there was a tree, the colour (?) of fragrant trees such as the mastic. And on the sides of those valleys I saw fragrant cinnamon. And beyond these I proceeded to the east.

[Chapter 31]

¹ And I saw other mountains, and amongst them were groves of trees, and there flowed forth from ² them nectar, which is named sarara and galbanum. And beyond these mountains I saw another mountain to the east of the ends of the earth, whereon were aloe-trees, and all the trees were full ³ of stacte, being like almond-trees. And when one burnt it, it smelt sweeter than any fragrant odour.

[Chapter 32]

¹ And after these fragrant odours, as I looked towards the north over the mountains I saw seven mountains full of choice nard and fragrant trees and cinnamon and pepper. ² And thence I went over the summits of all these mountains, far towards the east of the earth, and passed above the Erythraean sea

and went far from it, and passed over the angel Zotiel. And I came to the Garden of Righteousness,³ I and from afar off trees more numerous than I these trees and great-two trees there, very great, beautiful, and glorious, and magnificent, and the tree of knowledge, whose holy fruit they eat and know great wisdom.⁴ That tree is in height like the fir, and its leaves are like (those of) the Carob tree: and its fruit⁵ is like the clusters of the vine, very beautiful: and the fragrance of the tree penetrates afar. Then⁶ I said: 'How beautiful is the tree, and how attractive is its look!' Then Raphael the holy angel, who was with me, answered me and said: 'This is the tree of wisdom, of which thy father old (in years) and thy aged mother, who were before thee, have eaten, and they learnt wisdom and their eyes were opened, and they knew that they were naked and they were driven out of the garden.'

[Chapter 33]

¹ And from thence I went to the ends of the earth and saw there great beasts, and each differed from the other; and (I saw) birds also differing in appearance and beauty and voice, the one differing from the other. And to the east of those beasts I saw the ends of the earth whereon the heaven² rests, and the portals of the heaven open. And I saw how the stars of heaven come forth, and³ 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 their⁴ times and their months, as Uriel the holy angel who was with me showed me. He showed all things to me and wrote them down for me: also their names he wrote for me, and their laws and their companies.

[Chapter 34]

¹ And from thence I went towards the north to the ends of the earth, and there I saw a great and² glorious device at the ends of the whole earth. And here I saw three portals of heaven open in the heaven: through each of them proceed north winds: when they blow there is cold, hail, frost,³ snow, dew, and rain. And out of one portal they blow for good: but when they blow through the other two portals, it is with violence and affliction on the earth, and they blow with violence.

[Chapter 35]

¹ And from thence I went towards the west to the ends of the earth, and saw there three portals of the heaven open such as I had seen in the east, the same number of portals, and the same number of outlets.

[Chapter 36]

¹ And from thence I went to the south to the ends of the earth, and saw there three open portals² of the heaven: and thence there come dew, rain, and wind.

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

Section 2

Section 3

Section 4

Section 5

**Scanned and Edited by
Joshua Williams
Northwest Nazarene College, 1995**

The Book of Enoch

Chapters 1-60

(also referred to as "Ethiopian Enoch" or "1 Enoch")

[01](#) | [02](#) | [03](#) | [04](#) | [05](#) | [06](#) | [07](#) | [08](#) | [09](#) | [10](#) | [11](#) | [12](#) | [13](#) | [14](#) | [15](#) |
[16](#) | [17](#) | [18](#) | [19](#) | [20](#) | [21](#) | [22](#) | [23](#) | [24](#) | [25](#) | [26](#) | [27](#) | [28](#) | [29](#) | [30](#) |
[31](#) | [32](#) | [33](#) | [34](#) | [35](#) | [36](#) | [37](#) | [38](#) | [39](#) | [40](#) | [41](#) | [42](#) | [43](#) | [44](#) | [45](#) |
[46](#) | [47](#) | [48](#) | [49](#) | [50](#) | [51](#) | [52](#) | [53](#) | [54](#) | [55](#) | [56](#) | [57](#) | [58](#) | [59](#) | [60](#) |

[Chapters 61-105](#)

[Back](#) | [Back to top](#)

[Download Enochian Writings](#)

Chapter 1

¹The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who *was* ⁽¹⁾ with God, answered and spoke, while his eyes were open, and *while* he saw a holy vision in the heavens. This the angels showed me.

(1) N.B. The italicized words supply a gap in the text.

²From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.

³Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:

⁴Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.

⁵All shall be afraid, and the Watchers be terrified.

⁶Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immersed, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous:

⁷But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency.

⁸Then shall all belong to God; be happy and blessed; and the splendour of the Godhead shall illuminate them.

[Back](#) | [Back to top](#)

Chapter 2

¹Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him. ⁽²⁾

(2) Quoted by Jude, vss. 14, 15.

[Back](#) | [Back to top](#)

Chapter 3

¹All who are in the heavens know what is transacted *there*.

²*They know* that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands, *which they have received*. They behold the earth, and understand what is there transacted, from the beginning to the end of it.

³*They see* that every work of God is invariable in the period of its appearance. They behold summer and winter: *perceiving* that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.

[Back](#) | [Back to top](#)

Chapter 4

¹They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new *leaf*, for two or three winters.

[Back](#) | [Back to top](#)

Chapter 5

¹Again they consider the days of summer, that the sun is upon it at its very beginning; while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you become incapable of walking either upon the ground or upon the rocks in consequence of that heat.

[Back](#) | [Back to top](#)

Chapter 6

¹They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives for ever does all these things for you:

²*That* the works at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.

³They see, too, how the seas and the rivers together complete their respective operations:

⁴*But* you endure not patiently, nor fulfill the commandments of the Lord; but you transgress and calumniate *his* greatness; and malignant are the words in your polluted mouths against his Majesty.

⁵You withered in heart, no peace shall be to you!

⁶Therefore your days shall you curse, and the years of your lives shall perish; perpetual execration shall be multiplied, and you shall not obtain mercy.

⁷In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you:

⁸*Shall execrate* you with the ungodly.

⁹The elect shall possess light, joy, and peace; and they shall inherit the earth.

¹⁰But you, you unholy, shall be accursed.

¹¹Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression.

¹²They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.

[Back](#) | [Back to top](#)

Chapter 7

¹It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.

²And when the angels, ⁽³⁾ the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

⁽³⁾ An Aramaic text reads "Watchers" here (J.T. Milik, *Aramaic Fragments of Qumran Cave 4* [Oxford: Clarendon Press, 1976]; p. 167).

³Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;

⁴And that I alone shall suffer for so grievous a crime.

⁵But they answered him and said; We all swear;

⁶And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.

⁷Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, ⁽⁴⁾ which is the top of mount Armon.

⁽⁴⁾ **Upon Ardis.** Or, "in the days of Jared" (R.H. Charles, ed. and trans., *The Book of Enoch* [Oxford: Clarendon Press, 1893], p. 63):

⁸That mountain therefore was called Armon, because they had sworn upon it, ⁽⁵⁾ and bound themselves by mutual execrations.

⁽⁵⁾ Mt. Armon, or Mt. Hermon, derives its name from the Hebrew word *herem*, a curse (Charles, p. 63).

⁹These are the names of their chiefs: Samyaza, who was their leader, Urakabameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anate, Zavebe, Samsaveel, Ertael, Turel, Yomyael; Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them. ⁽⁶⁾

⁽⁶⁾ The Aramaic texts preserve an earlier list of names of these Watchers: Semihazah; Artqoph; Ramtel; Kokabel; Ramel; Danieal; Zeqiel; Baraqel; Asael; Hermoni; Matarel; Ananel; Stawel; Samsiel; Sahriel; Tummiel; Turiel; Yomiel; Yhaddiel (Milik, p. 151).

¹⁰Then they took wives, each choosing for himself; whom they began to approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.

¹¹And the women conceiving brought forth giants, ⁽⁷⁾

⁽⁷⁾ The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races—first, the great giants. The giants brought

forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.

¹²Whose stature was each three hundred cubits. These devoured all *which* the labor of men *produced*; until it became impossible to feed them;

¹³When they turned themselves against men, in order to devour them;

¹⁴And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, ⁽⁸⁾ and to drink their blood.

(8) Their flesh one after another. Or, "one another's flesh." R.H. Charles notes that this phrase may refer to the destruction of one class of giants by another (Charles, p. 65).

¹⁵Then the earth reproved the unrighteous.

[Back](#) [Back to top](#)

Chapter 8

¹Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.

²Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.

³Amazarak taught all the sorcerers, and dividers of roots:

⁴Armers *taught* the solution of sorcery;

⁵Barkayal *taught* the observers of the stars, ⁽⁹⁾

(9) Observers of the stars. Astrologers (Charles, p. 67).

⁶Akibeel *taught* signs;

⁷Tamiel taught astronomy;

⁸And Asaradel taught the motion of the moon,

⁹And men, being destroyed, cried out; and their voice reached to heaven.

[Back](#) | [Back to top](#)

Chapter 9

¹Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, *It is* the voice of their cries;

²The earth deprived *of her children* has cried even to the gate of heaven.

³And now to you, O you holy one of heaven, the souls of men complain, saying, Obtain Justice for us with ⁽¹⁰⁾ the Most High. Then they said to their Lord, the King, *You are* Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified.

(10) Obtain justice for us with. Literally, "Bring judgment to us from." (Richard Laurence, ed. and trans., *The Book of Enoch the Prophet* [London: Kegan Paul, Trench & Co., 1883]; p. 9).

⁴You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you.

⁵You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.

⁶Samyaza also has taught sorcery, to whom you have given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;

⁷And have discovered crimes ⁽¹¹⁾ to them.

(11) Discovered crimes. Or, "revealed these sins" (Charles, p. 70).

⁸The women likewise have brought forth giants.

⁹Thus has the whole earth been filled with blood and with iniquity.

¹⁰And now behold the souls of those who are dead, cry out.

¹¹And complain even to the gate of heaven.

¹²Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. You know all things, before they exist.

¹³You know these things, and what has been done by them; yet you do not speak to us.

¹⁴What on account of these things ought we to do to them?

[Back](#) [Back to top](#)

Chapter 10

¹Then the Most High, the Great and Holy One spoke,

²And writ Arsayalalyur ⁽¹²⁾ to the son of Lamech,

(12) Arsayalalyur. Here one Greek text reads "Uriel:"

³Saying, Say to him in my name, Conceal yourself.

⁴Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.

⁵And now teach him how he may escape, and how his seed may remain in all the earth.

⁶Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.

⁷Throw upon him hurled and pointed stones, covering him with darkness;

⁸There shall he remain for ever; cover his face, that he may not see the light.

⁹And in the great day of judgment let him be cast into the fire.

¹⁰Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it.

¹¹All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring.

¹²All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime.

¹³To Gabriel also the Lord said, Go to the biters, ⁽¹³⁾ to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let

them perish by *mutual* slaughter; for length of days shall not be theirs.

(13) **Biters.** More accurately, "bastards" (Charles, p. 73; Michael A. Knibb, ed. and trans., *The Ethiopic Book of Enoch* [Oxford: Clarendon Press, 1978], p. 88).

¹⁴They shall all entreat you, but their fathers shall not obtain *their wishes* respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.

¹⁵To Michael likewise the Lord said, Go and announce *his crime* to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, *the effect of* which will last for ever, be completed.

¹⁶Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.

¹⁷Immediately after this shall he, ⁽¹⁴⁾ together with them, burn and perish; they shall be bound until the consummation of many generations.

(14) **He.** I.e., Samyaza.

¹⁸Destroy all the souls addicted to dalliance, ⁽¹⁵⁾ and the offspring of the Watchers, for they have tyrannized over mankind.

(15) **Dalliance.** Or, "lust" (Knibb, p. 90; cp. Charles, p. 76).

¹⁹Let every oppressor perish from the face of the earth;

²⁰Let every evil work be destroyed;

²¹The plant of righteousness and of rectitude appear, and its produce become a blessing.

²²Righteousness and rectitude shall be for ever planted with delight.

²³And then shall all the saints give thanks, and live until they have begotten a thousand *children*, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.

²⁴In it shall vines be planted; and the vine which shall be planted in it shall yield fruit to satiety; every seed which shall be sown in it, shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.

²⁵Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it. Exterminate them from the earth.

²⁶Then shall all the children of men be righteous, and all nations shall pay me divine honours, and bless me; and all shall adore me.

²⁷The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering; neither will I again send a deluge upon it from generation to generation for ever.

²⁸In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.

²⁹Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.

[Back](#) | [Back to top](#)

(No Chapter 11)

[Back](#) | [Back to top](#)

Chapter 12

¹Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what had happened.

²He was wholly engaged with the holy ones, and with the Watchers in his days.

³I, Enoch, was blessing the great Lord and King of peace.

⁴And behold the Watchers called me Enoch the scribe.

⁵Then *the Lord* said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, *who* have been polluted with women.

⁶And have done as the sons of men do, by taking to themselves wives, and *who* have been greatly corrupted on the earth;

⁷That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace.

[Back](#) | [Back to top](#)

Chapter 13

¹Then Enoch, passing on, said to Azazel: You shalt not obtain peace. A great sentence is gone forth against you. He shall bind you;

²Neither shall relief, mercy, and supplication be yours, on account of the oppression which you have taught;

³And on account of every act of blasphemy, tyranny, and sin, which you have discovered to the children of men.

⁴Then departing *from him* I spoke to them all together;

⁵And they all became terrified, and trembled;

⁶Beseeching me to write for them a memorial of supplication, that they might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.

⁷Then I wrote a memorial of their prayer and supplications, for their spirits, for everything which they had done, and for the subject of their entreaty, that they might obtain remission and rest.

⁸Proceeding on, I continued over the waters of Danbadan, ⁽¹⁶⁾ which is on the right to the west of Armon, reading the memorial of their prayer, until I fell asleep.

(16) Danbadan. Dan in Dan (Knibb, p. 94).

⁹And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, ⁽¹⁷⁾ with their faces veiled.

(17) Libanos and Seneser. Lebanon and Senir (near Damascus).

¹⁰I related in their presence all the visions which I had seen, and my dream;

¹¹And began to utter these words of righteousness, reproving the Watchers of heaven.

[Back](#) | [Back to top](#)

Chapter 14

¹This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, ⁽¹⁸⁾ according to that which Me, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.

(18) Who belong to the world. Or, "who (are) from eternity" (Knibb, p. 95).

²And understand with the heart. As he has created and given to men *the power of* comprehending the word of understanding, so has he created and given to me *the power of* reproving the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.

³Judgment has been passed upon you: *your request* will not be granted you.

⁴From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.

⁵But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.

⁶Neither shall you entreat for them, not for yourselves;

⁷But you shall weep and supplicate in silence. The words of the book which I wrote. ⁽¹⁹⁾

(19) But you shall weep...I wrote. Or, "Likewise despite your tears and prayers you will receive nothing whatever contained in the writing which I have written" (Charles, p. 80).

⁸A vision thus appeared to me.

⁹Behold, in *that* vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.

¹⁰They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame ⁽²⁰⁾ surrounded it, which began to strike me with terror.

(20) Vibrating flame. Literally, "a tongue of fire"

¹¹Into this vibrating flame I entered;

¹²And drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were *formed* with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a stormy sky ⁽²¹⁾

A flame burned around its walls and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No *trace* of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

(21) In a stormy sky. Literally, "and their heaven was water" (Charles, p. 81).

¹³Violently agitated and trembling, I fell upon my face. In the vision I looked.

¹⁴And behold there was another habitation more spacious than *the former*, every entrance to which was open before me, erected in *the midst of* a vibrating flame.

¹⁵So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendour or the extent of it.

¹⁶Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.

¹⁷Attentively I surveyed it, and saw that it contained an exalted throne;

¹⁸The appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and *there was* the voice of the cherubim.

¹⁹From underneath this mighty throne rivers of flaming fire issued.

²⁰To look upon it was impossible.

²¹One great in glory sat upon it:

²²Whose robe was brighter than the sun, and whiter than snow.

²³No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.

²⁴A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads ⁽²²⁾ who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him

either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the Lord with his ^{own} mouth called me, saying, Approach hither, Enoch, at my holy word.

(22) Myriads of myriads. Ten thousand times ten thousands (Knibb, p. 99).

²⁵And He raised me up, making me draw near even to the entrance. My eye was directed to the ground.

[Back](#) | [Back to top](#)

Chapter 15

¹Then addressing me, He spoke and said, Hear, neither be afraid, O righteous Enoch, you scribe of righteousness: approach hither, and hear my voice. Go, say to the Watchtowers of heaven, who have sent you to pray for them, You ought to pray for men, and not men for you.

²Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defile yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten an impious offspring³ ⁽²³⁾

(23) An impious offspring. Literally, "giants" (Charles, p. 82; Knibb, p. 101).

³You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have fasted in the blood of men; and have done as those *who are* flesh and blood do.

⁴These however die and perish.

¹⁹Therefore have I given to them wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth.

²⁰But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.

²¹Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.

²²Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth. ⁽²⁴⁾

(24) Note the many implications of vss. 3-8 regarding the progeny of evil spirits.

²³The spirits of the giants shall be like clouds; ⁽²⁵⁾ which shall oppress, corrupt, fall, contend, and bruise upon earth.

(25) The Greek word for "clouds" here, *nepheias*, may disguise a more ancient reading, Naphelim (Nephilim).

²⁴They shall cause lamentation. No food shall they eat; and they shall be starved; they shall be converted, and shall not ⁽²⁶⁾ rise up against the sons of men, and against women; for they come forth during the days of slaughter and destruction.

(26) **Shall not.** Nearly all manuscripts contain this negative, but Charles, Knibb, and others believe the "not" should be deleted so the phrase reads "shall rise up."

[Back](#) | [Back to top](#)

Chapter 16

¹And as to the death of the giants, whosoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. ⁽²⁷⁾ Thus shall they perish, until the day of the great consummation of the great world. If destruction shall take place of the Watchers and the impios.

(27) **Let their flesh...be without judgment.** Or, "their flesh shall be destroyed before the judgment" (Knibb, p. 102).

²And now to the Watchers, who have sent you to pray for them, who in the beginning were in heaven.

³For, in heaven have you seen, secret things, however, have not been manifested to you; yet have you known a reprobated mystery.

And this you have related to women in the hardness of your heart; and by that mystery have women and mankind multiplied evils upon the earth.

Say to them, Never thereafter shall you obtain peace.

[Back](#) | [Back to top](#)

Chapter 17

*They raised me up into a certain place, where there was ⁽²⁸⁾ the appearance of a burning fire; and when they pleased they assumed the likeness of men.

(28) Where there was: Or, "where they [the angels] were like" (Knibb, p. 103).

*They carried me to a lofty spot, to a mountain, the top of which reach to heaven.

*And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deep. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.

*Then they ⁽²⁹⁾ carried me to a babbling stream, and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

(29) To a babbling stream. Literally, "to water of life, which spoke" (Laurence, p. 23).

*I saw every large river, until I arrived at the great darkness. I went to where all of flesh migrate; and I beheld the mountains of the storm which contain winter, and the place from which issues the water in every abyss.

*I saw also the mouths of all the rivers in the world, and the mouths of the deep.

[Back](#) | [Back to top](#)

Chapter 18

*I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and ⁽³⁰⁾ perceived the foundation of the earth.

1 I surveyed the stone which supports the corners of the earth.

2 I also beheld the four winds, which bear up the earth, and the firmament of heaven.

3 And I beheld the winds occupying the exalted sky.

4 Arising in the midst of heaven and of earth, and constituting the pillars of heaven.

5 I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.

6 I saw the path of the angels.

7 I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south.

8 Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south.

9 Those which were towards the east were: A variegated stone; one of which was of margarine, and another of antimony. Those towards the south were: A red stone. The middle one reached to heaven like the throne of God, a throne composed of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.

10 And there I saw a place on the other side of an extended territory, where waters were collected.

11 I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.

12 And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it, nor anything on which; but the spot was desolate.

13 And there I beheld seven stars, like great blazing mountains, and like spirits encompassing me.

14 Then the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven.

15 The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not to their proper season. Therefore was He afflicted with them, and bound them, until the period of the consummation of their crimes in the secret year.

[Back](#) [Back to top](#)

Chapter 19

1 Then Uriel said, Here the angels, who cohabited with women, appointed their leaders.

And being numerous in appearance,¹⁷⁰ made men profane, and caused them to err: so that they sacrificed to devils as to gods. For in the great day ^{there shall be} a judgment, with which they shall be judged, until they are consumed; and their wives also shall be ^{made} who led astray the angels of heaven that they might salute them.

(30) **Being numerous in appearance.** Or, "assuming many forms" (Knibb, p. 106).

And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see it, as I saw it.

[Back](#) | [Back to top](#)

Chapter 20

These are the names of the angels who watch.

Uriel, one of the holy angels, who ^{presides} over clamor and terror.

Raphael, one of the holy angels, who ^{presides} over the spirits of men.

Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.

Michael, one of the holy angels, who ^{presides} over human virtue, commands the nations.

Phanuel, one of the holy angels, who ^{presides} over the spirits of the children of men that transgress.

Gabriel, one of the holy angels, who ^{presides} over Ekisat,¹⁷¹ over paradise, and over the cherubim.

(31) **Ikisat.** The serpents (Charles, p. 92; Knibb, p. 107).

[Back](#) | [Back to top](#)

Chapter 21

Then I made a circuit to a place in which nothing was completed.

And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate, gloomy, protracted, and terrific.

There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire, I exclaimed, for what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered Enoch, wherefore do you ask, wherefore do you reason with yourself, and anxiously inquire? These are those of the stars which have transgressed the commandment of the most high God, and are here bound, until the infinite number of the days of their crimes be completed.

From there I afterwards passed on to another terrific place.

Where I beheld the operation of a great fire, blazing and glittering, in the midst of which there was a division. Columns of fire struggled together for the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover, neither could I perceive its origin. Then I exclaimed, How terrible is this place, and how difficult to explore!

Uriel, one of the holy angels who was with me, answered and said, Enoch, why are you astonished and amazed at this terrific place, at the sight of this place of suffering? This, he said, is the prison of the angels, and here they are kept for ever.

[Back](#) [Back to top](#)

Chapter 22

From there I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock, and four delightful places.

Internally it was deep, capacious, and very smooth as smooth as if it had been rolled over; it was both deep and dark to behold.

Then Raphael, one of the holy angels who were with me, answered and said, These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed, and here will be collected all the souls of the sons of men.

These places, in which they dwell, shall they occupy until the day of judgment, and until their appointed period.

Their appointed period will be long even until the great judgment. And I saw the spirits of the souls of men who were dead, and their voices reached to heaven, while they were ascending.

Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches to heaven and ascends?

He answered, saying, This is the spirit of Abel who was slain by Cain his brother, and who will accuse that brother, until his seed be destroyed from the face of the earth.

Until his seed perish from the seed of the human race.

At that time therefore I inquired respecting him, and respecting the general judgment, saying, Why is one separated from another? He answered, There have been made between the spirits of the dead, and thus have the spirits of the righteous been separated.

Primarily by a change of water, and of light above it.

And in the same way likewise are sinners separated when they die and are buried in the earth, judgment not overtaking them in their lifetime.

Here their souls are separated. Moreover, abundant is their suffering until the time of the judgment, the chastisement, and the torment of those who eternally excrete, whose souls are punished and bound there for ever.

And thus it has been from the beginning of the world, thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.

A receptacle of this sort has been formed for the souls of unrighteous men, and of sinners of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Then I blessed God.

And said, Blessed by my Lord, the Lord of glory and of righteousness, who reigns over all for ever and for ever.

[Back](#) | [Back to top](#)

Chapter 23

From there I went to another place, towards the west, unto the extremity of the earth.

Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night, but continued always the same.

I inquired, saying, What is this, which never ceases?

Then Raguel, one of the holy angels who were with me, answered.

And said, This blazing fire, which you beheld running towards the west, is part of all the luminaries of heaven.

[Back](#) | [Back to top](#)

Chapter 24

I went from there to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it, and perceived seven splendid mountains, which were all different from each other.

Their flames were brilliant and beautiful: all were brilliant and splendid to behold, and beautiful was their surface. Three mountains were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees

surrounded them.

Among these there was a tree of an unceasing smell; nor of those whose bare in Eden was there one of all the fragrant trees which smelt like this: its leaf, its flower, and its bark never withered, and its fruit was beautiful.

Its fruit resembled the cluster of the palm. I exclaimed, Behold! This tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and who presided over them, answered,

And said, Enoch, why do you inquire respecting the odour of this tree?

Why are you unequal to know it?

Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.

He answered me, saying, That mountain which you behold, the extremity of whose height resembles the seat of the Lord, be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.

And that tree of an agreeable smell, not one of carnal desires shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of the tree shall be given to the elect; for towards the north life shall be planted in the holy place, towards the habitation of the everlasting King.

When shall they greatly rejoice and exult in the Holy One. The sweet odour shall enter into their noses, and they shall live a long life on the earth as your forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.

And I blessed the Lord of glory, the everlasting King, because He has prepared this for the saints, formed it, and declared that He would give it to them.

[Back](#) | [Back to top](#)



Chapter 25

From here I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the eastern side, which flowed towards the south. I saw also on the east another mountain as high as that; and between them there were deep, but not wide valleys.

Water ran towards the mountain to the west of this; and underneath there was likewise another mountain.

There was a valley, but not a wide one, below it; and in the midst of them were other deep and dry valleys towards the extremity of the three. All these valleys, which were deep, but not wide, consisted of a strong rock, with a tree which was planted in them. And I wondered at the rock, and at the valleys, being extremely surprised.

[Back](#) | [Back to top](#)



Chapter 26

Then I said, What means this blessed land, all these lofty trees, and the accursed valley between them?

Then Uriel, one of the holy angels who were with me, replied, This valley is the accursed for ever. Here shall be collected all who suffer with their mouths unbecomingly against God, and speak harsh things of His glory. Here shall they be collected. Here shall be their territory.

In the latter days an example of judgment shall be made of them in righteousness before the saints, while those who have received mercy shall for ever, all their days, bless God, the everlasting King.

And at the period of judgment shall they bless Him for His mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.

[Back](#) [Back to top](#)



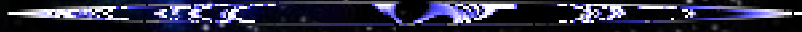
Chapter 27

From there I proceeded towards the east to the middle of the mountain in the desert, the level surface only of which I perceived.

It was full of trees of the wood alluded to and water flowed down upon it.

There appeared a cataract composed of many cataracts both towards the west and towards the east. Upon one side were trees upon the other water and dew.

[Back](#) [Back to top](#)



Chapter 28

Then I went to another place from the desert, towards the east of that mountain which I had approached.

¶There I beheld choice trees, ⁽³²⁾ particularly those which produce the sassafras, smelling opiate, frankincense and myrrh, and trees which to each other.

(32) **Choice trees.** Literally, "trees of judgment" (Laurence, p. 35; Knibb, p. 117).

¶And over it, above them, was the elevation of the eastern mountains at no great distance.

[Back](#) | [Back to top](#)

Chapter 29

¶If likewise saw another place with valleys of water which never wasted.

¶When I perceived a goodly tree, which I think resembled Zasadakin. ⁽³³⁾

(33) **Zasadakin.** The mastic tree (Knibb, p. 118).

¶And towards the sides of these valleys I perceived corners of a great edifice. Over them I advanced towards the east.

[Back](#) | [Back to top](#)

Chapter 30

¶Then I beheld another mountain containing trees, from which water flows like Nektar. ⁽³⁴⁾ Its name was Sarira, and Kalboneba. ⁽³⁵⁾ And upon this mountain I beheld another mountain, upon which were trees of Alva. ⁽³⁶⁾

(34) **Nektar.** A nectar (Knibb, p. 119).

(35) **Sarira, and Kalboneba.** Styrax and galbanum (Knibb, p. 119).

(36) **Alva.** Aloe (Knibb, p. 119).

[Back](#) | [Back to top](#)



Chapter 31

(37) Erythraean sea. The Red Sea.

[Back](#) | [Back to top](#)



Chapter 32

[Back](#) | [Back to top](#)



Chapter 33

[Back](#) | [Back to top](#)



Chapter 34

[Back](#) | [Back to top](#)



Chapter 35

[Back](#) | [Back to top](#)



(No Chapter 36)

[Back](#) | [Back to top](#)



Chapter 37

[Back](#) | [Back to top](#)



Chapter 38

(38) When righteousness shall be manifested. Or, "when the Righteous One appears" (Kibb, p. 125; cp.

Charles, p. 112).

(39) **For the light... Lord of spirits.** Or, "for the light of the Lord of spirits will have appeared on the face of the holy, the righteous, and the chosen" (Knibb, p. 126).

[Back](#) | [Back to top](#)



Chapter 39

[Back](#) | [Back to top](#)



Chapter 40

(40) **Impious angels.** Literally, "the Satans" (Laurence, p. 45; Knibb, p. 128). *Ha-satan* in Hebrew ("the adversary") was originally the title of an office, not the name of an angel.

(41) **Prefer accusations against.** Or, "to accuse" (Charles, p. 119).

[Back](#) | [Back to top](#)



Chapter 41

(42) **Their proceeding forth...path allotted them.** Or, "the sun goes out first and completes its journey" (Knibb, p. 129; cp. Charles, p. 122).

[Back](#) | [Back to top](#)

Chapter 42

[Back](#) | [Back to top](#)

Chapter 43

[Back](#) | [Back to top](#)

Chapter 44

[Back](#) | [Back to top](#)

Chapter 45

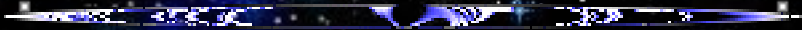
[Back](#) | [Back to top](#)



Chapter 46

(43) **Shall expel him...the faithful.** Or, "will be driven from the houses of his congregation, and of the faithful" (Knibb, p. 132; cp. Charles, p. 131).

[Back](#) | [Back to top](#)



Chapter 47

(44) **That his patience...endure for ever.** Or, "(that) their patience may not have to last for ever" (Knibb, p. 133).

[Back](#) | [Back to top](#)



Chapter 48

Chapter 48A

(45) Two consecutive chapters are numbered "48."

[Back](#) | [Back to top](#)



Chapter 49

[Back](#) | [Back to top](#)



Chapter 50


(46) Cp. Psalm 114:4

[Back](#) | [Back to top](#)



Chapter 51

[Back](#) | [Back to top](#)



Chapter 52

[Back](#) [Back to top](#)

Chapter 53

(47) **Without weight.** Or, "of immeasurable weight" (Knibb, p. 138).

(48) **Agent.** Literally, "male" (Laurence, p. 61).

(49) **Recipient.** Literally, "female" (Laurence, p. 61).

[Back](#) | [Back to top](#)

Chapter 54

(50) Cp. Gen. 9:13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

(51) **To each of...their beloved.** Or, "Each to his own chosen ones and to his own beloved ones" (Knibb, p. 139).

(52) **Princes.** Or, "angels" (Charles, p. 149; Knibb, p. 140).

[Back](#) | [Back to top](#)



Chapter 55

(53) **From the south.** Literally, "from the midst of the 'day'" (Laurence, p. 63).

[Back](#) | [Back to top](#)



Chapter 56

[Back](#) | [Back to top](#)



Chapter 57

[Back](#) | [Back to top](#)

Chapter 58

(54) **Distributed for food.** Or, "separated from one another" (Knibb, p. 143).

(55) **He received it...first of men.** Or, "my [great-] grandfather was taken up, the seventh from Adam" (Charles, p. 155). This implies that this section of the book was written by Noah, Enoch's descendant, rather than Enoch. Scholars have speculated that this portion of the book may contain fragments of the lost Apocalypse of Noah.

[Back](#) [Back to top](#)

Chapter 59

[Back](#) | [Back to top](#)



Chapter 60

(56) **Every mortal man.** Literally, "all of flesh" (Laurence, p. 73).

[Back](#) | [Back to top](#)



The Book of the Secrets of Enoch

Chapters 1-68

(also referred to as "Slavonic Enoch" or "2 Enoch")

[| 01](#) | [| 02](#) | [| 03](#) | [| 04](#) | [| 05](#) | [| 06](#) | [| 07](#) | [| 08](#) | [| 09](#) | [| 10](#) | [| 11](#) | [| 12](#) | [| 13](#) | [| 14](#) | [| 15](#) | [| 16](#) | [| 17](#) |
[| 18](#) | [| 19](#) | [| 20](#) | [| 21](#) | [| 22](#) | [| 23](#) | [| 24](#) | [| 25](#) | [| 26](#) | [| 27](#) | [| 28](#) | [| 29](#) | [| 30](#) | [| 31](#) | [| 32](#) | [| 33](#) | [| 34](#) |
[| 35](#) | [| 36](#) | [| 37](#) | [| 38](#) | [| 39](#) | [| 40](#) | [| 41](#) | [| 42](#) | [| 43](#) | [| 44](#) | [| 45](#) | [| 46](#) | [| 47](#) | [| 48](#) | [| 49](#) | [| 50](#) | [| 51](#) |
[| 52](#) | [| 53](#) | [| 54](#) | [| 55](#) | [| 56](#) | [| 57](#) | [| 58](#) | [| 59](#) | [| 60](#) | [| 61](#) | [| 62](#) | [| 63](#) | [| 64](#) | [| 65](#) | [| 66](#) | [| 67](#) | [| 68](#) |

[Back](#) | [Back to top](#)

[Download Enochian Writings](#)

Chapter 1

Enoch's encounter with the two angels of God

¹There 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.

²At that time, he said, when my one hundred and sixty-fifth year was completed, I begat my son Mathusal.

³After this too I lived two hundred years and completed of all the years of my life three hundred and

sixty-five years.

⁴On the first day of the month I was in my house alone and was resting on my bed and slept.

⁵And 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.

⁶And 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.

⁷They were standing at the head of my bed and began to call me by my name.

⁸And I arose from my sleep and saw clearly those two men standing in front of me.

⁹And I saluted them and was seized with fear and the appearance of my face was changed from terror, and those men said to me:

¹⁰Have courage, Enoch, do not fear; the eternal God sent us to you, and lo! You shalt to-day ascend with us into heaven, and you shall tell your sons and all your household all that they shall do without you on earth in your house, and let no one seek you till the Lord return you to them.

¹¹And 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.

[Back](#) | [Back to top](#)

Chapter 2

The instruction of Enoch to his sons

¹Listen 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.

[Back](#) | [Back to top](#)

Chapter 3

Of Enoch's assumption; how the angels took him into the first heaven

¹It 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.

[Back](#) | [Back to top](#)

Chapter 4

Of the angels ruling the stars

¹They 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.

[Back](#) | [Back to top](#)

Chapter 5

Of how the angels keep the store-houses of the snow

¹And 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.

[Back](#) | [Back to top](#)

Chapter 6

Of the dew and of the olive-oil, and various flowers

¹They 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.

[Back](#) | [Back to top](#)

Chapter 7

Of how Enoch was taken on to the second heaven

¹And those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.

²And 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.

³And 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 knows whither I go, or what will befall me? Or who will pray for me?

[Back](#) | [Back to top](#)

Chapter 8

Of the assumption of Enoch to the third heaven

¹And those men took me thence, and led me up on to the third heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness.

²And I saw all the sweet-flowering trees and beheld their fruits, which were sweet-smelling, and all the foods borne *by them* bubbling with fragrant exhalation.

³And in the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise; and this tree is of ineffable goodness and fragrance, and adorned more than every existing thing; and on all sides *it is* in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits.

⁴Its root is in the garden at the earth's end.

⁵And paradise is between corruptibility and incorruptibility.

⁶And two springs come out which send forth honey and milk, and their springs send forth oil and wine, and they separate into four parts, and go round with quiet course, and go down into the PARADISE OF EDEN, between corruptibility and incorruptibility.

⁷And thence they go forth along the earth, and have a revolution to their circle even as other elements.

⁸And here there is no unfruitful tree, and every place is blessed.

⁹And *there are* three hundred angels very bright, who keep the garden, and with incessant sweet singing and never-silent voices serve the Lord throughout all days and hours.

¹⁰And I said: How very sweet is this place, and those men said to me:

[Back](#) | [Back to top](#)

Chapter 9

The showing to Enoch of the place of the righteous and compassionate

¹This place, O Enoch, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungering, 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.

[Back](#) [Back to top](#)

Chapter 10

Here they showed Enoch the terrible place and various tortures

¹And those two men led me up on to the Northern side, and showed me there a very terrible place, and *there were* all manner of tortures in that place: cruel darkness and unilluminated gloom, and there is no light there, but murky fire constantly flaming aloft, and *there is* a fiery river coming forth, and that whole place is everywhere fire, and everywhere *there is* frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said:

²Woe, woe, how very terrible is this place.

³And those men said to me: This place, O Enoch, is prepared for those who dishonour God, who on earth practice sin against nature, which is child-corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, stealing; lies, calumnies, envy, rancour, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungering to die; being able to clothe, stripped the naked; and who knew not their creator, and bowed to the soulless *and lifeless* gods, who cannot

see nor hear, vain gods, *who also* built hewn images and bow down to unclean handiwork, for all these is prepared this place among these, for eternal inheritance.

[Back](#) | [Back to top](#)

Chapter 11

Here they took Enoch up on to the fourth heaven where is the course of sun and moon

¹Those 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.

²And I measure their goings, and compared their light, and saw that the sun's light is greater than the moon's.

³Its circle and the wheels on which it goes always, like the wind going past with very marvellous speed, and day and night it has no rest.

⁴Its 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.

⁵And by day fifteen myriads of angels attend it, and by night a thousand.

⁶And 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.

[Back](#) | [Back to top](#)

Chapter 12

Of the very marvellous elements of the sun

¹And 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.

²Thus *the sun* revolves and goes, and rises under the heaven, and its course goes under the earth with the light of its rays incessantly.

[Back](#) | [Back to top](#)

Chapter 13

The angels took Enoch and placed him in the east at the sun's gates

¹Those 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.

²And 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.

[Back](#) | [Back to top](#)

Chapter 14

They took Enoch to the west

¹And 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.

²Thus 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.

[Back](#) | [Back to top](#)

Chapter 15

The elements of the sun, the Phoenixes and Chalkydri broke into song

¹Then 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.

²The 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.

³And the gates which it enters, these are the great gates of the calculation of the hours of the year; for this reason the sun is a great creation, whose circuit *lasts* twenty-eight years, and begins again from the beginning.

[Back](#) | [Back to top](#)

Chapter 16

They took Enoch and again placed him in the east at the course of the moon

¹Those 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.

²It 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.

³And it goes through the western gates in the order and number of the eastern, and accomplishes the three hundred and sixty-five and a quarter days of the solar year, while the lunar year has three hundred fifty-four, and there are wanting *to it* twelve days of the solar circle, which are the lunar epacts of the whole year.

⁴Thus, too, the great circle contains five hundred and thirty-two years.

⁵The quarter *of a day* is omitted for three years, the fourth fulfills it exactly.

⁶Therefore 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.

⁷And 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.

⁸It has a sevenfold course in nineteen years.

[Back](#) | [Back to top](#)

Chapter 17

Of the singings of the angels, which it is impossible to describe

¹In 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.

[Back](#) | [Back to top](#)

Chapter 18

Of the taking of Enoch on to the fifth heaven

¹The 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:

²Wherefore are these very withered and their faces melancholy, and their mouths silent, and *wherefore* is there no service on this heaven?

³And 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 befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvellous big men and great enmity.

⁴And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on the Lord's great day.

⁵And I said to the Grigori: I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them *to be* under earth till *the existing* heaven and earth shall end for ever.

⁶And 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?

⁷And 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.

[Back](#) | [Back to top](#)

Chapter 19

Of the taking of Enoch to the sixth heaven

¹And 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.

²And when they see evildoing they make commandments and instruction, and sweet and loud singing, and all *songs* of praise.

³These are the archangels ⁽¹⁾ 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.

(1) **Archangels.** Or, "ruling angels."

[Back](#) | [Back to top](#)

Chapter 20

Hence they took Enoch into the seventh heaven

¹And 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 ⁽²⁾, incorporeal forces, and dominions, orders and governments, cherubim and seraphim, thrones and many-eyed ones, nine regiments, the 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:

(2) **Archangels.** Or, "chief angels."

²Have courage, Enoch, do not fear, and showed me the Lord from afar, sitting on His very high throne. For what is there on the tenth heaven, since the Lord dwells there?

³On the tenth heaven is God, in the Hebrew tongue he is called Aravat ⁽³⁾.

(3) **Aravat.** Or, "Father of creation."

⁴And 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.

[Back](#) [Back to top](#)

Chapter 21

Of how the angels here left Enoch, at the end of the seventh heaven, and went away from him unseen

¹And the cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face doing his will, and cover his whole throne, singing with gentle voice before the Lord's face: Holy, holy, holy, Lord Ruler of Sabaoth, heavens and earth are full of Your glory.

²When I saw all these things, those men said to me: Enoch, thus far is it commanded us to journey with you, and those men went away from me and thereupon I saw them not.

³And 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?

⁴And the Lord sent one of his glorious ones, the archangel ⁽⁴⁾ Gabriel, and *he* said to me: Have courage, Enoch, do not fear, arise before the Lord's face into eternity, arise, come with me.

(4) **Archangel.** Or, "one of the seven highest angels, named Gabriel."

⁵And I answered him, and said in myself: My Lord, my soul is departed from me, from terror and trembling, and I called to the men who led me up to this place, on them I relied, and *it is* with them I go before the Lord's face.

⁶And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face.

⁷And I saw the eighth heaven, which is called in the Hebrew tongue Muzaloth, changer of the seasons, of drought, and of wet, and of the twelve constellations of the circle of the firmament, which are above the seventh heaven.

⁸And I saw the ninth heaven, which is called in Hebrew Kuchavim, where are the heavenly homes of the twelve constellations of the circle of the firmament.

[Back](#) | [Back to top](#)

Chapter 22

In the tenth heaven the archangel Michael led Enoch to before the Lord's face

¹On the tenth heaven, *which is called* Aravoth, I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, and it burns.

²Thus *in a moment of eternity* I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible.

³And who am I to tell of the Lord's unspeakable being, and of his very wonderful face? And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne *is* very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory.

⁴And I fell prone and bowed down to the Lord, and the Lord with his lips said to me:

⁵Have courage, Enoch, do not fear, arise and stand before my face into eternity.

⁶And the archistratege ⁽⁵⁾ Michael lifted me up, and led me to before the Lord's face.

(5) **Archistratege.** Or, "the commander of the armies of the nations, named Michael."

⁷And the Lord said to his servants tempting them: Let Enoch stand before my face into eternity, and the glorious ones bowed down to the Lord, and said: Let Enoch go according to Your word.

⁸And the Lord said to Michael: Go and take Enoch from out of his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.

⁹And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and I was like one of his glorious ones ⁽⁶⁾.

(6) **Glorious ones.** Or, "one of the seven highest angels."

¹⁰And the Lord summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord; and the Lord said to Pravuil: Bring out the books from my store-houses, and a reed of quick-writing, and give it to Enoch, and deliver to him the choice and comforting books out of your hand.

[Back](#) [Back to top](#)

Chapter 23

Of Enoch's writing, how he wrote his wonderful journeyings and the heavenly hosts and himself wrote three hundred and sixty-six books

¹And 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.

²And Pravuil told me: All the things that I have told you, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world.

³And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

[Back](#) | [Back to top](#)

Chapter 24

Of the great secrets of God, which God revealed and told Enoch, and spoke with him face to face

¹And the Lord summoned me, and said to me: Enoch, sit down on my left with Gabriel.

²And I bowed down to the Lord, and the Lord spoke to me: Enoch, beloved, all *that* you see, all things that are standing finished I tell to you even before the very beginning, all that I created from non-being, and visible things from invisible.

³Hear, Enoch, and take in these my words, for not to My angels have I told my secret, and I have not told them their rise, nor my endless realm, nor have they understood my creating, which I tell you to-day.

⁴For 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.

⁵But 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.

[Back](#) | [Back to top](#)

Chapter 25

God relates to Enoch, how out of the very deepest parts came forth the visible and invisible

¹I commanded in the very lowest *parts*, that visible things should come down from invisible, and Adoil ⁽⁷⁾ came down very great, and I beheld him, and lo! He had a belly of great light.

(7) **Adoil.** Or, "Light of creation."

²And I said to him: Become undone, Adoil, and let the visible *come* out of you.

³And 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.

⁴And I saw that *it was* good.

⁵And I placed for myself a throne, and took my seat on it, and said to the light: Go thence up higher and fix yourself high above the throne, and be a foundation to the highest things.

⁶And above the light there is nothing else, and then I bent up and looked up from my throne.

[Back](#) | [Back to top](#)

Chapter 26

God summons from the very deepest a second time that Archas, heavy and very red should come forth

¹And I summoned the very lowest a second time, and said: Let Archas ⁽⁸⁾ come forth hard, and he came forth hard from the invisible.

(8) **Archas.** Or, "Spirit of creation."

²And Archas came forth, hard, heavy, and very red.

³And I said: Be opened, Archas, and let there be born from you, and he came undone, an age came forth, very great and very dark, bearing the creation of all lower things, and I saw that *it was good* and said to him:

⁴Go thence down below, and make yourself firm, and be a foundation for the lower things, and it happened and he went down and fixed himself, and became the foundation for the lower things, and below the darkness there is nothing else.

[Back](#) | [Back to top](#)

Chapter 27

Of how God founded the water, and surrounded it with light, and established on it seven islands

¹And I commanded that there should be taken from light and darkness, and I said: Be thick, and it became thus, and I spread it out with the light, and it became water, and I spread it out over the darkness, below the light, and then I made firm the waters, that is to say the bottomless, and I made foundation of light around the water, and created seven circles from inside, and imaged *the water* like crystal wet and dry, that is to say like glass, *and* the circumcession of the waters and the other elements, and I showed each one of them its road, and the seven stars each one of them in its heaven, that they go thus, and I saw that it was good.

²And 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.

[Back](#) | [Back to top](#)

Chapter 28

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

¹And 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.

²Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth, and the midst of the earth I called abyss, that is to say the bottomless, I collected the sea in one place and bound it together with a yoke.

³And I said to the sea: Behold I give you *your* eternal limits, and you shalt not break loose from your component parts.

⁴Thus I made fast the firmament. This day I called me the first-created [Sunday].

[Back](#) | [Back to top](#)

Chapter 29

Then it became evening, and then again morning, and it was the second [Monday]; The fiery essence

¹And 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.

²And from the rock I cut off a great fire, and from the fire I created the orders of the incorporeal ten troops of angels, and their weapons are fiery and their raiment a burning flame, and I commanded that each one should stand in his order.

³And 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:

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

[Back](#) | [Back to top](#)

Chapter 30

And then I created all the heavens, and the third day was, [Tuesday]

¹On 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.

²Then came evening, and came morning the fourth day.

³[Wednesday]. On the fourth day I commanded that there should be great lights on the heavenly circles.

⁴On the first uppermost circle I placed the stars, Kruno, and on the second Aphrodit, on the third Aris, on the fifth Zoues, on the sixth Ermis, on the seventh lesser the moon, and adorned it with the lesser stars.

⁵And on the lower I placed the sun for the illumination of day, and the moon and stars for the illumination of night.

⁶The sun that it should go according to each constellation, twelve, and I appointed the succession of the months and their names and lives, their thunderings, and their hour-markings, how they should succeed.

⁷Then evening came and morning came the fifth day.

⁸[Thursday]. On the fifth day I commanded the sea, that it should bring forth fishes, and feathered birds of many varieties, and all animals creeping over the earth, going forth over the earth on four legs, and soaring in the air, male sex and female, and every soul breathing the spirit of life.

⁹And there came evening, and there came morning the sixth day.

¹⁰[Friday]. On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun; four, his bones from stone; five, his intelligence from the swiftness of the angels and from cloud; six, his veins and

his hair from the grass of the earth; seven, his soul from my breath and from the wind.

¹¹And I gave him seven natures: to the flesh hearing, the eyes for sight, to the soul smell, the veins for touch, the blood for taste, the bones for endurance, to the intelligence sweetness [enjoyment].

¹²I conceived a cunning saying to say, I created man from invisible and from visible nature, of both are his death and life and image, he knows speech like some created thing, small in greatness and again great in smallness, and I placed him on earth, a second angel, honourable, great and glorious, and I appointed him as ruler to rule on earth and to have my wisdom, and there was none like him of earth of all my existing creatures.

¹³And 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:

¹⁴This 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.

¹⁵For 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?

¹⁶And 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.

[Back](#) [Back to top](#)

Chapter 31

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

¹Adam has life on earth, and I created a garden in Eden in the east, that he should observe the testament and keep the command.

²I made the heavens open to him, that he should see the angels singing the song of victory, and the gloomless light.

³And he was continuously in paradise, and the devil understood that I wanted to create another world, because Adam was lord on earth, to rule and control it.

⁴The devil is the evil spirit of the lower places, as a fugitive he made Sotona ⁽⁹⁾ from the heavens as his name was Satanail ⁽¹⁰⁾, thus he became different from the angels, *but his nature* did not change *his* intelligence as far as *his* understanding of righteous and sinful *things*.

(9) **Sotona.** Or, "Diana."

(10) **Satanail.** Or, "the impious one." *Ha-satan* in Hebrew means "the adversary" referring here to the "lead" adversary, or Lucifer.

⁵And 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.

⁶But 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.

[Back](#) [Back to top](#)

Chapter 32

After Adam's sin God sends him away into the earth from where he took him from, but does not wish to ruin him for all years to come

I said to him: Earth you are, and into the earth whence I took you you shalt go, and I will not ruin you, but send you whence I took you.

²Then I can again receive you at My second presence.

³And I blessed all my creatures visible and invisible. And Adam was five and half hours in paradise.

⁴And I blessed the seventh day, which is the Sabbath, on which he rested from all his works.

[Back](#) [Back to top](#)

Chapter 33

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

¹And 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.

²And now, Enoch, all that I have told you, all that you have understood, all that you have seen of heavenly things, all that you have seen on earth, and all that I have written in books by my great wisdom, all these things I have devised and created from the uppermost foundation to the lower and to the end, and there is no counsellor nor inheritor to my creations.

³I am self-eternal, not made with hands, and without change.

⁴My 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.

⁵If I turn away my face, then all things will be destroyed.

⁶And apply your mind, Enoch, and know him who is speaking to you, and take thence the books which you yourself have written.

⁷And I give you Samuil ⁽¹¹⁾ and Raguil ⁽¹²⁾, who led you up, and the books, and go down to earth, and tell your sons all that I have told you, and all that you have seen, from the lower heaven up to my throne, and all the troops.

(11) **Samuil.** Or, "Sariel."

(12) **Raguil.** Or, "Raguël."

⁸For I created all forces, and there is none that resists me or that does not subject himself to me. For all subject themselves to my monarchy, and labour for my sole rule.

⁹Give 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.

¹⁰And let them distribute the books of your handwriting—children to children, generation to generation, nations to nations.

¹¹And I will give you, Enoch, my intercessor, the archistratege Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.

[Back](#) | [Back to top](#)

Chapter 34

God convicts the idolaters and sodomitic fornicators, and therefore brings down a deluge upon them

¹They have rejected my commandments and my yoke, worthless seed has come up; not fearing God, and they would not bow down to me, but have begun to bow down to vain gods, and denied my unity, and have laden the whole earth with untruths, offences, abominable lecheries, namely one with another, and all manner of other unclean wickedness, which are disgusting to relate.

²And 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.

[Back](#) | [Back to top](#)

Chapter 35

God leaves one righteous man of Enoch's tribe with his whole house, who did God's pleasure according to his will

¹Behold from their seed shall arise another generation, much afterwards, but of them many will be very insatiate.

²He who raises that generation, *shall* reveal to them the books of your handwriting, of your fathers, *to them* to whom he must point out the guardianship of the world, to the faithful men and workers of my pleasure, who do not acknowledge my name in vain.

³And they shall tell another generation, and those *others* having read shall be glorified thereafter, more than the first.

[Back](#) | [Back to top](#)

Chapter 36

God commanded Enoch to live on earth thirty days, to give instruction to his sons and to his children's children and after thirty days he was again taken on to heaven

¹Now, Enoch, I give you the term of thirty days to spend in your house, and tell your sons and all your household, that all may hear from my face what is told them by you, that they may read and understand, how there is no other God but me.

²And that they may always keep my commandments, and begin to read and take in the books of your handwriting.

³And after thirty days I shall send my angel for you, and he will take you from earth and from your sons to me.

[Back](#) | [Back to top](#)

Chapter 37

Here God summons an angel

¹And the Lord called upon one of the older angels, terrible and menacing, and placed him by me, in appearance white as snow, and his hands like ice, having the appearance of great frost, and he froze my face, because I could not endure the terror of the Lord, just as it is not possible to endure a stove's fire and the sun's heat, and the frost of the air.

²And the Lord said to me: Enoch, if your face be not frozen here, no man will be able to behold your

face.

[Back](#) | [Back to top](#)

Chapter 38

Mathusal continued to have hope and to await his father Enoch in his house day and night

¹And 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.

²And they placed me by night on my bed.

³And Mathusal expecting my coming, keeping watch by day and by night at my bed, was filled with awe when he heard my coming, and I told him, Let all my household come together, that I tell them everything.

[Back](#) | [Back to top](#)

Chapter 39

Enoch's pitiful admonition to his sons with weeping and great lamentation, as he spoke to them

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

²I have been let come to you to-day, and announce to you, not from my lips, but from the Lord's lips, all that is and was and all that is now, and all that will be till judgment-day.

³For 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.

⁴You 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.

⁵You 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.

⁶You see the compass of my work like your own, but I have seen the Lord's limitless and perfect compass, which has no end.

⁷You hear the words of my lips, as I heard the words of the Lord, like great thunder incessantly with hurling of clouds.

⁸And 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?

[Back](#) [Back to top](#)

Chapter 40

Enoch admonishes his children truly of all things from the Lord's lips, how he saw and heard and wrote down

¹And 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.

²I 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.

³I have measured and described the stars, the great countless multitude *of them*.

⁴What man has seen their revolutions, and their entrances? For not even the angels see their number, while I have written all their names.

⁵And I measured the sun's circle, and measured its rays, counted the hours, I wrote down too all things that go over the earth, I have written the things that are nourished, and all seed sown and

unsown, which the earth produces and all plants; and every grass and every flower, and their sweet smells, and their names, and the dwelling-places of the clouds, and their composition, and their wings, and how they bear rain and raindrops.

⁶And I investigated all things, and wrote the road of the thunder and of the lightning, and they showed me the keys and their guardians, their rise, the way they go; it is let out *gently* in measure by a chain, lest by a heavy chain and violence it hurl down the angry clouds and destroy all things on earth.

⁷I wrote the treasure-houses of the snow, and the store-houses of the cold and the frosty airs, and I observed their season's key-holder, he fills the clouds with them, and does not exhaust the treasure-houses.

⁸And 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.

⁹And I measured out the whole earth, its mountains, and all hills, fields, trees, stones, rivers, all existing things I wrote down, the height from earth to the seventh heaven, and downwards to the very lowest hell, and the judgment-place, and the very great, open and weeping hell.

¹⁰And I saw how the prisoners are in pain, expecting the limitless judgment.

¹¹And I wrote down all those being judged by the judge, and all their judgment *and sentences* and all their works.

[Back](#) | [Back to top](#)

Chapter 41

Of how Enoch lamented Adam's sin

¹And 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:

²Woe is me for my infirmity and *for that* of my forefathers, and thought in my heart and said:

³Blessed 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.

[Back](#) | [Back to top](#)

Chapter 42

Of how Enoch saw the key-holders and guards of the gates of hell standing

¹I saw the key-holders and guards of the gates of hell standing, like great serpents, and their faces like extinguishing lamps, and their eyes of fire, their sharp teeth, and I saw all the Lord's works, how they are right, while the works of man are some *good*, and others bad, and in their works are known those who lie evilly.

[Back](#) | [Back to top](#)

Chapter 43

Enoch shows his children how he measured and wrote out God's judgments

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

²As *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.

[Back](#) | [Back to top](#)

Chapter 44

Enoch instructs his sons, that they revile not the face of man, small or great

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

²Whoever reviles the ruler's face, and abhors the Lord's face, has despised the Lord's face, and he who vents anger on any man without injury, the Lord's great anger will cut him down, he who spits on the face of man reproachfully, will be cut down at the Lord's great judgment.

³Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great judgment every weight, every measure and every makeweight *will be* as in the market, that is to say *they are* hung on scales and stand in the market, *and every one* shall learn his own measure, and according to his measure shall take his reward.

[Back](#) | [Back to top](#)

Chapter 45

God shows how he does not want from men sacrifices, nor burnt-offerings, but pure and contrite hearts

¹Whoever hastens to make offerings before the Lord's face, the Lord for his part will hasten that offering by granting of his work.

²But whoever increases his lamp before the Lord's face and make not true judgment, the Lord will *not* increase his treasure in the realm of the highest.

³When the Lord demands bread, or candles, or *the flesh of beasts*, or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that *only* tests the heart of man.

[Back](#) | [Back to top](#)

Chapter 46

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

¹Hear, my people, and take in the words of my lips.

²If any one bring any gifts to an earthly ruler, and have disloyal thoughts in his heart, and the ruler know this, will he not be angry with him, and not refuse his gifts, and not give him over to judgment?

³Or if one man make himself appear good to another by deceit of tongue, but have evil in his heart, then will not the other understand the treachery of his heart, and himself be condemned, since his untruth was plain to all?

⁴And when the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

[Back](#) | [Back to top](#)

Chapter 47

Enoch instructs his sons from God's lips, and hands them the handwriting of this book

¹And 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.

²Take these books of your father's handwriting and read them.

³For 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.

⁴And 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.

⁵The 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? Who has filled earth and sea, and the indissoluble winter?

⁶I cut the stars out of fire, and decorated heaven, and put it in their midst.

[Back](#) | [Back to top](#)

Chapter 48

Of the sun's passage along the seven circles

¹That the sun go along the seven heavenly circles, which are the appointment of one hundred and eighty-two thrones, that it go down on a short day, and again one hundred and eighty-two, that it go down on a big day, and he has two thrones on which he rests, revolving hither and thither above the thrones of the months, from the seventeenth day of the month Tsivan it goes down to the month Thevan, from the seventeenth of Thevan it goes up.

²And thus it goes close to the earth, then the earth is glad and makes grow its fruits, and when it goes away, then the earth is sad, and trees and all fruits have no florescence.

³All this he measured, with good measurement of hours, and fixed a measure by his wisdom, of the visible and the invisible.

⁴From the invisible he made all things visible, himself being invisible.

⁵Thus 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.

⁶And those who understand not the Lord, who fear not God, who accept not, but reject, who do not

receive the *books*, a terrible judgment awaits these.

⁷Blessed is the man who shall bear their yoke and shall drag them along, for he shall be released on the day of the great judgment.

[Back](#) | [Back to top](#)

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

¹I 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.

²The Lord said: There is no oath in me, nor injustice, but truth.

³If there is no truth in men, let them swear by the words, Yea, yea, or else, Nay, nay.

⁴And 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.

⁵Yea, children, deceive not yourselves, for there has been previously prepared a place for every soul of man.

[Back](#) | [Back to top](#)

Chapter 50

Of how none born on earth can remain hidden nor his work remain concealed, but God bids us to be meek, to endure attack and insult, and not to offend widows and orphans

¹I have put every man's work in writing and none born on earth can remain hidden nor his works remain concealed.

²I see all things.

³Now therefore, my children, in patience and meekness spend the number of your days, that you inherit endless life.

⁴Endure for the sake of the Lord every wound, every injury, every evil word and attack.

⁵If ill-requitals befall you, return *them* not either to neighbour or enemy, because the Lord will return *them* for you and be your avenger on the day of great judgment, that there be no avenging here among men.

⁶Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.

⁷Injure not widows nor orphans nor strangers, lest God's wrath come upon you.

[Back](#) | [Back to top](#)

Chapter 51

Enoch instructs his sons, that they hide not treasures in the earth, but bids them give alms to the poor

¹Stretch out your hands to the poor according to your strength.

²Hide not your silver in the earth.

³Help the faithful man in affliction, and affliction will not find you in the time of your trouble.

⁴And every grievous and cruel yoke that come upon you bear all for the sake of the Lord, and thus you will find your reward in the day of judgment.

⁵It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your creator.

⁶Because every breathing *thing* glorifies him, and every creature visible and invisible returns him praise.

[Back](#) | [Back to top](#)

Chapter 52

God instructs his faithful, how they are to praise his name

¹Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart.

²Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbour, because he brings God into contempt.

³Blessed is he who opens his lips blessing and praising God.

⁴Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse.

⁵Blessed is he who blesses all the Lord's works.

⁶Cursed is he who brings the Lord's creation into contempt.

⁷Blessed is he who looks down and raises the fallen.

⁸Cursed is he who looks to and is eager for the destruction of what is not his.

⁹Blessed is he who keeps the foundations of his fathers made firm from the beginning.

¹⁰Cursed is he who perverts the decrees of his forefathers.

¹¹Blessed is he who imparts peace and love.

¹²Cursed is he who disturbs those that love their neighbours.

¹³Blessed is he who speaks with humble tongue and heart to all.

¹⁴Cursed is he who speaks peace with his tongue, while in his heart there is no peace but a sword.

¹⁵For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgment.

[Back](#) | [Back to top](#)

Chapter 53

Enoch confirms the word from the Lord's lips to his children that they must obey the will of the Lord on their own.

¹And 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.

²You see how I wrote all works of every man, before his creation, *all* that is done amongst all men for all time, and none can tell or relate my handwriting, because the Lord see all imaginings of man, how they are vain, where they lie in the treasure-houses of the heart.

³And 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?

[Back](#) | [Back to top](#)

Chapter 54

Enoch instructs his sons, that they should hand the books to others also

¹At that time, not understanding this let these books which I have given you be for an inheritance of your peace.

²Hand them to all who want them, and instruct them, that they may see the Lord's very great and marvellous works.

[Back](#) | [Back to top](#)

Chapter 55

Here Enoch shows his sons, telling them with tears, that the time has approached for him to be taken up into heaven, as the angels are standing before him

¹My children, behold, the day of my term and time have approached.

²For 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.

³For to-morrow I shall go up on to heaven; to the uppermost Jerusalem to my eternal inheritance.

⁴Therefore I bid you do before the Lord's face all *his* good pleasure.

[Back](#) | [Back to top](#)

Chapter 56

Methosalam asks of his father blessing, that he may take Enoch food to eat

¹Mathosalam having answered his father Enoch, said: What is agreeable to your eyes, father, that I may make before your face, that you may bless our dwellings, and your sons, and that your people may be made glorious through you, and then *that* you may depart thus, as the Lord said?

²Enoch answered to his son Mathosalam *and* said: Hear, child, from the time when the Lord anointed me with the ointment of his glory, *there has been no* food in me, and my soul remembers not earthly enjoyment, neither do I want anything earthly.

[Back](#) | [Back to top](#)

Chapter 57

Enoch bade his son Methosalam to summon all his brethren

¹My child Methosalam, summon all your brethren and all your household and the elders of the people, that I may talk to them and depart, as is planned for me.

²And 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:

[Back](#) | [Back to top](#)

Chapter 58

Enoch's instructions to his sons

¹Listen to me, my children, to-day.

²In 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.

³And Adam gave the names to all things living on earth.

⁴And the Lord appointed him ruler over all, and subjected to him all things under his hands, and made them dumb and made them dull that they be commanded of man, and be in subjection and obedience to him.

⁵Thus also the Lord created every man lord over all his possessions.

⁶The 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.

⁷And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse man, if he feed them ill.

[Back](#) | [Back to top](#)

Chapter 59

Enoch instructs his sons wherefore they may not touch unclean meat because of what comes from it

¹Whoever defiles the soul of beasts, defiles his own soul.

²For man brings clean animals to make sacrifice for sin, that he may have cure of his soul.

³And if they bring for sacrifice clean animals, and birds, man has cure, he cures his soul.

⁴All is given you for food, bind it by the four feet, that is to make good the cure, he cures his soul.

⁵But whoever kills beast without wounds, kills his own souls and defiles his own flesh.

⁶And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

[Back](#) | [Back to top](#)

Chapter 60

He who does injury to the soul of another man, does injury to his own soul

¹He 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.

²He who puts a man in any snare, shall stick in it himself, and there is no cure for him for all time.

³He who puts a man in any vessel, his retribution will not be wanting at the great judgment for all time.

⁴He who works crookedly or speaks evil against any soul, will not make justice for himself for all time.

[Back](#) | [Back to top](#)

Chapter 61

Enoch instructs his sons to keep themselves from injustice, to help others and to share

¹And now, my children, keep your hearts from every injustice, which the Lord hates. Just as a man asks something for his own soul from God, so let him do to every living soul, because I know all things, how in the great time to come there is much inheritance prepared for men, good for the good, and bad for the bad, without number many.

²Blessed are those who enter the good houses, for in the bad houses there is no peace nor return from them.

³Hear, my children, small and great! When man puts a good thought in his heart, brings gifts from his labours before the Lord's face and his hands made them not, then the Lord will turn away his face from the labour of his hand, and *that* man cannot find the labour of his hands.

⁴And if his hands made it, but his heart murmur, and his heart cease not making murmur incessantly, he has not any advantage.

[Back](#) | [Back to top](#)

Chapter 62

Of how it is fitting to bring one's gifts in faith, because there is no repentance after death

¹Blessed is the man who in his patience brings his gifts with faith before the Lord's face, because he will find forgiveness of sins.

²But 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.

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

[Back](#) | [Back to top](#)

Chapter 63

Of how not to despise the poor, but to share with them equally, lest you be murmured against before God

¹When man clothes the naked and fills the hungry, he will find reward from God.

²But 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.

³And if his own heart is filled with his food and his own flesh, clothed with his own clothing, he commits contempt, and will forfeit all his endurance of poverty, and will not find reward of his good deeds.

⁴Every 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.

[Back](#) | [Back to top](#)

Chapter 64

Of how the Lord calls up Enoch, and people took counsel to go and kiss him at the place called Achuzan

¹When Enoch had spoken these words to his sons, all people far and near heard how the Lord was calling Enoch. They took counsel together:

²Let us go and kiss Enoch, and two thousand men came together and came to the place Achuzan where Enoch was, and his sons.

³And the elders of the people, the whole assembly, came and bowed down and began to kiss Enoch and said to him:

⁴Our father Enoch, *may you be* blessed of the Lord, the eternal ruler, and now bless your sons and all the people, that we may be glorified to-day before your face.

⁵For you shalt be glorified before the Lord's face for all time, since the Lord chose you, rather than all men on earth, and designated you writer of all his creation, visible and invisible, and redeemed of the sins of man, and helper of your household.

[Back](#) | [Back to top](#)

Chapter 65

Of Enoch's instructions to his sons

¹And Enoch answered all his people saying: Hear, my children, before that all creatures were created, the Lord created the visible and invisible things.

²And 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.

³And 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.

⁴And 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.

⁵When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be adhered together and will not be counted.

⁶There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon, for the righteous the great aeon will begin; and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor brutality, nor night, nor darkness, but great light.

⁷And 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.

[Back](#) | [Back to top](#)

Chapter 66

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

¹And now, my children, keep your souls from all injustice, such as the Lord hates.

²Walk before his face with terror and trembling and serve him alone.

³Bow down to the true God, not to dumb idols, but bow down to his similitude, and bring all just

offerings before the Lord's face. The Lord hates what is unjust.

⁴For 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.

⁵If 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.

⁶For 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.

⁷Walk, 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.

⁸Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things; he put all down in writing, that you might read and understand.

[Back](#) | [Back to top](#)

Chapter 67

The Lord let out darkness on to the earth and covered the people and Enoch, and Enoch was taken up on high, and light came again in the heaven.

¹When Enoch had talked to the people, the Lord sent out darkness on to the earth, and there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord is; and he received him and placed him before his face, and the darkness went off from the earth, and light came again.

²And 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 dwelling places.

[Back](#) | [Back to top](#)

Chapter 68

Conclusion

¹Enoch was born on the sixth day of the month Tsivan, and lived three hundred and sixty-five years.

²He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days.

³He 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.

⁴As every man's nature in this life is dark, so are also his conception, birth, and departure from this life.

⁵At what hour he was conceived, at that hour he was born, and at that hour too he died.

⁶Methosalam and his brethren, all the sons of Enoch, made haste, and erected an altar at that place called Achuzan, whence and where Enoch had been taken up to heaven.

⁷And they took sacrificial oxen and summoned all people and sacrificed the sacrifice before the Lord's face.

⁸All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch.

⁹And 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.

¹⁰Amen.

[Back](#) | [Back to top](#)

Apocryphon of Ezekiel

Introduction and paraphrase prepared by Bob Bryant

The Prophet Ezekiel, it would appear wrote more than one book. The only book that remains in its entirety is found in the Bible. The second book, of which only a few fragments remain, has also been preserved in the Christian tradition. What remains of the *Apocryphon of Ezekiel* is rather scarce. Of the fragments that remain, only one tells a story. The first fragment is a story of a blind man and a lame man and their attempt at thievery. The story tells how a king has had his figs stolen by the blind man and the lame man as a team. Neither of the two men can accomplish this on their own, but by working together, they could do so. The fragment ends with a stated moral of the story which says that the body and the soul of a person will be judged by God for the acts that both commit, for they go through life as a team. This fragment is the only one of the five to have survived on its own. The remainder have been saved only as citations in other works.

The earliest appearance of the Apocryphon as a citation is in a work by Clement of Alexandria at the end of the first century C.E. The guesses as to the earliest date that it could have been written is a range of about a hundred years, from 50 B.C.E to 50 C.E. Although, fragment 4 does make mention of "The Lord Jesus Christ" in the past tense, it could also be assumed that it would have to have been written sometime after Jesus began his ministry. The way in which only some of this has survived, but almost all of it being in many other texts, shows that the writings of the author were popular and well known.

Fragment 1:

The lame and blind men in the garden

A certain king of this world had a beautiful fig garden. In this garden he had growing some beautiful and ripe figs. In his kingdom were living two men which he had neglected. They were a blind man and a lame man. One night, the lame man conspired with the blind man to steal into the garden and help themselves to some of these figs. Leading the blind man to him with a rope, the lame man climbed upon his back, and acted as the eyes for the blind man. In this way, the two men managed to get into the garden, and eat the figs growing therein. When the king discovered that his figs were missing, he went to the blind man and asked him how such a thing could happen. The blind man responded by saying; "How could I have done this, I who cannot see?" Then the king went to the lame man and asked of him the same question. The lame man responded by saying; "How could I have done this, I who cannot walk?" The king then put the lame man on the blind man's back, and demonstrated how the two had worked together to accomplish their goal, and they were unable to deny it. It is in this way that the body is connected to the soul, and the two will be judged by what both have done, and endure no separate judgment.

Fragment 2

Repent, house of Israel, from your lawless ways. I say to you, my people, "Even if the list of your sins stretches from heaven to earth, and if they are as black as they can be, and you turn to me, and with all of your heart say, 'Father', I will forgive you, and look on you as holy.

Fragment 3

Look at the cow, She has calved, and yet she is pregnant.

Fragment 4

In this manner, our Lord Jesus Christ also said, "It is what I have seen you doing that I will judge you for."

Fragment 5

Therefore, he told Ezekiel ... "I will cure the lame, and heal the ill, those who have wandered away, I will return to the fold, and I will feed them upon my holy mountain ... and I will be their shepherd and I will be as close to the as a second skin."

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[Word and Revelation of Esdras](#)

[The Holy Prophet and Beloved of God.](#)

Word and Revelation of Esdras

The Holy Prophet and Beloved of God.

It came to pass in the thirtieth year, on the twenty-second of the month, I was in my house. And I cried out and said to the Most High: Lord, give the glory,¹ in order that I may see Thy mysteries. And when it was night, there came an angel, Michael the archangel, and says to me: O Prophet Esdras, refrain from bread for seventy *weeks*.² And I fasted as he told me. And there came Raphael the commander of the host, and gave me a storax rod. And I fasted twice sixty³ weeks. And I saw the mysteries of God and His angels. And I said to them: I wish to plead before God about the race of the Christians. It is good for a man not to be born rather than to come into the world. I was therefore taken up into heaven, and I saw in the first heaven a great army of angels; and they took me to the judgments. And I heard a voice saying to me: Have mercy on us, O thou chosen of God, Esdras. Then began I to say: Woe to sinners when they see one who is just more than the angels, and they themselves are in the Gehenna of fire! And Esdras said: Have mercy on the works of Thine hands, Thou who art compassionate, and of great mercy. Judge me rather than the souls of the sinners; for it is better that one soul should be punished, and that the whole world should not come to destruction. And God said: I will give rest in paradise to the righteous, and I have become⁴ merciful. And Esdras said: Lord, why dost Thou confer benefits on the righteous? for just as one who has been hired out, and has served out his time, goes and again works as a slave when he come to his masters, so also the righteous has received his reward in the heavens. But have mercy on the sinners, for we know that Thou art merciful. And God said: I do not see how I can have mercy upon them. And Esdras said: They cannot endure Thy wrath. And God said: This is *the fate* of such. And God said: I wish to have thee like Paul and John, as thou hast given me uncorrupted the treasure that cannot be stolen, the treasure of virginity, the bulwark⁵ of men. And Esdras said: It is good for a man not to be born. It is good not to be in life. The irrational *creatures* are better than man, because they have no punishment; but Thou hast taken us, and given us up to judgment. Woe to the sinners in the world to come! because their judgment is endless, and the flame unquenchable. And while I was thus speaking to him, there came Michael and Gabriel, and all the apostles; and they said: Rejoice, O faithful man of God! And Esdras said:⁶ Arise, and come hither with me, O Lord, to judgment. And the Lord said: Behold, I give thee my covenant between me and thee, that you may receive it. And Esdras said: Let us plead in Thy hearing.⁷ And God said: Ask Abraham your father how a son pleads with his father,⁸ and come plead with us. And Esdras said: As the Lord liveth, I will not cease pleading with Thee in behalf of the race of the Christians. Where are Thine ancient compassions, O Lord? Where is Thy long-suffering? And God said: As I have made night and day, I have made the righteous and the sinner; and he should have lived like the righteous.

And the prophet said: Who made Adam the first-formed? And God said: My undefiled hands. And I put him in paradise to guard the food of the tree of life; and thereafter he became disobedient. and did this in transgression. And the prophet said: Was he not protected by an angel? and was not his life guarded by the cherubim to endless ages? and how was he deceived who was guarded by angels? for Thou didst command all to be present, and to attend to what was said by Thee.⁹ But if Thou hadst not given him Eve, the serpent would not have deceived her;¹⁰ but whom Thou wilt Thou savest, and whom Thou wilt Thou destroyest.¹¹ And the prophet said: Let us come, my Lord, to a second judgment. And God said: I cast fire upon Sodom and Gomorrah. And the prophet said: Lord, Thou dealest with us according to our deserts. And God said: Your sins transcend my clemency. And the prophet said: Call to mind the Scriptures, my Father, who hast measured out Jerusalem, and set her up again. Have mercy, O Lord, upon sinners; have mercy upon Thine own creatures;¹² have pity upon Thy works. Then God remembered those whom He had made, and said to the prophet: How can I have mercy upon them? Vinegar and gall did they give me to drink,¹³ and not even then did they repent. And the prophet said: Reveal Thy cherubim, and let us go together to judgment; and show me the day of judgment, what like it is. And God said: Thou hast been deceived, Esdras; for such is the day of judgment as that in which there is no rain upon the earth; for it is a merciful tribunal as compared with that day. And the prophet said: I will not cease to plead with Thee, unless I see the day of the consummation. And God said:¹⁴ Number the stars and the sand of the sea; and if thou shalt be able to number this, thou art also able to plead with me. And the prophet said: Lord, Thou knowest that I wear human flesh; and how can I count the stars of the heaven, and the sand of the sea? And God said: My chosen prophet, no man will know that great day and the appearing¹⁵ that comes to judge the world. For thy sake, my prophet, I have told thee the day; but the hour have I not told thee. And the prophet said: Lord, tell me also the years. And God said: If I see the righteousness of the world, that it has abounded, I will have patience with them; but if not, I will stretch forth my hand, and lay hold of the world by the four quarters, and bring them all together into the valley of Jehoshaphat,¹⁶ and I will wipe out the race of men, so that the world shall be no more. And the prophet said: And how can Thy right hand be glorified? And God said: I shall be glorified by my angels. And the prophet said: Lord, if Thou hast resolved to do this, why didst Thou make man? Thou didst say to our father Abraham,¹⁷ Multiplying I will multiply thy seed as the stars of the heaven, and as the sand that is by the sea-shore;¹⁸ and where is Thy promise? And God said: First will I make an earthquake for the fall of four-footed beasts and of men; and when you see that brother gives up brother to death, and that children shall rise up against their parents, and that a woman forsakes her own husband, and when nation shall rise up against nation in war, then will you know that the end is near.¹⁹

For then neither brother pities brother, nor man wife, nor children parents, nor friends friends, nor a slave his master; for he who is the adversary of men shall come up from Tartarus, and shall show men many things. What shall I make of thee, Esdras? and wilt thou yet plead with me? And the prophet said: Lord, I shall not cease to plead with Thee. And God said: Number the flowers of the earth. If thou shalt be able to number them, thou art able also to plead with me. And the prophet said: Lord, I cannot number *them*. I wear human flesh; but I shall not cease to plead with Thee. I wish, Lord, to see also the under parts of Tartarus. And God said: Come down and see. And He gave me Michael, and Gabriel, and other thirty-four angels; and I went down eighty-five steps, and they brought me down five hundred steps, and I saw a fiery throne, and an old man sitting upon it; and his judgment was merciless. And I said to the angels: Who is this? and what is his sin? And they said to me: This is Herod, who for a time was a king, and ordered to put to death the children from two years old and under.²⁰ And I said: Woe to his soul! And

again they took me down thirty steps, and I there saw boilings up of fire, and in them *there was* a multitude of sinners; and I heard their voice, but saw not their forms. And they took me down lower many steps, which I could not measure. And I there saw old men, and fiery pivots turning in their ears. And I said: Who are these? and what is their sin? And they said to me: These are they who would not listen.²¹ And they took me down again other five hundred steps, and I there saw the worm that sleeps not, and fire burning up the sinners. And they took me down to the lowest part of destruction, and I saw there the twelve plagues of the abyss. And they took me away to the south, and I saw there a man hanging by the eyelids; and the angels kept scourging him. And I asked: Who is this? and what is his sin? And Michael the commander said to me: This is one who lay with his mother; for having put into practice a small wish, he has been ordered to be hanged. And they took me away to the north, and I saw there a man bound with iron chains. And I asked: Who is this? And he said to me: This is he who said, I am the Son of God, that made stones bread, and water wine. And the prophet said: My lord, let me know what is his form, and I shall tell the race of men, that they may not believe in him. And he said to me: The form of his countenance is like that of a wild beast; his right eye like the star that rises in the morning, and the other without motion; his mouth one cubit; his teeth span long; his fingers like scythes; the track of his feet of two spans; and in his face an inscription, Antichrist. He has been exalted to heaven; he shall go down to Hades.²² At one time he shall become a child; at another, an old man. And the prophet said: Lord, and how dost Thou permit him, and he deceives the race of men? And God said: Listen, my prophet. He becomes both child and old man, and no one believes him that he is my beloved Son. And after this a trumpet, and the tombs shall be opened, and the dead shall be raised incorruptible.²³ Then the adversary, hearing the dreadful threatening, shall be hidden in outer darkness. Then the heaven, and the earth, and the sea shall be destroyed. Then shall I burn the heaven eighty cubits, and the earth eight hundred cubits. And the prophet said: And how has the heaven sinned? And God said: Since²⁴ ...there is evil. And the prophet said: Lord, and the earth, how has it sinned? And God said: Since the adversary, having heard the dreadful threatening, shall be hidden, even on account of this will I melt the earth, and with it the opponent of the race of men. And the prophet said: Have mercy, Lord, upon the race of the Christians. And I saw a woman hanging, and four wild beasts sucking her breasts. And the angels said to me: She grudged to give her milk, but even threw her infants into the rivers. And I saw a dreadful darkness, and a night that had no stars nor moon; nor is there there young or old, nor brother with brother, nor mother with child, nor wife with husband. And I wept, and said: O Lord God, have mercy upon the sinners. And as I said this, there came a cloud and snatched me up, and carried me away again into the heavens. And I saw there many judgments; and I wept bitterly, and said: It is good for a man not to have come out of his mother's womb. And those who were in torment cried out, saying: Since thou hast come hither, O holy one of God, we have found a little remission. And the prophet said: Blessed are they that weep for their sins. And God said: Hear, O beloved Esdras. As a husbandman casts the seed of the corn into the ground, so also the man casts his seed into the parts of the woman. The first *month* it is all together; the second it increases in size; the third it gets hair; the fourth it gets nails; the fifth it is turned into milk;²⁵ and the sixth it is made ready, and receives life;²⁶ the seventh it is completely furnished; the ninth the barriers of the gate of the woman are opened; and it is born safe and sound into the earth. And the prophet said: Lord, it is good for man not to have been born. Woe to the human race then, when Thou shall come to judgment! And I said to the Lord: Lord, why hast Thou created man, and delivered him up to judgment? And God said, with a lofty proclamation: I will not by any means have mercy on those who transgress my covenant. And the prophet said Lord, where is Thy goodness? And God said: I have prepared all things for man's sake, and man does not keep my commandments. And the prophet said: Lord, reveal to me the judgments and paradise. And the angels took me away towards the east, and I saw the tree of life. And I saw there Enoch, and Elias, and Moses, and Peter, and Paul, and Luke, and Matthias, and all the

righteous, and the patriarchs. And I saw there the keeping of the air within bounds, and the blowing of the winds, and the storehouses of the ice, and the eternal judgments. And I saw there a man hanging by the skull. And they said to me: This man removed landmarks. And I saw there great judgments.²⁷ And I said to the Lord: O Lord God, and what man, then, who has been born has not sinned? And they took me lower down into Tartarus, and I saw all the sinners lamenting and weeping and mourning bitterly. And I also wept, seeing the race of men thus tormented. Then God says to me: Knowest thou, Esdras, the names of the angels at the end of the world? Michael, Gabriel, Uriel, Raphael, Gabuthelon, Aker, Arphugitonos, Bebuos, Zebuleon.

Then there came a voice to me: Come hither and die, Esdras, my beloved; give that which hath been entrusted to thee.²⁸ And the prophet said: And whence can you bring forth my soul? And the angels said: We can put it forth through the mouth. And the prophet said: Mouth to mouth have I spoken with God,²⁹ and it comes not forth thence. And the angels said: Let us bring it out through thy nostrils. And the prophet said: My nostrils have smelled the sweet savour of the glory of God. And the angels said: We can bring it out through thine eyes. And the prophet said: Mine eyes have seen the back parts of God.³⁰ And the angels said: We can bring it out through the crown of thy head. And the prophet said: I walked about with Moses also on the mountain, and it comes not forth thence. And the angels said: We can put it forth through the points of thy nails. And the prophet said: My feet also have walked about on the altar. And the angels went away without having done anything, saying: Lord, we cannot get his soul. Then He says to His only begotten Son: Go down, my beloved Son, with a great host of angels, and take the soul of my beloved Esdras. For the Lord, having taken a great host of angels, says to the prophet: Give me the trust which I entrusted to thee; the crown has been prepared for thee.³¹ And the prophet said: Lord, if Thou take my soul from me, who will be left to plead with Thee for the race of men? And God said: As thou art mortal, and of the earth, do not plead with me. And the prophet said: I will not cease to plead. And God said: Give up just now the trust; the crown has been prepared for thee. Come and die, that thou mayst obtain it. Then the prophet began to say with tears: O Lord, what good have I done pleading with Thee, and I am going to fall down into the earth? Woe's me, woe's me, that I am going to be eaten up by worms! Weep, all ye saints and ye righteous, for me, who have pleaded much, and who am delivered up to death. Weep for me, all ye saints and ye righteous, because I have gone to the pit of Hades. And God said to him: Hear, Esdras, my beloved. I, who am immortal, endured a cross; I tasted vinegar and gall; I was laid in a tomb, and I raised up my chosen ones; I called Adam up out of Hades, that *I might save*³² the race of men. Do not therefore be afraid of death: for that which is from me-that is to say, the soul-goes to heaven; and that which is from the earth-that is to say, the body-goes to the earth, from which it was taken.³³ And the prophet said: Woe's me! woe's me! what shall I set about? what shall I do? I know not. And then the blessed Esdras began to say: O eternal God, the Maker of the whole creation, who hast measured the heaven with a span, and who holdest the earth as a handful,³⁴ who ridest upon the cherubim, who didst take the prophet Elias to the heavens in a chariot of fire,³⁵ who givest food to all flesh, whom all things dread and tremble at from the face of Thy power,-listen to me, who have pleaded much, and give to all who transcribe this book, and have it, and remember my name, and honour my memory, give them a blessing from heaven; and bless him³⁶ in all things, as Thou didst bless Joseph at last, and remember not his former wickedness in the day of his judgment. And as many as have not believed this book shall be burnt up like Sodom and Gomorrah. And there came to him a voice, saying: Esdras, my beloved, all things whatever thou hast asked will I give to each one. And immediately he gave up his precious soul with much honour, in the month of October, on the twenty-eighth. And they prepared him for burial with incense and psalms; and his precious and sacred body dispenses strength of soul and body perpetually to

those who have recourse to him from a longing desire. To whom is due glory, strength, honour, and adoration,-to the Father, and to the Son, and to the Holy Spirit, now and ever, and to ages of ages. Amen.

< PAGE ^ TOP > PAGE

ANCIENT WRITINGS

Answers

Contents

VISION OF THE BLESSED EZRA

Date: 4th - 7th century A.D.

Ezra prayed to the Lord, saying "Grant me courage, O Lord, that I might not fear when I see the judgments of the sinners." And there were granted to him seven angels of hell who carried him beyond the seventieth grade in the infernal regions. And he saw fiery gates, and at these gates he saw two lions lying there from whose mouth and nostrils and eyes proceeded the most powerful flames. The most powerful men were entering and passing through the fire, and it did not touch them. And Ezra said, "Who are they, who advance so safely?" The angels said to him, "They are the just whose repute has ascended to heaven, who gave alms generously, clothed the naked, and desired a good desire."

And others were entering that they might pass through the gates, and dogs were ripping them apart and fire was consuming them. And Ezra said, "Who are they?" The angels said, "They denied the Lord, and sinned with women on the Lord's Day." And Ezra said, "Lord, have mercy on the sinners!"

And they lad him lower beyond the fiftieth grade, and he saw in that place men standing in torments. Some were throwing fire in their faces, others, however, were whipping them with fiery scourges. And the earth cried aloud, saying, "Whip them and refuse to have mercy on them, because they worked impiety upon me." And Ezra said, "Who are they, tho are in such torments daily?" The angels said, "They swelled with married women; the married women are those who adorned themselves not for their husbands, but that they might please others, desiring an evil desire." Ezra said. "Lord, have mercy on the sinners!"

And again they brought him to the south, and he saw a fire, and poor ones and also women hanging, and angels were whipping them with fiery clubs. And Ezra said, "Lord have mercy on the sinners! Who are they?" And the angels said, "They dwelled with their mothers, desiring an evil desire." And Ezra said, "Lord, have mercy on the sinners!"

And they led (him) downward in the infernal regions, and he saw a caldron in which were sulfur and bitumen, and it was roiling just like the waves of the sea. And the just were entering, and in the midst of it they were walking over the fiery waves, praising greatly

the name of the Lord, just like those who walk over dew of cold water. And Ezra said, "Who are they?" The angels said, "They are the ones who daily were making better confession before God and the holy priests, freely bringing alms (and) resisting sins." And the sinners came, wishing to pass over, and the angels of hell came and submerged them in the fiery stream. And from the fire they cried out, saying, "Lord, have pity on us!" But he did not have pity. A voice was heard, but a body was not seen because of the fire and the anguish. And Ezra said, "Who are they?" The angels said, "They were brought down by lust all their days, they did not receive strangers, they did not give alms; they took unjustly the things of others for them selves; they had an evil desire; therefore, they are in anguish." And Ezra said, "Lord, have mercy on the sinners!"

And he walked as before and he saw in an obscure place and immortal worm, its magnitude he was not able to reckon. And in front of its mouth stood many sinners, and when it drew a breath, like flies they entered into its mouth; then when it exhaled, they all exited a different color. And Ezra said, "Who are they?" And they said. "They were full of every bad thing and they went about without confession or penitence."

And he saw a person witting on a fiery throne, and his counselors stood around him in the fire, and they served him from the fire and out of every side. And Ezra said, "Who is that?" And the angels said, "That man, whose name is Herod, was king for a long time, who, in Bethlehem of Judea, slew the infant males on account of the Lord." And Ezra said, "Lord judge a right judgment!"

And he walked and saw men who were bound and the angels of hell were pricking their eyes with thorns. And Ezra said, "Who are they?" The angels said, "They showed strange paths to those wandering." Ezra said, "Lord, have mercy on the sinners!" And he saw virgins with five-hundred-pound neck irons on, as if near death, coming to the west. And Ezra said, "Who are they?" And the angels said, "They violated their virginity before marriage." And there was a multitude of old men, lying prostrate, and over them molten iron and lead being poured. And he said, "Who are they?" And the angels said, "They are the doctors of the Law who confuses baptism and the law of the Lord, because they were teaching with words, but they did not spur on to work; and in this they are judged.?" And Ezra said, "Lord have mercy on the sinners!"

And he saw visions of a furnace, against the setting sun, burning with great fire, into which were sent many kings and princes of this world; and many thousands of poor people were accusing them and saying, "They, through their power. Wounded us and dragged free men into servitude." And he saw another furnace, burning with pitch and sulfur, into which sons were cast who acted wretchedly at the hands of their parents and caused injury by means of their mouth. And he saw in a most obscure place another furnace burning, into which many women were cast. And he said, "Who are they?" And the angels said, "They had sons in adultery and killed them" And those little ones themselves accused them, saying, "Lord, the souls which you gave to us these (women) took away." And he said, "Who are they?" And the angels said, "They killed their sons." And Ezra said, "Lord, have mercy on the sinners!"

Then Michael and Gabriel came and said to him, "Come into heaven!" And Ezra said, "As my Lord lives, I may not come until; I see every judgment of sinners." And they led him downward in to the infernal regions beyond the fourteenth level. And he saw lions and little dogs lying around fiery flames. And the just came through them and they crossed over into Paradise. And he saw many thousands of the just and their habitations were the most splendid of any time.

And after he saw this, he was lifted up into heaven, and he came to a multitude of angels, and they said to him, "Pray to the Lord for the sinners," And they put him down within the sight of the Lord. And he said, "Lord, have mercy on the sinners!" And the Lord said, "Ezra, let them receive according to their works." And Ezra said, "Lord, you have shown more clemency to the animals. Which eat the grass and have not returned you praise, than to us; they die and have no sin; however, you torture us, living and dead." Sand the Lord said, "In my image I have formed man and I have commanded that they not sin and they sinned; therefore they are in torments. And the elect are those who go into eternal rest on account of confession, penitence, and largesse in almsgiving." And Ezra said, "Lord, what do the just do in order that they may not enter into judgment?" And the Lord said to him "(just as) the servant who performed well for his master will receive liberty, so too (will) the just in the kingdom of heaven." Amen..

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The Ascension of Isaiah

CHAPTER 1

AND it came to pass in the twenty-sixth year of the reign of Hezediah 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 Josab 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 judgments and 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 judgment 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 Josab his son. And whilst he (Hezekiah) gave commands, Josab 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, and th3e 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 Malchira 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 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

AND it came to pass after that Hezekiah died and Manasseh became king, that he did not remember the commands of Hezekiah his father, but forgat them, and Sammael abode in Manasseh 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 Mantanbuchus. 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, a [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John of Anathoth, an 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 Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain.

10. They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going 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 Belchira, of the family of Zedekiah, the son of Chenaar, a false prophet, whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was the brother of his father, and in the days of Ahab, king of Israel, had been the teacher of the 400. prophets of Baal, had himself smitten and reproved Micaiah the son of Amada 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 Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the had of Leba Nasr 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 Jalerjas of Mount Joel, had heard-

16. Now he was a brother of Zedekiah - when they persuaded Ahaziah the king of Agaron and (slew) Micaiah.

CHAPTER 3

AND Belchira recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.

2. And it came to pass when Alagar Zagar, king of Assyria, had come and captive, and led them away to the mountains of the medes and the rivers of Tazon;

3. This (Belchira), 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 Belchira accused Isaiah and the prophets who were with him, saying: `Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks 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 Sammael, 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 torturers 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 sepulchre:
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 teachings 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 hearts.

CHAPTER 4

AND now Hezekiah and Josab 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 descent 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 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 they 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 years and seven months and twenty-seven days.
13. And many believers and saints having seen 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] 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 of 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 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 judgment 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 three 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 Malachi, and in the words of Joseph the Just and in the words of Daniel.

CHAPTER 5

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, Belchira stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because of Isaiah.

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

4. And Belchira 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 Belchira 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 Belchira spake thus to Isaiah: "Say what I say unto thee and I will turn their hearts, 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 accused 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 Belchira 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 Belchira 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

The Vision Which Isaiah the Son of Amoz Saw:

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 Galgala.

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 Galgala 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 Macaiiah 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 rest 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 Ijoaqem, 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

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 [though 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 grater also that 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 he 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 j- 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 raise 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 know, 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 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 height from the third to the forth 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

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 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

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, 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 the holy Abel and all the righteous.

8. And there I saw Enoch and all who were with him, stript 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.

9. And there I saw Enoch and all who were with him, stript 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. And he said unto me: "Crowns and thrones of glory they do not receive, till the Beloved will descent in the form in which you will see Him descent [will descent, I say] into the world in the last days the Lord, who will be called Christ.

13. 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, [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 worshipped and praised.
32. And the angel said unto me: "This is the Lord of all the praise-givings 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

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 descent through all the heavens, and thou wilt descent 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 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 mayest 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 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

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, and 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 May, 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 straight-way 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 broad 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 midwife 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 was 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 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 they 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 Amoz, 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.

Go to the [Ascension of Isaiah](#) web page.

[Go to Table of Contents](#)

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THE MARTYRDOM OF ISAIAH

[Chapter 1]

1 And it came to pass in the twenty-sixth year of the reign of Hezekiah king of Judah that he
2 called Manasseh his son. Now he was his only one. And he called him into the presence of Isaiah
the son of Amoz the prophet; and into the presence of Josab the son of Isaiah.

6b, 7 And whilst he (Hezekiah) gave commands, Josab the son of Isaiah standing by, Isaiah said to
Hezekiah the king, but not in the presence of Manasseh only did he say unto him: 'As the Lord liveth,
whose name has not been sent into this world, [and as the Beloved of my Lord liveth], and as the
Spirit which speaketh in me liveth, all these commands and these words shall be made of none effect
by Manasseh thy son, and through the agency of his hands I shall depart mid the torture of
8 my body. And Sammael Malchira shall serve Manasseh, and execute all his desire, and he shall
9 become a follower of Beliar rather than of me. And many in Jerusalem and in Judaea he shall cause
to abandon the true faith, and Beliar shall dwell in Manasseh, and by his hands I shall be
10 sawn asunder.' And when Hezekiah heard these words he wept very bitterly, and rent his garments,
11 and placed earth upon his head, and fell on his face. And Isaiah said unto him: 'The counsel of
12 Sammael against Manasseh is consummated: nought shall avail thee.' And on that day Hezekiah
13 resolved in his heart to slay Manasseh his son. And Isaiah said to Hezekiah: ['The Beloved hath
made of none effect thy design, and] the purpose of thy heart shall not be accomplished, for with this
calling have I been called [and I shall inherit the heritage of the Beloved].'

[Chapter 2]

1 And it came to pass after that Hezekiah died and Manasseh became king, that he did not remember
the commands of Hezekiah his father but forgat them, and Sammael abode in Manasseh
2 and clung fast to him. And Manasseh forsook the service of the God of his father, and he served
3 Satan and his angels and his powers. And he turned aside the house of his father which had been
4 before the face of Hezekiah the words of wisdom and from the service of God. And Manasseh
turned aside his heart to serve Beliar; for the angel of lawlessness, who is the ruler of this world, is

Beliar, whose name is Matanbuchus. And he delighted in Jerusalem because of Manasseh, and he made him strong in apostatizing (Israel) and in the lawlessness which was spread abroad in Jerusalem

5 And witchcraft and magic increased and divination and augulation, and fornication, [and adultery], and the persecution of the righteous by Manasseh and [Belachira, and] Tobia the Canaanite, and John

6 of Anathoth, and by (Zadok> the chief of the works. And the rest of the acts, behold they are written

7 in the book of the Kings of Judah and Israel. And when Isaiah the soll of Amoz saw the lawlessness which was being perpetrctd in Jerusalem and the worship of Satan and his wantonness, he

8 withdrew from Jerusalem and settled in Bethlehem of Judah. And there also there was much

9 lawlessness, and withdrawing from Bethlehem he settled on a mountain in a desert place. [And Micaiah the prophet, and the aged Ananias, and Joel and Habakkuk, and his son Josab, and many of the faithful who believed in the ascension into heaven, withdrew and settled on the mountain.]

10 They were all clothed with garments of hair, and they were all prophets. And they had nothing with them but were naked, and they all lamented with a great lamentation because of the going

11 astray of Israel. And these eat nothing save wild herbs which they gathered on the mountains, and having cooked them, they lived thereon together with Isaiah the prophet. And they spent two years of

12 days on the mountains and hills. [And after this, whilst they were in thc desert, there was a certain man in Samaria named Belchlra, of the family of Zedekiah, the son of Chenaan, a false prophet whose dwelling was in Bethlehem. Now Hezekiah the son of Chanani, who was the brother of his father, and in the days of Ahab king of Israel had been the teacher of the 400 prophets of Baal,

13 had himself smitten and reproved Micaiah the son of Amada the prophet. And he, Micaiah, had been reproved by Ahab and cast into prison. (And he was) with Zedekiah the prophet: they were

14 with Ahaziah the son of Ahab, king in Samaria. And Elijah the prophet of Tebon of Gilead was reproving Ahaziah and Samaria, and prophesied regarding Ahaziah that he should die on his bed of sickness, and that Samaria should be delivered into the hand of Leba Nasr because he had slain

15 the prophets of God. And when the false prophets, who were with Ahaziah the son of Ahab and

16 their teacher Gemarias of Mount Joel had heard -now he was brother of Zedekiah -when they had heard, they persuaded Ahaziah the king of Aguaron and slew Micaiah.

[Chapter 3]

1 And Belchlra recognized and saw the place of Isaiah and the prophets who were with him; for he dwelt in the region of Bethlehem, and was an adherent of Manasseh. And he prophesied falsely in

Jerusalem, and many belonging to Jerusalem were confederate with him, and he was a Samaritan.

2 And it came to pass when Alagar Zagar, king of Assyria, had come and captured Samaria and taken the nine (and a half) tribes captive, and led them away to the mountains of the Medes and the

3 rivers of Tazon; this (Belchira) while still a youth, had escaped and come to Jerusalem in the days of Hezekiah king of Judah, but he walked not in the ways of his father of Samaria; for he feared

4 Hezekiah. And he was found in the days of Hezekiah speaking words of lawlessness in Jerusalem.

5 And the servants of Hezekiah accused him, and he made his escape to the region of Bethlehem.

6 And they persuaded . . . And Belchlra accused Isaiah and the prophets who were with him, saying: 'Isaiah and those who are with him prophesy against Jerusalem and against the cities of Judah that they shall be laid waste and (against the children of Judah and) Benjamin also that they shall go into captivity, and also against thee, O lord the king, that thou shalt go (bound) with hooks

8 and iron chains': But they prophesy falsely against Israel and Judah. And Isaiah himself hath

9 said: 'I see more than Moses the prophet.' But Moses said: 'No man can see God and live':

10 and Isaiah hath said: 'I have seen God and behold I live.' Know, therefore, O king, that he is lying. And Jerusalem also he hath called Sodom, and the princes of Judah and Jerusalem he hath declared to be the people of Gomorrah. And he brought many accusations against Isaiah and the

11 prophets before Manasseh. But Beliar dwelt in the heart of Manasseh and in the heart of the

12 princes of Judah and Benjamin and of the eunuchs and of the councillors of the king. And the words of Belchira pleased him [exceedingly], and he sent and seized Isaiah.

[Chapter 5]

1b, 2 And he sawed him asunder with a wood-saw. And when Isaiah was being sawn in sunder Balchlra stood up, accusing him, and all the false prophets stood up, laughing and rejoicing because

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

4 deriding; And Belchlra said to Isaiah: 'Say: "I have lied in all that I have spoken, and likewise

5 the ways of Manasseh are good and right. And the ways also of Balchlra and of his associates are

6, 7 good.'" And this he said to him when he began to be sawn in sunder. But Isaiah was (absorbed)

8 in a vision of the Lord, and though his eyes were open, he saw them . And Balchlra spake thus to

Isaiah: 'Say what I say unto thee and I will turn their heart, and I will compel Manasseh

9 and the princes of Judah and the people and all Jerusalem to reverence thee.' And Isaiah answered and said: 'So far as I have utterance (I say): Damned and accursed be thou and all thy powers and

10, 11 all thy house. For thou canst not take (from me) aught save the skin of my body.' And they

12 seized and sawed in sunder Isaiah, the son of Amoz, with a wood-saw. And Manasseh and

13 Balchlra and the false prophets and the princes and the people [and] all stood looking on. And to the prophets who were with him he said before he had been sawn in sunder: 'Go ye to the region

14 of Tyre and Sidon; for for me only hath God mingled the cup.' And when Isaiah was being sawn in sunder, he neither cried aloud nor wept, but his lips spake with the Holy Spirit until he was sawn in twain.

From [The Apocrypha and Pseudepigrapha of the Old Testament](#)

by R.H. Charles, Oxford: Clarendon Press, 1913

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Jannes and Jambres

Paraphrase prepared by Bobby Breslin

The king summoned all his servants, both the wise men and the magicians. After seven days, he was walking about his house and saw that one of the apple trees had flourished and the branches were already providing shade. When he had become aware of this, he ordered one of his magicians, Jannes, to sit under the apple tree.

While Jannes was seated underneath the tree, there was a great earthquake and from heaven came the sound of thunder and a streak of lightning, causing some of the branches of the tree to break off. When Jannes saw what had just occurred, he ran into the library to get his magical tools. When he returned, two people appeared near the tree. Both were clothed in white robes, with the two having their own magical tools. One of the men turned to Jannes and stated that the Lord of the earth and the Overseer of the universe has sent us to lead you away to Hades. From now on Jannes, you will be a companion of the dead. You shall forever be pitied. Then the two men in white said, let there be granted to you, fourteen days in your house and after that the angel of death shall come for you.

When Jannes' brother, Jambres, knew what had transpired, he sent for their mother to join them. When she arrived on the scene, Jannes explained what had just occurred. He said to his mother and brother, "I shall send for you, my mother, and you, my brother, when it is time." He also said to Jambres that Jambres should attend to their mother and to heed her faithfully. Then he approached her and kissed her, fighting back the tears until she had left. He then took leave of his friends, having urged them all to take care of his mother for him. Then he took his brother with him to Memphis.

While on their journey to Memphis, Jannes handed Jambres a book. He said, "Brother, I am passing this document to you. Keep it secret, and take heed so as not to go forth on the day when the king marches out with the grandees of Egypt against the people of the Hebrews. And also make sure you do not accompany the king on his siege." Then Jannes stated that when I become ill and my soul is being taken, the God from heaven has defeated us. Make sure you summon our mother to me before I perish.

Seven days later, while in Memphis, the brothers were enjoying themselves at a wedding. Jannes stated during this wedding, "Men and brothers, after I took up the position against a certain Hebrew." But before he could finish speaking, emissaries came from the king's palace stating, "come quickly and oppose Moses, the Hebrew, who is performing wonders to the amazement of all."

When Jannes arrived in the palace, he opposed Moses and his brother, Aaron, by doing everything they had done. Then, the fatal disease struck him on the spot, and with a painful ulcer he went to the hedra. After a while, Jannes sent word to the king, that this active power is of the Hebrew God. He said he was unable to defeat this power, and he was on his death bed.

Jannes then called his brother and urged him not to grieve for him because it could be hazardous to him. All our possessions cannot protect us against this power. make ready for the spirit of death to come for me, and after it has come, try to summon me through my spirit. Morning was now approaching and all things being observed, Jannes made an inquiry at what hour did Jambres see the setting of the sun. Then he said, "such is a generation of lying lips and deceitful hearts of the hour of my death. Come and see how it

takes," but Jambres said nothing and did not move.

After this occurred, the king of Egypt planned on pursuing the people of the Hebrews, who were now leaving Egypt. The people of Egypt were weeping in this time of sorrow, but Jambres did not. He remembered the oath which he swore to his brother. When Jannes said to him, a hundred thousand people, hundred foals, hundred camels, could not keep these events from happening. The Jambres heard a noise and heard Jannes speak from his bed. Jannes told Jambres that he could not keep Jannes from perishing because Jannes' whole body had been agitated since he opposed Moses.

When Jannes heard of the king's plans, he encouraged all his other friends, just like he did his brother. Then his mother arrived, crying out, "my poor son, Jannes, how is he." When his mother viewed her son, she was amazed at how Jannes appeared. Jannes preferred that his mother would have not seen him like this. His mother approached him so she could kiss him, but he turned away from her. He said to her, "stay back, on account of the fever. I am unable to move and I am in much pain." Then his mother uttered to him, "what can I do for you my son." He replied, "you took the trouble to come and see me in my awful condition, and I am thankful for that. I will go to my grave happy that I was able to see you one last time before I perish." His mother then told him, "I saw the dead and no one resembled you, child. Lie here and you shall be saved." Then his mother realized that Jannes' appearance had been utterly changed, her son was a corpse. His tongue and lips were not moving, Jannes, her son, and Jambres' brother was dead.

Jambres and his mother sat there weeping over their departed loved one. Jambres stated that, "I have been deprived my brother's presence and all the money or possessions could not replace him." The Jambres realized that the spirit of death had not only taken his brother, but also took his mother from this world. He took them both to the tomb of his brother. After having performed the complete funeral rites, he abandoned his mother and brother forever.

Jambres then returned to the apple tree with Jannes' magical books and tools. He performed necromancy and brought up from the netherworld his brother's soul. The soul of Jannes said to his brother, "I your brother did not die unjustly, but indeed justly, and the judgment will go against me. Since I was more clever than all the clever magicians, and opposed the two brothers, Moses and Aaron, who performed great signs and wonders. As a result, I died and was brought from among the living to the netherworld, where there is great burning and the pit of perdition, whence no ascent is possible. Make sure you do good in you life to your children and friends; for in the netherworld, no good exists, only gloom and darkness. After you will have died and entered the netherworld, your abode will be two cubits wide and four cubits long. Those who do not do evil do not enter the netherworld, they are taken to a more pleasant and beautiful place by the Hebrew God.

The sons of Egypt, on account of their actions in life, will be descending to the netherworld also. There is no forgiveness for the actions our people have done to the Hebrews. For the gates of heaven are not for the dumb and evil. We were unable to keep away from corruption in our lives, for Moses knew that we shall descend to Hades when we perish. Our limbs are full of darkness, and hence we are burning in hell, and there is nothing anyone can do.

We, who worshipped idols and carved images, came to destruction with our idols, for neither the idols nor their worshippers does God the king of the earth love. In Hades, no one, not even the kings of Egypt can avoid the wretched one. For those who practiced sorcery, committed perjury, and other sinful actions of the like, would end up here. Not even a king excels, has equality in Hades. For everyone who opposes the God of the earth, the mighty one, cannot avoid the torture of hell. Nothing we do can protect us

now from the wrath of the Hebrew God, we are all doomed for the way we lived our lives.

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English Translation of the Longer and Shorter Versions of the Paraleipomena Jeremiou:

Public Domain CATSS edition by Robert A. Kraft, 15 Dec 1987

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The **Longer Version** is based on *Paraleipomena Jeremiou: An English Translation*, by Robert Kraft and Ann Elizabeth Purinton (Seminar Papers of the Society of Biblical Literature for 1971, vol. 2; SBL, 1971, 327-346), which appeared in slightly revised form in their 1972 edition of *Paraleipomena Jeremiou* (Texts and Translations 1: Pseudepigrapha Series 1; Missoula Montana: Scholars Press for the SBL, 1972). It includes an [introduction to the materials](#), especially the manuscript situation.

The **Shorter Version** was translated by William Newby and edited for electronic publication by Robert Kraft.

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~a"1013"b"002"c"ParJerL"d"OTApoc"x"incip"

~~x"Chapter"y"verse"

THE THINGS OMITTED FROM JEREMIAH THE PROPHET

~1.1

It came to pass, when the children of Israel were taken captive by the king of the Chaldeans, that God spoke to Jeremiah saying:

Jeremiah, my chosen one, arise and depart from this city, you and Baruch, since I am going to destroy it because of the multitude of the sins of those who dwell in it.

~1.2

For your prayers are like a solid pillar in its midst, and like an indestructible wall surrounding it.

~1.3

Now, then, arise and depart before the host of the Chaldeans surrounds it.

~1.4

And Jeremiah answered, saying:

I beseech you, Lord, permit me, your servant, to speak in your presence.

~1.5

And the Lord said to him:

Speak, my chosen one Jeremiah.

~1.6

And Jeremiah spoke, saying:

Lord Almighty, would you deliver the

chosen city into the hands of the Chaldeans, so that the king with the multitude of his people might boast and say: "I have prevailed over the holy city of God"?

~1.7

No, my Lord, but if it is your will, let it be destroyed by your hands.

~1.8

And the Lord said to Jeremiah:

Since you are my chosen one, arise and

depart from this city, you and Baruch, for I am going to destroy it because of the multitude of the sins of those who dwell in it.

~1.9

For neither the king nor his host will be able to enter it unless I first open its gates.

~1.10

Arise, then, and go to Baruch, and tell him these words.

~1.11

And when you have arisen at the sixth hour of the night, go out on the city walls and I will show you that unless I first destroy the city, they cannot enter it.

~1.12

When the Lord had said this, he departed from Jeremiah.

~2.1

And Jeremiah ran and told these things to Baruch; and as they went into the temple of God, Jeremiah tore his garments and put dust on his head and entered the holy place of God.

~2.2

And when Baruch saw him with dust sprinkled on his head and his garments torn, he cried out in a loud voice, saying:

Father Jeremiah, what are you doing?

What sin has the people committed?

~2.3

(For whenever the people sinned, Jeremiah would sprinkle dust on his head and would pray for the people until their sin was forgiven.)

~2.4

So Baruch asked him, saying:

Father, what is this?

~2.5

And Jeremiah said to him:

Refrain from rending your garments --

rather, let us rend our hearts! And let us not draw water for the trough, but let us weep and fill them with tears! For the Lord will not have mercy on this people.

~2.6

And Baruch said:

Father Jeremiah, what has happened?

~2.7

And Jeremiah said:

God is delivering the city into the hands of the king of the Chaldeans, to take the people captive into Babylon.

~2.8

And when Baruch heard these things, he also tore his garments and said:

Father Jeremiah, who has made this known to you?

~2.9

And Jeremiah said to him:

Stay with me awhile, until the sixth hour of the night, so that you may know that this word is true.

~2.10

Therefore they both remained in the altar-area weeping, and their garments were torn.

~3.1

And when the hour of the night arrived, as the Lord had told Jeremiah they came up together on the walls of the city, Jeremiah and Baruch.

~3.2

And behold, there came a sound of trumpets; and angels emerged from heaven holding torches in their hands, and they set them on the walls of the city.

~3.3

And when Jeremiah and Baruch saw them, they wept, saying:

Now we know that the word is true!

~3.4

And Jeremiah besought the angels, saying:

I beseech you, do not destroy the city yet, until I say something to the Lord.

~3.5

And the Lord spoke to the angels, saying:

Do not destroy the city until I speak to my chosen one, Jeremiah.

~3.6

Then Jeremiah spoke, saying:

I beg you, Lord, bid me to speak in your presence.

~3.7

And the Lord said:

Speak, my chosen one Jeremiah.

~3.8

And Jeremiah said:

Behold, Lord, now we know that you are delivering the city into the hands of its enemies, and they will take the people away to Babylon. What do you want me to do with the holy vessels of the temple service?

~3.10

And the Lord said to him:

Take them and consign them to the earth, saying:

Hear, Earth, the voice of your creator
who formed you in the abundance of waters,
who sealed you with seven seals for seven epochs,
and after this you will receive your ornaments (?) --

~3.11

Guard the vessels of the temple service until the gathering of the beloved.

~3.12

And Jeremiah spoke, saying:

I beseech you, Lord, show me what I should do for Abimelech the Ethiopian, for he has done many kindnesses to your servant Jeremiah.

~3.13

For he pulled me out of the miry pit; and I do not wish that he should see the destruction and desolation of this city, but that you should be merciful to him and that he should not be grieved.

~3.14

And the Lord said to Jeremiah:

Send him to the vineyard of Agrippa,
and I will hide him in the shadow of the mountain until I cause the people to return to the city.

~3.15

And you, Jeremiah, go with your people into Babylon and stay with them, preaching to them, until I cause them to return to the city.

~3.16

But leave Baruch here until I speak with him.

~3.17

When he had said these things, the Lord ascended from Jeremiah into heaven.

~3.18

But Jeremiah and Baruch entered the holy place, and taking the vessels of the temple service, they consigned them to the earth as the Lord had told them.

~3.19

And immediately the earth swallowed them.

~3.20

And they both sat down and wept.

~3.21

And when morning came, Jeremiah sent Abimelech, saying:

Take a basket

and go to the estate of Agrippa by the mountain road, and bring back some figs to give to the sick among the people; for the favor of the Lord is on you and his glory is on your head.

~3.22

And when he had said this, Jeremiah sent him away; and Abimelech went as he told him.

~4.1

And when morning came, behold the host of the Chaldeans surrounded the city.

~4.2

And the great angel trumpeted, saying:

Enter the city, host of the Chaldeans;
for behold, the gate is opened for you.

~4.3

Therefore let the king enter, with his multitudes, and let him take all the people captive.

~4.4

But taking the keys of the temple, Jeremiah went outside the city and threw them away in the presence of the sun, saying:

I say to you, Sun,
take the keys of the temple of God and guard them until the day
in which the Lord asks you for them.

~4.5

For we have not been found worthy to keep them, for we have become unfaithful guardians.

~4.6

While Jeremiah was still weeping for the people, they brought him out with the people and dragged them into Babylon.

~4.7

But Baruch put dust on his head and sat and wailed this lamentation, saying:

Why has Jerusalem been devastated? Because of the sins of the beloved people she was delivered into the hands of enemies -- because of our sins and those of the people.

~4.8

But let not the lawless ones boast and say:

"We were strong enough to
take the city of God by our might;"
but it was delivered to you because of our sins.

~4.9

And God will pity us and cause us to return to our city, but you will not survive!

~4.10

Blessed are our fathers, Abraham, Isaac and Jacob, for they departed

from this world and did not see the destruction of this city.

~4.11

When he had said this, Baruch departed from the city, weeping and saying:

Grieving because of you, Jerusalem, I went out from you.

~4.12

And he remained sitting in a tomb, while the angels came to him and explained to him everything that the Lord revealed to him through them.

~5.1

But Abimelech took the figs in the burning heat; and coming upon a tree, he sat under its shade to rest a bit.

~5.2

And leaning his head on the basket of figs, he fell asleep and slept for 66 years; and he was not awakened from his slumber.

~5.3

And afterward, when he awoke from his sleep, he said:

I slept sweetly for a little while,
but my head is heavy because I did not get enough sleep.

~5.4

Then he uncovered the basket of figs and found them dripping milk.

~5.5

And he said:

I would like to sleep a little longer, because my head
is heavy. But I am afraid that I might fall asleep and be late in
awakening and my father Jeremiah would think badly of me; for if he
were not in a hurry, he would not have sent me today at daybreak.

~5.6

So I will get up, and proceed in the burning heat; for isn't there
heat, isn't there toil every day?

~5.7

So he got up and took the basket of figs and placed it on his
shoulders, and he entered into Jerusalem and did not recognize
it -- neither his own house, nor the place -- nor did he find his own
family or any of his acquaintances.

~5.8

And he said:

The Lord be blessed, for a great trance has come over me today!

~5.9

This is not the city Jerusalem -- and I have lost my way because I came
by the mountain road when I arose from my sleep; and since my head
was heavy because I did not get enough sleep, I lost my way.

~5.10

It will seem incredible to Jeremiah that I lost my way!

~5.11

And he departed from the city; and as he searched he saw the

landmarks of the city, and he said:

Indeed, this is the city; I lost my way.

~5.12

And again he returned to the city and searched, and found no one of his own people; and he said:

The Lord be blessed, for a great trance has come over me!

~5.13

And again he departed from the city, and he stayed there grieving, not knowing where he should go.

~5.14

And he put down the basket, saying:

I will sit here until the Lord takes this trance from me.

~5.15

And as he sat, he saw an old man coming from the field; and Abimelech said to him:

I say to you, old man, what city is this?

~5.16

And he said to him:

It is Jerusalem.

~5.17

And Abimelech said to him:

Where is Jeremiah the priest, and Baruch the secretary, and all the people of this city, for I could not find them?

~5.18

And the old man said to him:

Are you not from this city, seeing that you remember Jeremiah today, because you are asking about him after such a long time?

~5.19

For Jeremiah is in Babylon with the people; for they were taken captive by king Nebuchadnezzar, and Jeremiah is with them to preach the good news to them and to teach them the word.

~5.20

As soon as Abimelech heard this from the old man, he said:

If you were not an old man, and if it were not for the fact that it is not lawful for a man to upbraid one older than himself, I would laugh at you and say that you are out of your mind -- since you say that the people have been taken captive into Babylon.

~5.21

Even if the heavenly torrents had descended on them, there has not yet been time for them to go into Babylon!

~5.22

For how much time has passed since my father Jeremiah sent me to the

estate of Agrippa to bring a few figs, so that I might give them to the sick among the people?

~5.23

And I went and got them, and when I came to a certain tree in the burning heat, I sat to rest a little; and I leaned my head on the basket and fell asleep.

~5.24

And when I awoke I uncovered the basket of figs, supposing that I was late; and I found the figs dripping milk, just as I had collected them.

~5.25

But you claim that the people have been taken captive into Babylon.

~5.26

But that you might know, take the figs and see!

~5.27

And he uncovered the basket of figs for the old man, and he saw them dripping milk.

~5.28

And when the old man saw them, he said:

O my son, you are a righteous man,
and God did not want you to see the desolation of the city, so
he brought this trance upon you.

~5.29

For behold it is 66 years today since the people were taken captive into Babylon.

~5.30

But that you might learn, my son, that what I tell you is true --
look into the field and see that the ripening of the crops has not
appeared.

~5.31

And notice that the figs are not in season, and be enlightened.

~5.32

Then Abimelech cried out in a loud voice, saying:

I bless you, God of heaven and earth,
the Rest of the souls of the righteous in every place!

~5.33

Then he said to the old man:

What month is this?

~5.34

And he said:

Nisan (which is Abib).

~5.35

And taking some of figs, he gave them to the old man and said to him:
May God illumine your way to the city above, Jerusalem.

6

~6.1

After this, Abimelech went out of the city and prayed to the Lord.

~6.2

And behold, an angel of the Lord came and took him by the right hand and brought him back to where Baruch was sitting, and he found him in a tomb.

~6.3

And when they saw each other, they both wept and kissed each other.

~6.4

But when Baruch looked up he saw with his own eyes the figs that were covered in Abimelech's basket.

~6.5

And lifting his eyes to heaven, he prayed, saying:

~6.6

You are the God who gives a reward to those who love you. Prepare yourself, my heart, and rejoice and be glad while you are in your tabernacle, saying to your fleshly house, "your grief has been changed to joy;" for the Sufficient One is coming and will deliver you in your tabernacle -- for there is no sin in you.

~6.7

Revive in your tabernacle, in your virginal faith, and believe that you will live!

~6.8

Look at this basket of figs -- for behold, they are 66 years old and have not become shrivelled or rotten, but they are dripping milk.

~6.9

So it will be with you, my flesh, if you do what is commanded you by the angel of righteousness.

~6.10

He who preserved the basket of figs, the same will again preserve you by his power.

~6.11

When Baruch had said this, he said to Abimelech:

Stand up and let us pray

that the Lord may make known to us how we shall be able to send to Jeremiah in Babylon the report about the shelter provided for you on the way.

~6.12

And Baruch prayed, saying:

Lord God, our strength is the elect light which comes forth from your mouth.

~6.13

We beseech and beg of your goodness -- you whose great name no one is able to know -- hear the voice of your servants and let knowledge come into our hearts.

~6.14

What shall we do, and how shall we send this report to Jeremiah in

Babylon?

~6.15

And while Baruch was still praying, behold an angel of the Lord came and said all these words to Baruch:

Agent of the light, do not be anxious about how you will send to Jeremiah; for an eagle is coming to you at the hour of light tomorrow, and you will direct him to Jeremiah.

~6.16

Therefore, write in a letter:

Say to the children of Israel: Let the stranger who comes among you be set apart and let 15 days go by; and after this I will lead you into your city, says the Lord.

~6.17

He who is not separated from Babylon will not enter into the city; and I will punish them by keeping them from being received back by the Babylonians, says the Lord.

~6.18

And when the angel had said this, he departed from Baruch.

~6.19

And Baruch sent to the market of the gentiles and got papyrus and ink and wrote a letter as follows:

Baruch, the servant of God, writes to Jeremiah in the captivity of Babylon:

~6.20

Greetings! Rejoice, for God has not allowed us to depart from this body grieving for the city which was laid waste and outraged.

~6.21

Wherefore the Lord has had compassion on our tears, and has remembered the covenant which he established with our fathers Abraham, Isaac and Jacob.

~6.22

And he sent his angel to me, and he told me these words which I send to you.

~6.13

These, then, are the words which the Lord, the God of Israel, spoke, who led us out of Egypt, out of the great furnace:

Because you did not keep my ordinances, but your heart was lifted up, and you were haughty before me, in anger and wrath I delivered you to the furnace in Babylon.

~6.24

If, therefore, says the Lord, you listen to my voice, from the mouth of Jeremiah my servant, I will bring the one who listens up from Babylon; but the one who does not listen will become a stranger to Jerusalem and to Babylon.

~6.25

And you will test them by means of the water of the Jordan; whoever does not listen will be exposed -- this is the sign of the great seal.

~7.1

And Baruch got up and departed from the tomb and found the eagle sitting outside the tomb.

~7.2

And the eagle said to him in a human voice:

Hail, Baruch, steward of the faith.

~7.3

And Baruch said to him:

You who speak are chosen from among all the birds of heaven, for this is clear from the gleam of your eyes; tell me, then, what are you doing here?

~7.4

And the eagle said to him:

I was sent here so that you might through me send whatever message you want.

~7.5

And Baruch said to him:

Can you carry this message to Jeremiah in Babylon?

~7.6

And the eagle said to him:

Indeed, it was for this reason I was sent.

~7.7

And Baruch took the letter, and 15 figs from Abimelech's basket, and tied them to the eagle's neck and said to him:

I say to you, king of the birds, go in peace with good health and carry the message for me.

~7.8

Do not be like the raven which Noah sent out and which never came back to him in the ark; but be like the dove which, the third time, brought a report to the righteous one.

~7.9

So you also, take this good message to Jeremiah and to those in bondage with him, that it may be well with you--take this papyrus to the people and to the chosen one of God.

~7.10

Even if all the birds of heaven surround you and want to fight with you, struggle -- the Lord will give you strength.

~7.11

And do not turn aside to the right or to the left, but straight as a speeding arrow, go in the power of God, and the glory of the Lord will be with you the entire way.

~7.12

Then the eagle took flight and went away to Babylon, having the

letter tied to his neck; and when he arrived he rested on a post outside the city in a desert place.

~7.13

And he kept silent until Jeremiah came along, for he and some of the people were coming out to bury a corpse outside the city.

~7.14

(For Jeremiah had petitioned king Nebuchadnezzar, saying: "Give me a place where I may bury those of my people who have died;" and the king gave it to him.)

~7.15

And as they were coming out with the body, and weeping, they came to where the eagle was.

~7.16

And the eagle cried out in a loud voice, saying:

I say to you,

Jeremiah the chosen one of God, go and gather together the people and come here so that they may hear a letter which I have brought to you from Baruch and Abimelech.

~7.17

And when Jeremiah heard this, he glorified God; and he went and gathered together the people along with their wives and children, and he came to where the eagle was.

~7.18

And the eagle came down on the corpse, and it revived.

~7.19

(Now this took place so that they might believe.)

~7.20

And all the people were astounded at what had happened, and said:

This is the God who appeared to our fathers in the wilderness through Moses, and now he has appeared to us through the eagle.

~7.21

And the eagle said:

I say to you, Jeremiah, come, untie this letter and read it to the people --

So he untied the letter and read it to the people.

~7.22

And when the people heard it, they wept and put dust on their heads, and they said to Jeremiah:

Deliver us and tell us what to do that we may once again enter our city.

~7.23

And Jeremiah answered and said to them:

Do whatever you heard from the letter, and the Lord will lead us into our city.

~7.24

And Jeremiah wrote a letter to Baruch, saying thus:

My beloved son,
do not be negligent in your prayers, beseeching God on our behalf,
that he might direct our way until we come out of the jurisdiction of
this lawless king.

~7.25

For you have been found righteous before God, and he did not let you
come here, lest you see the affliction which has come upon the people
at the hands of the Babylonians.

~7.26

For it is like a father with an only son, who is given over for
punishment; and those who see his father and console him cover his
face, lest he see how his son is being punished, and be even more
ravaged by grief.

~7.27

For thus God took pity on you and did not let you enter Babylon lest
you see the affliction of the people.

~7.28

For since we came here, grief has not left us, for 66 years today.

~7.29

For many times when I went out I found some of the people hung up by
king Nebuchadnezzar, crying and saying:

"Have mercy on us, God-ZAR!"

~7.30

When I heard this, I grieved and cried with two-fold mourning, not
only because they were hung up, but because they were calling on a
foreign God, saying "Have mercy on us."

~7.31

But I remembered days of festivity which we celebrated in Jerusalem
before our captivity; and when I remembered, I groaned, and returned
to my house wailing and weeping.

~7.32

Now, then, pray in the place where you are -- you and Abimelech -- for
this people, that they may listen to my voice and to the decrees of
my mouth, so that we may depart from here.

~7.33

For I tell you that the entire time that we have spent here they have
kept us in subjection, saying:

Recite for us a song from the songs of
Zion [see Ps 136.3c/4] -- the song of your God.

~7.34

And we reply to them:

How shall we sing for you
since we are in a foreign land? [Ps 136.4]

~7.35

And after this, Jeremiah tied the letter to the eagle's neck, saying:
Go in peace, and may the Lord watch over both of us.

~7.36

And the eagle took flight and came to Jerusalem and gave the letter to Baruch; and when he had untied it he read it and kissed it and wept when he heard about the distresses and afflictions of the people.

~7.37

But Jeremiah took the figs and distributed them to the sick among the people, and he kept teaching them to abstain from the pollutions of the gentiles of Babylon.

6

~8.1

And the day came in which the Lord brought the people out of Babylon.

~8.2

And the Lord said to Jeremiah:

Rise up -- you and the people -- and come to the Jordan and say to the people:

Let anyone who desires the Lord forsake the works of Babylon.

~8.3

As for the men who took wives from them and the women who took husbands from them -- those who listen to you shall cross over, and you take them into Jerusalem; but those who do not listen to you, do not lead them there.

~8.4

And Jeremiah spoke these words to the people, and they arose and came to the Jordan to cross over.

~8.5

As he told them the words that the Lord had spoken to him, half of those who had taken spouses from them did not wish to listen to Jeremiah, but said to him:

We will never forsake our wives, but we will bring them back with us into our city.

~8.6

So they crossed the Jordan and came to Jerusalem.

~8.7

And Jeremiah and Baruch and Abimelech stood up and said:

No man joined with Babylonians shall enter this city!

~8.8

And they said to one another:

Let us arise and return to Babylon to our place --

And they departed.

~8.9

But while they were coming to Babylon, the Babylonians came out to meet them, saying:

You shall not enter our city, for you hated us and you left us secretly; therefore you cannot come in with us.

~8.10

For we have taken a solemn oath together in the name of our god to receive neither you nor your children, since you left us secretly.

~8.11

And when they heard this, they returned and came to a desert place some distance from Jerusalem and built a city for themselves and named it 'SAMARIA.'

~8.12

And Jeremiah sent to them, saying:

Repent, for the angel of righteousness is coming and will lead you to your exalted place.

6

~9.1

Now those who were with Jeremiah were rejoicing and offering sacrifices on behalf of the people for nine days.

~9.2

But on the tenth, Jeremiah alone offered sacrifice.

~9.3

And he prayed a prayer, saying:

Holy, holy, holy, fragrant aroma of the living trees,
true light that enlightens me until I ascend to you;

~9.4

For your mercy, I beg you --

for the sweet voice of the two seraphim, I beg --

for another fragrant aroma.

~9.5

And may Michael, archangel of righteousness, who opens the gates to the righteous, be my guardian (?) until he causes the righteous to enter.

~9.6

I beg you, almighty Lord of all creation, unbegotten and incomprehensible, in whom all judgment was hidden before these things came into existence.

~9.7

When Jeremiah had said this, and while he was standing in the altar-area with Baruch and Abimelech, he became as one whose soul had departed.

~9.8

And Baruch and Abimelech were weeping and crying out in a loud voice:

Woe to us! For our father Jeremiah has left us -- the priest of God has departed!

~9.9

And all the people heard their weeping and they all ran to them and saw Jeremiah lying on the ground as if dead.

~9.10

And they tore their garments and put dust on their heads and wept bitterly.

~9.11

And after this they prepared to bury him.

~9.12

And behold, there came a voice saying:

Do not bury the one who yet lives,
for his soul is returning to his body!

~9.13

And when they heard the voice they did not bury him, but stayed
around his tabernacle for three days saying, "when will he arise?"

~9.14

And after three days his soul came back into his body and he raised
his voice in the midst of them all and said:

Glorify God with one voice!

All of you glorify God and the son of God who awakens us --
messiah Jesus -- the light of all the ages, the inextinguishable
lamp, the life of faith.

~9.15

But after these times there shall be 477 years more and he comes to
earth.

~9.16

And the tree of life planted in the midst of paradise
will cause all the unfruitful trees to bear fruit,
and will grow and sprout forth.

~9.17

And the trees that had sprouted and became haughty and said:

"We have supplied our power (?) to the air,"

he will cause them to wither, with the grandeur of their branches,
and he will cause them to be judged -- that firmly rooted tree!

~9.18

And what is crimson will become white as wool --
the snow will be blackened --
the sweet waters will become salty, and the salty sweet,
in the intense light of the joy of God.

~9.19

And he will bless the isles

so that they become fruitful by the word of the mouth of his messiah.

~9.20

For he shall come,

and he will go out and choose for himself twelve apostles

to proclaim the news among the nations--

he whom I have seen adorned by his father

and coming into the world on the Mount of Olives --

and he shall fill the hungry souls.

~9.21

When Jeremiah was saying this concerning the son of God -- that he is
coming into the world -- the people became very angry and said:

This is a repetition of the words spoken by Isaiah son of Amos,
when he said:

I saw God and the son of God.

~9.22

Come, then, and let us not kill him by the same sort of death with
which we killed Isaiah, but let us stone him with stones.

~9.23

And Baruch and Abimelech were greatly grieved because they wanted to
hear in full the mysteries that he had seen.

~9.24

But Jeremiah said to them:

Be silent and weep not, for they cannot kill me
until I describe for you everything I saw.

~9.25

And he said to them:

Bring a stone here to me.

~9.26

And he set it up and said:

Light of the ages,
make this stone to become like me in appearance,
until I have described to Baruch and Abimelech everything I saw.

~9.27

Then the stone, by God's command, took on the appearance of Jeremiah.

~9.28

And they were stoning the stone, supposing that it was Jeremiah!

~9.29

But Jeremiah delivered to Baruch and to Abimelech all the mysteries
he had seen, and forthwith he stood in the midst of the people
desiring to complete his ministry.

~9.30

Then the stone cried out, saying:

O foolish children of Israel,
why do you stone me, supposing that I am Jeremiah?
Behold, Jeremiah is standing in your midst!

~9.31

And when they saw him, immediately they rushed upon him with many
stones, and his ministry was fulfilled.

~9.32

And when Baruch and Abimelech came, they buried him, and taking the
stone they placed it on his tomb and inscribed it thus:

This is the stone that was the ally of Jeremiah.

//end of Longer Version//

~a"OTApoc"b"002"c"ParJerS"x"t"

THAT WHICH THE LORD SPOKE TO JEREMIAH BEFORE THE CAPTURE OF

JERUSALEM AND HOW THE CAPTURE HAPPENED

~1.1

In those days the Lord spoke to Jeremiah, saying: Arise, depart from this city with Baruch, since I am going to destroy it because of the multitude of the sins of those who dwell in it.

~1.2

For your prayers are like solid pillars in its midst, and like an indestructible wall surrounding it.

~1.3

Now, then, depart from it before the host of the Chaldeans surrounds it.

~1.4

And Jeremiah spoke, saying: I beseech you, Lord, permit me, your servant, to speak in your presence.

~1.5

And the Lord said: Speak.

~1.6

And Jeremiah said: Lord, would you deliver this city into the hands of the Chaldeans, so that they might boast that they had prevailed against it?

~1.7

My Lord, if it is your will, rather let it be destroyed by your hands and not by the Chaldeans.

~1.8

And God said: You, arise, depart.

~1.9

But they will not boast. Unless I open (the gates), they are not able to enter.

~1.10

Therefore go to Baruch and tell him.

~1.11

And at the sixth hour of the night go up on the city walls and see that unless I open (the gates), they are not able to enter.

~1.12

And when he had said these things he departed from him.

~2.1

And Jeremiah departed and told Baruch; and as they went into the temple they tore their garments and mourned much.

~3.1

And at the sixth hour when they had gone up on the city walls, they heard the sound of trumpets.

~3.2

And the angels came from heaven, holding torches in their hands, and they set them on the walls of the city.

~3.3

And when they saw them they wept and said: Now we know that the word that God spoke is true.

~3.4

And they besought the angels, saying: We beseech (you) not to destroy the city until we speak to God.

~3.6

Then Jeremiah spoke, saying: I beg you, Lord, bid me to speak in your presence.

~3.7

And the Lord said: Speak.

~3.8

And Jeremiah said: Behold, Lord, we know that you are delivering the city into the hands of its enemies, and your people depart for Babylon.

~3.9

What then will we do with your holy vessels?

~3.10

And God said: Consign them to the earth, saying: Hear, earth, the voice of your creator, who founded you upon the waters, who sealed you with seven seals for seven epochs, and after this you will receive your ornaments.

~3.11

Guard the vessels of the temple service until the gathering of the beloved.

~3.12

And Jeremiah spoke again, saying: I beseech you, Lord, what should I do for Abimelech the Ethiopian, for he has done many kindnesses to your servant?

~3.13

For he drew me up out of the miry pit where they threw me, and I do not wish that he should see the destruction and spoiling of the city because he is little-souled.

~3.14

And the Lord said to Jeremiah: Send him to the vineyard of Agrippa, and I will hide him in the shadow of the mountain until the people are about to return from the captivity.

~3.15

And you, Jeremiah, go with your people into Babylon and stay with them, preaching to them, until I cause them to return.

~3.16

But leave Baruch here.

~3.18

Then they went into the temple, and taking the vessels of the temple service, they consigned them to the earth as the Lord had told them.

~3.21

And at morning, Jeremiah said to Abimelech: Take a basket, child, and go to the estate of Agrippa by the mountain road, and bring back figs to the sick of the people; for their favor is on you, and glory is on your head.

~3.22

And immediately he went to the field.

~4.1

And when he had departed and the sun had appeared at dawn, behold, the host of the Chaldeans, having arrived, had surrounded the city of Jerusalem.

~4.2

And the great angel trumpeted, saying: Enter the city, the entire host of the Chaldeans; for behold, the gates are opened for you.

~4.4

Then Jeremiah, taking the keys of the temple, went outside the city and throwing them away in the presence of the sun, said: Take them and guard (them) until the day in which the Lord asks you for them.

~4.5

For we have not been found worthy to keep them.

~4.6

And Jeremiah went with the people into captivity in Babylon.

~4.11"-12"

But Baruch departed from the city and remained sitting in a tomb.

~5.1

And Abimelech, taking the figs in the burning heat and coming upon a tree, sat under its shade to rest a bit.

~5.2

And leaning his head on the basket, he fell asleep for seventy times. And this happened according to the commandment of God because of the word which he spoke to Jeremiah: I will hide him.

~5.3

And after awakening he said: I slept sweetly for a little while, and because of this my head is heavy because I did not get enough sleep.

~5.4

And uncovering the figs, he found them dripping milk, as if he had gathered them shortly before.

~5.5

And he said: I would like to sleep a little longer, but since Jeremiah sent me in much haste, if I do this I will be late and he will be distressed.

~5.6

For isn't there toil and heat every day? Rather, I should leave quickly, and I will heal him and then I can sleep.

~5.7

And taking the figs, he went into Jerusalem and he did not recognize either his house or that of his relatives or of his friends.

~5.8

And he said: The Lord be blessed, a trance came over me today!

~5.9

This is not the city. Lacking sleep, I have gone astray.

~5."11"z"1"

And he departed from (the city) and searching for the landmarks he said: Indeed, this is the city; I went astray.

~5.12

And entering again and searching, he found no one of his relatives or of his friends; and he said: The Lord be blessed, a great trance has come over me!

~5.13

And going out, he stayed there grieving, not knowing what he should do.

~5.14

And putting down the basket, he said: I must sit here until the Lord takes the trance from me.

~5.15

And as he was sitting, behold, an old man was coming from the field, and he said to him: I say to you, old man, what city is this?

~5.16

And he said: It is Jerusalem, child.

~5.17

And Abimelech said: And where is Jeremiah the priest of God, and Baruch the secretary, and all the people of the city, for I could not find them?

~5.18

And the old man said to him: Are you not from this city? Today you remembered Jeremiah and asked about him.

~5.19

Jeremiah has been in Babylon with the people since they were made captives by Nebuchadnezzar the king seventy times ago; and how is it that you, being a young man and never having been (old), then, are asking about the things which I have never seen?

~5.20

And when he had heard these things, Abimelech said to him: If you were not an old man, and if it were not for the fact that

it is not lawful for a man of God to upbraid one older than himself, I would laugh at you and say that you are out of your mind for saying that the people went captive into Babylon.

~5.21

Even if the heavenly torrents had opened, and the angels of God came to take them with power and authority, not yet would they have (time) to go into Babylon!

~5.22

For how much time has passed since my father Jeremiah sent me to the estate of Agrippa because of a few (figs), so that I might give them to the sick of the people?

~5.23

And coming to a tree from out of the heat, I fell asleep for a little bit.

~5.24

Supposing that I was late, I uncovered the figs and found them dripping milk just as I had collected (them).

~5.25

And you say that the people were taken captive into Babylon.

~5.26

But that you might know, and not account me a liar, take the figs and see.

~5.28

And when the old man saw these things he said: O child, you are the son of a righteous man, and God did not want to show you the desolation of this city and he brought this trance upon you.

~5.29

Behold, it is seventy times (since) the people were taken captive into Babylon with Jeremiah from this day.

~5.30

But so that you may learn, my child, that what I tell you is true, look into the field and see that the ripening of the crops has not yet appeared.

~5.31

And notice that the figs are not in season, and be enlightened and be persuaded that I am telling the truth.

~5.32

Then Abimelech, just as from great sobriety and observing the land accurately, and the trees in it, said: Blessed be the God of heaven and earth, the Rest of the souls of the righteous.

~5.33

And he said to the old man: What month is this?

~5.34

And the old man said: The twelfth.

~5.35

And giving some figs to the old man, he departed when he had blessed him.

~6.1

And rising up, Abimelech prayed that it might be revealed to him what he should do.

~6.2

And behold, an angel of the Lord came and took him by the right hand and brought him safely to the tomb in which Baruch was sitting.

~6.3

And seeing one another, they wept much, and then they prayed to God and rejoiced, glorifying and praising him.

~6.4

And Baruch, seeing the figs which were picked seventy times before still dripping milk, was astonished, and said:

~6.11

Let us pray to God that the Lord may make known to us how, then, we will give knowledge to Jeremiah concerning the shelter made for you, and now (your) incredible awakening.

~6.15

And while they were doing this, they heard an angel which was sent to them:

~6.16

Write a letter to Jeremiah (saying) what he must do unto the people as I say to you. And he told them everything that they should write, and he also delivered over this: Behold, in a few days God will lead you out of Babylon into Jerusalem. And early tomorrow when an eagle comes, bind the letter and a few figs on its neck so that it may carry these things to Jeremiah in Babylon.

~6.18

And when he had said these things he departed from them.

~6.19

And immediately taking papyrus Baruch sat down and wrote the things which he heard from the angel.

~7.1

And coming early, the eagle cried out. And going out, they praised God.

~7.7

And when they had prayed they bound the letter and ten figs on its neck.

~7.8

And when they had prayed for it they sent it away, having commanded it to return to them again.

~7.12

And it went away to Babylon (and having arrived) it sat on

a pillar outside the city.

~7.13

And according to the stewardship of God, Jeremiah was going out of the city with all the people to bury a corpse.

~7.14"-15"

And they were mourning and were about to bury it in the place which Jeremiah received from Nebuchadnezzar which he yielded for the burying of dead Jews.

~7.16

And the eagle cried out with the voice of a man and said: I say to you Jeremiah, take the letter which I have brought to you from Baruch and Abimelech and let all the people of Jerusalem hear it.

~7.17

And when Jeremiah heard, he glorified God.

~7.18

And the eagle sat on the corpse and immediately it arose.

~7.20

Everyone seeing this knew that the letter was sent from God. And when all had glorified God at what had happened,

~7.21

Jeremiah untied the letter and read it before all.

~7.22

And when they heard it they shouted out and rejoiced greatly.

~7.24

And Jeremiah also wrote on papyrus of all the tribulations and misfortunes that had happened to them.

~7.35

And he tied it to the neck of the eagle and blessing it, he sent it off.

~7.36

And again it took this letter to Baruch and Abimelech, and when they had read it they wept and with thanks they glorified God because they had not been tested with such tribulations.

~7.37

But Jeremiah gave the figs to the sick of the people, and they were all healed, as many as ate of them.

~8.1

And when the appointed day had been attained,

~8.2

God said to Jeremiah: Take the entire night and go out of Babylon and come to the Jordan.

~8.3

And there you will separate the rulers of the Babylonians who took wives from your nation and the women of the Babylonians

who joined together with your people. And those who do not hear you the Jordan will separate. They will not cross with you.

~8.4

And Jeremiah did as God commanded him.

~8.5

And in separating them at the Jordan, most of those who had joined (with the Babylonians) did not wish to listen to Jeremiah, but said: It is better for us to return to Babylon than to forsake our wives.

~8.8

And they departed for Babylon.

~8.9

But they were not welcomed by the Babylonians who said: Because you left us and departed secretly,

~8.10

We have sworn an oath among ourselves not to receive you or your children.

~8.11

But these who were not received, either by Jeremiah or by the Babylonians departed into a desert place some distance from Jerusalem and built for themselves a city which is called Samaria, which is what they named it.

~9.1

And Jeremiah with the people went into Jerusalem and they rejoiced, bringing up their sacrifices for nine days.

~9.2

And on the tenth day Jeremiah offered his sacrifice to God.

~9.3

And he prayed

~9.7

until his soul went up and his body fell down dead in the altar-area.

~9.8

Then Baruch and Abimelech came to mourn Jeremiah.

~9.9

And when all the people heard they ran to them and saw Jeremiah lying on the ground dead.

~9.10

And they tore their garments and put dust on their heads and they all wept bitterly.

~9.11

And after this they prepared to bury him.

~9.12

And behold, there was a voice from heaven saying: Do not bury the one who yet lives.

~9.13

And when they heard the voice they stayed beside him,
praying for three days.

~9.14

And after three days his soul came back into his body and
he raised his voice in the midst of them all, saying: With one
voice all of you glorify God and his son who awakens us, messiah
Jesus, the light of all the ages, the inextinguishable lamp, the
life of our nature.

~9.15

For after these times there shall be 377 years more.

~9.21

And as he preached the good news of the messiah to them as
he saw and heard enigmatically when his soul went up, all the
people shouted: These are the words which Isaiah of old spoke to
our fathers: I saw God and his son.

~9.22

And they killed him with a wooden saw, sawing him asunder.
Come then, let us stone him.

~9.23

And when they heard these things, Baruch and Abimelech were
greatly grieved because of the death of Jeremiah and had not
heard in full the mysteries which the prophet who had gone up
had seen and heard.

~9.24

And he, knowing their thoughts, said: Be silent; they will
not kill me until everything which I saw and heard I describe
for you.

~9.25

And he said to them: Bring a great stone to me. And they
brought it to him.

~9.26

And the prophet said: Lord, make this stone like me in
appearance so that the people will stone it until I tell my
brothers the things which I saw and heard.

~9.27

Then, by the commandment of God, the stone took on the
appearance of the prophet,

~9.28

And they stoned it instead of him.

~9.29

And he told them everything that he saw and heard. Desiring
to complete his ministry, he went into the midst of the people.

~9.30

And by the command of God the stone went up and cried out
in the voice of a man, saying: O foolish children of Israel, why
do you stone me, supposing that I am Jeremiah, who is standing

in your midst?

~9.31

Then, out of great sobriety, they saw the holy one, and taking up stones they killed him. And he was stoned by his fellow captives of Jerusalem who owed him much good, and he did not speak against them neither was he angry, but thus he received the overpowering of the stones, as through them he went up into heaven.

~9.32

And when Baruch and Abimelech came, they buried him, and taking the stone they placed it on his tomb, inscribing on it: This is the stone that was the ally of Jeremiah.

~9.33

And the sacred vessels Jeremiah laid away according to the command of God, sealed in this stone by his finger in the name of God. Through the writing of iron, the imprint has become on the stone a shadowy cloud, because it is indistinguishable. And the stone is in the desert where formerly the ark was prepared with the others. And this Jeremiah spoke: The Lord went up to heaven from Zion, but he will come again to visit Zion, and the coming of the messiah will be the sign whenever every nation worships the cross, glorifying and praising God, to whom becomes all glory forever and ever, Amen.

//end of Short Version//

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Testament of Job

the blameless, the sacrifice, the conqueror in many contests.

Book of Job, called Jobab, his life and the transcript of his Testament.

Translated by M. R. James

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

Chapter 1

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

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

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

9 The beginning of my trial was thus. 10. Near my house there was the idol of one worshipped by the people; and I saw constantly burnt-offerings brought to him as a god.

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

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

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

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

23 But when thou endurest, I shall make thy name renowned throughout

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all generations of the earth until to the end of the world. 24 And I shall restore thee to all that thou hadst had, and the double part of what thou shalt lose will be given to thee in order that thou mayest know that God does not consider the person but giveth to each who deserveth the good. 25 And also to thee shall it be given, and thou shalt put on a crown of amarant. 26 And at the resurrection thou shalt awaken for eternal life. Then shalt thou know that he Lord is just, and true and mighty".

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

Chapter 2

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

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

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

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

7 The Evil One, having failed in this, went away and took upon his shoulder an old, torn basket and went in and spoke to the doorkeeper saying: "Tell Job : Give me bread from thine hands that I may eat". 8 And when I heard this, I gave her burnt bread to give it to him, and I made known to him : "Expect not to eat of my bread, for it is forbidden to thee". 9 But the door-keeper, being ashamed to hand him the burnt and ashy bread, as she did not know that it was Satan, took of her own fine bread and gave it to him. 10 But he took it and, knowing what occurred, said to the maiden : "Go hence, bad servant, and bring me the bread that was given thee to hand to me". 11 And the servant cried and spoke in grief: "Thou speakest the truth, saying that I am a bad servant. because I have not done as I was instructed by my master". 12 And he turned back and brought him the burnt bread and said to him : "Thus says my lord : Thou shalt not eat of my bread anymore, for it is forbidden to thee. 13 And this he gave me [saying: This I give] in order that the charge may not be brought against me that I did not give to the enemy who asked".) 14 And when Satan heard this, he sent back the servant to me, saying: "As thou seest this bread all burnt, so shall I soon burn thy body to make it like this". 15 And I replied: "Do what thou desirest to do and accomplish whatever thou plottest. For I am ready to endure whatever thou bringest upon me". 16 And when the devil heard this, he left me, and walking up to under the [highest] heaven, he took from the Lord the oath that he might have power, over all my possessions. 17 And after having taken the power he went and instantly took away all my wealth.

Chapter 3

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

6 For the four doors of my house were opened, each, being in charge of a watchman who had to see whether there were any people coming

asking alms, and whether they would see me sitting at one of the door's so that they could leave through the other and take whatever they needed.

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

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

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

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

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

Chapter 4

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

2 And I rose in the morning and offered as sin-offering for them fifty rams and nineteen sheep, and what remained as a residue was consecrated to the poor. 3 And I said to them : "Take these as residue and pray for my children. 4 Perchance my sons have sinned before the Lord, speaking in haughtiness of spirit: We are children of this rich man. Ours are all these goods; why should we be servants of the poor?" 5 And speaking thus in a haughty spirit they may have provoked the anger of God, for overbearing pride is an abomination before the Lord." 6 So I brought oxen as offerings to the priest at the altar saying: "May my children never think evil towards God in their hearts."

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

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

16 Now come with me and we shall pillage all that is left in his house." 17 And they answered and said to him: "He has seven sons and three daughters. 18 Take heed lest they flee into other lands and they may become our tyrants and then come over us with force and kill us." 19 And he said: Be not at all afraid. His flocks and his wealth have I destroyed by fire, and the rest have I captured, and behold, his children shall I kill." 20 And having spoken thus, he went and threw the house upon my children and killed them. 21 And my fellow-citizens, seeing that what was said by him had become true, came and pursued me, and robbed me of all that was in my house. 22 And I saw with mine own eyes the pillage of my house, and men without culture and without honor sat at my table and on my couches, and I could not remonstrate against them. 23 For I was exhausted like a woman with her loins let loose from multitude of pains, remembering chiefly that this warfare had been predicted to me by the Lord through His angel. 24 And I became like one who, when seeing the rough sea and the adverse winds, while the lading of the vessel in mid-ocean is too heavy, casts the burden into the sea, saying: 25 "I wish to destroy all this only in order to come safely into the city so that I may take as profit the rescued ship and the best of my things." 26 Thus did I manage my own affairs.

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

Chapter 5

1 And when Satan saw that he could not put me to despair, he went and asked my body of the Lord in order to inflict plague on me, for the Evil one could not bear my patience. 2 Then the Lord delivered me into his hands to use my body as he wanted, but he gave him no power over my soul. 3. And he came to me as I was sitting on my throne still mourning over my children. 4 And he resembled a great hurricane and turned over my throne and threw me upon the ground. 5 And I continued lying on the floor for three hours. and he smote me with a hard plague from the top of my head to the toes of my feet. 6 And I left the city in great terror and woe and sat down upon a dunghill my body being worm-eaten. 7 And I wet the earth with the moistness of my sore body, for matter flowed off my body, and many worms covered it. 8 And when a single worm crept off my body, I put it back saying: "Remain on the spot where thou hast been placed until He who hath sent thee will order thee

elsewhere." 9 Thus I endured for sever years, sitting on a dung-hill outside of the city while being plague-stricken. 10 And I saw with mine own eyes my longed-for children [carried by angels to heaven?] 11 And my humbled wife who had been brought to her bridal chamber in such great luxuriousness and with spearmen as body-guards. I saw her do a water-carrier's work like a slave in the house of a common man in order to win some bread and bring it to me. 12 And in my sore affliction I said: "Oh that these braggart city rulers whom I soul not have thought to be equal with my shepherd dogs should now employ my wife as servant!" 13 And after this I took courage again. 14 Yet afterwards they withheld even the bread that it should only have her own nourishment. 15 But she took it and divided it between herself and me, saying woefully: "Woe to me! Forthwith he may no longer feed on bread, and he cannot go to the market to ask bread of the bread-sellers in order to bring it to me that he may eat?" 16 And when Satan learned this, he took the guise of a bread-seller, and it was as if by chance that my wife met him and asked him for bread thinking that it was that sort of man. 17 But Satan said to her : "Give me the value, and then take what thou wishest." 18 Whereupon she answered saying: Where shall I get money? Dost thou not know what misfortune happened to me. If thou hast pity, show it to me; if not, thou shalt see." 19 And he replied saying: "If you did not deserve this misfortune, you would not have suffered all this. 20 Now, if there is no silver piece in thine hand, give me the hair of thine head and take three loaves of bread for it, so that ye may live on there for three days. 21 Then she said to herself: "What is the hair of my head in comparison with my starving husband?" 22 And so after having pondered over the matter, she said to him: "Rise and cut off my hair". 3 Then he took a pair of scissors and took off the hair of her head in the presence of all, and gave her three loaves of bread. 24 Then she took them and brought them to me. And Satan went behind her on the road, hiding himself as he walked and troubling her heart greatly.

Chapter 6

1 And immediately my wife came near me and crying aloud and weeping she said: "Job! Job! How long wilt thou sit upon the dung-hill outside of the city, pondering yet for a while and expecting to obtain your hoped-for salvation!" 2 And I have been wandering from place to place, roaming about as a hired servant, behold they memory has already died away from earth. 3 And my sons and the daughters that I carried on my bosom and the labors and pains that I sustained have been for nothing? 4 And thou sittest in the malodorous state of soreness and worms, passing the nights in the cold air. 5 And I have undergone all trials and troubles and pains, day and night until I succeeded in bringing bread to thee. 6 For your surplus of bread is no longer allowed to me; and as I can scarcely take my own food and divide it between us, I pondered in my heart that it was not right that thou shouldst be in pain and hunger for bread. 7 And so I ventured to go to the market without bashfulness. and when the bread-seller told me: "Give me money. and thou shalt have bread". I disclosed to him our state of distress. 8 Then I heard him say : "If thou hast no money, hand me the hair of thy head, and take three loaves of bread in order that ye may live on these for three days". 9 And I yielded to the wrong and said to him "Rise and cut off my hair !" and he rose and in disgrace cut off with the scissors the hair of my head on the market place while the crowd stood by and wondered. 10 Who would then not be astonished saying: "Is this Sitis, the wife of Job, who had fourteen curtains to cover her inner sitting room, and doors within doors so that he was greatly honored who would be brought near her, and now behold, she barter off her hair for bread!

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

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

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

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

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

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

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

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

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

Chapter 7

1 At this time the kings heard what had happened to me and they rose and came to me. each from his land to visit me and to comfort me. 2. And when they came near me, they cried with a loud voice and each tore his clothes. 3 And after they had prostrated themselves, touching the earth with their heads, they sat down next to me for seven days and seven nights, and none spoke a word. 4 They were four in numbers: Eliplaz, the king of Teman, and Balad, and Sophar, and Elilhu. 5 And when they had taken their seat, they conversed about what had happened to me. 6 Now when for time first time they had come to me and I had shown them my precious stones, they were astonished and said : 7 "If of us three kings all our possessions would be brought together into one, it would not come up to the precious stones of . Jobab's kingdom (crown?). For thou art of greater nobility than all the people of the East. 8 And when, therefore, they now came to the land of Ausitis "Uz" to visit me, they asked in the city : "Where is Jobab, the ruler of this whole land?" 9 And they told them concerning me: "He sitteth upon the dung-hill outside of the city for he has not entered the city' for seven years". 10 And then again they- inquired concerning my possessions, and there was revealed to them all that happened to me. 11 And when they had learned this, they went out of the city with the inhabitants, and my fellow-citizens pointed me out to them. 12 But these remonstrated and said: "Surely, this is not Jobab". 13 And while they hesitated, there said Eliphaz. the King of Teman: "Come let us step near

and see." 14 And when they came near I remembered them, and I wept very much when I learned the purpose of their journey. 15 And I threw earth upon my head, and while shaking my head I revealed unto them that I was [Job]. 16 And when they saw me shake my head they threw themselves down upon the ground, all overcome with emotion 17 And while their hosts were standing around, I saw the three kings lie upon the ground for three hours like dead. 18 Then they rose and said to each other: We cannot believe that this is Jobab". 19 And finally, after they had for seven day's inquired after everything concerning me and searched for my flocks and other possessions, they said: 20 "Do we not know how many goods were sent by him to the cities and the villages round about to be given to the poor, aside from all that was given away by him within his own house? How then could he have fallen into such a state of perdition and misery !" 21 And after the seven days Elihu said to the kings : "Come let us step near and examine him accurately, whether he truly is Jobab or not?" 22 And they, being not half a mile (*stadium*) distant from his malodorous body, they rose and stepped near, carrying perfume in their hands, while their soldiers went with them and threw fragrant incense round about them so that they could come near me. 23 And after they had thus passed three hours, covering the way with aroma, they drew nigh. 24 And Eliphaz began and said : "Art thou, indeed, Job, our fellow-king? Art thou the one who owned the great glory? 25 Art thou he who once shone like the sun of day upon the whole earth ? Art thou he who once resembled the moon and the stars effulgent throughout the night?" 26 And I answered him and said: "I am", and thereupon all wept and lamented, and they sang a royal song of lamentation, their whole army joining them in a **chorus**.

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

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

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

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

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

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

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

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

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

Chapter 8

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

2 This man sits here in misery worm-eaten amidst an unbearable state of putrefaction, and yet he challenges its saving : 'Kingdoms shall perish and their rulers, but my Kingdom, says he, shall last forever'". 3 Eliphaz, then, rose in great commotion, and, turning away from them in great fury, said': "I go hence. We have indeed come to comfort him, but he declares war to us in view of our armies". 4 But then Baldad seized him by the hand and said : " Not thus ought one to speak to an afflicted man, and especially to one stricken down with so many plagues. 5 Behold, we, being in good health, dared not approach him on account of the offensive odor, except with the help of plenty of fragrant aroma. But thou, Eliphaz. art forgetful of all this. 6 Let me speak plainly. Let us be magnanimous and learn what is the cause? Must he in remembering his former days of happiness not become mad in his mind? 7 Who should not be altogether perplexed seeing himself thus lapse into misfortune and plagues? But let me step near him that I may find by what cause is he thus?" 9 And Baldad rose and approached me saying: "Art thou Job?" and he said : "Is thy heart still in good keeping? 9 And I said: "I did not hold fast to the earthly things, since the earth with all that inhabit it is unstable. But my heart holds fast to the heaven, because there is no trouble in heaven". 10 Then Baldad rejoined and said : "We know that the earth is unstable, for it changes according to season. At times it is in a state of peace, and at times it is in a state of war. But of the heaven we hear that it is perfectly steady. 11 But art thou truly in a state of calmness? Therefore let me ask and speak, and when thou answerest me to my first word, I shall have a second question to ask, and if again thou answerest in well-set words, it will be manifest that thy heart has not been unbalanced". 12 And I said : "Upon what dost thou set thy hope?" And I said: "Upon the living God". 13. And he said to me : "Who deprived thee of all thou didst possess? And who inflicted thee with these plagues 9" And I said: "God". 14 And he said: "If thou still placest thy hope upon God, how can He do wrong in judgment, having brought upon thee these plagues and misfortunes, and having taken from thee all thy possessions? 15 And since He has taken these, it is clear that He has given thee nothing. No king will disgrace his soldier who has served him well as body-guard?" 16 [And I answered saying] : "Who understands the depths of the Lord and of His wisdom to be able to accuse God of injustice"? 17 [And Baldad said] : "Answer me, o Job, to this. Again I say to thee : 'If thou art in a state of calm reason, teach me if thou hast wisdom: 18 Why do we see the sun rise in the East and set in the West? And again when rising in the morning we find him rise in the East? Tell me thy- thought about this?" 19 Then said I: "Why shall I betray (babble forth) the mighty mysteries of God? And should my mouth stumble in revealing things belonging to the Master? Never! 20 Who are we that we should pry into matters concerning the upper world while we are only of flesh, nay, earth and ashes! 21 In order that you know that my heart is sound, hear what I ask you: 22 Through the stomach cometh food, and water you drink through the mouth, and then it flows through the same throat, and when the two go down to become excrement, they again part; who effects this separation". 23 And Baldad said: "I do not know". And I rejoined and said to him : "If thou dost not understand even the exits of the body, how canst thou understand the celestial circuits?"

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

Chapter 9

1 And when I spoke thus to them, behold, there my wife Sitis came

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

9 And the kings answered and said : "Who will gainsay that he is out of his mind and raves? 10 For while we desire to bring the bones of his children back, he forbids us to do so saying: 'They have been taken and placed the keeping of their Maker'. Therefore prove unto us the truth". 11 But I said to them: "Raise me that I may stand up, and they lifted me, holding up my arms from both sides. 12 And I stood upright, and pronounced first the praise of God and after the prayer I said to them : "Look with your eyes to the East". 13 And they looked and saw my children with crowns near the glory of the King, the Ruler of heaven.

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

Chapter 10

But Eliphaz and those that were with him were astonished at these things, and they sat down with me and replying to me, spoke in boastful words concerning me for twenty seven days. 2 They repeated it again and again that I suffered deservedly thus for having committed many sins, and that there was no hope left for me, but I retorted to these men in zest of contention myself. 3 And they rose in anger, ready to part in wrathful spirit. But Elihu conjured them to stay yet a little while until he would have shown them what it was. 4 "For", said he, "so many days did you pass, allowing Job to boast that he is just. But I shall no longer suffer it. 5 For from the beginning did I continue crying over him, remembering his former happiness. But now he speaks boastfully and in overbearing pride he says that he has his throne in the heavens. 6 Therefore, hear me, and I will tell you what is the cause of his destiny. 7 Then, imbued with the spirit of Satan. Elihu spoke hard words which are written down in the records left of Elihu. 8 And after he had ended, God appeared to me in a storm and in clouds, and spoke. blaming Elihu and showing me that he who had spoken was not a man, but a wild beast.

9 And when God had finished speaking to me, the Lord spoke to Eliphaz: "Thou and thy friends have sinned in that ye have not spoken the truth concerning my servant Job. 10 Therefore rise up and make him bring a sin-offering for you in order that your sins may be forgiven; for were it not for him, I would have destroyed you". 11 And so they brought to me

all that belonged to a sacrifice, and I took it and brought for them a sin-offering, and the Lord received it favorably and forgave them their wrong. 12 Then when Eliphaz, Baldad and Sophar saw that God had graciously pardoned their sin through His servant Job, but that He did not deign to pardon Elihu, then did Eliphaz begin to sing a hymn, while the others responded, their soldiers also joining while standing by the altar. 13 And Eliphaz spoke thus

"Taken off is the sin

and our injustice gone;

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

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

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

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

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

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

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

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

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

Chorus.

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

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

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

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

Chapter 11

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

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

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

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

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

15 And the other daughter whose name was Kassiah said: "Is this the possession of which thou sayest it is better than that of our brothers? What now? Can we live on this?" 16 And their father said to them: "Not only have you here sufficient to live on, but these bring you into a better world to live in, in the heavens. 17 Or do you not know my children, the value of these things here? Hear then! When the Lord had deemed me worthy to have compassion on me and to take off my body the plagues and the worms, He called me and handed to me these three strings. 18 And He said to me: 'Rise and gird up thy loins like a man I will demand of thee and declare thou unto me'. 19 And I took them and girt them around my loins, and immediately did the worms leave my body, and likewise did the plagues, and my whole body took new strength through the Lord, and thus I passed on, as though I had never suffered. 20 But also in my heart I forgot the pains. Then spoke the Lord unto me in His great power and showed to me all that was and will be.

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

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

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

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

Chapter 12

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

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

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

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

12 "Woe unto us, for today has been taken from us the strength of the feeble, the light of the blind, the father of the orphans;

13 The receiver of strangers has been taken off the leader of the erring, the cover of the naked. the shield of the widows. Who would not mourn for the man of God! 14 And as they were mourning in this and in that form, they would not suffer him to be put into the grave. 15 After three days, however, he was finally put into the grave, like one in sweet slumber, and he received the name of the good (beautiful) who will remain renowned throughout all generations of the world.

16 He left seven sons and three daughters, and there were no daughters found on earth as fair as the daughters of Job. 17 The name of Job was formerly Jobab, and he was called Job by the Lord. 18 He had lived before his plague eighty five years, and after the plague he took the double share of all; hence also his year's he doubled, which is 170 years. Thus he lived altogether 255 years. 19 And, he saw sons of his sons unto the fourth generation. It is written that he will rise up with those whom the Lord will reawaken. To our Lord by glory. Amen.

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The Book of Jubilees

THIS is the history of the division of the days of the law and of the testimony, of the events of the years, of their (year) weeks, of their Jubilees throughout all the years of the world, as the Lord spake to Moses on Mount Sinai when he went up to receive the tables of the law and of the commandment, according to the voice of God as he said unto him, 'Go up to the top of the Mount.'

[Chapter 1]

Moses receives the tables of the law and instruction on past and future history which he is to inscribe in a book, 1-4. Apostasy of Israel, 5-9. Captivity of Israel and Judah, 10-13. Return of Judah and rebuilding of the temple, 15-18. Moses' prayer for Israel, 19-21. God's promise to redeem and dwell with them, 22-5, 28. Moses bidden to write down the future history of the world (the Book of Jubilees?), 26. And an angel to write down the law, 27. This angel takes the heavenly chronological tablets to dictate therefrom to Moses, 29.

1 And it came to pass in the first year of the exodus of the children of Israel out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi] that God spake to Moses, saying: 'Come up to Me on the Mount, and I will give thee two tables of stone of the law and of the commandment, which

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

3 glory of the Lord abode on Mount Sinai, and a cloud overshadowed it six days. And He called to Moses on the seventh day out of the midst of the cloud, and the appearance of the glory of the

4 Lord was like a flaming fire on the top of the mount. And Moses was on the Mount forty days and forty nights, and God taught him the earlier and the later history of the division of all the days

5 of the law and of the testimony. And He said: 'Incline thine heart to every word which I shall speak to thee on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant

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

7 I have been truly with them. And do thou write for thyself all these words which I declare unto, thee this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I sware to their fathers, to Abraham and to Isaac and to Jacob, saying: ' Unto your seed

8 will I give a land flowing with milk and honey. And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them. For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will

10 prove unto them an offence and a tribulation and an affliction and a snare. And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant, and My sabbaths, and My holy place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set my name

11 upon it, and that it should dwell (there). And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they

12 will sacrifice their children to demons, and to all the works of the error of their hearts. And I will send witnesses unto them, that I may witness against them, but they will not hear, and will slay the witnesses also, and they will persecute those who seek the law, and they will abrogate and change

13 everything so as to work evil before My eyes. And I will hide My face from them, and I will deliver them into the hand of the Gentiles for captivity, and for a prey, and for devouring, and I will remove them from the midst of the land, and I will scatter them amongst the Gentiles.

14 And they will forget all My law and all My commandments and all My judgments, and will go

15 astray as to new moons, and sabbaths, and festivals, and jubilees, and ordinances. And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so

16 that I shall be found of them, when they seek me with all their heart and with all their soul. And I will disclose to them abounding peace with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for

17 a curse, and they shall be the head and not the tail. And I will build My sanctuary in their midst, and I will dwell with them, and I will be their God and they shall be My people in truth and

18, 19 righteousness. And I will not forsake them nor fail them; for I am the Lord their God.' And Moses fell on his face and prayed and said, 'O Lord my God, do not forsake Thy people and Thy inheritance, so that they should wander in the error of their hearts, and do not deliver them into the hands of their enemies, the Gentiles, lest they should rule over them and cause them to sin against

20 Thee. Let thy mercy, O Lord, be lifted up upon Thy people, and create in them an upright spirit, and let not the spirit of Beliar rule over them to accuse them before Thee, and to ensnare them

21 from all the paths of righteousness, so that they may perish from before Thy face. But they are Thy people and Thy inheritance, which thou hast delivered with thy great power from the hands of the Egyptians: create in them a clean heart and a holy spirit, and let them not be ensnared in

22 their sins from henceforth until eternity.' And the Lord said unto Moses: 'I know their contrariness and their thoughts and their stiffneckedness, and they will not be obedient till they confess

23 their own sin and the sin of their fathers. And after this they will turn to Me in all uprightness and with all (their) heart and with all (their) soul, and I will circumcise the foreskin of their heart and the foreskin of the heart of their seed, and I will create in them a holy spirit, and I will cleanse them so that they shall not turn away from Me from that day unto eternity.

24 And their souls will cleave to Me and to all My commandments, and they will fulfil My

25 commandments, and I will be their Father and they shall be My children. And they all shall be called children of the living God, and every angel and every spirit shall know, yea, they shall know that these are My children, and that I am their Father in uprightness and righteousness, and that

26 I love them. And do thou write down for thyself all these words which I declare unto thee on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the law and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell

27 with them throughout eternity.' And He said to the angel of the presence: Write for Moses from

28 the beginning of creation till My sanctuary has been built among them for all eternity. And the Lord will appear to the eyes of all, and all shall know that I am the God of Israel and the Father of all the children of Jacob, and King on Mount Zion for all eternity. And Zion and Jerusalem shall

29 be holy.' And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years -from the time of the creation- of the law and of the testimony of the weeks of the jubilees, according to the individual years, according to all the number of the jubilees [according, to the individual years], from the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven, and according to all the creation of the earth, until the sanctuary of the Lord shall be made in Jerusalem on Mount Zion, and all the luminaries be renewed for healing and for peace and for blessing for all the elect of Israel, and that thus it may be from that day and unto all the days of the earth.

[Chapter 2]

The history of the twenty-two distinct acts of creation on the six days, 1-16. Institution of the Sabbath: its observance by the highest angels, with whom Israel is afterwards to be associated, 17-32. (cf. Gen. i-ii. 3.)

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

2 appointed it as a sign for all His works. For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the angels of the presence, and the angels of sanctification, and the angels [of the spirit of fire and the angels] of the spirit of the winds, and the angels of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the angels of the voices and of the thunder and of the lightning,

and the angels of the spirits of cold and of heat, and of winter and of spring and of autumn and of summer and of all the spirits of his creatures which are in the heavens and on the earth, (He created) the abysses and the darkness, eventide (and night), and the light, dawn and day, which He hath

3 prepared in the knowledge of his heart. And thereupon we saw His works, and praised Him, and lauded before Him on account of all His works; for seven great works did He create on the first day.

4 And on the second day He created the firmament in the midst of the waters, and the waters were divided on that day - half of them went up above and half of them went down below the firmament (that was) in the midst over the face of the whole earth. And this was the only work (God) created

5 on the second day. And on the third day He commanded the waters to pass from off the face of

6 the whole earth into one place, and the dry land to appear. And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament,

7 and the dry land appeared. And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden

8 and all . These four great works God created on the third day. And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the

9 light from the darkness. And God appointed the sun to be a great sign on the earth for days and

10 for sabbaths and for months and for feasts and for years and for sabbaths of years and for jubilees and for all seasons of the years. And it divideth the light from the darkness [and] for prosperity, that all things may prosper which shoot and grow on the earth. These three kinds He made on the fourth day. And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the

12 waters, and everything that flies, the birds and all their kind. And the sun rose above them to prosper (them), and above everything that was on the earth, everything that shoots out of the earth, and all

13 fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. And on the sixth day

14 He created all the animals of the earth, and all cattle, and everything that moves on the earth. And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave

15 him dominion. And these four kinds He created on the sixth day. And there were altogether

16 two and twenty kinds. And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in

17 everything. And He gave us a great sign, the Sabbath day, that we should work six days, but

18 keep Sabbath on the seventh day from all work. And all the angels of the presence, and all the angels of sanctification, these two great classes -He hath bidden us to keep the Sabbath with Him

19 in heaven and on earth. And He said unto us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Sabbath day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Sabbath day and do sanctify (it) unto

20 Myself, even so will I bless them, and they shall be My people and I will be their God. And I have chosen the seed of Jacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself for ever and ever; and I will teach them the

21 Sabbath day, that they may keep Sabbath thereon from all work.' And thus He created therein a sign in accordance with which they should keep Sabbath with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself

22 a peculiar people above all peoples, and that they should keep Sabbath together with us. And He caused His commands to ascend as a sweet savour acceptable before Him all the days . . .

23 There (were) two and twenty heads of mankind from Adam to Jacob, and two and twenty kinds of work were made until the seventh day; this is blessed and holy; and the former also is blessed and

24 holy; and this one serves with that one for sanctification and blessing. And to this (Jacob and his seed) it was granted that they should always be the blessed and holy ones of the first testimony

25 and law, even as He had sanctified and blessed the Sabbath day on the seventh day. He created heaven and earth and everything that He created in six days, and God made the seventh day holy, for all His works; therefore He commanded on its behalf that, whoever does any work thereon

26 shall die, and that he who defiles it shall surely die. Wherefore do thou command the children of Israel to observe this day that they may keep it holy and not do thereon any work, and not to
 27 defile it, as it is holier than all other days. And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Israel may observe this day throughout their generations, and not be rooted out of the land; for it is a holy day and a blessed
 28 day. And every one who observes it and keeps Sabbath thereon from all his work, will be holy and
 29 blessed throughout all days like unto us. Declare and say to the children of Israel the law of this day both that they should keep Sabbath thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden,
 30 which they had not prepared for themselves on the sixth day in their dwellings. And they shall not bring in nor take out from house to house on that day; for that day is more holy and blessed than any jubilee day of the jubilees; on this we kept Sabbath in the heavens before it was made
 31 known to any flesh to keep Sabbath thereon on the earth. And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Sabbath thereon, but Israel alone: them
 32 alone he permitted to eat and drink and to keep Sabbath thereon on the earth. And the Creator of all things blessed this day which He had created for blessing and holiness and glory above all
 33 days. This law and testimony was given to the children of Israel as a law for ever unto their generations.

[Chapter 3]

Adam names all creatures, 1-3. Creaton of Eve and enactment of Levitical laws of purification, 4-14. Adam and Eve in Paradise: their sin and expulsion, 15-29. Law of covering one's shame enacted, 30-2. Adam and Eve live in Êldâ, 32-5. (Cf. Gen. ii.18-25, iii.)

1 And on the six days of the second week we brought, according to the word of God, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.
 2 And Adam named them all by their respective names, and as he called them, so was their name.
 3 And on these five days Adam saw all these, male and female, according to every kind that was on
 4 the earth, but he was alone and found no helpmeet for him. And the Lord said unto us: 'It is not
 5 good that the man should be alone: let us make a helpmeet for him.' And the Lord our God caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst
 6 his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman. And He awaked Adam out of his sleep and on awaking he rose on the sixth day, and He brought her to him, and he knew her, and said unto her: 'This is now bone of my bones and flesh of my flesh; she shall be called
 7 [my] wife; because she was taken from her husband.' Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be
 8 one flesh. In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement,
 9 for a male seven days, and for a female twice seven days. And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden
 10 of Eden. And for this reason the commandment is written on the heavenly tablets in regard to her that gives birth: 'if she bears a male, she shall remain in her uncleanness seven days according to the first week of days, and thirty and three days shall she remain in the blood of her purifying, and she shall not touch any hallowed thing, nor enter into the sanctuary, until she accomplishes these
 11 days which (are enjoined) in the case of a male child. But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days
 12 in the blood of her purification, and they will be in all eighty days.' And when she had completed these eighty days we brought her into the garden of Eden, for it is holier than all the earth besides and
 13 every tree that is planted in it is holy. Therefore, there was ordained regarding her who bears a male or a female

child the statute of those days that she should touch no hallowed thing, nor
 14 enter into the sanctuary until these days for the male or female child are accomplished. This is the law and
 testimony which was written down for Israel, in order that they should observe (it) all the
 15 days. And in the first week of the first jubilee, [1-7 A.M.] Adam and his wife were in the garden of Eden for seven
 years tilling and keeping it, and we gave him work and we instructed him to do everything
 16 that is suitable for tillage. And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he
 protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for
 himself and for his wife [and put aside that which was
 17 being kept]. And after the completion of the seven years, which he had completed there, seven years exactly, [8 A.
 M.] and in the second month, on the seventeenth day (of the month), the serpent came and approached the woman, and
 the serpent said to the woman, 'Hath God commanded you,
 18 saying, Ye shall not eat of every tree of the garden?' And she said to it, 'Of all the fruit of the trees of the garden
 God hath said unto us, Eat; but of the fruit of the tree which is in the midst of the garden God hath said unto us, Ye
 shall not eat thereof, neither shall ye touch it, lest ye die.' And the serpent said unto the woman, 'Ye shall not surely die:
 for God doth know that on the day ye shall eat thereof, your eyes will be opened, and ye will be as gods, and ye will
 know good and
 20 evil. And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit
 21 was good for food, and she took thereof and eat. And when she had first covered her shame with figleaves, she gave
 thereof to Adam and he eat, and his eyes were opened, and he saw that he was
 22 naked. And he took figleaves and sewed (them) together, and made an apron for himself, and
 23, 24 covered his shame. And God cursed the serpent, and was wroth with it for ever . . . And He was wroth with the
 woman, because she harkened to the voice of the serpent, and did eat; and He said unto her: 'I will greatly multiply thy
 sorrow and thy pains: in sorrow thou shalt bring forth
 25 children, and thy return shall be unto thy husband, and he will rule over thee.' And to Adam also he said, ' Because
 thou hast harkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee that thou shouldst
 not eat thereof, cursed be the ground for thy sake: thorns and thistles shall it bring forth to thee, and thou shalt eat thy
 bread in the sweat of thy face, till thou returnest to the earth from whence thou wast taken; for earth thou art, and unto
 earth shalt
 26 thou return.' And He made for them coats of skin, and clothed them, and sent them forth from
 27 the Garden of Eden. And on that day on which Adam went forth from the Garden, he offered as a sweet savour an
 offering, frankincense, galbanum, and stacte, and spices in the morning with the
 28 rising of the sun from the day when he covered his shame. And on that day was closed the mouth of all beasts, and
 of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had
 all spoken one with another with one lip and with one tongue.
 29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered
 according to its kinds, and according to its types unto the places which had been created
 30 for them. And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and
 31 cattle. On this account, it is prescribed on the heavenly tablets as touching all those who know the judgment of the
 law, that they should cover their shame, and should not uncover themselves as the
 32 Gentiles uncover themselves. And on the new moon of the fourth month, Adam and his wife went
 33 forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation. And
 34 Adam called the name of his wife Eve. And they had no son till the first jubilee, [8 A.M.] and after this he
 35 knew her. Now he tilled the land as he had been instructed in the Garden of Eden.

[Chapter 4]

*Cain and Abel and other children of Adam, 1-12. Enos, Kenan, Mahalalel, Jared, 13-15. Enoch and his
 history, 16-25. Four sacred places, 26. Methuselah, Lamech, Noah, 27, 28. Death of Adam and Cain, 29-
 32. Shem, Ham, and Japhet, 32. (Cf. Gen. iv-v.)*

1 And in the third week in the second jubilee she gave birth to Cain, and in the fourth she gave birth to Abel, and in the
 fifth she gave birth to her daughter Awan. And in the first (year) of the third jubilee, Cain slew Abel because (God)
 accepted the sacrifice of Abel, and did not accept
 3 the offering of Cain. And he slew him in the field: and his blood cried from the ground to heaven,

4 complaining because he had slain him. And the Lord reproved Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he

5 cursed him upon the earth. And on this account it is written on the heavenly tables, 'Cursed is he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and

6 the man who has seen and not declared (it), let him be accursed as the other.' And for this reason we announce when we come before the Lord our God all the sin which is committed in heaven and

7 on earth, and in light and in darkness, and everywhere. And Adam and his wife mourned for Abel four weeks of years, [99-127 A.M.] and in the fourth year of the fifth week [130 A.M.] they became joyful, and Adam knew his wife again, and she bare him a son, and he called his name Seth; for he said 'GOD has

8 raised up a second seed unto us on the earth instead of Abel; for Cain slew him.' And in the sixth

9 week [134-40 A.M.] he begat his daughter Azura. And Cain took Awan his sister to be his wife and she bare him Enoch at the close of the fourth jubilee. [190-196 A.M.] And in the first year of the first week of the fifth jubilee, [197 A.M.] houses were built on the earth, and Cain built a city, and called its name after the name of

10, 11 his son Enoch. And Adam knew Eve his wife and she bare yet nine sons. And in the fifth week of the fifth jubilee [225-31 A.M.] Seth took Azura his sister to be his wife, and in the fourth (year of the sixth

12,13 week) [235 A.M.] she bare him Enos. He began to call on the name of the Lord on the earth. And in the seventh jubilee in the third week [309-15 A.M.] Enos took Noam his sister to be his wife, and she bare him a son

14 in the third year of the fifth week, and he called his name Kenan. And at the close of the eighth jubilee [325, 386-3992 A.M.] Kenan took Mualeleth his sister to be his wife, and she bare him a son in the ninth jubilee,

15 in the first week in the third year of this week, [395 A.M.] and he called his name Mahalalel. And in the second week of the tenth jubilee [449-55 A.M.] Mahalalel took unto him to wife DinaH, the daughter of Barakiel the daughter of his father's brother, and she bare him a son in the third week in the sixth year, [461 A.M.] and he called his name Jared, for in his days the angels of the Lord descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do

16 judgment and uprightness on the earth. And in the eleventh jubilee [512-18 A.M.] Jared took to himself a wife, and her name was Baraka, the daughter of Rasujal, a daughter of his father's brother, in the fourth week of this jubilee, [522 A.M.] and she bare him a son in the fifth week, in the fourth year of the jubilee, and

17 he called his name Enoch. And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of

18 their separate months. And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Sabbaths of the years

19 as we made (them), known to him. And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the day of judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all

20 the children of men and for their generations. And in the twelfth jubilee, [582-88] in the seventh week thereof, he took to himself a wife, and her name was Edna, the daughter of Danel, the daughter of his father's brother, and in the sixth year in this week [587 A.M.] she bare him a son and he called his name

21 Methuselah. And he was moreover with the angels of God these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down

22 everything. And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch

23 testified against (them) all. And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honour, and behold there he writes down the con-

24 demnation and judgment of the world, and all the wickedness of the children of men. And on account of it (God) brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the

25 deeds of the generations until the day of condemnation. And he burnt the incense of the sanctuary,

26 (even) sweet spices acceptable before the Lord on the Mount. For the Lord has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which thou art this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness through-

27 out the generations of the world. And in the fourteenth jubilee [652 A.M.] Methuselah took unto himself a wife, Edna the daughter of Azrial, the daughter of his father's brother, in the third week, in the

28 first year of this week, [701-7 A.M.] and he begat a son and called his name Lamech. And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was Betenos the daughter of Baraki'il, the daughter of his father's brother, and in this week she bare him a son and he called his name Noah, saying, 'This one will comfort me for my trouble and all my work, and for the ground
 29 which the Lord hath cursed.' And at the close of the nineteenth jubilee, in the seventh week in the sixth year [930 A.M.] thereof, Adam died, and all his sons buried him in the land of his creation, and he
 30 was the first to be buried in the earth. And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that ye eat thereof ye shall die.' For this reason he
 31 did not complete the years of this day; for he died during it. At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in
 32 righteous judgment. For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that
 33 he wounded him, in like manner shall they deal with him.' And in the twenty-fifth [1205 A.M.] jubilee Noah took to himself a wife, and her name was Emzara, the daughter of Rake'el, the daughter of his father's brother, in the first year in the fifth week [1207 A.M.]: and in the third year thereof she bare him Shem, in the fifth year thereof [1209 A.M.] she bare him Ham, and in the first year in the sixth week [1212 A.M.] she bare him Japheth.

[Chapter 5]

The Angels of God marry the daughters of men, 1. Corruption of all creation, 2-3. Punishment of the fallen angels and their children, 4-9a. Final judgment announced, 9b-16. Day of Atonement, 17-18. The deluge foretold, Noah builds the ark, the deluge, 19-32. (Cf. Gen.vi-viii.19.)

1 And it came to pass when the children of men began to multiply on the face of the earth and daughters were born unto them, that the angels of God saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they
 2 chose, and they bare unto them sons and they were giants. And lawlessness increased on the earth and all flesh corrupted its way, alike men and cattle and beasts and birds and everything that walks on the earth -all of them corrupted their ways and their orders, and they began to devour each other, and lawlessness increased on the earth and every imagination of the thoughts of all men
 3 (was) thus evil continually. And God looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil
 4 before His eyes. And He said that He would destroy man and all flesh upon the face of the earth
 5,6 which He had created. But Noah found grace before the eyes of the Lord. And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and
 7 behold they are bound in the midst of them, and are (kept) separate. And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed
 8 from under heaven. And He said 'My spirit shall not always abide on man; for they also are flesh
 9 and their days shall be one hundred and twenty years'. And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword
 10 and were destroyed from the earth. And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth for ever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before
 11 the Lord. And He destroyed all from their places, and there was not left one of them whom
 12 He judged not according to all their wickedness. And he made for all his works a new and righteous nature, so that they should not sin in their whole nature for ever, but should be all
 13 righteous each in his kind alway. And the judgment of all is ordained and written on the heavenly tablets in righteousness -even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and
 14 for every kind. And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are

15 ordained and written and engraved. In regard to all He will judge, the great according to his
 16 greatness, and the small according to his smallness, and each according to his way. And He is not one who will
 regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if
 one gave everything that is on the earth, He will not regard the
 17 gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge. [And of the children of
 Israel it has been written and ordained: If they turn to him in righteousness He will forgive all their transgressions and
 pardon all their sins. It is written and ordained that
 19 He will show mercy to all who turn from all their guilt once each year.] And as for all those who corrupted their
 ways and their thoughts before the flood, no man's person was accepted save that of Noah alone; for his person was
 accepted in behalf of his sons, whom (God) saved from the waters of the flood on his account; for his heart was
 righteous in all his ways, according as it was com-
 20 manded regarding him, and he had not departed from aught that was ordained for him. And the Lord said that he
 would destroy everything which was upon the earth, both men and cattle, and
 21 beasts, and fowls of the air, and that which moveth on the earth. And He commanded Noah to
 22 make him an ark, that he might save himself from the waters of the flood. And Noah made the ark in all respects as
 He commanded him, in the twenty-seventh jubilee of years, in the fifth week
 23 in the fifth year (on the new moon of the first month). [1307 A.M.] And he entered in the sixth (year) thereof, [1308
 A.M.] in the second month, on the new moon of the second month, till the sixteenth; and he entered, and all that we
 brought to him, into the ark, and the Lord closed it from without on the seventeenth evening.
 24 And the Lord opened seven flood-gates of heaven,
 And the mouths of the fountains of the great deep, seven mouths in number.
 25 And the flood-gates began to pour down water from the heaven forty days and forty nights,
 And the fountains of the deep also sent up waters, until the whole world was full of water.
 26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark
 was lift up above the earth,
 And it moved upon the face of the waters.
 27 And the water prevailed on the face of the earth five months -one hundred and fifty days.
 28, 29 And the ark went and rested on the top of Lubar, one of the mountains of Ararat. And (on the new moon) in the
 fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new
 moon of the seventh month all the mouths of the abysses
 30 of the earth were opened, and the water began to descend into the deep below. And on the new moon of the tenth
 month the tops of the mountains were seen, and on the new moon of the first 31 month the earth became visible. And
 the waters disappeared from above the earth in the fifth week in the seventh year [1309 A.M.] thereof, and on the
 seventeenth day in the second month the earth was dry.
 32 And on the twenty-seventh thereof he opened the ark, and sent forth from it beasts, and cattle, and birds, and every
 moving thing.

[Chapter 6]

Sacrifice of Noah, 1-3 (cf. Gen. vii.20-2). God's covenant with Noah, eating of blood forbidden, 4-10 (cf. Gen. ix. 1-17). Moses bidden to renew this law against the eating of blood, 11-14. Bow set in the clouds for a sign, 15-16. Feast of weeks instituted, history of its observances, 17-22. Feast of the new moons, 23-8. Division of the year into 364 days, 29-38.

1 And on the new moon of the third month he went forth from the ark, and built an altar on
 2 that mountain. And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt
 of the earth; for everything that had been on it had been destroyed, save
 3 those that were in the ark with Noah. And he placed the fat thereof on the altar, and he took an ox, and a goat, and a
 sheep and kids, and salt, and a turtle-dove, and the young of a dove, and placed a burnt sacrifice on the altar, and
 poured thereon an offering mingled with oil, and sprinkled wine and strewed frankincense over everything, and caused
 a goodly savour to arise, acceptable before
 4 the Lord. And the Lord smelt the goodly savour, and He made a covenant with him that there should not be any more
 a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and
 summer and winter, and day and night should not

5 change their order, nor cease for ever. 'And you, increase ye and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will
 6 inspire in everything that is on earth and in the sea. And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all
 7 things for food; as the green herbs, I have given you all things to eat. But flesh, with the life thereof, with the blood, ye shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the
 8 blood of man. Whoso sheddeth man's blood by man shall his blood be shed, for in the image of
 9,10 God made He man. And you, increase ye, and multiply on the earth.' And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before the
 11 Lord God for ever throughout all the generations of the earth in this month. On this account He spake to thee that thou shouldst make a covenant with the children of Israel in this month upon the mountain with an oath, and that thou shouldst sprinkle blood upon them because of all the words
 12 of the covenant, which the Lord made with them for ever. And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.
 13 And do thou command the children of Israel to eat no blood, so that their names and their seed
 14 may be before the Lord our God continually. And for this law there is no limit of days, for it is for ever. They shall observe it throughout their generations, so that they may continue supplicating on your behalf with blood before the altar; every day and at the time of morning and evening they shall seek forgiveness on your behalf perpetually before the Lord that they may keep
 15 it and not be rooted out. And He gave to Noah and his sons a sign that there should not again
 16 be a flood on the earth. He set His bow in the cloud for a sign of the eternal covenant that there
 17 should not again be a flood on the earth to destroy it all the days of the earth. For this reason it is ordained and written on the heavenly tablets, that they should celebrate the feast of weeks in this
 18 month once a year, to renew the covenant every year. And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty-six jubilees and five weeks of years [1309-1659 A.M.]: and Noah and his sons observed it for seven jubilees and one week of years, till the day of Noah's death, and from the day of Noah's death his sons did away with (it) until the days of Abraham, and
 19 they eat blood. But Abraham observed it, and Isaac and Jacob and his children observed it up to thy days, and in thy days the children of Israel forgot it until ye celebrated it anew on this mountain.
 20 And do thou command the children of Israel to observe this festival in all their generations for a
 21 commandment unto them: one day in the year in this month they shall celebrate the festival. For it is the feast of weeks and the feast of first fruits: this feast is twofold and of a double nature:
 22 according to what is written and engraven concerning it, celebrate it. For I have written in the book of the first law, in that which I have written for thee, that thou shouldst celebrate it in its season, one day in the year, and I explained to thee its sacrifices that the children of Israel should remember and should celebrate it throughout their generations in this month, one day in every year.
 23 And on the new moon of the first month, and on the new moon of the fourth month, and on the new moon of the seventh month, and on the new moon of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained
 24 as a testimony for ever. And Noah ordained them for himself as feasts for the generations for ever,
 25 so that they have become thereby a memorial unto him. And on the new moon of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened
 26 (the ark) and saw the earth. And on the new moon of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new moon of the seventh month all the mouths of
 27 the abysses of the earth were opened, and the waters began to descend into them. And on the new
 28 moon of the tenth month the tops of the mountains were seen, and Noah was glad. And on this account he ordained them for himself as feasts for a memorial for ever, and thus are they ordained.
 29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the
 30 third to the fourth. And all the days of the commandment will be two and fifty weeks of days, and (these will make) the entire year complete. Thus it is engraven and ordained on the heavenly
 31 tablets. And there is no neglecting (this commandment) for a single year or from year to year.

32 And command thou the children of Israel that they observe the years according to this reckoning- three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to
 33 their testimony, and they will not leave out any day nor disturb any feasts. But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years
 34 will be dislodged] and they will neglect their ordinances. And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths
 35 and they will go wrong as to all the order of the years. For I know and from henceforth will I declare it unto thee, and it is not of my own devising; for the book (lies) written before me, and on the heavenly tablets the division of days is ordained, lest they forget the feasts of the covenant
 36 and walk according to the feasts of the Gentiles after their error and after their ignorance. For there will be those who will assuredly make observations of the moon -how (it) disturbs the
 37 seasons and comes in from year to year ten days too soon. For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the holy with the unclean, and the unclean day with the holy; for they will go wrong as to the months and sabbaths and feasts and
 38 jubilees. For this reason I command and testify to thee that thou mayst testify to them; for after thy death thy children will disturb (them), so that they will not make the year three hundred and sixty-four days only, and for this reason they will go wrong as to the new moons and seasons and sabbaths and festivals, and they will eat all kinds of blood with all kinds of flesh.

[Chapter 7]

Noah plants a vineyard and offers a sacrifice, 1-5. Becomes drunk and exposes his person, 6-9. The cursing of Canaan and blessing of Shem and Japheth, 10-12 (cf. Gen. ix.20-8). Noah's sons and grandsons and their cities, 13-19. Noah teaches his sons regarding the causes of the deluge and admonishes them to avoid the eating of blood and murder, to keep the law regarding fruit trees and let the land lie fallow every seventh year, as Enoch had directed, 20-39.

1 And in the seventh week in the first year [1317 A.M.] thereof, in this jubilee, Noah planted vines on the mountain on which the ark had rested, named Lubar, one of the Ararat Mountains, and they produced fruit in the fourth year, [1320 A.M.] and he guarded their fruit, and gathered it in this year in the
 2 seventh month. And he made wine therefrom and put it into a vessel, and kept it until the fifth
 3 year, [1321 A.M.] until the first day, on the new moon of the first month. And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto the Lord, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself
 4 and his sons. And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice,
 5 and the ox and the ram and the sheep, and he laid all their flesh upon the altar. And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to
 6 ascend acceptable before the Lord his God. And he rejoiced and drank of this wine, he and his
 7 children with joy. And it was evening, and he went into his tent, and being drunken he lay down
 8 and slept, and was uncovered in his tent as he slept. And Ham saw Noah his father naked, and
 9 went forth and told his two brethren without. And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame
 10 of their father, and their faces were backward. And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an
 11 enslaved servant shall he be unto his brethren.' And he blessed Shem, and said: 'Blessed be the
 12 Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and God shall
 13 dwell in the dwelling of Shem, and Canaan shall be his servant.' And Ham knew that his father had cursed his younger son, and he was displeased that he had cursed his son. and he parted from
 14 his father, he and his sons with him, Cush and Mizraim and Put and Canaan. And he built for
 15 himself a city and called its name after the name of his wife Ne'elatama'uk. And Japheth saw it, and became envious

of his brother, and he too built for himself a city, and he called its name after
 16 the name of his wife 'Adataneses. And Shem dwelt with his father Noah, and he built a city close to his father on the
 mountain, and he too called its name after the name of his wife Sedeqetelebab.
 17 And behold these three cities are near Mount Lubar; Sedeqetelebab fronting the mountain on its
 18 east; and Na'eltama'uk on the south; 'Adatan'eses towards the west. And these are the sons of Shem: Elam, and
 Asshur, and Arpachshad -this (son) was born two years after the flood- and
 19 Lud, and Aram. The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and
 20 Meshech and Tiras: these are the sons of Noah. And in the twenty-eighth jubilee [1324-1372 A.M.] Noah began to
 enjoin upon his sons' sons the ordinances and commandments, and all the judgments that he knew, and he exhorted his
 sons to observe righteousness, and to cover the shame of their flesh, and to bless their Creator, and honour father and
 mother, and love their neighbour, and guard their souls
 21 from fornication and uncleanness and all iniquity. For owing to these three things came the flood upon the earth,
 namely, owing to the fornication wherein the Watchers against the law of their ordinances went a whoring after the
 daughters of men, and took themselves wives of all which they
 22 chose: and they made the beginning of uncleanness. And they begat sons the Naphidim, and they were all unlike,
 and they devoured one another: and the Giants slew the Naphil, and the
 23 Naphil slew the Eljo, and the Eljo mankind, and one man another. And every one sold himself
 24 to work iniquity and to shed much blood, and the earth was filled with iniquity. And after this they sinned against
 the beasts and birds, and all that moves and walks on the earth: and much blood was shed on the earth, and every
 imagination and desire of men imagined vanity and evil
 25 continually. And the Lord destroyed everything from off the face of the earth; because of the wickedness of their
 deeds, and because of the blood which they had shed in the midst of the earth
 26 He destroyed everything. 'And we were left, I and you, my sons, and everything that entered with us into the ark,
 and behold I see your works before me that ye do not walk in righteousness: for in the path of destruction ye have
 begun to walk, and ye are parting one from another, and are envious one of another, and (so it comes) that ye are not in
 harmony, my sons, each with his brother.
 27 For I see, and behold the demons have begun (their) seductions against you and against your children and now I fear
 on your behalf, that after my death ye will shed the blood of men upon the earth,
 28 and that ye, too, will be destroyed from the face of the earth. For whoso sheddeth man's blood, and whoso eateth the
 blood of any flesh, shall all be destroyed from the earth.
 29 And there shall not be left any man that eateth blood,
 or that sheddeth the blood of man on the earth,
 Nor shall there be left to him any seed or descendants living under heaven;
 For into Sheol shall they go, And into the place of condemnation shall they descend,
 And into the darkness of the deep shall they all be removed by a violent death.
 30 There shall be no blood seen upon you of all the blood there shall be all the days in which ye have killed any beasts
 or cattle or whatever flies upon the earth, and work ye a good work to your
 31 souls by covering that which has been shed on the face of the earth. And ye shall not be like him who eats with
 blood, but guard yourselves that none may eat blood before you: cover the blood,
 32 for thus have I been commanded to testify to you and your children, together with all flesh. And suffer not the soul
 to be eaten with the flesh, that your blood, which is your life, may not be required
 33 at the hand of any flesh that sheds (it) on the earth. For the earth will not be clean from the blood which has been
 shed upon it; for (only) through the blood of him that shed it will the earth be
 34 purified throughout all its generations. And now, my children, harken: work judgment and righteousness that ye
 maybe planted in righteousness over the face of the whole earth, and your
 35 glory lifted up before my God, who saved me from the waters of the flood. And behold, ye will go and build for
 yourselves cities, and plant in them all the plants that are upon the earth, and moreover
 36 all fruit-bearing trees. For three years the fruit of everything that is eaten will not be gathered: and in the fourth year
 its fruit will be accounted holy [and they will offer the first-fruits], acceptable before the Most High God, who created
 heaven and earth and all things. Let them offer in abundance the first of the wine and oil (as) first-fruits on the altar of
 the Lord, who receives it, and
 37 what is left let the servants of the house of the Lord eat before the altar which receives (it). And in the fifth year
 make ye the release so that ye release it in righteousness and uprightness, and ye shall be righteous,

38 and all that you plant shall prosper. For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things

39 which his fathers commanded him. And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: whilst still living, the seventh in his generation, he commanded and testified to his son and to his son's sons until the day of his death.'

[Chapter 8]

Kâinâm discovers an inscription relating to the sun and stars, 1-4. His sons, 5-8. Noah's sons and Noah divide the earth, 10-11. Shem's inheritance, 12-21: Ham's, 22-4: Japheth's, 25-30. (Cf. Gen. x.)

1 In the twenty-ninth jubilee, in the first week, [1373 A.M.] in the beginning thereof Arpachshad took to himself a wife and her name was Rasu'eja, the daughter of Susan, the daughter of Elam, and she bare him a son in the third year in this week, [1375 A.M.] and he called his name Kainam. And the son grew, and his father taught him writing,

2 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.

[Chapter 9]

Subdivision of the three portions amongst the grandchildren of Noah. Amongst Ham's children, 1: Shem's, 2-6: Japheth's, 7-13. Oath taken by Noah's sons, 14-15.

14 And thus the sons of Noah divided unto their sons in the presence of Noah their father, and he bound them all by an oath, imprecating

15 a curse on every one that sought to seize the portion which had not fallen (to him) by his lot. And they all said, 'So be it; so be it' for themselves and their sons for ever throughout their generations till the day of judgment, on which the Lord God shall judge them with a sword and with fire for all the unclean wickedness of their errors, wherewith they have filled the earth with transgression and uncleanness and fornication and sin.

[Chapter 10]

Evil spirits leads astray the sons of Noah, 1-2. Noah's prayer, 3-6. Mastêmâ allowed to retain one-tenth of his subject spirits, 7-11. Noah taught the use of herbs by the angels for resisting the demons, 12-14. Noah dies, 15-17. Building of Babel and the confusion of tongues, 18-27. Canaan seizes on Palestine, 29-34. Madai receives Media, 33-6.

1 And in the third week of this jubilee the unclean demons began to lead astray the children of

2 the sons of Noah, and to make to err and destroy them. And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and

3 slaying his sons' sons. And he prayed before the Lord his God, and said:

'God of the spirits of all flesh, who hast shown mercy unto me

And hast saved me and my sons from the waters of the flood,

And hast not caused me to perish as Thou didst the sons of perdition;

For Thy grace has been great towards me,

And great has been Thy mercy to my soul;

Let Thy grace be lift up upon my sons,
 And let not wicked spirits rule over them
 Lest they should destroy them from the earth.

4 But do Thou bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And Thou knowest how Thy Watchers, the fathers of these spirits, acted in my day: and as for these spirits which are living, imprison them and hold them fast in the place of condemnation, and let them not bring destruction on the sons of thy servant, my God; for these are malignant, and

6 created in order to destroy. And let them not rule over the spirits of the living; for Thou alone canst exercise dominion over them. And let them not have power over the sons of the righteous

7,8 from henceforth and for evermore.' And the Lord our God bade us to bind all. And the chief of the spirits, Mastema, came and said: 'Lord, Creator, let some of them remain before me, and let them harken to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the

10 place of condemnation.' And one of us He commanded that we should teach Noah all their

11 medicines; for He knew that they would not walk in uprightness, nor strive in righteousness. And we did according to all His words: all the malignant evil ones we bound in the place of condemna-

12 tion and a tenth part of them we left that they might be subject before Satan on the earth. And we explained to Noah all the medicines of their diseases, together with their seductions, how he

13 might heal them with herbs of the earth. And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from

14 (hurting) the sons of Noah. And he gave all that he had written to Shem, his eldest son; for he

15 loved him exceedingly above all his sons. And Noah slept with his fathers, and was buried on

16 Mount Lubar in the land of Ararat. Nine hundred and fifty years he completed in his life, nineteen

17 jubilees and two weeks and five years. [1659 A.M.] And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation

18 unto generation, till the day of judgment. And in the three and thirtieth jubilee, in the first year in the second week,

Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the

wicked purpose of building for themselves

19 a city and a tower in the land of Shinar.' For they departed from the land of Ararat eastward to Shinar; for in his

days they built the city and the tower, saying, 'Go to, let us ascend thereby into

20 heaven.' And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which

21 comes out of the sea, and out of the fountains of water in the land of Shinar. And they built it: forty and three years [1645-1688 A.M.] were they building it; its breadth was 203 bricks, and the height (of a brick) was the third of one; its

height amounted to 5433 cubits and 2 palms, and (the extent of one wall

22 was) thirteen stades (and of the other thirty stades). And the Lord our God said unto us: Behold, they are one

people, and (this) they begin to do, and now nothing will be withholden from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and

nations, and one purpose will no longer abide with

23 them till the day of judgment.' And the Lord descended, and we descended with him to see the

24 city and the tower which the children of men had built. And he confounded their language, and they no longer

understood one another's speech, and they ceased then to build the city and the

25 tower. For this reason the whole land of Shinar is called Babel, because the Lord did there confound all the

language of the children of men, and from thence they were dispersed into their

26 cities, each according to his language and his nation. And the Lord sent a mighty wind against the tower and

overthrew it upon the earth, and behold it was between Asshur and Babylon in the

27 land of Shinar, and they called its name 'Overthrow'. In the fourth week in the first year [1688 A.M.] in the

beginning thereof in the four and thirtieth jubilee, were they dispersed from the land of Shinar.

28 And Ham and his sons went into the land which he was to occupy, which he acquired as his portion

29 in the land of the south. And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border

30 of the sea. And Ham, his father, and Cush and Mizraim his brothers said unto him: 'Thou hast settled in a land which is not thine, and which did not fall to us by lot: do not do so; for if thou dost do so, thou and thy sons will fall in the land and (be) accursed through sedition; for by sedition

31 ye have settled, and by sedition will thy children fall, and thou shalt be rooted out for ever. Dwell

32 not in the dwelling of Shem; for to Shem and to his sons did it come by their lot. Cursed art thou, and cursed shalt thou be beyond all the sons of Noah, by the curse by which we bound our-

33 selves by an oath in the presence of the holy judge, and in the presence of Noah our father.' But he did not harken unto them, and dwelt in the land of Lebanon from Hamath to the entering of

34,35 Egypt, he and his sons until this day. And for this reason that land is named Canaan. And Japheth and his sons went towards the sea and dwelt in the land of their portion, and Madai saw the land of the sea and it did not please him, and he begged a (portion) from Ham and Asshur and Arpachshad, his wife's brother, and he dwelt in the land of Media, near to his wife's brother until

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

[Chapter 11]

Reu and Serug, 1 (cf. Gen. xi.20, 21). Rise of war and bloodshed and eating of blood and idolatry, 2-7. Nachor and Terah, 8-14 (cf. Gen. xi.22-30). Abram's knowledge of God and wonderful deeds, 15-24.

14 And in this thirty-ninth jubilee, in the second week in the first year, [1870 A.M.] Terah took to himself a wife, and her name was 'Edna, the daughter of 'Abram, the daughter of his father's sister. And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram,

15 by the name of the father of his mother; for he had died before his daughter had conceived a son.

16 And the child began to understand the errors of the earth that all went astray after graven images and after uncleanness, and his father taught him writing, and he was two weeks of years old, [1890 A.M.] and he

17 separated himself from his father, that he might not worship idols with him. And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that

18 his portion should not fall into error after uncleanness and vileness. And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the

19 ravens, and Abram went forth with those that went, and the child was a lad of fourteen years. And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, 'Descend

20 not: return to the place whence ye came,' and they proceeded to turn back. And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land

21 where Abram was there settled there not so much as one. And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the

22 land of the Chaldees. And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought

23 enough grain home and eat and were satisfied. And in the first year of the fifth week [1891 A.M.] Abram taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plough, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plough, and was hidden in the earth, and they no longer feared the

24 ravens. And after this manner they made (vessels) above the ground on all the frames of the ploughs, and they sowed and tilled all the land, according as Abram commanded them, and they no longer feared the birds.

[Chapter 12]

Abram seeks to turn Terah from idolatry, 1-8. Marries Sarai, 9. Haran and Nachor, 9-11. Abram burns the idols: death of Haran, 12-14 (cf. Gen. xi.28). Terah and his family go to Haran, 15. Abram observes the stars and prays, 16-21. Is bidden to go to Canaan and blessed, 22-4. Power of speaking Hebrew given to him, 25-7. Leaves Haran for Canaan,

28-31. (Cf. *Gen. xi.31-xii.3.*)

1 And it came to pass in the sixth week, in the seventh year thereof, [1904 A.M.] that Abram said to Terah his
2 father, saying, 'Father!' And he said, 'Behold, here am I, my son.' And he said,

'What help and profit have we from those idols which thou dost worship,
And before which thou dost bow thyself?

3 For there is no spirit in them,
For they are dumb forms, and a misleading of the heart.
Worship them not:

4 Worship the God of heaven,
Who causes the rain and the dew to descend on the earth
And does everything upon the earth,

And has created everything by His word,
And all life is from before His face.

5 Why do ye worship things that have no spirit in them?
For they are the work of (men's) hands,

And on your shoulders do ye bear them,
And ye have no help from them,

But they are a great cause of shame to those who make them,
And a misleading of the heart to those who worship them:
Worship them not.'

6 And his father said unto him, I also know it, my son, but what shall I do with a people who have
7 made me to serve before them? And if I tell them the truth, they will slay me; for their soul cleaves to them to
worship them and honour them. Keep silent, my son, lest they slay thee.' And
9 these words he spake to his two brothers, and they were angry with him and he kept silent. And in the fortieth jubilee,
in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife,
10 and her name was Sarai, the daughter of his father, and she became his wife. And Haran, his brother, took to himself
a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the
11 seventh year of this week, [1932 A.M.] and he called his name Lot. And Nahor, his brother, took to himself
12 a wife. And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.
M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the
13 house and no man knew it. And they arose in the night and sought to save their gods from the
14 midst of the fire. And Haran hastened to save them, but the fire flamed over him, and he was burnt in the fire, and he
died in Ur of the Chaldees before Terah his father, and they buried him in Ur of
15 the Chaldees. And Terah went forth from Ur of the Chaldees, he and his sons, to go into the land of Lebanon and
into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with
16 Terah his father in Haran two weeks of years. And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram
sat up throughout the night on the new moon of the seventh month to observe the stars from the evening to the
morning, in order to see what would be the character of the year with regard
17 to the rains, and he was alone as he sat and observed. And a word came into his heart and he said: All the signs of
the stars, and the signs of the moon and of the sun are all in the hand of the Lord. Why do I search (them) out?

18 If He desires, He causes it to rain, morning and evening;
And if He desires, He withholds it,
And all things are in his hand.'

19 And he prayed that night and said,
 'My God, God Most High, Thou alone art my God,
 And Thee and Thy dominion have I chosen.
 And Thou hast created all things,
 And all things that are the work of thy hands.

20 Deliver me from the hands of evil spirits who have dominion over the thoughts of men's hearts,
 And let them not lead me astray from Thee, my God.

And stablish Thou me and my seed for ever
 That we go not astray from henceforth and for evermore.'

21 And he said, 'Shall I return unto Ur of the Chaldees who seek my face that I may return to them, am I to remain here in this place? The right path before Thee prosper it in the hands of Thy servant that he may fulfil (it) and that I may not walk in the deceitfulness of my heart, O my God.'

22 And he made an end of speaking and praying, and behold the word of the Lord was sent to him through me, saying: 'Get thee up from thy country, and from thy kindred and from the house of thy father unto a land which I will show thee, and I shall make thee a great and numerous nation.

23 And I will bless thee
 And I will make thy name great,
 And thou shalt be blessed in the earth,
 And in Thee shall all families of the earth be blessed,
 And I will bless them that bless thee,
 And curse them that curse thee.

24 And I will be a God to thee and thy son, and to thy son's son, and to all thy seed: fear not, from
 25 henceforth and unto all generations of the earth I am thy God.' And the Lord God said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the
 26 overthrow (of Babel). And I opened his mouth, and his ears and his lips, and I began to speak
 27 with him in Hebrew in the tongue of the creation. And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six
 28 rainy months. And it came to pass in the seventh year of the sixth week [1953 A.M.] that he spoke to his father and informed him, that he would leave Haran to go into the land of Canaan to see it and
 29 return to him. And Terah his father said unto him; Go in peace:

May the eternal God make thy path straight.
 And the Lord [(be) with thee, and] protect thee from all evil,
 And grant unto thee grace, mercy and favour before those who see thee,
 And may none of the children of men have power over thee to harm thee;
 Go in peace.

30 And if thou seest a land pleasant to thy eyes to dwell in, then arise and take me to thee and take
 31 Lot with thee, the son of Haran thy brother as thine own son: the Lord be with thee. And Nahor thy brother leave with me till thou returnest in peace, and we go with thee all together.'

[Chapter 13]

Abram journeys from Haran to Shechem in Canaan, thence to Hebron and thence to Egypt, 1-14a. Returns to Canaan where Lot separates from him, and receives the promise of Canaan and journeys to Hebron, 14b-21. Chedorlaomer's attack on Sodom and Gomorrah: Lot taken captive, 22-4. Law of tithes enacted, 25-9. (Cf. Gen. xii.4-10, 15-17, 19-20;

xiii.11-18; xiv.8-14; 21-4.)

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near
2 a lofty oak. And he saw, and, behold, the land was very pleasant from the entering of Hamath to
3 the lofty oak. And the Lord said to him: 'To thee and to thy seed will I give this land.' And
4 he built an altar there, and he offered thereon a burnt sacrifice to the Lord, who had appeared to
5 him. And he removed from thence unto the mountain . . . Bethel on the west and Ai on the
6 east, and pitched his tent there. And he saw and behold, the land was very wide and good, and everything grew
7 thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and
8 date trees, and all trees of the field, and there was water on the
9 mountains. And he blessed the Lord who had led him out of Ur of the Chaldees, and had brought
10 him to this land. And it came to pass in the first year, in the seventh week, on the new moon of the first month, 1954
11 A.M.] that he built an altar on this mountain, and called on the name of the Lord: 'Thou,
12 the eternal God, art my God.' And he offered on the altar a burnt sacrifice unto the Lord that He
13 should be with him and not forsake him all the days of his life. And he removed from thence and went towards the
14 south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went (thence)
15 into the land of the south, to Bealoth, and there was a famine
16 in the land. And Abram went into Egypt in the third year of the week, and he dwelt in Egypt
17 five years before his wife was torn away from him. Now Tanais in Egypt was at that time built-
18 seven years after Hebron. And it came to pass when Pharaoh seized Sarai, the wife of Abram that the Lord plagued
19 Pharaoh and his house with great plagues because of Sarai, Abram's wife.
20 And Abram was very glorious by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and
21 menservants, and maidservants, and in silver and gold exceedingly. And Lot also
22 his brother's son, was wealthy. And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of
23 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
24 the east, and Bethel on the west, and he blessed the
25 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
26 the first week, [1963 A.M.] that he returned to this place and offered thereon a burnt sacrifice, and called on the name
27 of the Lord, and said: 'Thou, the most high God, art my God for ever
28 and ever.' And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and
29 the men of Sodom were sinners exceedingly. And it grieved him in his heart that his brother's
30 son had parted from him; for he had no children. In that year when Lot was taken captive, the Lord said unto
31 Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up thine eyes from the place where
32 thou art dwelling, northward and southward, and westward and
33 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
34 the sand of the sea: though a man may number the dust of the earth, yet
35 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;
36 for to thy seed will I give it.' And Abram went to Hebron, and dwelt there.
37 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and
38 Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom
39 fled, and many fell through wounds in the vale of Siddim, by the Salt Sea. And they took captive Sodom and Adam
40 and Zeboim, and they took captive Lot also, the son of Abram's brother, and
41 all his possessions, and they went to Dan. And one who had escaped came and told Abram that
42 his brother's son had been taken captive and (Abram) armed his household servants . . .
43 . . . 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
44 that they should give it to the priests
45 who served before Him, that they should possess it for ever. And to this law there is no limit of days; for He hath
46 ordained it for the generations for ever that they should give to the Lord the tenth of everything, of the seed and of the
47 wine and of the oil and of the cattle and of the sheep.
48 And He gave (it) unto His priests to eat and to drink with joy before Him. And the king of Sodom came to him
49 and bowed himself before him, and said: 'Our Lord Abram, give unto us the
50 souls which thou hast rescued, but let the booty be thine.' And Abram said unto him: 'I lift up my hands to the Most
51 High God, that from a thread to a shoe-latchet I shall not take aught that is thine lest thou shouldst say, I have made

Abram rich; save only what the young men have eaten, and the portion of the men who went with me -Aner, Eschol, and Mamre. These shall take their portion.'

[Chapter 14]

Abram receives the promise of a son and of innumerable descendants, 1-7. Offers a sacrifice and is told of his seed being in Egypt, 8-17. God's covenant with Abram, 18-20. Hagar bears Ishmael, 21-4. (Cf. Gen. xv.; xvi.1-4, 11.)

1 After these things, in the fourth year of this week, on the new moon of the third month, the word of the Lord came to Abram in a dream, saying: 'Fear not, Abram; I am thy defender, and
 2 thy reward will be exceeding great.' And he said: 'Lord, Lord, what wilt thou give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he
 3 will be my heir, and to me thou hast given no seed.' And he said unto him: 'This (man) will not
 4 be thy heir, but one that will come out of thine own bowels; he will be thine heir.' And He brought him forth abroad, and said unto him: 'Look toward heaven and number the stars if thou
 5 art able to number them.' And he looked toward heaven, and beheld the stars. And He said
 6 unto him: 'So shall thy seed be.' And he believed in the Lord, and it was counted to him for
 7 righteousness. And He said unto him: 'I am the Lord that brought thee out of Ur of the Chaldees, to give thee the land of the Canaanites to possess it for ever; and I will be God unto thee and to
 8 thy seed after thee.' And he said: 'Lord, Lord, whereby shall I know that I shall inherit (it)?'
 9 And He said unto him: 'Take Me an heifer of three years, and a goat of three years, and a sheep
 10 of three years, and a turtle-dove, and a pigeon.' And he took all these in the middle of the month
 11 and he dwelt at the oak of Mamre, which is near Hebron. And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and
 12 laid them over against each other; but the birds divided he not. And birds came down upon the
 13 pieces, and Abram drove them away, and did not suffer the birds to touch them. And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo ! an horror of great darkness fell upon him, and it was said unto Abram: 'Know of a surety that thy seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred
 14 years. And the nation also to whom they will be in bondage will I judge, and after that they shall
 15 come forth thence with much substance. And thou shalt go to thy fathers in peace, and be buried
 16 in a good old age. But in the fourth generation they shall return hither; for the iniquity of the
 17 Amorites is not yet full.' And he awoke from his sleep, and he arose, and the sun had set; and there was a flame, and behold ! a furnace was smoking, and a flame of fire passed between the
 18 pieces. And on that day the Lord made a covenant with Abram, saying: 'To thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates, the Kenites, the Kenizzites, the Kadmonites, the Perizzites, and the Rephaim, the Phakorites, and the Hivites, and the
 19 Amorites, and the Canaanites, and the Girgashites, and the Jebusites. And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and
 20 the fire devoured them. And on that day we made a covenant with Abram, according as we had covenanted with Noah in this month; and Abram renewed the festival and ordinance for himself
 21 for ever. And Abram rejoiced, and made all these things known to Sarai his wife; and he believed
 22 that he would have seed, but she did not bear. And Sarai advised her husband Abram, and said unto him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto thee
 23 by her.' And Abram harkened unto the voice of Sarai his wife, and said unto her, 'Do (so).' And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his
 24 wife. And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week [1965 A.M.]; and this was the eighty-sixth year in the life of Abram.

[Chapter 15]

Abram celebrates the feast of first fruits, 1-2: his name changed and circumcision instituted, 3-14. Sarai's name

changed and Isaac promised, 15-21. Abraham, Ishmael, and all his household circumcised, 22-4. Circumcision an eternal ordination, 25, 26. Israel shares this honour with the highest angels who were created circumcised, 27-9. Israel subject to God alone: other nations to angels, 30-2. Future faithlessness of Israel, 33-4. (Cf. Gen. xvii.)

1 And in the fifth year of the fourth week of this jubilee, [1979 A.M.] in the third month, in the middle of the
2 month, Abram celebrated the feast of the first-fruits of the grain harvest. And he offered new offerings on the altar,
the first-fruits of the produce, unto the Lord, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto the
Lord; their fruit offerings and their drink offerings he

3 offered upon the altar with frankincense. And the Lord appeared to Abram, and said unto him:

4 'I am God Almighty; approve thyself before me and be thou perfect. And I will make My covenant between Me and
thee, and I will multiply thee exceedingly.' And Abram fell on his face, and God talked with him, and said:

6 'Behold my ordinance is with thee,
And thou shalt be the father of many nations.

7 Neither shall thy name any more be called Abram,
But thy name from henceforth, even for ever, shall be Abraham.
For the father of many nations have I made thee.

And I will make thee very great,
And I will make thee into nations,
And kings shall come forth from thee.

9 And I shall establish My covenant between Me and thee, and thy seed after thee, throughout their generations, for an
eternal covenant, so that I may be a God unto thee, and to thy seed after thee.

10 the land where thou hast been a sojourner,

11 the land of Canaan, that thou mayst possess it for ever, and I will be their God.' And the Lord said unto Abraham:
'And as for thee, do thou keep my covenant, thou and thy seed after thee: and circumcise ye every male among you,
and circumcise your foreskins, and it shall be a token of

12 an eternal covenant between Me and you. And the child on the eighth day ye shall circumcise, every male
throughout your generations, him that is born in the house, or whom ye have bought

13 with money from any stranger, whom ye have acquired who is not of thy seed. He that is born in thy house shall
surely be circumcised, and those whom thou hast bought with money shall be circum-

14 cised, and My covenant shall be in your flesh for an eternal ordinance. And the uncircumcised male who is not
circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from

15 his people, for he has broken My covenant.' And God said unto Abraham: 'As for Sarai thy wife,

16 her name shall no more be called Sarai, but Sarah shall be her name. And I will bless her, and give thee a son by
her, and I will bless him, and he shall become a nation, and kings of nations shall

17 proceed from him.' And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that
is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18,19 And Abraham said unto God: 'O that Ishmael might live before thee!' And God said: 'Yea, and Sarah also shall
bear thee a son, and thou shalt call his name Isaac, and I will establish My

20 covenant with him, an everlasting covenant, and for his seed after him. And as for Ishmael also have I heard thee,
and behold I will bless him, and make him great, and multiply him exceedingly,

21 and he shall beget twelve princes, and I will make him a great nation. But My covenant will

22 I establish with Isaac, whom Sarah shall bear to thee, in these days, in the next year.' And He left

23 off speaking with him, and God went up from Abraham. And Abraham did according as God had said unto him, and
he took Ishmael his son, and all that were born in his house, and whom he had

24 bought with his money, every male in his house, and circumcised the flesh of their foreskin. And on the selfsame
day was Abraham circumcised, and all the men of his house, , and all those, whom he had bought with money from the
children of the stranger, were

25 circumcised with him. This law is for all the generations for ever, and there is no circumcision of the days, and no
omission of one day out of the eight days; for it is an eternal ordinance, ordained

26 and written on the heavenly tablets. And every one that is born, the flesh of whose foreskin is not circumcised on

the eighth day, belongs not to the children of the covenant which the Lord made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is the Lord's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of

27 the earth, for he has broken the covenant of the Lord our God. For all the angels of the presence and all the angels of sanctification have been so created from the day of their creation, and before the angels of the presence and the angels of sanctification He hath sanctified Israel, that they should

28 be with Him and with His holy angels. And do thou command the children of Israel and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be

29 rooted out of the land. For the command is ordained for a covenant, that they should observe it

30 for ever among all the children of Israel. For Ishmael and his sons and his brothers and Esau, the Lord did not cause to approach Him, and he chose them not because they are the children of

31 Abraham, because He knew them, but He chose Israel to be His people. And He sanctified it, and gathered it from amongst all the children of men; for there are many nations and many peoples, and all are His, and over all hath He placed spirits in authority to lead them astray from Him.

32 But over Israel He did not appoint any angel or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His angels and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He

33 may be theirs from henceforth for ever. And now I announce unto thee that the children of Israel will not keep true to this ordinance, and they will not circumcise their sons according to all this law; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them,

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

[Chapter 16]

Angels appear to Abraham in Hebron and Isaac again promised, 1-4. Destruction of Sodom and Lot's deliverance, 5-9. Abraham at Beersheba: birth of and circumcision of Isaac, whose seed was to be the portion of God, 10-19. Institution of the feast of Tabernacles, 20-31. (Cf. Gen. xviii.1, 10, 12; xix.24, 29, 33-7; xx.1, 4, 8; xxi. 1-4.)

1 And on the new moon of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished

3 her, and she became afraid, and denied that she had laughed on account of the words. And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Isaac,

4,5 And (that) when we returned to her at a set time, she would have conceived a son. And in this month the Lord executed his judgments on Sodom, and Gomorrah, and Zeboim, and all the region of the Jordan, and He burned them with fire and brimstone, and destroyed them until this day, even as [lo] I have declared unto thee all their works, that they are wicked and sinners exceedingly, and that they defile themselves and commit fornication in their flesh, and work uncleanness on the earth.

6 And, in like manner, God will execute judgment on the places where they have done according to

7 the uncleanness of the Sodomites, like unto the judgment of Sodom. But Lot we saved; for God

8 remembered Abraham, and sent him out from the midst of the overthrow. And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his

9 time; for the man lay with his daughters. And, behold, it was commanded and engraven concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day

10 of condemnation. And in this month Abraham moved from Hebron, and departed and dwelt between

11 Kadesh and Shur in the mountains of Gerar. And in the middle of the fifth month he moved from

12 thence, and dwelt at the Well of the Oath. And in the middle of the sixth month the Lord visited

13 Sarah and did unto her as He had spoken and she conceived. And she bare a son in the third month, and in the middle of the month, at the time of which the Lord had spoken to Abraham, on

14 the festival of the first fruits of the harvest, Isaac was born. And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained
 15 for ever. And in the sixth year of the fourth week we came to Abraham, to the Well of the Oath, and we appeared unto him [as we had told Sarah that we should return to her, and she would have
 16 conceived a son. And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see (them) before he died; but
 17 (that) in Isaac should his name and seed be called: And (that) all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Isaac one should become a holy
 18 seed, and should not be reckoned among the Gentiles. For he should become the portion of the Most High, and all his seed had fallen into the possession of God, that it should be unto the Lord a people for (His) possession above all nations and that it should become a kingdom and priests and
 19 a holy nation. And we went our way, and we announced to Sarah all that we had told him, and
 20 they both rejoiced with exceeding great joy. And he built there an altar to the Lord who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the Well of the Oath.
 21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate
 22 the feast of tabernacles on the earth. And during these seven days he brought each day to the altar a burnt offering to the Lord, two oxen, two rams, seven sheep, one he-goat, for a sin offering,
 23 that he might atone thereby for himself and for his seed. And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto the Lord for a sweet smelling savour.
 24 And morning and evening he burnt fragrant substances, frankincense and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in
 25 equal parts (and) pure. And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and all those who were in his house, and there was no stranger with him,
 26 nor any that was uncircumcised. And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a holy seed, so that it
 27 should become like Him who had made all things. And he blessed and rejoiced, and he called the
 28 name of this festival the festival of the Lord, a joy acceptable to the Most High God. And we blessed him for ever, and all his seed after him throughout all the generations of the earth, because
 29 he celebrated this festival in its season, according to the testimony of the heavenly tablets. For this reason it is ordained on the heavenly tablets concerning Israel, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before the Lord -a statute for
 30 ever throughout their generations every year. And to this there is no limit of days; for it is ordained for ever regarding Israel that they should celebrate it and dwell in booths, and set wreaths upon
 31 their heads, and take leafy boughs, and willows from the brook. And Abraham took branches of palm trees, and the fruit of goodly trees, and every day going round the altar with the branches seven times [a day] in the morning, he praised and gave thanks to his God for all things in joy.

[Chapter 17]

Expulsion of Hagar and Ishmael, 1-14. Mastêmâ proposes that God should require Abraham to sacrifice Isaac in order to test his love and obedience: Abraham's ten trials, 15-18. (Cf. Gen.xxi.8-21.)

1 And in the first year of the fifth week Isaac was weaned in this jubilee, [1982 A.M.] and Abraham made
 2 a great banquet in the third month, on the day his son Isaac was weaned. And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place, and Abraham rejoiced
 3 and blessed God because he had seen his sons and had not died childless. And he remembered the words which He had spoken to him on the day on which Lot had parted from him, and he rejoiced because the Lord had given him seed upon the earth to inherit the earth, and he blessed with all his
 4 mouth the Creator of all things. And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this

5 bondwoman and her son; for the son of this bondwoman will not be heir with my son, Isaac.' And the thing was grievous in Abraham's sight, because of his maidservant and because of his son,
 6 that he should drive them from him. And God said to Abraham 'Let it not be grievous in thy sight, because of the child and because of the bondwoman; in all that Sarah hath said unto thee,
 7 harken to her words and do (them); for in Isaac shall thy name and seed be called. But as for
 8 the son of this bondwoman I will make him a great nation, because he is of thy seed.' And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders
 9 of Hagar and the child, and sent her away. And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on,
 10 and fell down. And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my
 11 child,' and as she sat she wept. And an angel of God, one of the holy ones, said unto her, 'Why weepest thou, Hagar? Arise take the child, and hold him in thine hand; for God hath heard thy
 12 voice, and hath seen the child.' And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards
 13 the wilderness of Paran. And the child grew and became an archer, and God was with him, and his
 14 mother took him a wife from among the daughters of Egypt. And she bare him a son, and he called
 15 his name Nebaioth; for she said, 'The Lord was nigh to me when I called upon him.' And it came to pass in the seventh week, in the first year thereof, [2003 A.M.] in the first month in this jubilee, on the twelfth of this month, there were voices in heaven regarding Abraham, that he was faithful in all that He
 16 told him, and that he loved the Lord, and that in every affliction he was faithful. And the prince Mastema came and said before God, 'Behold, Abraham loves Isaac his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and Thou wilt see if he will do this command, and Thou wilt know if he is faithful in everything wherein Thou dost try him.
 17 And the Lord knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn (from him), and with circumcision; and had tried him through
 18 Ishmael and Hagar, his maid-servant, when he sent them away. And in everything wherein He had tried him, he was found faithful, and his soul was not impatient, and he was not slow to act; for he was faithful and a lover of the Lord.

[Chapter 18]

*Sacrifice of Isaac: Mastêmâ put to shame, 1-13. Abraham again blessed: returns to Beersheba 14-19.
 (Cf. Gen. xxii. 1-19.)*

1,2 And God said to him, 'Abraham, Abraham'; and he said, Behold, (here) am I.' And he said, Take thy beloved son whom thou lovest, (even) Isaac, and go unto the high country, and offer him
 3 on one of the mountains which I will point out unto thee.' And he rose early in the morning and saddled his ass, and took his two young men with him, and Isaac his son, and clave the wood of the
 4 burnt offering, and he went to the place on the third day, and he saw the place afar off. And he came to a well of water, and he said to his young men, 'Abide ye here with the ass, and I and the
 5 lad shall go (yonder), and when we have worshipped we shall come again to you.' And he took the wood of the burnt-offering and laid it on Isaac his son, and he took in his hand the fire and the
 6 knife, and they went both of them together to that place. And Isaac said to his father, 'Father;' and he said, 'Here am I, my son.' And he said unto him, 'Behold the fire, and the knife, and the
 7 wood; but where is the sheep for the burnt-offering, father?' And he said, 'God will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of
 8 God. And he built an altar, and he placed the wood on the altar, and bound Isaac his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife
 9 to slay Isaac his son. And I stood before him, and before the prince Mastema, and the Lord said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears
 10 the Lord.' And I called to him from heaven, and said unto him: 'Abraham, Abraham;' and he
 11 was terrified and said: 'Behold, (here) am I.' And I said unto him: 'Lay not thy hand upon the lad, neither do thou anything to him; for now I have shown that thou fearest the Lord, and hast

12 not withheld thy son, thy first-born son, from me.' And the prince Mastema was put to shame; and Abraham lifted up his eyes and looked, and, behold a ram caught . . . by his horns, and Abraham
 13 went and took the ram and offered it for a burnt-offering in the stead of his son. And Abraham called that place 'The Lord hath seen', so that it is said the Lord hath seen: that is
 14 Mount Sion. And the Lord called Abraham by his name a second time from heaven, as he caused
 15 us to appear to speak to him in the name of the Lord. And he said: 'By Myself have I sworn, saith the Lord,

Because thou hast done this thing,
 And hast not withheld thy son, thy beloved son, from Me,
 That in blessing I will bless thee,

And in multiplying I will multiply thy seed
 As the stars of heaven, And as the sand which is on the seashore.

And thy seed shall inherit the cities of its enemies,
 16 And in thy seed shall all nations of the earth be blessed;

Because thou hast obeyed My voice,
 And I have shown to all that thou art faithful unto Me in all that I have said unto thee:
 Go in peace.'

17 And Abraham went to his young men, and they arose and went together to Beersheba, and Abraham [2010 A.M.]

18 dwelt by the Well of the Oath. And he celebrated this festival every year, seven days with joy, and he called it the festival of the Lord according to the seven days during which he went and
 19 returned in peace. And accordingly has it been ordained and written on the heavenly tablets regarding Israel and its seed that they should observe this festival seven days with the joy of festival.

[Chapter 19]

Return of Abraham to Hebron. Death and burial of Sarah, 1-9. Marriage of Isaac and second marriage of Abraham. Birth of Esau and Jacob, 10-14. Abraham commends Jacob to Rebecca and blesses him, 15-31. (Cf. Gen. xxiii.1-4, 11-16; xxiv.15; xxv.1-2, 25-7; xiii. 16.)

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt
 2 opposite Hebron, that is Kirjath Arba, two weeks of years. And in the first year of the third week
 3 of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron. And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not
 4 disturbed. For in patience of spirit he conversed with the children of Heth, to the intent that they
 5 should give him a place in which to bury his dead. And the Lord gave him grace before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double
 6 cave over against Mamre, that is Hebron, for four hundred pieces of silver. And they besought him saying, We shall give it to thee for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after
 7 this he buried his dead in the double cave. And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the
 8 years of the life of Sarah. This is the tenth trial wherewith Abraham was tried, and he was found
 9 faithful, patient in spirit. And he said not a single word regarding the rumour in the land how that God had said that He would give it to him and to his seed after him, and he begged a place there to bury his dead; for he was found faithful, and was recorded on the heavenly tablets as the friend of
 10 God. And in the fourth year thereof he took a wife for his son Isaac and her name was Rebecca [2020 A.M.] [the daughter of Bethuel, the son of Nahor, the brother of Abraham] the sister of Laban and daughter of Bethuel; and

Bethuel was the son of Melca, who was the wife of Nahor, the brother of Abraham.

11 And Abraham took to himself a third wife, and her name was Keturah, from among the daughters of his household servants, for Hagar had died before Sarah. And she bare him six sons, Zimram,
12 and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years. And in
13 the sixth week, in the second year thereof, Rebecca bare to Isaac two sons, Jacob and Esau, and [2046 A.M.] Jacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Jacob
14 dwelt in tents. And the youths grew, and Jacob learned to write; but Esau did not learn, for he
15 was a man of the field and a hunter, and he learnt war, and all his deeds were fierce. And Abraham
16 loved Jacob, but Isaac loved Esau. And Abraham saw the deeds of Esau, and he knew that in Jacob should his name and seed be called; and he called Rebecca and gave commandment regarding
17 Jacob, for he knew that she (too) loved Jacob much more than Esau. And he said unto her:

My daughter, watch over my son Jacob,
For he shall be in my stead on the earth,
And for a blessing in the midst of the children of men,
And for the glory of the whole seed of Shem.

18 For I know that the Lord will choose him to be a people for possession unto Himself, above all
19 peoples that are upon the face of the earth. And behold, Isaac my son loves Esau more than Jacob, but I see that thou truly lovest Jacob.

20 Add still further to thy kindness to him,
And let thine eyes be upon him in love;
For he shall be a blessing unto us on the earth from henceforth unto all generations of the earth.

21 Let thy hands be strong
And let thy heart rejoice in thy son Jacob;
For I have loved him far beyond all my sons.

He shall be blessed for ever,
And his seed shall fill the whole earth.

22 If a man can number the sand of the earth,
His seed also shall be numbered.

23 And all the blessings wherewith the Lord hath blessed me and my seed shall belong to Jacob and
24 his seed alway. And in his seed shall my name be blessed, and the name of my fathers, Shem, and
25 Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam. And these shall serve

To lay the foundations of the heaven,
And to strengthen the earth,
And to renew all the luminaries which are in the firmament.

26 And he called Jacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and
27 said: 'Jacob, my beloved son, whom my soul loveth, may God bless thee from above the firmament, and may He give thee all the blessings wherewith He blessed Adam, and Enoch, and Noah, and Shem; and all the things of which He told me, and all the things which He promised to give me, may he cause to cleave to thee and to thy seed for ever, according to the days of heaven above the
28 earth. And the Spirits of Mastema shall not rule over thee or over thy seed to turn thee from the
29 Lord, who is thy God from henceforth for ever. And may the Lord God be a father to thee and
30 thou the first-born son, and to the people alway. Go in peace, my son.' And they both went forth
31 together from Abraham. And Rebecca loved Jacob, with all her heart and with all her soul, very much more than Esau; but Isaac loved Esau much more than Jacob.

[Chapter 20]

Abraham admonishes his sons and his sons' sons to work righteousness, observe circumcision, and refrain from impurity and idolatry, 1-10. Dismisses them with gifts, 11. Dwelling-places of the Ishmaelites and of the sons of Keturah, 12-13. (Cf. Gen. xxv. 5-6.)

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.]

2 and his twelve sons, and Isaac and his two sons, and the six sons of Keturah, and their sons. And he commanded them that they should observe the way of the Lord; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each

3 so walk with regard to them as to do judgment and righteousness on the earth. That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which the Lord had commanded us; and that we should keep ourselves from all fornication and uncleanness, [and renounce from amongst us all fornication and

4 uncleanness]. And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of

5 the land. And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness,
And from all pollution of sin,

Lest ye make our name a curse,
And your whole life a hissing,

And all your sons to be destroyed by the sword,
And ye become accursed like Sodom,
And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love the God of heaven
And cleave ye to all His commandments.

And walk not after their idols, and after their uncleannesses,

8 And make not for yourselves molten or graven gods;

For they are vanity,
And there is no spirit in them;

For they are work of (men's) hands,
And all who trust in them, trust in nothing.

9 Serve them not, nor worship them,
But serve ye the most high God, and worship Him continually:
And hope for His countenance always,
And work uprightness and righteousness before Him,

That He may have pleasure in you and grant you His mercy,
And send rain upon you morning and evening,

And bless all your works which ye have wrought upon the earth,
And bless thy bread and thy water,

And bless the fruit of thy womb and the fruit of thy land,
And the herds of thy cattle, and the flocks of thy sheep.

10 And ye will be for a blessing on the earth,
And all nations of the earth will desire you,

And bless your sons in my name,
That they may be blessed as I am.

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

[Chapter 23]

*Abraham's death and burial, 1-8 (cf. Gen. xxv.7-10). Decreasing years and increasing corruption of mankind:
Messianic woes: universal strife: the faithful rise up in arms to bring back the faithless: Israel invaded by sinners of
the Gentiles, 11-25. Renewed study of the law and renewal of mankind: Messianic kingdom: blessed immortality of the
righteous, 26-31.*

. . . and the days of weeping for Abraham were ended.

8 And he lived three jubilees and four weeks of years, one hundred
9 and seventy-five years, and completed the days of his life, being old and full of days. For the days of the forefathers,
of their life, were nineteen jubilees; and after the Flood they began to grow less than nineteen jubilees, and to decrease
in jubilees, and to grow old quickly, and to be full of their days by reason of manifold tribulation and the wickedness of
their ways, with the exception of

10 Abraham. For Abraham was perfect in all his deeds with the Lord, and well-pleasing in righteousness all the days of
his life; and behold, he did not complete four jubilees in his life, when he had

11 grown old by reason of the wickedness, and was full of his days. And all the generations which shall arise from this
time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and their knowledge
shall forsake them by reason of their old age [and all their know-

12 ledge shall vanish away]. And in those days, if a man live a jubilee and a-half of years, they shall say regarding him:
'He has lived long, and the greater part of his days are pain and sorrow and

13 tribulation, and there is no peace: For calamity follows on calamity, and wound on wound, and tribulation on
tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with
another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and
sword, and captivity, and all kinds of calamities and

14 pains.' And all these shall come on an evil generation, which transgresses on the earth: their works

15 are uncleanness and fornication, and pollution and abominations. Then they shall say: 'The days of the forefathers
were many (even), unto a thousand years, and were good; but behold, the days of our life, if a man has lived many, are
three score years and ten, and, if he is strong, four score years,

16 and those evil, and there is no peace in the days of this evil generation.' And in that generation the sons shall convict
their fathers and their elders of sin and unrighteousness, and of the words of their mouth and the great wickednesses
which they perpetrate, and concerning their forsaking the covenant which the Lord made between them and Him, that
they should observe and do all His commandments and His ordinances and all His laws, without departing either to the
right hand or the left.

17 For all have done evil, and every mouth speaks iniquity and all their works are an uncleanness and

18 an abomination, and all their ways are pollution, uncleanness and destruction. Behold the earth shall be destroyed

on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and

19 all the fish of the sea, on account of the children of men. And they shall strive one with another, the young with the old, and the old with the young, the poor with the rich, the lowly with the great, and the beggar with the prince, on account of the law and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Sabbaths, and jubilees, and all judgments.

20 And they shall stand swords and war to turn them back into the way; but they shall

21 not return until much blood has been shed on the earth, one by another. And those who have escaped shall not return from their wickedness to the way of righteousness, but they shall all exalt themselves to deceit and wealth, that they may each take all that is his neighbour's, and they shall name the great name, but not in truth and not in righteousness, and they shall defile the holy of

22 holies with their uncleanness and the corruption of their pollution. And a great punishment shall befall the deeds of this generation from the Lord, and He will give them over to the sword and to

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

And they shall use violence against Israel and transgression against Jacob,

And much blood shall be shed upon the earth,

And there shall be none to gather and none to bury.

24 In those days they shall cry aloud,

And call and pray that they may be saved from the hand of the sinners, the Gentiles;

But none shall be saved.

25 And the heads of the children shall be white with grey hair,

And a child of three weeks shall appear old like a man of one hundred years,

And their stature shall be destroyed by tribulation and oppression.

26 And in those days the children shall begin to study the laws,

And to seek the commandments,

And to return to the path of righteousness.

27 And the days shall begin to grow many and increase amongst those children of men

Till their days draw nigh to one thousand years.

And to a greater number of years than (before) was the number of the days.

28 And there shall be no old man

Nor one who is satisfied with his days,

For all shall be (as) children and youths.

29 And all their days they shall complete and live in peace and in joy,

And there shall be no Satan nor any evil destroyer;

For all their days shall be days of blessing and healing.

30 And at that time the Lord will heal His servants,

And they shall rise up and see great peace,

And drive out their adversaries.

And the righteous shall see and be thankful,

And rejoice with joy for ever and ever,

And shall see all their judgments and all their curses on their enemies.

31 And their bones shall rest in the earth,
And their spirits shall have much joy,
And they shall know that it is the Lord who executes judgment,
And shows mercy to hundreds and thousands and to all that love Him

32 And do thou, Moses, write down these words; for thus are they written, and they record (them) on the heavenly tablets for a testimony for the generations for ever.

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THE ASSUMPTION OF MOSES

also known as

THE TESTAMENT OF MOSES

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 spoke in the tabernacle to give (it) by Joshua: saying to Joshua these words: '(Be strong) and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.' So says the Lord of the world. For He has created the world on behalf of His people. But He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by (their) arguments convict one another. Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant. And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people And receive this writing that you may know how to preserve the books which I shall deliver unto you: and you shall set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world, that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

2

And now they shall go by means of you into the land which He determined and promised to give to their fathers, in the which you shall bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom, and you shall appoint them local magistrates according to the good pleasure of their Lord in judgment and righteousness. And five years after they enter into the

land, that thereafter they shall be ruled by chiefs and kings for eighteen years, and during nineteen years the ten tribes shall break away. And the twelve tribes shall go down and transfer the tabernacle of the testimony. Then the God of heaven will make the court of His tabernacle and the tower of His sanctuary, and the two holy tribes shall be (there) established: but the ten tribes shall establish kingdoms for themselves according to their own ordinances. And they shall offer sacrifices throughout twenty years: and seven shall entrench the walls, and I will protect nine, but four shall transgress the covenant of the Lord, and profane the oath which the Lord made with them. And they shall sacrifice their sons to strange gods, and they shall set up idols in the sanctuary, to worship them. And in the house of the Lord they shall work impiety and engrave every form of beast, even many abominations.

3

And in those days a king from the east shall come against them and his cavalry shall cover their land. And he shall burn their colony with fire together with the holy temple of the Lord, and he shall carry away all the holy vessels. And he shall cast forth all the people, and he shall take them to the land of his nativity, yea he shall take the two tribes with him. Then the two tribes shall call upon the ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty. And they shall cry aloud: 'Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner, have been carried away with you, together with our children.' Then the ten tribes shall mourn on hearing the reproaches of the two tribes, and they shall say: 'What have we done unto you, brethren? Has not this tribulation come on all the house of Israel?' And all the tribes shall mourn, crying unto heaven and saying: 'God of Abraham God of Isaac and God of Jacob, remember Thy covenant which You made with them, and the oath which You didst swear unto them by Yourself, that their seed should never fail from the land which You hast given them.' Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbor: 'Is not this that which Moses did then declare unto us in prophecies, who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years: and assuredly called heaven and earth to witness against us, that we should not transgress His commandments, in the which he was a mediator unto us? Behold these things have befallen us after his death according to his declaration, as he declared to us at that time, yes, behold these have taken place even to our being carried away captive into the country of the east.' Who shall be also in bondage for about seventy and seven years.

4

Then there shall enter one who is over them, and he shall spread forth his hands, and kneel upon his knees and pray on their behalf saying: 'Lord of all, King on the lofty throne, who rules the world, and did will that this people should be Your elect people, then (indeed) You didst will that You should be called their God, according to the covenant which You didst make with their fathers. 3 And yet they have gone in captivity in another land with their wives and their children, and around the gates of strange peoples and where there is great vanity. Regard and have compassion on them,

O Lord of heaven.' Then God will remember them on account of the covenant which He made with their fathers. and He will manifest His compassion in those times also. And He will put it into the mind of a king to have compassion on them, and he shall send them off to their land and country. Then some portions of the tribes shall go up and they shall come to their appointed place, and they shall anew surround the place with walls. And the two tribes shall continue in their prescribed faith, sad and lamenting because they will not be able to offer sacrifices to the Lord of their fathers. And the ten tribes shall increase and multiply among the Gentiles during the time of their captivity.

5

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

6

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

7

And when this is done the times shall be ended, in a moment the (second) course shall be (ended), the four hours shall come. They shall be forced. . . . And, in the time of these, destructive and impious men shall rule, saying that they are just. And these shall stir up the poison of their minds, being treacherous men, self-pleasers, dissemblers in

all their own affairs and lovers of banquets at every hour of the day. gluttons, gourmands.... Devourers of the goods of the (poor) saying that they do so on the ground of their justice, but in reality to destroy them, complainers, deceitful, concealing themselves lest they should be recognized, impious, filled with lawlessness and iniquity from sunrise to sunset: saying: 'We shall have feastings and luxury, eating and drinking, and we shall esteem ourselves as princes.' And though their hands and their minds touch unclean things, yet their mouth shall speak great things, and they shall say furthermore: 'Do not touch me lest you should pollute me in the place (where I stand') . . .

8

And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time, in which He will stir up against them the king of the kings of the earth and one that rules with great power, who shall crucify those who confess to their circumcision: and those who conceal (it) he shall torture and deliver them up to be bound and led into prison. And their wives shall be given to the gods among the Gentiles, and their young sons shall be operated on by the physicians in order to bring forward their foreskin. And others amongst them shall be punished by tortures and fire and sword, and they shall be forced to bear in public their idols, polluted as they are like those who keep. them. And they shall likewise be forced by those who torture them to enter their inmost sanctuary, and they shall be forced by goads to blaspheme with insolence the word, finally after these things the laws and what they had above their altar.

9

Then in that day there shall be a man of the tribe of Levi, whose name shall be Taxo, who having seven sons shall speak to them exhorting (them): 'Observe, my sons, behold a second ruthless (and) unclean visitation has come upon the people, and a punishment merciless and far exceeding the first. For what nation or what region or what people of those who are impious towards the Lord, who have done many abominations, have suffered as great calamities as have befallen us? Now, 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. And you know that this is our strength, and thus we will do. Let us fast for the space of three days and on the fourth let us go into a cave which is in the field, and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers. For if we do this and die, our blood shall be avenged before the Lord.

10

And then His kingdom shall appear throughout all His creation,
And then Satan shall be no more,
And sorrow shall depart with him.

Then the hands of the angel shall be filled
 Who has been appointed chief,
 And he shall forthwith avenge them of their enemies.
 For the Heavenly One will arise from His royal throne,
 And He will go forth from His holy habitation
 With indignation and wrath on account of His sons.
 And the earth shall tremble: to its confines shall it be shaken:
 And the high mountains shall be made low
 And the hills shall be shaken and fall.
 And the horns of the sun shall be broken and he shall be turned into
 darkness;
 And the moon shall not give her light, and be turned wholly into blood.
 And the circle of the stars shall be disturbed.
 And the sea shall retire into the abyss,
 And the fountains of waters shall fail,
 And the rivers shall dry up.
 For the Most High will arise, the Eternal God alone,
 And He will appear to punish the Gentiles,
 And He will destroy all their idols.
 Then you, O Israel, shall be happy,
 And you shall mount upon the necks and wings of the eagle,
 And they shall be ended.
 And God will exalt you,
 And He will cause you to approach to the heaven of the stars,
 In the place of their habitation.
 And you will look from on high and see your enemies in Ge(henna)
 And you shall recognize them and rejoice,
 And you shall give thanks and confess thy Creator.

And do you; Joshua (the son of) Nun, keep these words and this book; For from my
 death [assumption] until His advent there shall be 250 times [= year-weeks = 1750
 years]. And this is the course of the times which they shall pursue till they are
 consummated. And I shall go to sleep with my fathers. Wherefore, Joshua you (son of)
 Nun, (be strong and) be of good courage; (for) God has chosen (you) to be minister in
 the same covenant.

11

And when Joshua had heard the words of Moses that were so written in his writing all
 that he had before said, he rent his clothes and cast himself at Moses' feet. And Moses
 comforted him and wept with him. And Joshua answered him and said: 'Why do you
 comfort me, (my) lord Moses ? And how shall I be comforted in regard to the bitter
 word which you hast spoken which has gone forth from thy mouth, which is full of
 tears and lamentation, in that you depart from this people? (But now) what place shall
 receive you? Or what shall be the sign that marks (your) sepulcher? Or who shall dare
 to move your body from there as that of a mere man from place to place? For all men

when they die have according to their age their sepulchers on earth; but your sepulcher is from the rising to the setting sun, and from the south to the confines of the north: all the world is your sepulcher. My lord, you are departing, and who shall feed this people? Or who is there that shall have compassion on them and who shall be their guide by the way? Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of their forefathers? How therefore am I to foster this people as a father (his) only son, or as a mistress her daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and (takes care) that her feet are not unshod for running upon the ground. (And how) shall I supply them with food and drink according to the pleasure of their will? For of them, there shall be 600,000 (men), for these have multiplied to this degree through your prayers, (my) lord Moses. And what wisdom or understanding have I that I should judge or answer by word in the house (of the Lord)? And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the holy spirit who was worthy of the Lord, manifold and incomprehensible, the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, [that he is no longer among them], shall say "Let us go against them. If the enemy have but once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger, who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that rules all the world with compassion and righteousness, reminding Him of the covenant of the fathers and propitiating the Lord with the oath." For they shall say: "He is not with them: let us go therefore and destroy them from off the face of the earth." What shall then become of this people, my lord Moses?'

12

And when Joshua had finished (these) words, he cast himself again at the feet of Moses. And Moses took his hand and raised him into the seat before him, and answered and said unto him: Joshua, do not despise yourself; but set your mind at ease, and hear my words. All the nations which are in the earth God has created and us, He has foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, but all things He hath foreseen and caused all to come forth. (Yes) all things which are to be in this earth the Lord has foreseen and, look, they are brought forward (into the light. . . . The Lord,) has on their behalf appointed me to (pray) for their sins and (make intercession) for them. For not for any virtue or strength of mine, but of His good pleasure have His compassion and longsuffering fallen to my lot. For I say unto you, Joshua: it is not on account of the godliness of this people that you shall root out the nations. The lights of the heaven, the foundations of the earth have been made and approved by God and are under the signet ring of His right hand. Those, therefore, who do and fulfill the commandments of God shall increase and be prospered: but those who sin and set at naught the commandments shall be without the blessings before mentioned, and they shall be punished with many torments by the nations. But wholly to root out and destroy them is not permitted. For God will go forth who has foreseen all things for

ever, and His covenant has been established and by the oath which . . .

[Index of Apocalyptic and Pseudepigraphia.](#)

[Home Page](#)

Material from a Book of Noah in 1 Enoch

The following passages are from the book of 1 Enoch, but probably were drawn from a now-lost "Book of Noah."

[Chapter 6]

1 And it came to pass when the children of men had multiplied that in those days were born unto 2 them beautiful and comely daughters. And the angels, the children of the heaven, saw and lusted after them, and said to one another: 'Come, let us choose us wives from among the children of men 3 and beget us children.' And Semjaza, who was their leader, said unto them: 'I fear ye will not 4 indeed agree to do this deed, and I alone shall have to pay the penalty of a great sin.' And they all answered him and said: 'Let us all swear an oath, and all bind ourselves by mutual imprecations 5 not to abandon this plan but to do this thing.' Then sware they all together and bound themselves 6 by mutual imprecations upon it. And they were in all two hundred; who descended in the days of Jared on the summit of Mount Hermon, and they called it Mount Hermon, because they had sworn 7 and bound themselves by mutual imprecations upon it. And these are the names of their leaders: Samlazaz, their leader, Araklba, Rameel, Kokabel, Tamlel, Ramlel, Danel, Ezeqeel, Baraqijal, 8 Asael, Armaros, Batarel, Ananel, Zaqlael, Samsapeel, Satarel, Turel, Jomjael, Sariel. These are their chiefs of tens.

[Chapter 7]

1 And all the others together with them took unto themselves wives, and each chose for himself one, and they began to go in unto them and to defile themselves with them, and they taught them charms 2 and enchantments, and the cutting of roots, and made them acquainted with plants. And they 3 became pregnant, and they bare great giants, whose height was three thousand ells: Who consumed 4 all the acquisitions of men. And when men could no longer sustain them, the giants turned against 5 them and devoured mankind. And they began to sin against birds, and beasts, and reptiles, and 6 fish, and to devour one another's flesh, and drink the blood. Then the earth laid accusation against the lawless ones.

[Chapter 8]

1 And Azazel taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all 2 colouring tinctures. And there arose much godlessness, and they committed fornication, and they 3 were led astray, and became corrupt in all their ways. Semjaza taught enchantments, and root-cuttings, 'Armaros the resolving of enchantments, Baraqijal (taught) astrology, Kokabel the constellations, Ezeqeel the knowledge of the clouds, Araqiël the signs of the earth, Shamsiel the signs of the sun, and Sariel the course of the moon. And as men perished, they cried, and their cry went up to heaven . . .

[Chapter 106]

1 And after some days my son Methuselah took a wife for his son Lamech, and she became 2 pregnant by him and bore a son. And his body was white as snow and red as the blooming of a rose, and the hair of his head and his long locks were white as wool, and his eyes beautiful. And when he opened his eyes, he lighted up the whole house like the sun, and the whole house 3 was very bright. And thereupon he arose in the hands of the midwife, opened his mouth, and conversed with the Lord of righteousness. 4 And his father Lamech was afraid of him and 5 fled, and came to his father Methuselah. And he said unto him: 'I have begotten a strange son, diverse from and unlike man, and resembling the sons of the God of heaven; and his nature is different and he is not like us, and his eyes are as the rays of the sun, and his 6 countenance is glorious. And it seems to me that he is not sprung from me but from the angels, and I fear that in his days a wonder may be 7 wrought on the earth. And now, my father, I am here to petition thee and implore thee that thou mayest go to Enoch, our father, and learn from him the truth, for his dwelling-place is 8 amongst the angels.' And

when Methuselah heard the words of his son, he came to me to the ends of the earth; for he had heard that I was there, and he cried aloud, and I heard his voice and I came to him. And I said unto him: ' Behold, here am I, my son, wherefore hast thou come to me ? ' And he answered and said: ' Because of a great cause of anxiety have I come to thee, and because of a disturbing vision I have approached. And now, my father, hear me: unto Lamech my son there hath been born a son, the like of whom there is none, and his nature is not like man's nature, and the colour of his body is whiter than snow and redder than the bloom of a rose, and the hair of his head is whiter than white wool, and his eyes are like the rays of the sun, and he opened his eyes and thereupon lighted up the whole house. And he arose in the hands of the midwife, and opened his mouth and blessed the Lord of heaven. And his father Lamech became afraid and fled to me, and did not believe that he was sprung from him, but that he was in the likeness of the angels of heaven; and behold I have come to thee that thou mayest make known to me the truth.' And I, Enoch, answered and said unto him: 'The Lord will do a new thing on the earth, and this I have already seen in a vision, and make known to thee that in the generation of my father Jared some of the angels of heaven transgressed the word of the Lord. And behold they commit sin and transgress the law, and have united themselves with women and commit sin with them, and have married some of them, and have begot children by them. And they shall produce on the earth giants not according to the spirit, but according to the flesh, and there shall be a great punishment on the earth, and the earth shall be cleansed from all impurity. Yea, there shall come a great destruction over the whole earth, and there shall be a deluge and a great destruction for one year. And this son who has been born unto you shall be left on the earth, and his three children shall be saved with him: when all mankind that are on the earth shall die [he and his sons shall be saved]. And now make known to thy son Lamech that he who has been born is in truth his son, and call his name Noah; for he shall be left to you, and he and his sons shall be saved from the destruction, which shall come upon the earth on account of all the sin and all the unrighteousness, which shall be consummated on the earth in his days. And after that there shall be still more unrighteousness than that which was first consummated on the earth; for I know the mysteries of the holy ones; for He, the Lord, has showed me and informed me, and I have read (them) in the heavenly tablets.

[Chapter 107]

1 And I saw written on them that generation upon generation shall transgress, till a generation of righteousness arises, and transgression is destroyed and sin passes away from the earth, and all manner of good comes upon it. 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.' 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.



[Sacred Texts](#) [Bible](#) [Apocrypha](#)

The Biblical Antiquities of Philo

translated by M. R. James

[1917]

[Contents](#) [Start Reading](#)

This book, dating from the late first century C.E. (after the destruction of the second temple, 70 C.E.) is attributed to the Jewish writer Philo. However, most scholars agree that it was not written by Philo, and it is hence sometimes called 'Pseuophilo'. Consisting of a retelling of the Hebrew Bible from Genesis to the end of 1 Samuel, *Biblical Antiquities* embellishes and often departs from the narrative as we know it today in small and large details. A little early to be called Midrash, *Biblical Antiquities* is one of the 'pseudepigrapha', writings on traditional Biblical subjects which were never canonized.

--John Bruno Hare, May 13th, 2004

[Title Page](#)

[Contents](#)

Introduction

[1. General](#)

[2. History of the Book](#)

[3. Authorities for the Text](#)

[4. Title, and Attribution to Philo](#)

[5. Original Language](#)

[6. Date](#)

[7. Form](#)

[8. Purpose](#)

[9. Unity. Contents](#)

[10. Relation to Other Literature](#)

[11. Extent of the Complete Book: The Lost Conclusion Discussed](#)

[12. Conclusion. Character of the Present Edition](#)

[13. Synopsis of the Contents](#)

[Additional Note](#)

[Note](#)

The Biblical Antiquities of Philo

[Chapter I.](#)

[Chapter II](#)

[Chapter III](#)

[Chapter IV.](#)

[Chapter V](#)

[Chapter VI](#)

[Chapter VII](#)

[Chapter VIII](#)

[Chapter IX](#)

[Chapter X](#)

[Chapter XI](#)

[Chapter XII](#)

[Chapter XIII](#)

[Chapter XIV](#)

[Chapter XV](#)

[Chapter XVI](#)

[Chapter XVII](#)

[Chapter XVIII](#)

[Chapter XIX](#)

[Chapter XX](#)

[Chapter XXI](#)

[Chapter XXII](#)

[Chapter XXIII](#)

[Chapter XXIV](#)

[Chapter XXV](#)

[Chapter XXVI](#)

[Chapter XXVII](#)

[Chapter XXVIII](#)

[Chapter XXIX](#)

[Chapter XXX](#)

[Chapter XXXI.](#)

[Chapter XXXII](#)

[Chapter XXXIII](#)

[Chapter XXXIV](#)

[Chapter XXXV](#)

[Chapter XXXVI](#)

[Chapter XXXVII](#)

[Chapter XXXVIII](#)

[Chapter XXXIX](#)

[Chapter XL](#)

[Chapter XLI](#)

[Chapter XLII](#)

[Chapter XLIV](#)

[Chapter XLV](#)

[Chapter XLVI](#)

[Chapter XLVIII](#)

[Chapter XLIX](#)

[Chapter L](#)

[Chapter LI](#)

[Chapter LII](#)

[Chapter LIII](#)

[Chapter LIV](#)

[Chapter LV](#)

[Chapter LVI](#)

[Chapter LVII](#)

[Chapter LVIII](#)

[Chapter LIX](#)

[Chapter LX](#)

[Chapter LXI](#)

[Chapter LXII](#)

[Chapter LXIII](#)

[Chapter LXIV](#)

[Chapter LXV](#)

The Apocalypse of Sedrach

The Apocalypse of Sedrach

The Word of the holy and blessed Sedrach concerning love and concerning repentance and Orthodox Christians, and concerning the Second Coming of our Lord Jesus Christ. Lord give thy blessing.

I. Beloved, let us prefer nothing in honour except sincere love: for in many things we stumble every day and night and hour. And for this cause let us gain love, for it covereth a multitude of sins: for what is the profit, my children, if we have all things, and have not saving love....

O blessed love, supplier of all good things. Blessed is the man who has gained the true faith and sincere love, according as the Master said, there is no greater love than this that a man should lay down his life for his friend. Cf. John 15:13

II. And invisibly he received a voice in his ears: Come hither, Sedrach, since thou wishest and desirest to converse with God and ask of him that he may reveal unto thee whatever thou wishest to ask. And Sedrach said: What, Sir? And the voice said to him: I was sent to thee to raise thee here into heaven. And he said: I desired to speak mouth to mouth with God: I am not fit, Sir, to come into heaven. And stretching out his wings he took him up and he came into heaven to the very flame, and he set him as high as the third heaven, and in it stood the flame of the divinity.

III. And the Lord saith to him: Welcome, my beloved Sedrach: What suit hast thou against God who created thee, that thou saidst, I desired to speak face to face with God? Sedrach saith to him:¹ Yea, verily, the son hath a suit with the Father: my Lord, why didst thou make the earth? The Lord saith to him: For man's sake. Sedrach saith: And why didst Thou make the sea? Why didst Thou scatter every good thing on the earth? The Lord saith to him: For man's sake. Sedrach saith to him:² If thou didst these things,³ why wilt Thou destroy him? And the Lord said: Man is my work and the creature of my hands, and I discipline him as I find good.

IV. Sedrach saith to him: Chastisement and fire are thy discipline: they are bitter, my Lord:⁴ it were well for man if he had not been born: why then didst thou make him, my Lord? Why didst thou weary thine undefiled hands⁵ and create man, since thou didst not intend to have mercy on him? God saith to him: I made Adam the first creature and placed him in Paradise in the midst of the tree of life and said to him: Eat of all the fruits, but beware of the tree of life: for if thou eat of it, thou shalt die the death. But he transgressed my commandment, and being beguiled by the devil ate of the tree.

V. Sedrach saith to him: Of thy will Adam was beguiled, my Lord: Thou commandest thine⁶ angels to

make approach to Adam, and the first of the angels himself transgressed thy commandment and did not make approach to him, and Thou didst banish him, because he transgressed thy commandment and did not make any approach to the work of thine hands: if thou lovedst man, why didst Thou not slay the devil, the worker of unrighteousness? Who is able to fight an invisible spirit? And he as a smoke enters into the hearts of men and teaches them every sin: he fights against thee, the immortal God, and what can wretched man then do to him? But have mercy, O Lord, and stop the chastisements: but if not, count me also with the sinners: if thou wilt have no mercy on the sinners, where are thy mercies, where is thy⁷ compassion, O Lord?

VI. God saith to him: Be it known unto thee that I ordered all things to be placable to him: I gave him understanding and made him the heir of heaven and earth, and I subjected all things to him, and every living thing flees from him and from before his face: but he, having received of mine, became alien, adulterous, and sinful: tell me, what father, having given his son his portion, when he takes his substance and leaves his father and goes away and becomes an alien and serves an alien, when the father sees that the son has deserted him, does not darken his heart, and does not the father go and take his substance and banish him from his glory because he deserted his father? And how have I, the wonderful and jealous God, given him everything, and he having received these things has become an adulterer and a sinner?

VII. Sedrach saith to him: Thou, O Lord, didst create man. Thou knewest of what sort of mind he was and of what sort of knowledge we are, and thou makest it a cause for chastisement: but cast him forth; for shall not I alone fill up the heavenly places? But if that is not to be so save man too, O Lord. He failed by thy will, wretched man. Why dost thou waste words on me, Sedrach? I created Adam and his wife and the sun and said: Behold each other how bright he is, and the wife of Adam is brighter in the beauty of the moon and he was the giver of her life.⁸ Sedrach saith: but of what profit are beauties if they die away into the earth? How didst thou say, O Lord, Thou shalt not return evil for evil? How is it, O Lord? the word of Thy divinity never lies, and why dost Thou retaliate on man? or dost thou not in so doing render evil for evil? I know that among the quadrupeds there is no other so wily and unreasonable as the mule. But we strike it with the bridle when we wish: and thou hast angels: send them forth to guard them, and when man inclines towards sin, to take hold of his foot and not let him go whither he would.

VIII. God saith to him: If I catch him by the foot, he will say, Thou hast given me no joy in the world. But I have left him to his own will because I loved him. Wherefore I sent forth my righteous angels to guard him night and day. Sedrach saith:⁹ I know, O Lord, that of all thy creatures Thou chiefly lovedst man, of the quadrupeds the sheep, of woods the olive, of fruits the vine, of flying things the bee, of rivers the Jordan, of cities Jerusalem. And all these man also loves, my Lord. God saith to Sedrach: I will ask thee one thing, Sedrach: if thou answerest me, then I may fitly help thee, even though thou hast tempted thy creator. Sedrach saith: Speak.¹⁰ The Lord God saith: Since I made all things, how many men were born and how many died, and how many are to die and how many hairs have they? Tell me, Sedrach,¹¹ since the heaven was created and the earth, how many trees grew in the world, and how many fell, and how many are to fall, and how many are to arise, and how many leaves have they? Tell me, Sedrach, since I made the sea, how many waves arose and how many fell, and how many are to arise, and how many winds blow along the margin of the sea? Tell me, Sedrach, from the creation of the world of the aeons, when the air rained, how many drops fell upon the world, and how many are to fall? And Sedrach said: Thou alone knowest all these things, O Lord; thou only understandest all these things: only, I pray thee, deliver man from chastisement, and I shall not be separated from our race.

IX. And God said to his only begotten Son: Go, ¹² take the soul of Sedrach my beloved, and place it in Paradise. The only begotten Son saith to Sedrach: Give me the trust which our Father deposited in the womb of thy mother in the holy tabernacle of thy body from a child. Sedrach saith: I will not give thee my soul. God saith to him: And wherefore was I sent to come hither, and thou pleadest against me? For I was commanded by my Father not to take thy soul with violence; but if not, (then) give me thy most greatly desired soul.

X. And Sedrach saith to God: And whence dost Thou intend to take my soul, and from which limb? And God saith to him: Dost thou not know that it is placed in the midst of thy lungs and thy heart and is dispersed into all thy limbs? It is brought up through the throat and gullet and the mouth and at whatever hour it is predestined to come forth, it is scattered, and brought together from the points of the nails and from all the limbs, and there is a great necessity that it should be separated from the body and parted from the heart. When Sedrach had heard all these things and had considered the memory of death he was greatly astounded, and Sedrach said to God: O Lord, give me a little respite that I may weep, for I have heard that tears are able to do much and much remedy comes to the lowly body of thy creature.

XI. And weeping and bewailing he began to say: O marvellous head of heavenly adornment: O radiant as the sun which shines on heaven and earth: thy hairs are known from Teman, thine eyes from Bosor, thine ears from thunder, thy tongue from a trumpet, and thy brain is a small creation, thy head the energy of the whole body: O friendly and most fair beloved by all, and now falling into the earth it must become forgotten. O hands, mild, fair-fingered, worn with toil by which the body is nourished: O hands, deftest of all, heaping up from all quarters ye made ready houses. O fingers adorned and decked with gold and silver (rings): and great worlds are led by the fingers: the three joints enfold the palms, and heap up beautiful things: and now ye must become aliens to the world. O feet, skilfully walking about, self-running, most swift, unconquerable: O knees, fitted together, because without you the body does not move: the feet run along with the sun and the moon in the night and in the day, heaping up all things, foods and drinks, and nourishing the body: O feet, most swift and fair runners, moving on the face of the earth, getting ready the house with every good thing: O feet which bear up the whole body, that run up to the temples, making repentance and calling on the saints, and now ye are to remain motionless. O head and hands and feet, until now I have kept you. O soul, what sent thee into the humble and wretched body? and now being separated from it, thou art going up where the Lord calleth thee, and the wretched body goes away to judgment. O body well-adorned, hair clothed with stars, head of heavenly adornment and dress: O face well-anointed, light-bringing eyes, voice trumpet-like, tongue placable, chin fairly adorned, hairs like the stars, head high as heaven, body decked out, light-bringing eyes that know all things-and now you shall fall into the earth and under the earth your beauty shall disappear.

XII. Christ saith to him: Stay, Sedrach; how long dost thou weep and groan? Paradise is opened to thee, and, dying, thou shall live. Sedrach saith to him: Once more I will speak unto thee, O Lord: How long shall I live before I die? and do not disregard my prayer. The Lord saith to him: Speak, O Sedrach. Sedrach saith: If a man shall live eighty or ninety or an hundred years, and live these years in sin, and again shall turn, and the man live in repentance, in how many days dost thou forgive him his sins? God saith to him: If he shall live an hundred or eighty years and shall turn and repent for three years and do the fruit of righteousness, and death shall overtake him, I will not remember all his sins.

XIII. Sedrach saith to him: The three years are a long time, my Lord, lest death overtake him and he fulfil not his repentance: have mercy, Lord, on thine image and have compassion, for the three years are many. God saith to him: If a man live an hundred years and remember his death and confess before men and I

find him, after a time I will forgive all his sins. Sedrach saith again: I will again beseech thy compassion for thy creature. The time is long lest death overtake him and snatch him suddenly. The Saviour saith to him: I will ask thee one word, Sedrach, my beloved, then thou shalt ask me in turn: if the man shall repent for forty days I will not remember all his sins which he did.

XIV. And Sedrach saith¹³ to the archangel Michael: Hearken to me, O powerful chief, and help thou me and be my envoy that God may have mercy on the world. And filling on their faces, they besought the Lord and said: O Lord, teach us how and by what sort of repentance and by what labour man shall be saved. God saith: By repentances, by intercessions, by liturgies, by tears in streams, in hot groanings. Dost thou not know that my prophet David was saved by tears, and the rest were saved in one moment? Thou knowest, Sedrach, that there are nations which have not the law and which do the works of the law: for if they are unbaptized and my divine spirit come unto them and they turn to my baptism, I also receive them with my righteous ones into Abraham's bosom. And there are some who have been baptized with my baptism and who have shared in my divine part and become reprobate in complete reprobation and will not repent: and I suffer them with much compassion and much pity and wealth¹⁴ in order that they may repent, but they do the things which my divinity hates, and did not hearken to the wise man asking (them), saying, we by no means justify a sinner. Dost thou not most certainly know that it is written: And those who repent never see chastisement? And they did not hearken to the Apostles or to my word in the Gospels, and they grieve my angels, and verily they do not attend to my messenger in the assemblies (for communion) and in my services, and they do not stand in my holy churches, but they stand and do not fall down and worship in fear and trembling, but boast things which I do not accept, or my holy angels.

XV. Sedrach saith to God: O Lord, Thou alone art sinless and very compassionate, having compassion and pity for sinners, but thy divinity said: I am not come to call the righteous but sinners to repentance. And the Lord said to Sedrach: Dost thou not know, Sedrach, that the thief was saved in one moment to repent? Dost thou not know that my apostle and evangelist was saved in one moment? "*Peccatores enim non salvantur*," for their hearts are like rotten stone: these are they who walk in impious ways and who shall be destroyed with Antichrist. Sedrach saith: O my Lord, Thou also saidst: My divine spirit entered into the nations which, not having the law, do the things of the law. So also the thief and the apostle and evangelist and the rest of those who have already got into thy Kingdom. O my Lord; so likewise do Thou pardon those who have sinned to the last: for life is very toilsome and there is no time for repentance.

XVI. The Lord saith to Sedrach: I made man in three stages: when he is young, I overlooked his stumblings as he was young: and again when he was a man I considered his purpose: and again when he grows old, I watch him till he repent. Sedrach saith: O Lord, Thou knowest and understandest all these things: but have sympathy for sinners. The Lord saith to him: Sedrach, my beloved, I promise to have sympathy and bring down the forty days to twenty: and whosoever shall remember thy name shall not see the place of chastisement, but shall be with the just in a place of refreshment and rest: and if anyone shall record this wonderful word his sins shall not be reckoned against him for ever and ever.¹⁵ And Sedrach saith: O Lord, and if anyone shall bring enlightenment to thy servant, save him, O Lord, from all evil. And Sedrach, the servant of the Lord, saith: Now take my soul, O Lord. And God took him and placed him in Paradise with all the saints. To whom be the glory and the power for ever and ever. Amen.



[The Oracle at Dodona...](#)

THE SIBYLLINE ORACLES

TRANSLATED
FROM THE GREEK

INTO ENGLISH
BLANK VERSE

BY

**MILTON S.
TERRY**

[1899]

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As the translator notes, this collection should more properly titled 'the Pseudo-Sibylline Oracles'. The original Sibylline Books were closely-guarded oracular scrolls written by prophetic priestesses (the Sibylls) in the Etruscan and early Roman Era as far back as the 6th Century B.C.E. These books were destroyed, partially in a fire in 83 B.C.E., and finally burned by order of the Roman General Flavius Stilicho (365-408 C.E.).

There is very little knowledge of the actual contents of the original Sibylline Books. The texts which are presented here are forgeries, probably composed between the second to sixth century C.E. They purport to predict events which were already history or mythological history at the time of composition, as well as vague all-purpose predictions, especially woe for various cities and countries such as Rome and Assyria. They are an odd pastiche of Hellenistic and Roman Pagan mythology, including [Homer](#) and [Hesiod](#); Jewish legends such as the Garden of Eden, Noah and the Tower of Babel; thinly veiled references to historical figures such as Alexander the Great and Cleopatra, as well as a long list of Roman Emperors; and last but not least, Gnostic and early Christian homilies and eschatological writings, all in no particular order. There may be actual residue of the original

Sibylline books wedged in here and there, but this is dubious.

As prophecy, the Pseudo-Sibyllines never rise to the level of [Nostradamus](#). However they are a gold mine for students of Classical mythology and early first millenium Jewish, Gnostic and Christian beliefs. Notable are apocalyptic passages scattered throughout which at times seem like a first draft of the Biblical [Book of Revelation](#). The Pseudo-Sibyllines were referenced by the early Church fathers and in one instance have a Christian code-phrase in successive first letters on each line (an 'acrostic'). These books, in spite of their Pagan content, have been described as part of the [Apocrypha](#), although they do not appear on any of the canonical lists.

Note: [The system of Greek transcription used in this document is described here.](#)

--J.B. Hare

[Title Page](#)

[Preface](#)

[Contents](#)

[Book I.](#)

[Book II.](#)

[Book III.](#)

[Book IV.](#)

[Book V.](#)

[Book VI.](#)

[Book VII.](#)

[Book VIII.](#)

[Book XI.](#)

[Book XII.](#)

[Book XIII.](#)

[Book XIV.](#)

[Appendices](#)

[Bibliography](#)

[Index](#)

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Early Christian Writings

New Testament | Apocrypha | Gnostics | Church Fathers

Odes of Solomon

Estimated Range of Dating: 100-200 C.E.

[Chronological List](#)

Online Text for Odes of Solomon

- [English Translation by James Charlesworth](#)
- [English Translation from The Lost Books of the Bible and the Forgotten Books of Eden](#)
- [English Translation from The Lost Books of the Bible and the Forgotten Books of Eden](#)
- [English Translation from the Gnostic Society Library](#)

Online Resources for Odes of Solomon

- [The Odes of Solomon and their Relationship with the Johannine Tradition and the Dead Sea Scrolls](#)
- [The Jesus Puzzle Supplementary Article: The Odes of Solomon](#)

Offline Resources for Odes of Solomon

Information on Odes of Solomon

James H. Charlesworth writes (*The Anchor Bible Dictionary*, v. 6, p. 114):

The date of the *Odes* has caused considerable interest. H. J. Drijvers contends that they are as late as the 3d century. L. Abramowski places them in the latter half of the 2d century. B. McNeil argued that they are contemporaneous with *4 Ezra*, the *Shepherd of Hermas*, Polycarp, and Valentinus (ca. 100 C.E.). Most scholars date them sometime around the middle of the 2d century, but if they are heavily influenced by Jewish apocalyptic thought and especially the ideas in the Dead Sea Scrolls, a date long after 100 is unlikely. H. Chadwick, Emerton, Charlesworth, and many other scholars, are convinced that they must not be labeled "gnostic," and therefore should not be dated to the late 2d or 3d century.

Charlesworth comments on the attestation to the Odes Of Solomon (op. cit., v. 6, p. 114):

At a Glance

<u>Genre:</u>	Treatise
<u>Reliability of Dating:</u>	(1/5) *
<u>Length of Text:</u>	(2/5) **
Original Language:	Greek
Ancient Translations:	
Modern Translations:	English

The 11th ode was found among the Bodmer Papyri in a 3d-century Gk manuscript (no. 11). Five were translated into Coptic in the 4th century and used to illustrate the *Pistis Sophia* (*Odes Sol.* 1, 5, 6, 22, and 25). Also in the 4th century Ode 19 was quoted by Lactantius (*Div. Inst.* 4.12.3). In the 10th century a scribe copied the *Odes* in Syriac, but only *Odes Sol.* 17:7-42:20 are preserved (British Museum ms. Add. 14538). In the 15th century another scribe copied them into Syriac, but again the beginning is lost (John Rylands Library Cod. Syr. 9 contains only *Odes Sol.* 3.1b-42:20).

There is controversy over whether the Odes of Solomon were a Jewish or a Christian composition.

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[Alphabetical List](#) -- [Chronological List](#) -- [Return to Top of Page](#)

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Early Jewish Writings

Psalms of Solomon

First Century B.C.

Online Text for Psalms of Solomon

- [Translated from Greek and Syriac by G. Buchanan Gray](#) (R. H. Charles)
- [Greek Text](#)

Online Resources for Psalms of Solomon

- [Jewish Encyclopedia: Psalms of Solomon](#)
- [Catholic Encyclopedia: Psalms of Solomon](#)
- [1911 Encyclopedia: Psalms of Solomon](#)
- [Abstract by Penelope Robin Junkermann](#)
- [Psalms of Solomon: Introductory Notes](#)
- [Notes of Kenneth Atkinson](#)

Offline Resources for Psalms of Solomon

- [The Old Testament Pseudepigrapha, Volume Two](#)
- [The Syriac Version of the Psalms of Solomon: A Critical Evaluation](#)
- [Manuscript History of the Psalms of Solomon](#)

Information on Psalms of Solomon

Raymond F. Surburg writes: "The Psalms are closely modeled after the pattern supplied by the canonical psalter. The first psalm announces the declaration of war, but is mainly concerned with the denunciation of hypocrites. The second portrays the siege of Jerusalem and admits that the hardships and punishments encountered were well deserved, but concludes with a description of the conqueror's death on the sands of Egypt. The third psalm is a poem of thanksgiving by the God-fearing. In the fourth we find a denunciation of hypocrites in language strongly reminiscent of that used by Christ against His enemies. Psalm 5 is a prayer for mercy to God. The sixth psalm is primarily occupied with a description of the blessedness of righteousness. In the seventh there is a prayer of Israel in a time of distress, asking God not to remove His tabernacle from their midst. The eighth psalm describes the siege of Jerusalem and denounces its sins. In the ninth, Israel as captive petitions Jehovah for

forgiveness. The tenth psalm shows how the man who takes the chastening of the Lord is blessed. The next psalm speaks of the return of the captives. The 12th psalm is not unlike a stanza of Psalm 120 of the inspired psalter. The 13th has as its theme the blessedness of the righteous. The following one has a similar sentiment. The 15th begins with the assertion: 'When I was in trouble I called upon the Lord.' The 16th is experimental in the sense of the old Puritans. The first 16 psalms have no allusion to the Messiah, but discourse on the Messianic kingdom. Psalm 17 contains, however, what is believed to be one of the chief Messianic passages in the post-Biblical literature of Judaism. The main interest of Psalm 18 is its Christology. The Messiah is portrayed as of the seed of the House of David, who would come to overthrow the Romans after the downfall of the Hasmoneans. The rule of the Messiah is to be wise, holy, just, and spiritual." (*Introduction to the Intertestamental Period*, pp. 144-145)

Martin McNamara writes: "The position of the *Psalms of Solomon* on the question of the afterlife is not quite clear. Some scholars have seen references to the resurrection in some passages, e.g., PssSol. 3:16 (12), 15:15 (13), to which others add Pss Sol. 13:9, 14:2-3, 6. Ps. Sol. 3 says that the sinner falls and rises no more; he shall not be remembered when the righteous is visited. The Psalm thus ends: 'But they that fear the Lord shall rise to life eternal. And their life (shall be) in the light of the Lord, and shall come to an end no more.' Unfortunately, we do not have sufficient context in this to warrant the conclusion that there is reference to the resurrection rather than eternal life without belief in a resurrection. Ps. Sol. 15 speaks of the reward of the righteous and the punishment which awaits the wicked. The psalm ends with the following words: 'And sinners shall perish for ever in the day of the Lord's judgment, when God visits the earth with his judgment. But they that fear the Lord shall find mercy therein, and shall live by the compassion of their God; but sinners shall perish for ever' (15:14 (12) f.) Once again, the statement is too general to warrant the conclusion that the reference is to resurrection." (*Intertestamental Literature*, pp. 185-186)

Leonhard Rost writes: "The early Christian lists of canonical books sometimes included the eighteen psalms ascribed to Solomon among the Apocrypha and other times included them among the Antilegomena. Until the seventeenth century, however, they were considered lost. Rediscovered by the Augsburg librarian David Hoeschel, they were first published by the Jesuit John Louis de la Cerda in 1626. Today we know of eight Greek manuscripts from the eleventh through the fifteenth centuries and three Syriac manuscripts, none of which are quite complete. The Hebrew original on which both versions are based is still missing. The Greek version is a direct translation; the Syriac, as K. G. Kuhn has shown, also drew on the Greek version, which derives in turn from the Hebrew text." (*Judaism Outside the Hebrew Canon*, p. 118)

Emil Schürer writes: "Despite Hilgenfeld's view to the contrary, it is almost universally allowed that the psalms were originally composed in Hebrew. And undoubtedly not without good reason. For the diction of the psalms is so decidedly Hebrew in its character that it is impossible to suppose that they were written originally in Greek. And for this reason it is no less certain that they were not written in Alexandria, but in Palestine. It may not be amiss to mention further the correspondence, to some extent a verbal one, between *Psalm xi.* and the fifth chapter of *Baruch*. If we are correct in supposing that the psalms were written originally in Hebrew, then the imitation must be regarded as being on the part of Baruch." (*The Literature of the Jewish People in the Time of Jesus*, pp. 21-22)

James C. VanderKam writes: "The date of the *Psalms of Solomon* cannot be determined precisely.

The major clues come from Psalms 2, 8, and 17, which supply something of the historical setting against which at least these three poems were written. They speak of native leaders who were not legitimate rulers and whose time was characterized by massive corruption and evil. They are charged with violating the temple and cult. These appear to be the Hasmoneans. God raised up against them a foreign conqueror, who was welcomed to Jerusalem by some but who still had to take the city by force. He entered the temple but later met his death in Egypt, where his body was left unburied on the beach (see 2:26-27). The description fits Pompey's actions at Jerusalem and the way in which he met his end in 48 BCE. Psalm 2 (with 8 and 17) would then have been written after this event; perhaps the other poems were as well, but that is not certain. As nothing is said about the destruction of the temple, it is likely that the *Psalms of Solomon* were written before 70 CE. It has been claimed that the author of Baruch borrowed from the present work because *Psalms of Solomon* 11:2-5 and Baruch 5:5-8 are not closely parallel but the version in the *Psalms of Solomon* is more cohesive and tightly arranged. Moreover, some scholars think that Baruch 5:5-8 is an addition to that book. However, the direction of borrowing is hardly obvious, and it is as likely that both draw upon a common tradition." (*An Introduction to Early Judaism*, p. 129)

M. de Jonge writes: "This leads us to the question of the date. The PssSol do not describe historical events, but reflect them. They are clearly against the Hasmoneans, who did not discharge their priestly duties in a proper way (1:8; 8:11-13, 22) and usurped the high priesthood (8:11) as well as royal authority (17:5f). Psalm 8 clearly describes Pompey's entry into Jerusalem in 63 BC, together with the events leading up to and following it (verses 15-21; cp. 17:7-14). Ps. 2:1f mentions his capture of the city together with his pollution of the temple (so also 17:13f). Psalm 2 pictures him first and foremost as a proud and insolent sinner who does not observe the limits set to him as instrument of the Lord and disregards God's strength and judgement (cp. verses 23-37). The author of this psalm prays for deliverance and is shown how the insolent transgressor lies slain on the mountains of Egypt without anyone to bury him (2:26f). Although the language is traditional we may see here a reference to Pompey's death in Egypt in 48 BC." (*Outside the Old Testament*, pp. 160-161)

[Twilit Grotto -- Esoteric
Archives](#)

[Contents](#)

[Prev](#)

Testament

[Next](#)

[timeline](#)

The Testament of Solomon, translated by F. C. Conybeare

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This text is an Old Testament Pseudepigraphic catalog of demons summoned by King Solomon, and how they can be countered by invoking angels and other magical techniques. It is one of the oldest magical texts attributed to King Solomon, dating First to Third Century A.D. Translation is by F. C. Conybeare, *Jewish Quarterly Review*, October, 1898. Compare with the translation of D. C. Duling in *The Old Testament Pseudepigrapha*, volume 1, Edited by James H. Charlesworth, Doubleday, 1983, p. 935 ff.

I have noted the original page numbers like this: [1]. I have renumbered the footnotes to follow each verse. Footnotes in [] by J.H. Peterson.

[15]

The Testament of Solomon

(translated from the codex of the Paris Library, after the edition of Fleck, *Wissensch. Reise*, bd. ii. abth. 3)

NOTES:

Greek title:--

1. Testament of Solomon, son of David, who was king in Jerusalem, and mastered and controlled all spirits of the air, on the earth, and under the earth. By means of them also he wrought all the transcendent works of the Temple. Telling also of the authorities they wield against men, and by what angels these demons are brought to naught.

Of the sage Solomon.

Blessed art thou, O Lord God, who didst give Solomon such authority. Glory to thee and might unto the ages. Amen.

2. And behold, when the Temple of the city of Jerusalem was being built, and the artificers were working thereat, *Ornias* the demon came among them toward sunset; and he took away half of the pay of the chief-deviser's (?)¹ little boy, as well as half his food. [16] He also continued to suck the thumb of his right hand every day. And the child grew thin, although he was very much loved by the king.

1. [D: master workman's]

3. So King Solomon called the boy one day, and questioned him, saying: "Do I not love thee more than all the artisans who are working in the Temple of God? Do I not give thee double wages and a double supply of food? How is it that day by day and hour by hour thou growest thinner?"

4. But the child said to the king: "I pray thee, O king. Listen to what has befallen all that thy child hath. After we are all released from our work on the Temple of God, after sunset, when I lie down to rest, one of the evil demons comes and takes away from me one half of my pay and one half of my food. Then he also takes hold of my right hand and sucks my thumb. And lo, my soul is oppressed, and so my body waxes thinner every day."

5. Now when I Solomon heard this, I entered the Temple of God, and prayed with all my soul, night and day, that the demon might be delivered into my hands, and that I might gain authority over him. And it came about through my prayer that grace was given to me from the Lord *Sabaoth* by Michael his archangel. [He brought me] a little ring, having a seal consisting of an engraved stone, and said to me: "Take, O Solomon, king, son of David, the gift which the Lord God has sent thee, the highest Sabaoth. With it thou shalt lock up all demons of the earth, male and female; and with their help thou shalt build up Jerusalem. [But] thou [must] wear this seal of God. And this engraving of the seal of the ring sent thee is a Pentalpha."²

2. [D omits the last sentence.]



6. And I Solomon was overjoyed, and praised and glorified the God of heaven and earth. And on the morrow I called the boy, and gave him the ring, and said to him: "take this, and at the hour in which the demon shall come unto thee, throw this ring at the chest of the demon, and say to him: 'In the name of God, King Solomon calls thee hither.'³ And then do thou come running to me, without having any misgivings or fear in respect of aught thou mayest hear on the part of the demon."

3. [D: Come! Solomon summons you!]

7. So the child took the ring, and went off; and behold, at the [17] customary hour *Ornias*, the fierce demon, came like a burning fire to take the pay from the child. But the child according to the instructions received from the king, threw the ring at the chest of the demon, and said: "King Solomon calls thee hither." And then he went off at a run to the king. But the demon cried out aloud, saying: "Child, why hast thou done this to me? Take the ring off me, and I will render to thee the gold of the earth. Only take this off me, and forbear to lead me away to Solomon⁴."

4. [D: Remove the ring and give it back to Solomon]

8. But the child said to the demon: "As the Lord God of Israel liveth, I will not brook thee. So come hither." And the child came at a run, rejoicing, to the king, and said: "I have brought the demon, O king, as thou didst command me, O my master. And behold, he stands before the gates of the court of thy palace, crying out, and supplicating with a loud voice; offering me the silver and gold of the earth if I will only bring him unto thee⁵."

5. [D: would not deliver him to you.]

9. And when Solomon heard this, he rose up from his throne, and went outside into the vestibule of the court of his palace; and there he saw the demon, shuddering and trembling. And he said to him: "Who art thou?" And the demon answered: "I am called *Ornias*."

10. And Solomon said to him: "Tell me, O demon, to what zodiacal sign thou art subject." And he answered: "To the Water-pourer⁶. And those who are consumed with desire for the noble virgins upon earth [there appears to be a lacuna here], these I strangle⁷. But in case there is no disposition to sleep⁸, I am changed into three forms. Whenever men come to be enamoured of women, I metamorphose myself into a comely female; and I take hold of the men in their sleep, and play with them. And after a while I again take to my wings, and hie me to the heavenly regions. I also appear as a lion, and I am commanded by all the demons. I am offspring of the archangel *Uriel*⁹, the power of God."

6. [D: Aquarius.]

7. [D: I strangle those who reside in Aquarius because of their passion for women whose zodiacal sign is Virgo.]

8. [D: while in a trance...]

9. [D: Ouriel.]

11. I Solomon, having heard the name of the archangel, prayed and glorified God, the Lord of heaven and earth. And I sealed the [18] demon and set him to work at stone-cutting, so that he might cut the stones in the Temple, which, lying along the shore, had been brought by the Sea of Arabia. But he, fearful of the iron, continued and said to me: "I pray thee, King Solomon, let me go free; and I will bring you all the demons." And as he was not willing to be subject to me, I prayed the archangel Uriel to come and succour me; and I forthwith beheld the archangel Uriel coming down to me from the heavens.

12. And the angel bade the whales¹⁰ of the sea come out of the abyss. And he cast his destiny upon the ground, and that [destiny] made subject [to him] the great demon¹¹. And he commanded the great demon and bold *Ornias*, to cut stones at the Temple¹². And accordingly I Solomon glorified the God of heaven and Maker of the earth. And he bade *Ornias* come with his destiny, and gave him the seal, saying: "Away with thee, and bring me hither the prince of all the demons."

13. So *Ornias* took the finger-ring, and went off to *Beelzeboul*, who has kingship over the demons. He said to him: "Hither! Solomon calls thee." But *Beelzeboul*, having heard, said to him: "Tell me, who is this Solomon of whom thou speakest to me?" Then *Ornias* threw the ring at the chest of *Beelzeboul*, saying: "Solomon the king calls thee." But *Beelzeboul* cried aloud with a mighty voice, and shot out a great burning flame of fire; and he arose, and followed *Ornias*, and came to Solomon.

14. And when I saw the prince of demons, I glorified the Lord God, Maker of heaven and earth, and I said: "Blessed art thou, Lord God Almighty, who hast given to Solomon thy servant wisdom, the assessor of the wise, and hast subjected unto me all the power of he devil."

15. And I questioned him, and said: "Who art thou?" The demon replied: "I am Beelzebub, the exarch of the demons. And all [19] the demons have their chief seats close to me. And I it is who make manifest the apparition of each demon."¹³ And he promised to bring to me in bonds all the unclean spirits. And I again glorified the God of heaven and earth, as I do always give thanks to him.

16. I then asked of the demon if there were females among them. And when he told me that there were, I said that I desired to see them. So *Beelzeboul* went off at high speed, and brought unto me *Onoskelis*, that had a very pretty shape, and the skin of a fair-hued woman; and she tossed her head¹⁴.

10. [D: sea monsters. ... The sea monsters are named Behemoth (the male) and Leviathan (the female) in 4Ezra 6:48-52, 1En 60:7.]

11. [D: he withered up their species and cast his fate to the ground]

12. [D adds: and to bring to completion the construction of the Temple]

13. [D: The demon said, "I am Beelzeboul, the ruler of the demons." I demanded that without interruption he sit next to me and explain the manifestations of the demons.]

14. [D: "... fair complexion, but her legs were those of a mule." Onoskelis means "she who has ass's legs."]

17. And when she was come, I said to her: "Tell me who art thou?" But she said to me: "I am called Onoskelis, a spirit wrought ...[?shabtai/Saturn?]¹⁵, lurking upon the earth. There is a golden cave where I lie. But I have a place that ever shifts¹⁶. At one time I strangle men with a noose; at another, I creep up from the nature to the arms [in marg: "worms"]¹⁷. But my most frequent dwelling-places are the precipices, caves, ravines. Oftentimes, however, do I consort with men in the semblance of a woman, and above all with those of a dark skin¹⁸. For they share my star with me; since they it is who privily or openly worship my star, without knowing that they harm themselves, and but whet my appetite for further mischief. For they wish to provide money by means of memory (commemoration?)¹⁹, but I supply a little to those who worship me fairly."

18. And I Solomon questioned her about her birth, and she replied: "I was born of a voice untimely, the so-called echo of a man's ordure²⁰ dropped in a wood."²¹

19. And I said to her: "Under what star dost thou pass?" And she answered me: "Under the star of the full moon, for the reason that the moon travels over most things." Then I said to her: "And [20] what angel is it that frustrates thee?" And she said to me: "He that in thee [or "through thee"] is reigning." And I thought that she mocked me, and bade a soldier strike her. But she cried aloud, and said: "I am [subjected] to thee, O king, by the wisdom of God given to thee, and by the angel Joel."²²

20. So I commanded her to spin the hemp for the ropes used in the building of the house of God; and accordingly, when I had sealed and bound her, she was so overcome and brought to naught as to stand night and day spinning the hemp.

21. And I at once bade another demon to be led unto me; and instantly there approached me the demon Asmodeus²³, bound, and I asked him: "Who art thou?" But he shot on me a glance of anger and rage, and said: "And who art thou?" And I said to him: "Thus punished as thou art, answerest thou me?" But he, with rage, said to me: "But how shall I answer thee, for thou art a son of man; whereas I was born an angel's seed by a daughter

15. [D: My name is Onoskelis. I am a spirit which has been made into a body.]

16. [D: I have a many sided character.]

17. [D: I pervert them from their true natures.]

18. [D: honey-colored]

19. [D: by remembering (me)]

20. For the demon born of an echo we have an analogue in the Hebrew Bath Kol, "the daughter of a voice." In the Gnostic Hymn to Hermes, edited by Dieterich, *Abrasax*, p 19, we read, l. 104...

21. [D: I was generated from an unexpected voice which is called a voice of the echo of a black (lead?) heaven, emitted in matter. (meaning uncertain)]

22. [Instead of "and by the angel Joel." D reads "So I uttered the name of the Holy One of Israel and..."]

23. [Asmodeus also appears in *Tobit* 3:8, and is ultimately derived from the *Avestan* demon *Aeshma-daeva* ("demon of wrath"). -JHP]

24. [arrogant.]

of man, so that no word of our heavenly kind addressed to the earth-born can be overweening²⁴. Wherefore also my star is bright in heaven, and men call it, some the Wain²⁵, and some the dragon's child. I keep near unto this star. So ask me not many things; for thy kingdom also after a little time is to be disrupted, and thy glory is but for a season. And short will be thy tyranny over us; and then we shall again have free range over mankind, so as that they shall revere us as if we were gods, not knowing, men that they are, the names of the angels set over us."

22. And I Solomon, on hearing this, bound him more carefully, and ordered him to be flogged with thongs of ox-hide²⁶, and to tell me humbly what was his name and what his business. And he answered me thus: "I am called Asmodeus among mortals, and my business is to plot against the newly wedded, so that they may not know one another. And I sever them utterly by many calamities, and I waste away the beauty of virgin women, and estrange their hearts."

23. And I said to him: "Is this thy only business?" And he answered me: "I transport men into fits of madness and desire, when they have wives of their own, so that they leave them, and go off by [21] night and day to others that belong to other men; with the result that they commit sin, and fall into murderous deeds.²⁷"

24. And I adjured him by the name of the Lord Sabaôth, saying: "Fear God, Asmodeus, and tell me by what angel thou art frustrated." But he said: "By Raphael, the archangel that stands before the throne of God. But the liver and gall of a fish put me to flight, when smoked over ashes of the tamarisk²⁸." I again asked him, and said: "Hide not aught from me. For I am Solomon, son of David, King of Israel. Tell me the name of the fish which thou reverest." And he answered: "It is the Glanos²⁹ by name, and is found in the rivers of Assyria; wherefore it is that I roam about in those parts."

25. And I said to him: "Hast thou nothing else about thee, Asmodeus?" And he answered: "The power of God knoweth, which hath bound me with the indissoluble bonds of yonder one's seal, that whatever I have told thee is true. I pray thee, King Solomon, condemn me not to [go into] water." But I smiled, and said to him: "As the Lord God of my fathers liveth, I will lay iron on thee to wear. But thou shalt also make the clay for the entire construction of the Temple, treading it down with thy feet." And I ordered them to give him ten water-jars to carry water in. And the demon groaned terribly, and did the work I ordered him to do. And this I did, because that fierce demon Asmodeus knew even the future. And I Solomon glorified God,

25. [D: Great Bear.]

26. [D: flogged with a rod]

27. [D: I spread (or, I *sting to ?) madness about women through the stars, and I have often committed a rash of murders.]

28. [D: smoking on coals of charcoal. Compare *Tobit*, where Raphael instructs him in the use of the gall, heart, and liver for various cures.]

29. [D: "sheatfish", a large catfish. *Gk. ho, hê glanis.*]

30. [D: liver and gall of the fish, along with a branch of storax.]

who gave wisdom to me Solomon his servant. And the liver of the fish and its gall I hung on the spike of a reed³⁰, and burned it over Asmodeus because of his being so strong, and his unbearable malice was thus frustrated.

26. And I summoned again to stand before me Beelzeboul, the prince of demons, and I sat him down on a raised seat of honour, and said to him: "Why art thou alone, prince of the demons?" And he said to me: "Because I alone am left of the angels of heaven that came down³². For I was first angel in the first heaven being entitled Beelzeboul. And now I control all those who are bound in Tartarus. But I too have a child³³, and he haunts the Red Sea. And on any suitable occasion he comes up to me again, being subject to me; and reveals to me what he has done, and I support him."³⁴

[22]

27. I Solomon said unto him: "Beelzeboul, what is thy employment?" And he answered me: "I destroy kings.³⁵ I ally myself with foreign tyrants. And my own demons I set on³⁶ to men, in order that the latter may believe in them and be lost. And the chosen servants of God, priests and faithful men, I excite unto desires for wicked sins, and evil heresies, and lawless deeds; and they obey me, and I bear them on to destruction. And I inspire men with envy, and [desire for] murder, and for wars and sodomy, and other evil things. And I will destroy the world."³⁷

28. So I said to him: "Bring to me thy child, who is, as thou sayest, in the Red Sea." But he said to me: "I will not bring him to thee. But there shall come to me another demon called Ehippas³⁸. Him will I bind, and he will bring him up from the deep unto me." And I said to him: "How comes thy son to be in the depth of the sea, and what is his name?" And he answered me: "Ask me not, for thou canst not learn from me. However, he will come to thee by any command, and will tell thee openly."³⁹

29. I said to him: "Tell me by what angel thou art frustrated." And he answered: "By the holy and precious name of the Almighty God, called by the Hebrews by a row of numbers, of which the sum is 644, and among the Greeks it is Emmanuel¹. And if one of the Romans adjure me by the great name of the power Eleéth, I disappear at once."

30. I Solomon was astounded when I heard this; and I ordered him to saw up Theban¹ marbles. And when he began to saw the marbles, the other demons cried out with a loud voice, howling because of their king Beelzeboul.

31. [D omits "on a raised seat of honour"]

32. [*i.e.* fell]

33. [D: There also accompanied me another ungodly (angel)]

34. [D: when he is ready, he will come in triumph.]

35. [D: I bring destruction by means of tyrants]

36. [D: to be worshipped]

37. [So MS P. D reads simply "I bring about jealousies and murders in a country, and I instigate wars."]

38. [According to D, Ehippas is an Arabian wind demon.]

39. [D adds: So I said to him, "Tell me in which star you reside." "The one called by men the Evening Star."]

1. The text must be faulty, for the word Emmanuel is the Hebrew. The sum 644 is got by adding together the Greek numbers.

1. We hear of Pentelic marble in Strabo, but the reference in the text may be to Thebes in Egypt.

31. But I Solomon questioned him, saying: "If thou wouldst gain a respite, discourse to me about the things in heaven." And Beelzeboul said: "Hear, O king, if thou burn gum, and incense, and bulb of the sea¹, with nard and saffron, and light seven lamps in an earthquake², thou wilt firmly fix thy house. And if, being pure³, [23] thou light them at dawn in the sun alight, then wilt thou see the heavenly dragons, how they wind themselves along and drag the chariot of the sun."

32. And I Solomon, having heard this, rebuked him, and said: "Silence for this present¹, and continue to saw the marbles as I commanded thee." And I Solomon praised God, and commanded another demon to present himself to me. And one came before me who carried his face high up in the air, but the rest of the spirit curled away like a snail. And it broke through the few soldiers, and raised also a terrible dust on the ground, and carried it upwards; and then again hurled it back to frighten us, and asked what questions I could ask as a rule. And I stood up, and spat² on the ground in that spot, and sealed with the ring of God. And forthwith the dust-wind stopped. Then I asked him, saying: "Who art thou, O wind?" Then he once more shook up a dust, and answered me: "What wouldst thou have, King Solomon?" I answered him: "Tell me what thou art called, and I would fain ask thee a question. But so far I give thanks to God who has made me wise to answer their evil plots."

33. But [the demon] answered me: "I am the spirit of the ashes (Tephras)." And I said to him: "What is thy pursuit?" And he said: "I bring darkness on men, and set fire to fields; and I bring homesteads to naught. But most busy am I in summer. However, when I get an opportunity, I creep into corners of the wall, by night and day. For I am offspring of the great one, and nothing less." Accordingly I said to him: "Under what star dost thou lie?" And he answered: "In the very tip of the moon's horn, when it is found in the south. There is my star. For I have been bidden to restrain the convulsions of the hemitertian fever; and this is why many men pray to the hemitertian fever, using these three names: Bultala, Thallal, [24] Melchal. And I heal them." And I said to him: "I am Solomon; when therefore thou wouldst do harm, by whose aid dost thou do it?" But he said to me: "By the angel's, by whom also the third day's fever is lulled to rest." So I questioned him, and said: "And by what name¹?" And he answered: "That of the archangel Azael." And I summoned the

1. Perhaps the "sea-bulbs" were the balls of hair-like texture which the sea washes up on Mediterranean shores, e. g. in Tunisia.

2. Perhaps "in a row," should be read.

3. For the condition here insisted on cp. Dieterich, *Abrasax*, p. 141, where in an incantation ceremonial purity is similarly insisted on. The ritual of a magic papyrus given by Dieterich, p. 169, is very similar to that here prescribed in the *Testament*.

1. So Luke xxii. 51.

2. For the use of spittle to produce a cure or other effect in a magical way, cp. Mark vii. 33 and viii. 23. In John ix. 6, Jesus, we read, "spat on the ground, and made clay of the spittle, and anointed the eyes with the clay." Of this magic use of spittle Pliny, in his *Natural History*, gives numerous examples. It was common in antiquity.

1. Cp. Acts iv. 7.

archangel Azael, and set a seal on the demon, and commanded him to seize great stones, and toss them up to the workmen on the higher parts of the Temple. And, being compelled, the demon began to do what he was bidden to do.

34. And I glorified God afresh who gave me this authority, and ordered another demon to come before me. And there came seven spirits¹, females, bound and woven together, fair in appearance and comely. And I Solomon, seeing them, questioned them and said: "Who are ye?" But they, with one accord, said with one voice²: "We are of the thirty-three elements of the cosmic ruler of the darkness³." And the first said: "I am Deception." The second said: "I am Strife." The third: "I am Klothod, which is battle." The fourth: "I am Jealousy." The fifth: "I am Power." The sixth: "I am Error." The seventh: "I am the worst of all, and our stars are in heaven. Seven stars humble in sheen, and all together. And we are called as it were goddesses. We change our place all and together, and together we live, sometimes in Lydia, sometimes in Olympus, sometimes in a great mountain."

35. So I Solomon questioned them one by one, beginning with the first, and going down to the seventh. The first said: "I am Deception, I deceive and weave snares here and there. I whet and excite heresies. But I have an angel who frustrates me, Lamechalal."

[25]

36. Likewise also the second said: "I am Strife, strife of strifes. I bring timbers, stones, hangers, my weapons on the spot. But I have an angel who frustrates me, Baruchiachel."

37. Likewise also the third said: "I am called Klothod¹, which is Battle, and I cause the well-behaved to scatter and fall foul one of the other. And why do I say so much? I have an angel that frustrates me: "Marmarath."

1. The Pleiades seem to be referred to. Cp. Job xxxviii. 31, in the Revised Version: "Canst thou bind the cluster of the Pleiades?" They had a malign influence. The grouping of evil spirits by sevens is common in Babylonian and Jewish folk-lore. As examples I may cite the *Testamentum* of Reuben, ch. 2, and the seven evil spirits of the N.T. Possibly, however, the Seven Planets are here in question; though this is unlikely, for they do not tally with the description given.

2. Rom. xv. 6 has the same phrase. For "thirty-three" we should read "thirty-six" elements. Note that later in the *Testament* these seven spirits are not among the Kosmokrators, a proof that the document before us is a composite one.

3. Paul speaks of the Kosmokrators in Eph. vi. 12: "Our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness." See Iren. *Haer.* I. i. 10.

1. Fabricius, *Cod. Pseudepigr.* V.T. vol. I, p. 1047, reads Klothon, which must be i.q. Kludun, which Hesychius explains thus: ...

38. Likewise also the fourth said: "I cause men to forget their sobriety and moderation. I part them and split them into parties; for Strife follows me hand in hand. I rend the husband from the sharer of his bed, and children from parents, and brothers from sisters. But why tell so much to my despite? I have an angel that frustrates me, the great Balthial."

39. Likewise also the fifth said: "I am Power. By power I raise up tyrants and tear down kings. To all rebels I furnish power. I have an angel that frustrates me, Asteraôth."¹

40. Likewise also the sixth said: "I am Error¹, O King Solomon. And I will make thee to err, as I have before made thee to err, when I caused thee to slay thy own brother². I will lead you into error, so as to pry into graves³; and I teach them that dig, and I lead errant souls away from all piety, and many other evil traits are mine. But I have an angel that frustrates me, Uriel."

41. Likewise also the seventh said: "I am the worst, and I make thee worse off than thou wast; because I will impose the bonds of Artemis. But the locust¹ will set me free, for by means thereof is it fated that thou shalt achieve my desire For if one were wise, he would not turn his steps toward me."

42. So I Solomon, having heard and wondered, sealed them with my ring; and since they were so considerable, I bade them dig the foundations of the Temple of God. For the length of it was 250 cubits. And I bade them be industrious, and with one murmur of joint protest they began to perform the tasks enjoined.

[26]

43. But I Solomon glorified the Lord, and bade another demon come before me. And there was brought to me a demon having all the limbs of a man, but without a head. And I, seeing him, said to him: "Tell me, who art thou?" And he answered: "I am a demon." So I said to him: "Which?" And he answered me: "I am called Envy. For I delight to devour heads, being desirous to secure for myself a head; but I do not eat enough, but am anxious to have such a head as thou hast."

1. D: Asteraoth. Cp. 1Kgs 11:5. -JHP

1. Cp. Testam. of Symeon, ch. 3.

2. See I Kings ii. 25.

3. A reference to necromancy, of which the object was to oblige the spirit of the dead to enter oneself.

1. This refers to the closing incident narrated in the *Testament*, the sacrificing by Solomon of five locusts to Moloch. Tatian, *Orat. ad Graecos*, cap. 12, speaks of Artemis magos. She is the same as Hecate.

44. I Solomon, on hearing this, sealed him, stretching out my hand against his chest. Whereon the demon leapt up, and threw himself down, and gave a groan, saying: "Woe is me! where am I come to? O traitor Ornias, I cannot see!" So I said to him: "I am Solomon. Tell me then how thou dost manage to see." And he answered me: "By means of my feelings." I then, Solomon, having heard his voice come up to me, asked him how he managed to speak. And he answered me: "I, O King Solomon, am wholly voice, for I have inherited the voices of many men. For in the case of all men who are called dumb, I it is who smashed their heads, when they were children and had reached their eighth day. Then when a child is crying in the night, I become a spirit, and glide by means of his voice. . . . In the crossways¹ also I have many services to render, and my encounter is fraught with harm. For I grasp in all instant a man's head, and with my hands, as with a sword, I cut it off, and put it on to myself. And in this way, by means of the fire which is in me, through my neck it is swallowed up. I it is that sends grave mutilations and incurable on men's feet, and inflict sores."

45. And I Solomon, on hearing this, said to him: "Tell me how thou dost discharge forth the fire? Out of what sources dost thou emit it?" And the spirit said to me: "From the Day-star¹. For here hath not yet been found that *Elburion*, to whom men offer prayers and kindle lights. And his name is invoked by the seven demons before me. And he cherishes them."

46. But I said to him: "Tell me his name." But he answered: "I cannot tell thee. For if I tell his name, I render myself incurable. But he will come in response to his name." And on hearing this, I Solomon said to him: "Tell me then, by what angel thou art frustrated?" And he answered: "By the fiery flash of lightning." [27] And I bowed myself before the Lord God of Israel, and bade him remain in the keeping of Beelzeboul until Iax¹ should come.

47. Then I ordered another demon to come before me, and there came into my presence a hound, having a very large shape, and it spoke with a loud voice, and said, "Hail, Lord, King Solomon!" And I Solomon was astounded. I said to it: "Who art thou, O hound?" And it answered: "I do indeed seem to thee to be a hound, but before thou wast, O King Solomon, I was a man that wrought many unholy deeds on earth. I was surpassingly learned in letters, and was so mighty that I could hold the stars of heaven back. And many divine works did I prepare. For I do harm to men who follow after our star, and turn them to¹ And I seize the frenzied men by the larynx, and so destroy them."

1. This seems the sense of *enodiais*, unless understood, *trivialibus dis*, "to the demons of the wayside or cross-road." Hecate was such a goddess, and in *C.I.* 26 we have mention of a *daimon enodia*, the Latin Trivia. As a subst. the neut. plur. *enodia*: = blisters caused by walking, in Theophr, *Sud.* 15.

1. Or, "from the Orient."

1. Bornemann conjectures "a guardian or watcher." But the angel Iax recurs below in # 86.

1. The MS. has a *vox nihili*. Can it mean "her that is born of echo" (see above, p. 19, n. 8).?

48. And I Solomon said to him: "What is thy name?" And he answered: "Staff" (Rabdos). And I said to him: "What is thine employment? And what results canst thou achieve?" And he replied: "Give me thy man, and I will lead him away into a mountainous spot, and will show him a green stone tossed to and fro, with which thou mayest adorn the temple of the Lord God."

49. And I Solomon, on hearing this, ordered my servant to set off with him, and to take the finger-ring bearing the seal of God with him. And I said to him: "Whoever shall show thee the green stone, seal him with this finger-ring. And mark the spot with care, and bring me the demon hither. And the demon showed him the green stone, and he sealed it, and brought the demon to me. And I Solomon decided to confine with my seal on my right hand the two, the headless demon, likewise the hound, that was so huge¹; he should be bound as well. And I bade the hound keep safe the fiery spirit so that lamps as it were might by day and night cast their light through its maw on the artisans at work.

50. And I Solomon took from the mine of that stone 200 shekels for the supports of the table of incense, which was similar in appearance. And I Solomon glorified the Lord God, and then closed round the treasure of that stone. And I ordered afresh the demons to cut marble for the construction of the house of God. And I Solomon prayed to the Lord, and asked the hound, saying: "By what angel [28] art thou frustrated?" And the demon replied: "By the great Brieus¹."

51. And I praised the Lord God of heaven and earth, and bade another demon come forward to me; and there came before me one in the form of a lion roaring. And he stood and answered me saying: "O king, in the form which I have, I am a spirit quite incapable of being perceived. Upon all men who lie prostrate with sickness I leap, coming stealthily along; and I render the man weak, so that his habit of body is enfeebled. But I have also another glory, O king. I cast out demons, and I have legions under my control. And I am capable of being received¹ in my dwelling-places, along with all the demons belonging to the legions under me." But I Solomon, on hearing this, asked him: "What is thy name?" But he answered: "Lion-bearer, Rath² in kind." And I said to him: "How art thou to be frustrated along with thy legions? What angel is it that frustrates thee?" And he answered: "If I tell thee my name, I bind not myself alone, but also the legions of demons under me."

1. The text seems corrupt here.

1. Briareus is suggested by Bornemann as the right reading, but with little probability, since Briareus would not have been turned into an angel.

1. *dektikos* seems here to bear this sense, as also in the fragment of a very old commentary on the Shepherd of Hermas in the *Oxyrhynchus papyri*. part i, by Grenfell and Hunt, 1898, p. 9. The dwelling-places are the persons of whom the spirit, good or evil, takes possession. So in the Docetic *Acta Iohannis* (ed. M.R. James) the Christ says: "I have no dwelling, and I have dwellings; I have no place, and I have places; I have no temple, and I have temples. ... Behold thyself in me who address thee."

2. *radinos*, "slender tapering" is suggested by Bornemann as the true reading, because a "staff" might be such.

52. So I said to him: "I adjure thee in the name of the God Sabaoth, to tell me by what name thou art frustrated along with thy host." And the spirit answered me: "The 'great among men,' who is to suffer many things at the hands of men, whose name is the figure 644, which is Emmanuel; he it is who has bound us, and who will then come and plunge us from the steep¹ under water. He is noised abroad in the three letters which bring him down²."

53. And I Solomon, on hearing this, glorified God, and condemned his legion to carry wood from the thicket. And I condemned the [29] lion-shaped one himself to saw up the wood small with his teeth, for burning in the unquenchable furnace for the Temple of God.

54. And I worshipped the Lord God of Israel, and bade another demon come forward. And there came before me a dragon, three-headed, of fearful hue. And I questioned him: "Who art thou?" And he answered me: "I am a caltrop-like spirit¹, whose activity in three lines. But I blind children in women's wombs, and twirl their ears round. And I make them deaf² and mute. And I have again in my third head means of slipping in³. And I smite men in the limbless part of the body, and cause them to fall down, and foam, and grind their teeth. But I have my own way of being frustrated, Jerusalem being signified in writing, unto the place called 'of the head⁴.'" For there is fore-appointed the angel of the great counsel, and now he will openly dwell on the cross. He doth frustrate me, and to him am I subject."

55. "But in the place where thou sittest, O King Solomon, standeth a column in the air, of purple...¹ The demon called Ephippas hath brought [it] up from the Red Sea, from inner Arabia. He it is that shall be shut up in a skin-bottle and brought before thee. But at the entrance of the Temple, which thou hast begun to build, O King Solomon, lies stored much gold, which dig thou up and carry off." And I Solomon sent my servant, and found it to be as the demon told me. And I sealed him with my ring, and praised the Lord God."

56. So I said to him: "What art thou called?" And the demon said: "I am the crest of dragons." And I bade him make bricks in the Temple. He had human hands.

1. The allusion is to the swine of Gadara.

2. The three characters are apparently the numbers 644.

1. *Tribolaios*. The tribolos was a three-spiked instrument, thrown on the ground to wound horses' feet.

2. bubá, an unknown word.

3. a word of doubtful sense.

4. i.e. Golgotha. The old legend was that Adam's skull reposed in this spot, and that the cross was planted upon it.

1. The meaning of the last part of this compound is unknown.

57. And I adored the Lord God of Israel, and bade another demon present himself. And there came before me a spirit in woman's form, that had a head without any limbs¹, and her hair was dishevelled. And I said to her: "Who art thou?" But she answered: "Nay, who art thou? And why dost thou want to hear concerning me? But, as thou wouldst learn, here I stand bound before thy face. Go [30] then into thy royal storehouses and wash thy hands. Then sit down afresh before thy tribunal, and ask me questions; and thou shalt learn, O king, who I am."

58. And I Solomon did as she enjoined me, and restrained myself because of the wisdom dwelling in me¹; in order that I might hear of her deeds, and reprehend them, and manifest them to men. And I sat down, and said to the demon: "What art thou?" And she said: "I am called among men Obizuth; and by night I sleep not, but go my rounds over all the world, and visit women in childbirth. And divining the hour I take my stand²; and if I am lucky, I strangle the child. But if not, I retire to another place. For I cannot for a single night retire unsuccessful. For I am a fierce³ spirit, of myriad names and many shapes. And now hither, now thither I roam. And to westering parts I go my rounds. But as it now is, though thou hast sealed me round with the ring of God, thou hast done nothing. I am not standing before thee, and thou wilt not be able to command me. For I have no work other than the destruction of children, and the making their ears to be deaf, and the working of evil to their eyes, and the binding their mouths with a bond, and the ruin of their minds, and paining of their bodies."

59. When I Solomon heard this, I marvelled at her appearance, for I beheld all her body to be in darkness. But her glance was altogether bright and greeny, and her hair was tossed wildly like a dragon's; and the whole of her limbs were invisible. And her voice was very clear as it came to me. And I cunningly said: "Tell me by what angel thou art frustrated, O evil spirit?" By she answered me: "By the angel of God called Afarôt, which is interpreted Raphael, by whom I am frustrated now and for all time. His name, if any man know it, and write the same on a woman in childbirth, then I shall not be able to enter her. Of this name the number is 640¹." And I Solomon having heard this, and having glorified the Lord, ordered her hair to be bound, and that she should be hung up in front of the Temple of God; that all the children of Israel, as they passed, might see it, and glorify the Lord God of Israel, who had given me this authority, with wisdom and power from God, by means of this signet.

1. Here we seem to have the Greek head of Medusa transformed into a demon.

1. The Sophia, identified by Philo and the early Fathers with the Logos, is supposed to have entered into and taken possession of Solomon as it afterwards did with Jesus.

2. *stamatihu*, an unknown verb.

3. *xalepón*.

1. Bornemann (*Zeitschr. f.d. Hist. Theol.* 1844, p. 38) gives the tale of figures. r = 100; a = 1; f = 500; a = 1; m = 8; l = 30. Total 640.

[31]

60. And I again ordered another demon to come before me. And the came, rolling itself along, one in appearance like to a dragon, but having the face and hands of a man. And all its limbs, except the feet, were those of a dragon; and it had wings on its back. And when I beheld it, I was astonished, and said: "Who art thou, demon, and what art thou called? And whence hast thou come? Tell me."

61. And the spirit answered and said: "This is the first time I have stood before the, O King Solomon. I am a spirit made into a god among men, but now brought to naught by the ring and wisdom vouchsafed to thee by God. Now I am the so-called winged dragon¹, and I chamber² not with many women, but only with a few that are of fair shape, which possess the name of xuli³, of this star. And I pair with them in the guise of a spirit winged in form, coitum habens per nates⁴. And she on whom I have leapt goes heavy with child, and that which is born of her becomes eros. But since such offspring cannot be carried by men, the woman in question breaks wind. Such is my role. Supposed then only that I am satisfied, and all the other demons molested and disturbed by thee will speak the whole truth. But those composed of fire⁵ will cause to be burned up by fire the material of the logs which is to be collected by them for the building in the Temple."

62. And as the demon said this, I saw the spirit going forth from his mouth, and it consumed the wood of the frankincense-tree, and burned up all the logs which we had placed in the Temple of God. And I Solomon saw what the spirit had done, and I marvelled.

63. And, having glorified God, I asked the dragon-shaped demon, and said: "Tell me, by what angel art thou frustrated?" And he answered: "By the great angel which has its seat in the second heaven, which is called in Hebrew Bazazeth. And I Solomon, having heard this, and having invoked his angel, condemned him to saw up marbles for the building of the Temple of God; and I praised God, and commanded another demon to come before me.

1. *pterodrákun*, a word not in the lexicons.

2. [*i.e.* copulate.]

3. [D: Touxylou.]

4. [D: copulating (with them) through their buttocks.]

5. *Tà dè dià pyrós.*

64. And there came before my face another spirit, as it were a woman in the form she had. But on her shoulders she had two other heads with hands. And I asked her, and said: "Tell me, who art thou?" And she said to me: "I am Enêpsigos, who also have a myriad names." And I said her: "By what angel art thou frustrated?" But she said to me: "What seekest, what askest thou? I undergo changes, like the goddess I am called. And I change again, and pass into possession of another shape. And be not [32] desirous therefore to know all that concerns me. But since thou art before me for this much, hearken. I have my abode in the moon, and for that reason I possess three forms. At times I am magically¹ invoked by the wise as Kronos. At other times, in connexion with those who bring me down, I come down and appear in another shape. The measure of the element² is inexplicable and indefinable, and not to be frustrated. I then, changing into these three forms, come down and become such as thou seest me; but I am frustrated by the angel Rathanael, who sits in the third heaven. This then is why I speak to thee. Yonder temple cannot contain me."

65. I therefore Solomon prayed to my God, and I invoked the angel of whom Enêpsigos spoke to me, and used my seal. And I sealed her with a triple chain, and (placed) beneath her the fastening of the chain. I used the seal of God, and the spirit prophesied to me, saying: "This is what thou, King Solomon, doest to us. But after a time thy kingdom shall be broken, and again in season this Temple shall be riven asunder¹; and all Jerusalem shall be undone by the King of the Persians and Medes and Chaldaeans. And the vessels of this Temple, which thou makest, shall be put to servile uses of the gods; and along with them all the jars, in which thou dost shut us up, shall be broken by the hands of men. And then we shall go forth in great power hither and thither, and be disseminated all over the world. And we shall lead astray the inhabited world for a long season, until the Son of God is stretched upon the cross. For never before doth arise a king like unto him, one frustrating us all, whose mother shall not have contact with man. Who else can receive such authority over spirits, except he, whom the first devil will seek to tempt, but will not prevail over? The number of his name is 644², which is Emmanuel. Wherefore, O King Solomon, thy time is evil, and thy years short and evil, and to thy servant shall thy kingdom be given³."

1. mageyoméne.

2. Perhaps "the place or size of the heavenly body."

1. I conjecture the sense which the word must bear in this context.

2. *xmd*.

3. This prophecy corresponds roughly to the one which Lactantius, *Instit. Div.* lib. iv. c. 18, quotes from an apocryphal Book of Solomon.

66. And I Solomon, having heard this, glorified God. And though I marvelled at the apology of the demons, I did not credit it until it came true. And I did not believe their words; but when they were [33] realized, then I understood, and at my death I wrote this *Testament* to the children of Israel, and gave it to them, so that they might know the powers of the demons and their shapes, and the names of their angels, by which these angels are frustrated. And I glorified the Lord God of Israel, and commanded the spirits to be bound with bonds indissoluble.

67. And having praised God, I commanded another spirit to come before me; and there came before my face another demon, having in front the shape of a horse, but behind of a fish. And he had a mighty voice, and said to me: "O King Solomon, I am a fierce spirit of the sea, and I am greedy of gold and silver. I am such a spirit as rounds itself and comes over the expanses of the water of the sea, and I trip up the men who sail thereon. For I round myself into a wave¹, and transform myself, and then throw myself on ships and come right in on them. And that is my business, and my way of getting hold of money and men. For I take the men, and whirl them round with myself, and hurl the men out of the sea. For I am not covetous of men's bodies, but cast them up out of the sea so far. But since Beelzeboul, ruler of the spirits of air and of those under the earth, and lord of earthly ones, hath a joint kingship with us in respect of the deeds of each one of us, therefore I went up from the sea, to get a certain outlook² in his company.

68. "But I also have another character and role. I metamorphose myself into waves, and come up from the sea. And I show myself to men, so that those on earth call me Kuno[s]paston¹, because I assume the human form. And my name is a true one. For by my passage up into men, I send forth a certain nausea. I came then to take counsel with the prince Beelzeboul; and he bound me and delivered me into thy hands. And I am here before thee because of this seal, and thou dost now torment me². Behold now, in two or three days the spirit that converseth with thee will fail, because I shall have no water."

69. And I said to him: "Tell me by what angel thou art frustrated." [34] And he answered: "By Iameth." And I glorified God. I commanded the spirit to be thrown into a phial along with ten jugs of sea-water of two measures each¹. And I sealed them round above the marbles and asphalt and pitch in the mouth of the vessel. And having sealed it with my ring, I ordered it to be deposited in the Temple of God. And I ordered another spirit to come before me.

1. Cp. Jude 13. That Jude here indulges in no mere metaphor is clear from the words which follow, which embody the belief detailed in the *Testament of Solomon*, p. 40.

2. "descent, or spiritual assault."

1. Cf. Pliny, *Nat. Hist.* 24. 74 "Cynosbaton, alii Cynospaston, alii neurospaston vocant; folium habet vestigio hominis simile. Fert et uvam nigram, in cuius acino nervum habet, unde neurospastos dicitur." The human form revealed itself in the footstep, which the leaf resembled.

2. *basanixeis*. Cp. Matt. viii. 6, 29; xiv. 24; Mark v. 7.

1. Cp. John ii. 6.

70. And there came before my face another enslaved spirit, having obscurely the form of a man, with gleaming eyes, and bearing in his hand a blade. And I asked: "Who art thou? But he answered: "I am a lascivious spirit, engendered of a giant man who dies in the massacre in the time of the giants." I said to him: "Tell me what thou art employed on upon earth, and where thou hast thy dwelling."

71. And he said: "My dwelling is in fruitful places, but my procedure is this. I seat myself beside the men who pass along among the tombs, and in untimely season I assume the form of the dead; and if I catch any one, I at once destroy him with my sword. But if I cannot destroy him, I cause him to be possessed with a demon, and to devour his own flesh, and the hair to fall off his chin." But I said to him: "Do thou then be in fear of the God of heaven and of earth, and tell me by angel thou art frustrated." And he answered: "He destroys me who is to become Saviour, a man whose number, if any one shall write it on his forehead¹, he will defeat me, and in fear I shall quickly retreat. And, indeed, if any one write this sign on him, I shall be in fear." And I Solomon, on hearing this, and having glorified the Lord God, shut up this demon like the rest.

72. And I commanded another demon to come before me. And there came before my face thirty-six spirits, their heads shapeless like dogs, but in themselves they were human in form; with faces of asses, faces of oxen, and faces of birds. And I Solomon, on hearing and seeing them, wondered, and I asked them and said: "Who are you?" But they, of one accord with one voice, said¹: "We are the thirty-six elements, the world-rulers² of this darkness. But, O King Solomon, thou wilt not wrong us nor imprison us, nor lay command on us; but since the Lord God has given thee authority over every spirit, in the air, and on the earth, and under the earth, therefore do we also present ourselves before thee like the other spirits, from ram and bull, from [35] both twin and crab, lion and virgin, scales and scorpion, archer, goat-horned, water-pourer, and fish.

1. Rev. ix. 4; xiii, 16, 17.

1. Acts ii. 1.

2. *kosmokratores*. Cp. Paul, Eph. vi. 12; Origen, *c. Celsum*, viii, 58.

73. Then I Solomon invoked the name of the Lord Sabaoth, and questioned each in turn as to what was its character. And I bade each one come forward and tell of its actions. Then the first one came forward, and said: "I am the first decans of the zodiacal circle, and I am called the ram, and with me are these two." So I put to them the question: "Who are ye called?" The first said: "I, O Lord, am called Ruax, and I cause the heads of men to be idle, and I pillage their brows. But let me only hear the words, 'Michael, imprison Ruax,' and at once I retreat."

74. And the second said: "I am called Barsafael, and I cause those who are subject to my hour to feel the pain of migraine. If only I hear the words, 'Gabriel, imprison Barsafael,' at once I retreat."

75. The third said: "I am called Arôtosael. I do harm to eyes, and grievously injure them. Only let me hear the words, 'Uriel, imprison Aratosael' (sic), at once I retreat¹"

1. There seems to be a lacuna here.

76. The fifth said: "I am called Iudal, and I bring about a block in the ears and deafness of hearing. If I hear, 'Uruel Iudal,' I at once retreat."

77. The sixth said: "I am called Sphendonaêl. I cause tumours of the parotid gland, and inflammations of the tonsils, and tetanic recurvation¹. If I hear, 'Sabrael, imprison Sphendonaêl,' at once I retreat."

1. The Greek medical terms which stand in the Greek text are found in Hippocrates, Galen, and Cuel. Aurel.

78. And the Seventh said: "I am called Sphandôr, and I weaken the strength of the shoulders, and cause them to tremble; and I paralyze the nerves of the hands, and I break and bruise the bones of the neck. And I, I suck out the marrow. But if I hear the words, 'Araêl, imprison Sphandôr,' I at once retreat."

79. And the eight said: "I am called Belbel. I distort the hearts and minds of men. If I hear the words, 'Araêl, imprison Belbel,' I at once retreat."

80. And the ninth said: "I am called Kurtaêl. I send colics in the bowels. I induce pains. If I hear the words, 'Iaôth, imprison Kurtaêl,' I at once retreat."

81. The tenth said: "I am called Metathiax. I cause the reins to ache. If I hear the words, 'Adônaêl, imprison Metathiax,' I at once retreat."

82. The eleventh said: "I am called Katanikotaêl. I create strife [36] and wrongs in men's homes, and send on them hard temper.

If any one would be at peace in his home, let him write on seven leaves of laurel the name of the angel that frustrates me, along with these names: Iae, Ieô, sons of Sabaôth, in the name of the great God let him shut up Katanikotaêl. Then let him wash the laurel-leaves in water, and sprinkle his house with the water, from within to the outside. And at once I retreat."

83. The twelfth said: "I am called Saphathoraél, and I inspire partisanship in men, and delight in causing them to stumble. If any one will write on paper these names of angels, Iacô, Iealô, Iôelet, Sabaôth, Ithoth, Bae, and having folded it up, wear it round his neck or against his ear, I at once retreat and dissipate the drunken fit."

84. The thirteenth said: "I am called Bobêl (sic), and I cause nervous illness by my assaults. If I hear the name of the great 'Adonaêl, imprison Bothothêl,' I at once retreat."

85. The fourteenth said: "I am called Kumeatêl, and I inflict shivering fits and torpor. If only I hear the words: 'Zôrôêl, imprison Kumentaêl,' I at once retreat."

86. The fifteenth said: "I am called Roêlêd. I cause cold and frost and pain in the stomach. Let me only hear the words: 'Iax, bide not, be not warmed, for Solomon is fairer than eleven fathers,' I at [once] retreat."

87. The sixteenth said: "I am called Atrax. I inflict upon men fevers, irremediable and harmful. If you would imprison me, chop up coriander¹ and smear it on the lips, reciting the following charm: "The fever which is from dirt. I exorcise thee by the throne of the most high God, retreat from dirt and retreat from the creature fashioned by God.' And at once I retreat."

1. Pliny, *Nat. Hist.* xx. 20, notes the same use of coriander: "Seminis grana tria in tertianis devorari iubent aliqui ante accessionem, vel plura illini fronti." The *Testament* evidently belongs to Pliny's age.

88. The seventeenth said: "I am called Ieropaêl. On the stomach of men I sit, and cause convulsions in the bath and in the road; and wherever I be found, or find a man, I throw him down. But if any one will say to the afflicted into their ear these names, three times over, into the right ear: 'Iudarizê, Sabunê, Denôê,' I at once retreat."

89. The eighteenth said: "I am called Buldumêch. I separate wife from husband and bring about a grudge between them. If any one write down the names of thy sires, Solomon, on paper and place it in the ante-chamber of his house, I retreat thence. And the legend written shall be as follows: "The God of Abram, and the God of Isaac, and the God of Jacob commands thee -- retire

from this house in peace.' And I at once retire."

[37]

90. The nineteenth said: "I am called Naôth, and I take my seat on the knees of men. If any one write on paper: 'Phnunoboôol, depart Nathath, and touch thou not the neck,' I at once retreat."

91. The twentieth said: "I am called Marderô. I send on men incurable fever. If any one write on the leaf of a book: 'Sphênêr, Rafael, retire, drag me not about, flay me not,' and tie it round his neck, I at once retreat."

92. The twenty-first said: "I am called Alath, and I cause coughing and hard-breathing in children. If any one write on paper: 'Rorêx, do thou pursue Alath,' and fasten it round his neck, I at once retire...¹"

93. The twenty-third said: "I am called Nefthada. I cause the reins to ache, and I bring about dysury. If any one write on a plate of tin the words: 'Iathôth, Uruêl, Nephthada,' and fasten it round the loins, I at once retreat."

94. The twenty-fourth said: "I am called Akton. I cause ribs and lumbic muscles to ache. If one engrave on copper material, taken from a ship which has missed its anchorage, this: 'Marmaraôth, Sabaôth, pursue Akton,' and fasten it round the loin, I at once retreat."

95. The twenty-fifth said: "I am called Anatreth, and I rend burnings and fevers into the entrails. But if I hear: 'Arara, Charara,' instantly do I retreat."

96. The twenty-sixth said: "I am called Enenuth. I steal away men's minds, and change their hearts, and make a man toothless (?). If one write: 'Allazoôl, pursue Enenuth,' and tie the paper round him, I at once retreat."

97. The twenty-seventh said: "I am called Phêth. I make men consumptive and cause hemorrhagia. If one exorcise me in wine, sweet-smelling and unmixed by the eleventh aeon¹, and say: 'I exorcise thee by the eleventh aeon to stop, I demand, Phêth (Axiôphêth),' then give it to the patient to drink, and I at once retreat."

1. There must here be a lacuna in the text.

1. A Gnostic reference. Just above "eleven fathers" were mentioned.

98. The twenty-eighth said: "I am called Harpax, and I send sleeplessness on men. If one write 'Kokphnêdismos,' and bind it round the temples, I at once retire."

99. The twenty-ninth said: "I am called Anostêr. I engender uterine mania and pains in the bladder. If one powder into pure oil three seeds of laurel and smear it on, saying: 'I exorcise thee, Anostêr. Stop by Marmaraô,' at once I retreat."

100. The thirtieth said: "I am called Alleborith. If in eating [38] fish one has swallowed a bone, then he must take a bone from the fish and cough, and at once I retreat."

101. The thirty-first said: "I am called Hephesimireth, and cause lingering disease. If you throw salt, rubbed in the hand, into oil and smear it on the patient, saying: 'Seraphim, Cherubim, help me!' I at once retire."

102. The thirty-second said: "I am called Ichthion. I paralyze muscles and contuse them. If I hear 'Adonaêth, help!' I at once retire."

103. The thirty-third said: "I am called Agchoniôn. I lie among swaddling-clothes and in the precipice. And if any one write on fig-leaves 'Lycurgos,' taking away one letter at a time, and write it, reversing the letters, I retire at once. 'Lycurgos, ycurgos, kurgos, yrgos, gos, os¹.'"

1. *botrydôn*, for which Bornemann conjectures *boystrofydôn*. There is a parallel in a magic papyrus edited by Dieterich (*Abraxas*, p. 185).

104. The thirty-fourth said: "I am called Autothith. I cause grudges and fighting. Therefore I am frustrated by Alpha and Omega, if written down."

105. The thirty-fifth said: "I am called Phthenoth. I cast evil eye on every man. Therefore, the eye much-suffering, if it be drawn. frustrates me."

106. The thirty-sixth said: "I am called Bianakith. I have a grudge against the body. I lay waste houses, I cause flesh to decay, and all else that is similar. If a man write on the front-door of his house: 'Mêltô, Ardu, Anaath,' I flee from that place."

107. And I Solomon, when I heard this, glorified the God of heaven and earth. And I commanded them to fetch water in the Temple of God. And I furthermore prayed to the Lord God to cause the demons without, that hamper humanity, to be bound and made to approach the Temple of God. Some of these

demons I condemned to do the heavy work of the construction of the Temple of God. Others I shut up in prisons. Others I ordered to wrestle with fire in (the making of) gold and silver, sitting down by lead and spoon. And to make ready places for the other demons in which they should be confined.

108. And I Solomon had much quiet in all the earth, and spent my life in profound peace, honoured by all men and by all under heaven. And I built the entire Temple of the Lord God. And my kingdom was prosperous, and my army was with me. And for the rest the city of Jerusalem had repose, rejoicing and delighted. [39] And all the kings of the earth came to me from the ends of the earth to behold the Temple which I builded to the Lord God. And having heard of the wisdom given to me, they did homage to me in the Temple, bringing gold and silver and precious stones, many and divers, and bronze, and iron, and lead, and cedar logs. And woods decay not they brought me, for the equipment of the Temple of God.

109. And among them also the queen of the South, being a witch, came in great concern and bowed low before me to the earth. And having heard my wisdom, she glorified the God of Israel, and she made formal trial of all my wisdom, of all love in which I instructed her, according to the wisdom imparted to me. And all the sons of Israel glorified God.

110. And behold, in those days one of the workmen, of ripe old age, threw himself down before me, and said: "King Solomon, pity me, because I am old." So I bade him stand up, and said: "Tell me, old man, all you will." And he answered: "I beseech you king, I have an only-born son, and he insults and beats me openly, and plucks out the hair of my head, and threatens me with a painful death. Therefore I beseech you avenge me.

111. And I Solomon, on hearing this, felt compunction as I looked at his old age; and I bade the child be brought to me. And when he was brought I questioned him whether it were true. And the youth said: "I was not so filled with madness as to strike my father with my hand. Be kind to me, O king. For I have not dared to commit such impiety, poor wretch that I am." But I Solomon on hearing this from the youth, exhorted the old man to reflect on the matter, and accept his son's apology. However, he would not, but said he would rather let him die. And as the old man would not yield, I was about to pronounce sentence on the youth, when I saw Orniast the demon laughing. I was very angry at the demon's laughing in my presence; and I ordered my men

to remove the other parties, and bring forward Ornias before my tribunal. And when he was brought before me, I said to him: "Accursed one, why didst thou look at me and laugh?" And the demon answered: "Prithee, king, it was not because of thee I laughed, but because of this ill-starred old man and the wretched youth, his son. For after three days his son will die untimely; and lo, the old man desires to foully make away with him."

112. But I Solomon, having heard this, said to the demon: "Is that true that thou speakest?" And he answered: "It is true; O king." And I, on hearing that, bade them remove the demon, and that they should again bring before me the old man with his son. I bade them ⁴⁰ make friends with one another again, and I supplied them with food. And then I told the old man after three days to bring his son again to me here; "and," said I, "I will attend to him." And they saluted me, and went their way.

113. And when they were gone I ordered Ornias to be brought forward, and said to him: "Tell me how you know this;" and he answered: "We demons ascend into the firmament of heaven, and fly about among the stars. And we hear the sentences which go forth upon the souls of men, and forthwith we come, and whether by force of influence, or by fire, or by sword, or by some accident, we veil our act of destruction; and if a man does not die by some untimely disaster or by violence, then we demons transform ourselves in such a way as to appear to men and be worshipped in our human nature."

114. I therefore, having heard this, glorified the Lord God, and again I questioned the demon, saying: "Tell me how ye can ascend into heaven, being demons, and amidst the stars and holy angels intermingle." And he answered: "Just as things are fulfilled in heaven, so also on earth (are fulfilled) the types¹ of all of them. For there are principalities, authorities, world-rulers², and we demons fly about in the air; and we hear the voices of the heavenly beings, and survey all the powers. And as having no ground (basis) on which to alight and rest, we lose strength and fall off like leaves from trees. And men seeing us imagine that the stars are falling from heaven. But it is not really so, O king; but we fall because of our weakness, and because we have nowhere anything to lay hold of; and so we fall down like lightnings³ in the depth of night and suddenly. And we set cities in flames and fire the fields. For the stars have firm foundations in the heavens like the sun and the moon."

1. Cp. Heb. viii. 5.

2. Cp. Rom. viii. 38.

3. Luke x. 18: "I beheld Satan as lightning fall from heaven." June 13.

115. And I Solomon, having heard this, ordered the demon to be guarded for five days. And after the five days I recalled the old man, and was about to question him. But he came to me in grief and with black face. And I said to him: "Tell me, old man, where is thy son? And what means this garb?" And he answered: "Lo, I am become childless, and sit by my son's grave in despair. For it is already two days that he is dead." But I Solomon, on hearing that, and knowing that the demon Ornias had told me the truth, glorified the God of Israel.

116. And the queen of the South saw all this, and marvelled, [41] glorifying the God of Israel; and she beheld the Temple of the Lord being builded. And she gave a siklos¹ of gold and one hundred myriads of silver and choice bronze, and she went into the Temple. And (she beheld) the altar of incense and the brazen supports of this altar, and the gems of the lamps flashing forth of different colours, and of the lamp-stand of stone, and of emerald, and hyacinth, and sapphire; and she beheld the vessels of gold, and silver, and bronze, and wood, and the folds of skins dyed red with madder. And she saw the bases of the pillars of the Temple of the Lord. All were of one gold ...² apart from the demons whom I condemned to labour. And there was peace in the circle of my kingdom and over all the earth.

117. And it came to pass, which I was in my kingdom, the King of the Arabians, Adares, sent me a letter, and the writing of the letter was written as follows: --

"To King Solomon, all hail! Lo, we have heard, and it hath been heard unto all the ends of the earth, concerning the wisdom vouchsafed in thee, and that thou art a man merciful from the Lord. And understanding hath been granted thee over all the spirits of the air, and on earth, and under the earth. Now, forasmuch as there is present in the land of Arabia a spirit of the following kind: at early dawn there begins to blow a certain wind until the third hour. And its blast is harsh and terrible, and it slays man and beast. And no spirit can live upon earth against this demon. I pray thee then, forasmuch as the spirit is a wind, contrive something according to the wisdom given in thee by the Lord thy God, and deign to send a man able to capture it. And behold, King Solomon, I and my people and all my land will serve thee unto death. And all Arabia shall be at peace with thee, if thou wilt perform this act of righteousness for

1. A shekel. Philo has the form *siklos*, i. 468. *siglos* is the usual spelling in the LXX.

2. There seems to be here a lacuna in the MS.

us. Wherefore we pray thee, contemn not our humble prayer, and suffer not to be utterly brought to naught the eparchy subordinated to thy authority. Because we are suppliants, both I and my people and all my land. Farewell to my Lord. All health!"

118. And I Solomon read this epistle; and I folded it up and gave it to my people, and said to them: "After seven days shalt thou remind me of this epistle. And Jerusalem was built, and the Temple was being completed. And there was a stone¹, the end stone [42] of the corner lying there, great, chosen out, one which I desired lay in the head of the corner of the completion of the Temple. And all the workmen, and all the demons helping them came to the same place to bring up the stone and lay it on the pinnacle of the holy Temple, and were not strong enough to stir it, and lay it upon the corner allotted to it. For that stone was exceedingly great and useful for the corner of the Temple."

119. And after seven days, being reminded of the epistle of Adares, King of Arabia, I called my servant and said to him: "Order thy camel and take for thyself a leather flask, and take also this seal. And go away into Arabia to the place in which the evil spirit blows; and there take the flask, and the signet-ring in front of the mouth of the flask, and (hold them) towards the blast of the spirit. And when the flask is blown out, thou wilt understand that the demon is (in it). Then hastily tie up the mouth of to flask, and seal it securely with the seal-ring, and lay it carefully on the camel and bring it me hither. And if on the way it offer thee gold or silver or treasure in return for letting it go, see that thou be not persuaded. But arrange without using oath to release it. And then if it point out to the places where are gold or silver, mark the places and seal them with this seal. And bring the demon to me. And now depart, and fare thee well."

120. Then the youth did as was bidden him. And he ordered his camel, and laid on it a flask, and set off into Arabia. And the men of that region would not believe that he would be able to catch the evil spirit. And when it was dawn, the servant stood before the spirit's blast, and laid the flask on the ground, and the finger-ring on the mouth of the flask. And the demon blew through the middle of the finger-ring into the mouth of the flask, and going in blew out the flask. But the man promptly stood up to it and drew tight with his hand the mouth of the flask, in the name of the Lord God of Sabaôth. And the demon remained within the flask. And after that the youth remained in that land

1. Cp. I Pet. ii. 6, 7, who combines in the same way Ps. cxviii. 22 and Isa. xxviii. 16. Cp. Matt. xxi. 42, Mark xii, 10, Luke xx, 17.

three days to make trial. And the spirit no longer blew against that city. And all the Arabs knew that he had safely shut in the spirit.

121. Then the youth fastened the flask on the camel, and the Arabs sent him forth on his way with much honour and precious gifts, praising and magnifying the God of Israel. But the youth brought in the bag and laid it in the middle of the Temple. And on the next day, I King Solomon, went into the Temple of God and sat in deep distress about the stone of the end of the corner. And when [43] I entered the Temple, the flask stood up and walked around some seven steps and then fell on its mouth and did homage to me. And I marvelled that even along with the bottle the demon still had power and could walk about; and I commanded it to stand up. And the flask stood up, and stood on its feet all blown out. And I questioned him, saying: "Tell me, who art thou?" And the spirit within said: "I am the demon called Ephippas, that is in Arabia." And I said to him: "Is this thy name?" And he answered: "Yes; wheresoever I will, I alight and set fire and do to death."

122. And I said to him: "By what angel art thou frustrated?" And he answered: "By the only-ruling God, that hath authority over me even to be heard. He that is to be born of a virgin and crucified by the Jews on a cross. Whom the angels and archangels worship. He doth frustrate me, and enfeeble me of my great strength, which has been given me by my father the devil." And I said to him: "What canst thou do?" And he answered: "I am able to remove¹ mountains, to overthrow the oaths of kings. I wither trees and make their leaves to fall off." And I said to him: "Canst thou raise this stone, and lay it for the beginning of this corner which exists in the fair plan of the Temple²?" And he said: "Not only raise this, O king; but also, with the help of the demon who presides over the Red Sea, I will bring up the pillar of air³, and will stand it where thou wilt in Jerusalem."

1. Cp. the faith which removes mountains.

2. Bornemann suggests that the gate of the Temple called Beautiful (Acts iii. 2, 10) is referred to.

3. I conjecture the sense.

123. Saying this, I laid stress on him, and the flask became as if depleted of air. And I placed it under the stone, and (the spirit) girded himself up, and lifted it up top of the flask. And the flask went up the steps, carrying the stone, and laid it down at the end of the entrance of the Temple. And I Solomon, beholding the stone raised aloft and placed on a foundation, said: "Truly the Scripture is fulfilled, which says: 'The stone which the builders rejected on trial, that same is become the head of the corner.' For this it is not mine to grant, but God's, that the demon should be strong enough to lift up so great a stone and deposit it in the place I wished."

124. And Ehippas led the demon of the Red Sea with the column. And they both took the column and raised it aloft from the earth. And I outwitted these two spirits, so that they could not shake the entire earth in a moment of time. And then I sealed round with my [44] ring on this side and that, and said: "Watch." And the spirits have remained upholding it until this day, for proof of the wisdom vouchsafed to me. And there the pillar was hanging of enormous size, in mid air, supported by the winds. And thus the spirits appeared underneath, like air, supporting it. And if one looks fixedly, the pillar is a little oblique, being supported by the spirits; and it is so to day.

125. And I Solomon questioned the other spirit which came up with the pillar from the depth of the Red Sea. And I said to him: "Who art thou, and what calls thee? And what is thy business? For I hear many things about thee." And the demon answered: "I, O King Solomon, am called Abezithibod. I am a descendant of the archangel. Once as I sat in the first heaven, of which the name is Ameleouth -- I then am a fierce spirit and winged, and with a single wing, plotting against every spirit under heaven. I was present when Moses went in before Pharaoh, king of Egypt, and I hardened his heart. I am he whom Iannes and Iambres invoked homing¹ with Moses in Egypt. I am he who fought against Moses² with wonders with signs."

1. *oikoyxúmenoi* in the MS., a *vox nihili*. If we had the apocryph of Iannes and Iambres we might understand the reference.

2. 2 Tim. iii. 8.

126. I said therefore to him: "How wast thou found in the Red Sea?" And he answered: "In the exodus of the sons of Israel I hardened the heart of Pharaoh. And I excited his heart and that of his ministers. And I caused them to pursue after the children of Israel. And Pharaoh followed with (me) and all the Egyptians. Then I was present there, and we followed together. And we all came up upon the Red Sea. And it came to pass when the children of Israel had crossed over, the water returned and hid all the host of the Egyptians and all their might. And I remained in the sea, being kept under this pillar. But when Ephippas came, being sent by thee, shut up in the vessel of a flask, he fetched me up to thee."

127. I, therefore, Solomon, having heard this, glorified God and adjured the demons not to disobey me, but to remain supporting the pillar. And they both swore, saying: "The Lord thy God liveth, we will not let go this pillar until the world's end. But on whatever day this stone fall, then shall be the end of the world¹."

[45]

128. And I Solomon glorified God, and adorned the Temple of the Lord with all fair-seeming. And I was glad in spirit in my kingdom, and there was peace in my days. And I took wives of my own from every land, who were numberless. And I marched against the Jebusaeans, and there I saw Jebusaeans, daughter of a man: and fell violently in love with her, and desired to take her to wife along with my other wives. And I said to their priests: "Give me the Sonmanites (i.e. Shunammite) to wife¹." But the priests of Moloch said to me: "If thou lovest this maiden, go in and worship our gods, the great god Raphan and the god called Moloch." I therefore was in fear of the glory of God, and did not follow to worship. And I said to them: "I will not worship a strange god. What is this proposal, that ye compel me to do so much?" But they said: ". . . .² by our fathers."

1. This legend of the heavy cornerstone and of the spirits supporting a column in the Temple reappears in the Georgian Acts of Nouna in the fourth century. There it is a huge wooden column that is lifted by spirit-agency, when the king and workmen had failed to move it into place. The spirits support it in the air before letting it sink into its place. These Acts will shortly appear in an English translation by Miss Wardrop in the forthcoming number of the *Studie Biblica*, Clarendon Press, 1898.

1. Song of Sol. vi. 12.

2. *utheîs* (sic) stands in the MS.; perhaps *taîs theaîs* should be read.

129. And when I answered that I would on no account worship strange gods, they told the maiden not to sleep with me until I complied and sacrificed to the gods. I then was moved, but crafty Eros brought and laid by her for me five grasshoppers, saying: "Take these grasshoppers, and crush them together in the name of the god Moloch; and then will I sleep with you." And this I actually did. And at once the Spirit of God departed from me, and I became weak as well as foolish in my words. And after that I was obliged by her to build a temple of idols to Baal¹, and to Rapha, and to Moloch, and to the other idols.

130. I then, wretch that I am, followed her advice, and the glory of God quite departed from me; and my spirit was darkened, and I became the sport of idols and demons. Wherefore I wrote out this *Testament*, that ye who get possession of it may pity, and attend to the last things¹, and not to the first. So that ye may find grace for ever and ever. Amen.

1. Fem. So Rom. xi. 4.

1. Cp. Rev. ii. 19.

[Twilit Grotto -- Esoteric Archives](#)

[Contents](#)

[Prev](#)

Testament

[Next](#)

[timeline](#)

Early Christian Writings

Excerpts of Theodotus Selections from the prophetic scriptures

1. Those around Sedrach, Misak, and Abednago in the furnace of fire say as they praise God, "Bless, ye heavens, the Lord; praise and exalt Him for ever;" then, "Bless, ye angels, the Lord;" then, "Bless the Lord, all ye waters that are above heaven." So the Scriptures assign the heavens and the waters to the class of pure powers as is shown in Genesis. Suitably, then, inasmuch as "power" is used with a variety of meaning, Daniel adds, "Let every power bless the Lord;" then, further, "Bless the Lord, sun and moon;" and, "Bless the Lord, ye stars of heaven. Bless the Lord, all ye that worship Him; praise and confess the God of gods, for His mercy is for ever." It is written in Daniel, on the occasion of the three children praising in the furnace.
2. "Blessed art Thou, who lookest on the abysses as Thou sittest on the cherubim," says Daniel, in agreement with Enoch, who said, "And I saw all sorts of matter." For the abyss, which is in its essence boundless, is bounded by the power of God. These material essences then, from which the separate genera and their species are produced, are called abysses; since you would not call the water alone the abyss, although matter is allegorically called water, the abyss.
3. "In the beginning God made the heaven and the earth," both terrestrial and celestial things. And that this is true, the Lord said to Osee, "Go, take to thyself a wife of fornication, and children of fornication: because the land committing fornication, shall commit fornication, departing from the Lord." For it is not the element of earth that he speaks of, but those that dwell in the element, those who have an earthly disposition.
4. And that the Son is the beginning or head, Hosea teaches clearly: "And it shall be, that in the place in which it was said to them, Ye are not my people, they shall be called the children of the living God: and the children of Judah and the children of Israel shall be gathered to the same place, and they shall place over them one head, and they shall come up out of the land; for great is the day of Jezreel." For whom one believes, him He chooses. But one believes the Son, who is the head; wherefore also he said in addition: "But I will have mercy on the sons of Judah, and will save them by the Lord their God." Now the Saviour who saves is the Son of God. He is then the head.
5. The Spirit by Osee says, "I am your Instructor;" "Blow ye the trumpet upon the hills of the Lord; sound upon the high places." And is not baptism itself, which is the sign of regeneration, an escape from matter, by the teaching of the Saviour, a great impetuous stream, ever rushing on and bearing us along? The Lord accordingly, leading us out of disorder, illumines us by bringing us into the light, which is shadow-less and is material no longer.
6. This river and sea of matter two prophets cut asunder and divided by the power of the Lord, the matter being bounded, through both divisions of the water. Famous leaders both, by whom the signs were believed, they complied with the will of God, so that the righteous man may proceed from

matter, having journeyed through it first. On the one of these commanders also was imposed the name of our Saviour.

7. Now, regeneration is by water and spirit, as was all creation: "For the Spirit of God moved on the abyss." And for this reason the Saviour was baptized, though not Himself needing to be so, in order that He might consecrate the whole water for those who were being regenerated. Thus it is not the body only, but the soul, that we cleanse. It is accordingly a sign of the sanctifying of our invisible part, and of the straining off from the new and spiritual creation of the unclean spirits that have got mixed up with the soul.

8. "The water above the heaven." Since baptism is performed by water and the Spirit as a protection against the twofold fire,—that which lays hold of what is visible, and that which lays hold of what is invisible; and of necessity, there being an immaterial element of water and a material, is it a protection against the twofold fire. And the earthly water cleanses the body; but the heavenly water, by reason of its being immaterial and invisible, is an emblem of the Holy Spirit, who is the purifier of what is invisible, as the water of the Spirit, as the other of the body.

9. God, out of goodness, hath mingled fear with goodness. For what is beneficial for each one, that He also supplies, as a physician to a sick man, as a father to his insubordinate child: "For he that spareth his rod hateth his son." And the Lord and His apostles walked in the midst of fear and labours. When, then, the affliction is sent in the person of a righteous man, it is either from the Lord rebuking him for a sin committed before, or guarding him on account of the future, or not preventing by the exercise of His power an assault from without, -- for some good end to him and to those near, for the sake of example.

10. Now those that dwell in a corrupt body, like those who sail in an old ship, do not lie on their back, but are ever praying, stretching their hands to God.

11. The ancients were exceedingly distressed, unless they had always some suffering in the body. For they were afraid, that if they received not in this world the punishment of the sins which, in numbers through ignorance, accompany those that are in the flesh, they would in the other world suffer the penalty all at once. So that they preferred curative treatment here. What is to be dreaded is, then, not external disease, but sins, for which disease comes, and disease of the soul, not of the body: "For all flesh is grass," and corporeal and external good things are temporary; "but the things which are unseen are eternal."

12. As to knowledge, some elements of it we already possess; others, by what we do possess, we firmly hope to attain. For neither have we attained all, nor do we lack all. But we have received, as it were, an earnest of the eternal blessings, and of the ancestral riches. The provisions for the Lord's way are the Lord's beatitudes. For He said: "Seek," and anxiously seek, "the kingdom of God, and all these things shall be added to you: for the Father knoweth what things ye have need of." Thus He limits not only our occupations, but our cares. For He says: "Ye cannot, by taking thought, add ought to your stature." For God knows well what it is good for us to have and what to want. He wishes, therefore, that we, emptying ourselves of worldly cares, should be filled with that which is directed towards God. "For we groan, desiring to be clothed upon with that which is incorruptible, before

putting off corruption." For when faith is shed abroad, unbelief is nonplussed. Similarly also with knowledge and righteousness. We must therefore not only empty the soul, but fill it with God. For no longer is there evil in it, since that has been made to cease; nor yet is there good, since it has not yet received good. But what is neither good nor evil is nothing. "For to the swept and empty house return," if none of the blessings of salvation has been put in, the unclean spirit that dwelt there before, taking with him seven other unclean spirits. Wherefore, after emptying the soul of what is evil, we must fill with the good God that which is His chosen dwelling-place. For when the empty rooms are filled, then follows the seal, that the sanctuary may be guarded for God.

13. "By two and three witnesses every word is established." By Father, and Son, and Holy Spirit, by whose witness and help the prescribed commandments ought to be kept.

14. Fasting, according to the signification of the word, is abstinence from food. Now food makes us neither more righteous nor less. But mystically it shows that, as life is maintained in individuals by sustenance, and want of sustenance is the token of death; so also ought we to fast from worldly things, that we may die to the world, and after that, by partaking of divine sustenance, live to God. Especially does fasting empty the soul of matter, and make it, along with the body, pure and light for the divine words. Worldly food is, then, the former life and sins; but the divine food is faith, hope, love, patience, knowledge, peace, temperance. For "blessed are they that hunger and thirst after" God's "righteousness; for they shall be filled." The soul, but not the body, it is which is susceptible of this craving.

15. The Saviour showed to the believing apostles prayer to be stronger than faith in the case of a demoniac, whom they could not cleanse, when He said, Such things are accomplished by prayer. He who has believed has obtained forgiveness of sins from the Lord; but he who has attained knowledge, inasmuch as he no longer sins, obtains from himself the forgiveness of the rest.

16. For as cures, and prophecies, and signs are performed by the agency of men, God working in them, so also is Gnostic teaching. For God shows His power through men. And the prophecy rightly says, "I will send to them a man who will save them." Accordingly He sends forth at one thee prophets, at another apostles, to be saviours of men. Thus God does good by the agency of men. For it is not that God can do some things, and cannot do others: He is never powerless in anything. No more are some things done with, and some things against His will; and some things by Him, and some things by another. But He even brought us into being by means of men, and trained us by means of men.

17. God made us, having previously no existence. For if we had a previous existence, we must have known where we were, and how and why we came hither. But if we had no pre-existence, then God is the sole author of our creation. As, then, He made us who had no existence; so also, now that we are made, He saves us by His own grace, if we show ourselves worthy and susceptible; if not, He will let us pass to our proper end. For He is Lord both of the living and the dead.

18. But see the power of God, not only in the case of men, in bringing to existence out of non-existence, and making them when brought into being grow up according to the progress of the thee of life, but also in saving those who believe, in a way suitable to each individual. And now He changes

both hours, and times, and fruits, and elements. For this is the one God, who has measured both the beginning and the end of events suitably to each one.

19. Advancing from faith and fear to knowledge, man knows how to say Lord, Lord; but not as His slave, he has learned to say, Our Father. Having set free the spirit of bondage, which produces fear, and advanced by love to adoption, he now reverences from love Him whom he feared before. For he no longer abstains from what he ought to abstain from out of fear, but out of love clings to the commandments. "The Spirit itself," it is said, "beareth witness when we cry, Abba, Father."

20. Now the Lord with His precious blood redeems us, freeing us from our old bitter masters, that is, our sins, on account of which the spiritual powers of wickedness ruled over us. Accordingly He leads us into the liberty of the Father, -- sons that are co-heirs and friends. "For," says the Lord, "they that do the will of my Father are my brethren and fellow-heirs." "Call no man, therefore, father to yourselves on earth." For it is masters that are on earth. But in heaven is the Father, of whom is the whole family, both in heaven and on earth. For love rules willing hearts, but fear the unwilling. One kind of fear is base; but the other, leading us as a pedagogue to good, brings us to Christ, and is saving.

21. Now if one has a conception of God, it by no means corresponds with His worthiness. For what can the worthiness of God be? But let him, as far as is possible, conceive of a great and incomprehensible and most beautiful light; inaccessible, comprehending all good power, all comely virtue; caring for all, compassionate, passionless, good; knowing all things, foreknowing all things, pure, sweet, shining, stainless.

22. Since the movement of the soul is self-originated, the grace of God demands from it what the soul possesses, willingness as its contribution to salvation. For the soul wishes to be its own good; which the Lord, however, gives it. For it is not devoid of sensation so as to be carried along like a body. Having is the result of taking, and taking of willing and desiring; and keeping hold of what one has received, of the exercise of care and of ability. Wherefore God has endowed the soul with free choice, that He may show it its duty, and that it choosing, may receive and retain.

23. As through the body the Lord spake and healed, so also formerly by the prophets, and now by the apostles and teachers. For the Church is the minister of the Lord's power. Thence He then assumed humanity, that by it He might minister to the Father's will. And at all times, the God who loves humanity invests Himself with man for the salvation of men, -- in former times with the prophets, and now with the Church. For it is fitting that like should minister to like, in order to a like salvation.

24. For we are of the earth. . . . Caesar is the prince, for the thee being, whose earthly image is the old man, to which he has returned. To him, then, we are to render the earthly things, which we bore in the image of the earthly, and the things of God to God. For each one of the passions is on us as a letter, and stamp, and sign. Now the Lord marks us with another stamp, and with other names and letters, faith instead of unbelief, and so forth. Thus we are translated from what is material to what is spiritual, "having borne the image of the heavenly."

25. John says: "I indeed baptize you with water, but there cometh after me He that baptizeth with the

Spirit and fire." But He baptized no one with fire. But some, as Heraclius says, marked with fire the ears of those who were sealed; understanding so the apostolic saying, "For His fan is in His hand, to purge His floor: and He will gather the wheat into the garner; but the chaff He will burn with fire unquenchable." There is joined, then, the expression "by fire" to that "by the Spirit;" since He separates the wheat from the chaff, that is, from the material husk, by the Spirit; and the chaff is separated, being fanned by the wind : so also the Spirit possesses a power of separating material forces. Since, then, some things are produced from what is unproduced and indestructible, -that is, the germs of life,--the wheat also is stored, and the material part, as long as it is conjoined with the superior part, remains; when separated from it, it is destroyed; for it had its existence in another thing. This separating element, then, is the Spirit, and the destroying element is the fire: and material fire is to be understood. But since that which is saved is like wheat, and that which grows in the soul like chaff, and the one is incorporeal, and that which is separated is material; to the incorporeal He opposes spirit, which is rarefied and pure -almost more so than mind; and to the material He opposes fire, not as being evil or bad, but as strong and capable of cleansing away evil. For fire is conceived as a good force and powerful, destructive of what is baser, and conservative of what is better. Wherefore this fire is by the prophets called wise.

26. Thus also, then, when God is called "a consuming fire," it is because a name and sign, not of wickedness, but of power, is to be selected. For as fire is the most potent of the elements, and masters all things; so also God is all-powerful and almighty, who is able to hold, to create, to make, to nourish, to make grow, to save, having power of body and soul. As, then, fire is superior to the elements, so is the Almighty Ruler to gods, and powers, and principalities. The power of fire is twofold: one power con-duces to the production and maturing of fruits and of animals, of which the sun is the image; and the other to consumption and destruction, as terrestrial fire. When, then, God is called a consuming fire, He is called a mighty and resist-less power, to which nothing is impossible, but which is able to destroy.

Respecting such a power, also, the Saviour says, "I came to send fire upon the earth," indicating a power to purify what is holy, but destructive, as they say, of what is material; and, as we should say, disciplinary. Now fear pertains to fire, and diffusion to light.

27. Now the more ancient men did not write, as they neither wished to encroach on the thee devoted to attention bestowed on what they handed down, in the way of teaching, by the additional attention bestowed on writing, nor spent the thee for considering what was to be said on writing. And, perhaps convinced that the function of composition and the department of teaching did not belong to the same cast of mind, they gave way to those who had a natural turn for it. For in the case of a speaker, the stream of speech flows unchecked and impetuous, and you may catch it up hastily. But that which is always tested by readers, meeting with strict examination, is thought worthy of the utmost pains, and is, so to speak, the written confirmation of oral instruction, and of the voice so wafted along to posterity by written composition. For that which was committed in trust to the elders, speaking in writing, uses the writer's help to hand itself down to those who are to read it. As, then, the magnet, repelling other matter, attracts iron alone by reason of affinity; so also books, though many read them, attract those alone who are capable of comprehending them. For the word of truth is to some "foolishness," and to others a "stumbling-block;" but to a few "wisdom." So also is the power of God found to be. But far from the Gnostic be envy. For it is for this reason also that he asks whether it be worse to give to the unworthy, or not commit to the worthy; and runs the risk, from his abundant love

of communicating, not only to every one who is qualified, but sometimes also to one unworthy, who asks importunately; not on account of his entreaty (for he loves not glory), but on account of the persistency of the petitioner who bends his mind towards faith with copious entreaty.

28. There are those calling themselves Gnostics who are envious of those in their own house more than strangers. And, as the sea is open to all, but one swims, another sails, and a third catches fish; and as the land is common, but one walks, another ploughs, another hunts, --somebody else searches the mines, and another builds a house: so also, when the Scripture is read, one is helped to faith, another to morality, and a third is freed from superstition by the knowledge of things. The athlete, who knows the Olympic stadium, strips for training, contends, and becomes victor, tripping up his antagonists who contend against his scientific method, and fighting out the contest. For scientific knowledge is necessary both for the training of the soul and for gravity of conduct; making the faithful more active and keen observers of things. For as there is no believing without elementary instruction, so neither is there comprehension without science.

29. For what is useful and necessary to salvation, such as the knowledge of the Father, and Son, and Holy Spirit, and also of our own soul, are wholly requisite; and it is at once beneficial and necessary to attain to the scientific account of them. And to those who have assumed the lead in doing good, such experience is advantageous; so that none of the things which appear to be known necessarily and eruditely by others may escape their notice. The exposition, too, of heterodox teaching affords another exercise of the inquiring soul, and keeps the disciple from being seduced from the truth, by his having already had practice beforehand in sounding all round on warlike instruments of music.

30. The life of the Gnostic rule, (as they say that Crete was barren of deadly animals,) is pure from every evil deed, and thought, and word; not only hating no one, but beyond envy and hatred, and all evil-speaking and slander.

31. In length of days, it is not on account of his having lived long that the man is to be regarded happy, to whose lot it has also fallen, through his having lived, to be worthy of living for ever. He has pained no one, except in instructing by the word the wounded in heart, as it were by a salutary honey, which is at once sweet and pungent. So that, above all, the Gnostic preserves the decorous along with that which is in accordance with reason. For passion being cut away and stripped off from the whole soul, he henceforth consorts and lives with what is noblest, which has now become pure, and emancipated to adoption.

32. Pythagoras thought that he who gave things their names, ought to be regarded not only the most intelligent, but the oldest of the wise men. We must, then, search the Scriptures accurately, since they are admitted to be expressed in parables, and from the names hunt out the thoughts which the Holy Spirit, pro-pounding respecting things, teaches by imprinting His mind, so to speak, on the expressions; that the names used with various meanings, being made the subject of accurate investigation, may be explained, and that that which is hidden under many integuments may, being handled and learned, come to light and gleam forth. For so also lead turns white as you rub it; white lead being produced from black. So also scientific knowledge (gnosis), shedding its light and brightness on things, shows itself to be in truth the divine wisdom, the pure light, which illumines the men whose eyeball is clear, unto the sure vision and comprehension of truth.

33. Lighting, then, our torch at the source of that light, by the passionate desire which has it for its object, and striving as much as possible to be assimilated to it, we become men full of light, Israelites indeed. For He called those friends and brethren who by desire and pursuit aimed after likeness to the Divinity.

34. Pure places and meadows have received voices and visions of holy phantasms. But every man who has been perfectly purified, shall be thought worthy of divine teaching and of power.

35. Now I know that the mysteries of science (gnosis) are a laughing-stock to many, especially when not patched up with sophistical figurative language. And the few are at first startled at them; as when light is suddenly brought into a convivial party in the dark. Subsequently, on getting used and accustomed, and trained to reasoning, as if gladdened and exulting for delight, they praise the Lord. . . . For as pleasure has for its essence release from pain; so also has knowledge the removal of ignorance. For as those that are most asleep think they are most awake, being under the power of dream-visions very vivid and fixed; so those that are most ignorant think that they know most. But blessed are they who rouse themselves from this sleep and derangement, and raise their eyes to the light and the truth.

36. It is, therefore, equally requisite for him who wishes to have a pupil who is docile, and has blended faith with aspiration, to exercise himself and constantly to study by himself, investigating the truth of his speculations; and when he thinks himself right, to descend to questions regarding things contiguous. For the young birds make attempts to fly in the nest, exercising their wings.

37. For Gnostic virtue everywhere makes man good, and meek, and harmless, and painless, and blessed, and ready to associate in the best way with all that is divine, in the best way with men, at once a contemplative and active divine image, and turns him into a lover of what is good by love. For what is good, as there it is contemplated and comprehended by wisdom, is here by self-control and righteousness carried into effect through faith: practising in the flesh an angelic ministry; hallowing the soul in the body, as in a place clear and stainless.

38. Against Tatian, who says that the words, "Let there be light," are supplicatory. If, then, He is supplicating the supreme God, how does He say, "I am God, and beside me there is none else?" We have said that there are punishments for blasphemies, for nonsense, for outrageous expressions; which are punished and chastised by reason.

39. And he said, too, that on account of their hair and finery, women are punished by the Power that is set over these matters; which also gave to Samson strength in his hair; which punishes the women who allure to fornication through the adornment of their hair.

40. As by the effluence of good, people are made good; in like manner are they made bad. Good is the judgment of God, and the discrimination of the believing from the unbelieving, and the judgment beforehand, so as not to fall into greater judgment -- this judgment being correction.

41. Scripture says that infants which are exposed are delivered to a guardian angel, and that by him they are trained and reared. "And they shall be," it says, "as the faithful in this world of a hundred

years of age." Wherefore also Peter, in the Revelation, says: "And a flash of fire, leaping from those infants, and striking the eyes of the women." For the just shines: forth as a spark in a reed, and will judge the nations.

42. "With the holy Thou wilt be holy." "According to thy praise is thy name glorified;" God being glorified through our knowledge, and through the inheritance. Thus also it is said, "The Lord liveth," and "The Lord hath risen."

43. "A people whom I knew not hath served me;" --by covenant I knew them not, alien sons, who desired what pertained to another.

44. "Magnifying the salvations of His king." All the faithful are called kings, brought to royalty through inheritance.

45. Long-suffering is sweetness above honey; not because it is long-suffering, but in consequence of the fruit of long-suffering. Since, then, the man of self-control is devoid of passion, inasmuch as he restrains the passions, not without toil; but when habit is formed, he is no longer a man of self-control, the man having come under the influence of one habit and of the Holy Spirit.

46. The passions that are in the soul are called spirits,--not spirits of power, since in that case the man under the influence of passion would be a legion of demons; but they are so called in consequence of the impulse they communicate. For the soul itself, through modifications, taking on this and that other sort of qualities of wickedness, is said to receive spirits.

47. The Word does not bid us renounce property; but to manage property without inordinate affection; and on anything happening, not to be vexed or grieved; and not to desire to acquire. Divine Providence bids keep away from possession accompanied with passion, and from all inordinate affection, and from this turns back those still remaining in the flesh.

48. For instance, Peter says in the Apocalypse, that abortive infants shall share the better fate; that these are committed to a guardian angel, so that, on receiving knowledge, they may obtain the better abode, having had the same experiences which they would have had had they been in the body. But the others shall obtain salvation merely, as being injured and pitied, and remain without punishment, receiving this reward.

49. The milk of women, flowing from the breasts and thickening, says Peter in the Apocalypse, will produce minute beasts, that prey on flesh, and running back into them will consume them: teaching that punishments arise for sins. He says that they are produced from sins; as it was for their sins that the people were sold. And for their want of faith in Christ, as the apostle says, they were bitten by serpents.

50. An ancient said that the embryo is a living thing; for that the soul entering into the womb after it has been by cleansing prepared for conception, and introduced by one of the angels who preside over generation, and who knows the time for conception, moves the woman to intercourse; and that, on the seed being deposited, the spirit, which is in the seed, is, so to speak, appropriated, and is thus

assumed into conjunction in the process of formation. He cited as a proof to all, how, when the angels give glad tidings to the barren, they introduce souls before conception. And in the Gospel "the babe leapt" as a living thing. And the barren are barren for this reason, that the soul, which unites for the deposit of the seed, is not introduced so as to secure conception and generation.

51. "The heavens declare the glory of God." The heavens are taken in various meanings, both those defined by space and revolution, and those by covenant,--the immediate operation of the first-created angels. For the covenants caused a more especial appearance of angels,--that in the case of Adam, that in the case of Noah, that in the case of Abraham, that in the case of Moses. For, moved by the Lord, the first-created angels exercised their influence on the angels attached to the prophets, considering the covenants the glory of God. Furthermore, the things done on earth by angels were done by the first-created angels to the glory of God.

52. It is the Lord that is principally denominated the Heavens, and then the First-created; and after these also the holy men before the Law, as the patriarchs, and Moses, and the prophets; then also the apostles. "And the firmament showeth His handiwork." He applies the term "firmament" to God, the passionless and immoveable, as also elsewhere the same David says, "I will love Thee, O Lord, my strength and my refuge." Accordingly, the firmament itself shows forth the work of His hands,--that is, shows and manifests the work of His angels. For He shows forth and manifests those whom He hath made.

53. "Day unto day uttereth speech." As the heavens have various meanings, so also has day. Now speech is the Lord; and He is also frequently called day. "And night unto night showeth forth knowledge." The devil knew that the Lord was to come. But he did not believe that He was God; wherefore also he tempted Him, in order to know if He were powerful. It is said, "he left Him, and departed from Him for a season;" that is, he postponed the discovery till the resurrection. For he knew that He who was to rise was the Lord. Likewise also the demons; since also they suspected that Solomon was the Lord, and they knew that he was not so, on his sinning. "Night to night." All the demons knew that He who rose after the passion was the Lord. And already Enoch had said, that the angels who transgressed taught men astronomy and divination, and the rest of the arts.

54. "There are no speeches or words whose voices are not heard," neither of days nor nights. "Their sound is gone forth unto all the earth." He has transferred the discourse to the saints alone, whom he calls both heavens and days.

55. The stars, spiritual bodies, that have communications with the angels set over them, and are governed by them, are not the cause of the production of things, but are signs of what is taking place, and will take place, and have taken place in the case of atmospheric changes, of fruitfulness and barrenness, of pestilence and fevers, and in the case of men. The stars do not in the least degree exert influences, but indicate what is, and will be, and has been.

56. "And in the sun hath He set His tabernacle." There is a transposition here. For it is of the second coming that the discourse is. So, then, we must read what is transposed in its due sequence: "And he, as a bridegroom issuing from his chamber, will rejoice as a giant to run his way. From heaven's end is his going forth; and there is no one who shall hide himself from his heat;" and then, "He hath set His

tabernacle in the sun."

Some say that He deposited the Lord's body in the sun, as Hermogenes. And "His tabernacle," some say, is His body, others the Church of the faithful.

Our Pantaenus used to say, that prophecy utters its expressions indefinitely for the most part, and uses the present for the future, and again the present for the past. Which is also seen here. For "He hath set" is put both for the past and the future. For the future, because, on the completion of this period, which is to run according to its present constitution, the Lord will come to restore the righteous, the faithful, in whom He rests, as in a tent, to one and the same unity; for all are one body, of the same race, and have chosen the same faith and righteousness. But sortie as head, some as eyes, some as ears, some as hands, some as breasts, some as feet, shall be set, resplendent, in the sun. "Shine forth as the sun," or in the sun; since an angel high in command is in the sun. For he is appointed for rule over days; as the moon is for ruling over night. Now angels are called days. Along with the angels in the sun, it is said, they shall have assigned to them one abode, to be for some time and in some respects the sun, as it were the head of the body which is one. And, besides, they also are the rulers of the days, as that angel in the sun, for the greater purpose for which he before them migrated to the same place. And again destined to ascend progressively, they reach the first abode, in accordance with the past "He hath set:" so that the first-created angels shall no longer, according to providence, exercise a definite ministry, but may be in repose, and devoted to the contemplation of God alone; while those next to them shall be promoted to the post which they have left; and so those beneath them similarly.

57. There are then, according to the apostle, those on the summit, the first-created. And they are thrones, although Powers, being the first-created, inasmuch as God rests in them, as also in those who believe. For each one, according to his own stage of advancement possesses the knowledge of God in a way special to himself; and in this knowledge God reposes, those who possess knowledge being made immortal by knowledge. And is not "He set His tabernacle in the sun" to be understood thus? God "set in the sun," that is, in the God who is beside Him, as in the Gospel, Eli, Eli, instead of my God, my God. And what is above all rule, and authority, and power, and every name that is named," are those from among men that are made perfect as angels and archangels, so as to rise to the nature of the angels first-created. For those who are changed from men to angels are instructed for a thousand years by the angels after they are brought to perfection. Then those who have taught are translated to archangelic authority; and those who have learned instruct those again who from men are changed to angels. Thus afterwards, in the prescribed periods, they are brought to the proper angelic state of the body.

58. "The law of God is perfect, converting souls." The Saviour Himself is called Law and Word, as Peter in "the Preaching," and the prophet: "Out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem."

59. "The testimony of the Lord is sure, making children wise." The covenant of the Lord is true, making wise children; those free from evil, both the apostles, and then also us. Besides, the testimony of the Lord, according to which He rose again after His passion, having been verified by fact, led the Church to confirmation in faith.

60. "The fear of the Lord is pure, enduring for ever." He says that those who have been turned from fear to faith and righteousness endure for ever. "The judgments of the Lord are true,"--sure, and incapable of being overturned; and giving rewards according to what is right, bringing the righteous to the unity of the faith. For this is shown in the words, "justified for the same." "Such desires are above gold and precious stone."

61. "For also Thy servant keeps them." Not that David alone is called servant; but the whole people saved is called the servant of God, in virtue of obedience to the command.

62. "Cleanse me from my secret faults;"--thoughts contrary to right reason--defects. For He calls this foreign to the righteous man.

63. "If they have not dominion over me, then shall I be innocent." If those who persecute me as they did the Lord, do not have dominion over me, I shall not be innocent. For no one becomes a martyr unless he is persecuted; nor appears righteous, unless, being wronged, he takes no revenge; nor forbearing ...

Go to the [Theodotus](#) page.

Go to the [Early Christian Writings](#) table of contents.

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Early Church Fathers

Ante-Nicene Fathers, Vol. VIII

Ante-Nicene Fathers, Vol. VIII

ANTE-NICENE FATHERS

VOLUME VIII

The Twelve Patriarchs

INTRODUCTORY NOTICE TO THE TESTAMENTS OF THE TWELVE PATRIARCHS

The Testaments of the Twelve Patriarchs

I.-The Testament of Reuben Concerning Thoughts

II.-The Testament of Simeon Concerning Envy.

III.-The Testament of Levi Concerning the Priesthood and Arrogance.

IV.-The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication.

V.-The Testament of Issachar Concerning Simplicity.

VI.-The Testament of Zebulun Concerning Compassion and Mercy.

VII.-The Testament of Dan Concerning Anger and Lying.

VIII.-The Testament of Naphtali Concerning Natural Goodness.

IX.-The Testament of Gad Concerning Hatred.

X.-The Testament of Asher Concerning Two Faces of Vice and Virtue.

XI.-The Testament of Joseph Concerning Sobriety.

XII.-The Testament of Benjamin Concerning a Pure Mind.

[Note by the American Editor.](#)

[Theodotus](#)

[INTRODUCTORY NOTICE TO EXCERPTS OF THEODOTUS OR, SELECTIONS FROM THE PROPHETIC SCRIPTURES.](#)

[Excerpts of Theodotus¹.](#)

[Clement of Rome](#)

[INTRODUCTORY NOTICE TO TWO EPISTLES CONCERNING VIRGINITY](#)

[Translator's Introductory Notice.](#)

[Two Epistles Concerning Virginty](#)

[The First Epistle of the Blessed Clement](#)

[The Second Epistle of the Same Clement.](#)

[Pseudo-Clementine Literature](#)

[INTRODUCTORY NOTICE TO PSEUDO-CLEMENTINE LITERATURE](#)

[Recognitions of Clement](#)

[Introductory Notice to the Recognitions of Clement](#)

[Book I.](#)

[Book II.](#)

[Book III.¹.](#)

[Book IV.](#)

[Book V.](#)

[Book VI.](#)

[Book VII.](#)

[Book VIII.](#)

[Book IX.](#)

[Book X.](#)

[Introductory Notice to the Clementine Homilies](#)

[Epistle of Peter to James](#)

[Epistle of Clement to James](#)

[The Clementine Homilies](#)

[Homily I.](#)

[Homily II.](#)

[Homily III.](#)

[Homily IV.](#)

[Homily V.](#)

[Homily VI.](#)

[Homily VII.](#)

[Homily VIII.](#)

[Homily IX.](#)

[Homily X.](#)

[Homily XI.](#)

[Homily XII.](#)

[Homily XIII](#)

[Homily XIV.](#)

[Homily XV.](#)

[Homily XVI](#)

[Homily XVII.](#)

[Homily XVIII.](#)

[Homily XIX.](#)

[Homily XX.](#)

[Apocrypha of the New Testament](#)

[Introductory Notice to Apocrypha of the New Testament](#)

[The Protevangelium of James](#)

[The Gospel of Pseudo-Matthew](#)

[The Gospel of the Nativity of Mary](#)

[The History of Joseph the Carpenter](#)

[The Gospel of Thomas](#)

[First Greek Form](#)

[Second Greek Form](#)

[Latin Form](#)

[The Arabic Gospel of the Infancy of the Saviour](#)

[The Gospel of Nicodemus](#)

[Part I.-The Acts of Pilate](#)

[Part II.-The Descent of Christ into Hell](#)

[The Letter of Pontius Pilate](#)

[The Report of Pilate the Procurator](#)

[First Greek Form](#)

[Second Greek Form](#)

[The Giving Up of Pontius Pilate](#)

[The Death of Pilate, Who Condemned Jesus](#)

[The Narrative of Joseph](#)

[The Avenging of the Saviour](#)

[Acts of the Holy Apostles Peter and Paul](#)

[The Story of Perpetua.](#)

[Acts of Paul and Thecla](#)

[The Acts of Barnabas](#)

[The Acts of Philip](#)

[Of the Journeyings of Philip the Apostle](#)

[Acts of Saint Philip the Apostle When He Went to Upper Hellas.](#)

[Addition to Acts of Philip](#)

[Acts and Martyrdom of the Holy Apostle Andrew](#)

[Acts of Andrew and Matthias¹](#)

[Acts of the Holy Apostles Peter and Andrew.](#)

[Acts and Martyrdom of St. Matthew the Apostle](#)

[Acts of the Holy Apostle Thomas](#)

[Acts of the Holy Apostle Thomas](#)

[Consummation of Thomas the Apostle¹](#)

[Martyrdom of the Holy and Glorious Apostle Bartholomew](#)

[Acts of the Holy Apostle Thaddaeus, One of the Twelve¹](#)

[Acts of the Holy Apostle and Evangelist John the Theologian](#)

[Revelation of Moses](#)

[Word and Revelation of Esdras](#)

[Revelation of Paul](#)

[Revelation of Saint John the Theologian.](#)

[The Account of St. John the Theologian¹](#)

[The Passing of Mary](#)

[First Latin Form.](#)

[Second Latin Form.](#)

[The Decretals](#)

[Introductory Notice to the Decretals](#)

[The Epistles of Zephyrinus¹](#)

[The First Epistle](#)

[The Second Epistle](#)

[Notes by the American Editor.](#)

[The Epistles of Pope Callistus¹](#)

[The First Epistle¹](#)

[The Second Epistle](#)

[Note by the American Editor.](#)

[The Epistle of Pope Urban First¹](#)

[The Epistles of Pope Pontianus¹](#)

[The First Epistle¹](#)

[The Second Epistle](#)

[Note by the American Editor.](#)

[Pope Anterus¹ The Epistle.](#)

[The Epistles of Pope Fabian¹](#)

[The First Epistle](#)

[The Second Epistle](#)

[The Third Epistle](#)

[Note by the American Editor.](#)

[Decrees of Fabian](#)

[The Decrees of the Same](#)

[Elucidations](#)

[Memoirs of Edessa](#)

[Introductory Notice to Memoirs of Edessa and Other Syriac Documents](#)

[Relating to the Earliest Establishment of Christianity in Edessa and the Neighbouring Countries.](#)

[A Canticle of Mar¹ Jacob the Teacher on Edessa.²](#)

[Extracts from Various Books Concerning Abgar the King and Addaeus the Apostle.](#)

[Ancient Syriac Documents](#)

[The Teaching of Addaeus the Apostle.¹](#)

[Syriac Calendar.](#)

[The Teaching of the Apostles.¹](#)

[¹ The Teaching of Simon Cephas² In the City of Rome.³](#)

[Acts of Sharbil.¹](#)

[Further, the Martyrdom of Barsamya.¹](#)

[Elucidation](#)

[Martyrdom of Habib the Deacon.¹](#)

[Martyrdom¹ Of the Holy Confessors](#)

[History of Armenia.](#)

[Homily on Habib the Martyr](#)

[A Homily on Guria and Shamuna](#)

[Introduction to Ancient Syriac Documents](#)

[Bardesan¹](#)

[A Letter of Mara, Son of Serapion.¹](#)

[Ambrose.¹](#)

[Elucidations](#)

[Remains of the Second and Third Centuries](#)

[Introductory Notice to Remains of the Second and Third Centuries](#)

[Quadratus, Bishop of Athens.¹](#)

[Aristo of Pella.](#)

[Melito, the Philosopher.](#)

[Hegesippus.¹](#)

[Dionysius, Bishop of Corinth.](#)

[Rhodon.¹](#)

[Maximus Bishop of Jerusalem.](#)

[Claudius Apollinaris,¹ Bishop of Hierapolis, and Apologist.](#)

[Polycrates¹ Bishop of Ephesus.](#)

[Theophilus Bishop of Caesarea in Palestine.](#)

[Serapion¹ Bishop of Antioch.](#)

[Apollonius.¹](#)

[Pantaenus¹ The Alexandrian Philosopher.](#)

[Pseud-Irenaeus.](#)

[The Letter of the Churches of Vienna and Lugdunum to the Churches of Asia and Phrygia¹](#)

[Note by the American Editor.](#)

[Elucidation](#)

I.-The Testament of Reuben Concerning Thoughts

I.-The Testament of Reuben Concerning Thoughts

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,¹ 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.² 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 conceal³ 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.⁴ 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.⁵

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 Watchers⁶ 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.⁷

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,⁸ and to me also with them,⁹ 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 *especially* 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 double¹⁰ cave where his fathers were.

[II.-The Testament of Simeon Concerning Envy.](#)

II.-The Testament of Simeon Concerning Envy.

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.¹ 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;² 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 necessaries 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.³ 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 Enoch⁴ 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 none⁵ 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 stiffneckedness, 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 Cappadocians⁶ shall perish, and all the Hittites⁷ 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,⁸ and saved by Him Adam.⁹ 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:¹⁰ 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,¹¹ and from Judah as it were a King, God and man.¹² 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.

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III.-The Testament of Levi Concerning the Priesthood and Arrogance.

III.-The Testament of Levi Concerning the Priesthood and Arrogance.

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 he 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,¹ 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 Aspis² 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;³ 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 seven⁴ 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,⁵ 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 grave⁶ spoiled in the suffering of the Most High,⁷ 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.⁸ 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.⁹

6. And when I came to my father I found a brazen shield;¹⁰ 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.¹¹

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.¹² 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,¹³ 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,¹⁴ 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.¹⁵ And His appearing shall be unutterable, as of an exalted¹⁶ 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 after¹⁷ 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;¹⁸ 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.¹⁹

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.²⁰ 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.²¹

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, Isaac, 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 His²² 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.²³ 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 excesses²⁴ 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;²⁵ and at last, as ye suppose, ye will slay Him, not understanding His resurrection, wickedly taking upon your own heads the innocent blood.²⁶ 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.²⁷

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,²⁸ in the fulness of days. And His star shall arise in heaven,²⁹ 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.³⁰ 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 remove³¹ the threatening sword against Adam; and He shall give to His saints to eat from the tree of life,³² 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.³³ 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.

[IV.-The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication.](#)

IV.-The Testament of Judah Concerning Fortitude, and Love of Money, and Fornication.

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.¹ 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,² 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,³ 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,⁴ the men of Jobel came against us to battle, and we fought with them; and their allies from Selom⁵ we slew, and we allowed them no means of escaping, and of coming against us. And the men of Machir⁶ 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 cities⁷ 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,⁸ 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.⁹ 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 Iran¹⁰ 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 Iramna¹¹ 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.¹² 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,¹³ ...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.¹⁴ 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.¹⁵ 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, and¹⁶ uncovereth his nakedness, hath become the servant of fornication, and escapeth not¹⁷ 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. But¹⁸ *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.¹⁹ 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.²⁰ 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.²¹

20.²² 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.²³ 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 ye²⁴ will make your daughters singing girls²⁵ 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 men²⁶ 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.²⁷ 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,²⁸ 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.²⁹ 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,³⁰ 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.

[V.-The Testament of Issachar Concerning Simplicity.](#)

V.-The Testament of Issachar Concerning Simplicity.

1. The record of the words of Issachar. He called his sons, and said to them: Hearken, 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.¹ For Reuben² 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 hire³ 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.⁴ 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.⁵

[VI.-The Testament of Zebulun Concerning Compassion and Mercy.](#)

VI.-The Testament of Zebulun Concerning Compassion and Mercy.

1. The record of Zebulun, which he enjoined his children in the hundred¹ 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 gift² 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 sandals³ 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 whosoever will not raise up seed to his brother, his sandal shall be unloosed, and they shall spit into his face.⁴ 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.⁵ 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 away⁶ 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,⁷ the Light of righteousness, and healing⁸ 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 man⁹ 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.¹⁰ 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.

[VII.-The Testament of Dan Concerning Anger and Lying.](#)

VII.-The Testament of Dan Concerning Anger and Lying.

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: Hearken 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.¹

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 acknowledge. 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 not² 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.³ 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;⁴ 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, so⁵ shall no war prevail over you. Love the Lord through all your life, unit one another with a true heart. For I know that in the last days ye will depart from the Lord, and will provoke Levi unto anger, and will 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 will walk in all evil, working the abominations of the Gentiles, going⁶ 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 come 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 ye be led away with them in captivity, and there shall ye receive all the plagues of Egypt, and all the malice of the Gentiles: and so, when ye return to the Lord, ye 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;⁷ and He shall make war against Beliar, and He shall give the vengeance of victory to our coasts. 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,⁸ even the Holy One of Israel reigning over them⁹ in humility and in poverty;¹⁰ 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 Angel¹¹ 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,¹² 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.¹³ 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.

[VIII.-The Testament of Naphtali Concerning Natural Goodness.](#)

VIII.-The Testament of Naphtali Concerning Natural Goodness.

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.¹ 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 deer² 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.³ 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.⁴ 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 calamus⁵ 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 Watchers⁶ 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 therefrom⁷ 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.

[IX.-The Testament of Gad Concerning Hatred.](#)

IX.-The Testament of Gad Concerning Hatred.

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,¹ 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 thirty² 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 hastiness³ 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.⁴

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 devilish 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 reprov'd 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 overcomeh 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 interv'ned, it had hardly failed that my spirit had departed. For by what things a man transgresseth, by the same also is he punished.⁵ 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 thee 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.⁶ 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 guilefully⁷ 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.⁸ 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.

[X.-The Testament of Asher Concerning Two Faces of Vice and Virtue.](#)

X.-The Testament of Asher Concerning Two Faces of Vice and Virtue.

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 ways¹ 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.² 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;³ for they are half clean, but in very deed are unclean. For God in the Heavenly⁴ 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.⁵ 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.⁶ Death succeedeth to life, dishonour to glory, night to day, and darkness to light; and all things are under the day, and just things under 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.⁷

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.

[XI.-The Testament of Joseph Concerning Sobriety.](#)

XI.-The Testament of Joseph Concerning Sobriety.

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 Potiphar¹ the chief cook² 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 chamber³ 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.⁴ 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 commit 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 Egyptian⁵ 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.⁶

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 my⁷ 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 linen⁸ 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's⁹ 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;¹⁰ 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.¹¹ 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.

[XII.-The Testament of Benjamin Concerning a Pure Mind.](#)

XII.-The Testament of Benjamin Concerning a Pure Mind.

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.¹

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 had 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 sinless² shall He be put to death for ungodly men in the blood of the covenant, for the salvation³ 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,⁴ 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 seven⁵ 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 front⁶ 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;⁷ 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 reproveth 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 ravaging wolf⁸ on account of your ravages, but a worker of the Lord, distributing food to them that work what is good. And one⁹ 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;¹⁰ 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 Apocalypse Of Zephaniah, aft 100 B.C. & bef A.D. 70

— from James H. Charlesworth, *The Old Testament Pseudepigrapha* (Doubleday & Co., Inc., Garden City, New York, 1983)

- [The scene in the fifth heaven](#)
- [The seer's vision of a soul in torment](#)
- [The scene in a broad place](#)
- [Fragment dealing with burial](#)
- [Scenes from above the seer's city](#)
- [Recording angels from Mount Seir](#)
- [Ugly angels carry off the souls of ungodly men](#)
- [The heavenly city](#)
- [The accuser and the angel Eremiel in Hades](#)
- [The two scrolls](#)
- [Leaving Hades \(two pages missing\)](#)
- [The 1st trumpet: triumph & visitation of the righteous](#)
- [A 2nd trumpet: opening of heaven & souls in torment](#)
- [The intercession of the saints for those in torment](#)
- [Another trumpet: the coming wrath of God](#)
- [The intercession of the saints for those in torment](#)

Clement, *Stromata* 5.11.77

The scene in the fifth heaven. **A** And a spirit took me and brought me up into the fifth heaven. And I saw angels who are called “lords.” And the diadem was set upon them in the Holy Spirit, and the throne of each of them was sevenfold more (brilliant) than the light of the rising sun. (And they were dwelling in the temples of salvation and singing hymns to the ineffable God.)

Sahidic fragment

The seer's vision of a soul in torment. **B**₁I saw a soul which five thousand angels punished and guarded. ₂They took it to the East and they brought it to the West. They beat its ... they gave it a hundred ... lashes for each one daily. ₃I was afraid and I cast myself upon my face so that my joints dissolved. ₄The angel helped me. He said unto me, “Be strong, O one who will triumph, and prevail

so that thou wilt triumph over the accuser and thou wilt come up from Hades.”⁵ And after I arose I said, “Who is this whom they are punishing?”⁶ He said unto me, “This is a soul which was found in its lawlessness.” And before it attained to repenting it was visited, and taken out of its body.⁷ Truly, I, Zephaniah, saw these things in my vision.

The scene in a broad place. ⁸And the angel of the Lord went with me. I saw a great broad place, thousands of thousands surrounded it on its left side and myriads of myriads on its right side. The form of each one was different.⁹ Their hair was loose like that belonging to women. Their teeth were like the teeth of ...

Akhmimic Text

Fragment dealing with burial. ¹... dead. We will bury him like any man.² Whenever he dies, we will carry him out playing the cithera before him and chanting psalms and odes over his body.

Scenes from above the seer's city. ²¹Now I went with the angel of the Lord, and he took me up (over) all my city. There was nothing before my eyes.² Then I saw two men walking together on one road. I watched them as they talked.³ And, moreover, I also saw two women grinding together at a mill. And I watched them as they talked.⁴ And I also saw two upon a bed, each one of them acting for their (mutual) ... upon a bed.⁵ And I saw the whole inhabited world hanging like a drop of water which is suspended from a bucket when it comes up from a well.⁶ I said unto the angel of the Lord. “Then does not darkness or night exist in this place?”⁷ He said unto me, “No, because darkness existeth not in that place where the righteous and the saints are, but rather they always exist in the light.”

⁸And I saw all the souls of men as they existed in punishment.⁹ And I cried out to the Lord Almighty, “O God, if Thou remainest with the saints, Thou (certainly) hast compassion on behalf of the world and the souls which are in this punishment.”

Recording angels from Mount Seir. ³¹The angel of the Lord said unto me, “Come, let me show thee the place of righteousness.”² And he took me up upon Mount Seir and he showed me three men, as two angels walked with them rejoicing and exulting over them.³ I said to the angel, “Of what sort are these?”⁴ He said to me, “These are the three sons of Joatham, the priest, who neither kept the commandment of their father nor observed the ordinances of the Lord.”

⁵Then I saw two other angels weeping over the three sons of Joatham, the priest.⁶ I said, “O angel, who are these?” He said, “These are the angels of the Lord Almighty. They write down

all the good deeds of the righteous upon their scrolls as they watch at the gate of heaven.”
 7And I take them from their hands and bring them up before the Lord Almighty; He writeth their name in the Book of the Living. 8Also the angels of the accuser who is upon the earth, they also write down all the sins of men upon their scrolls. 9They also sit at the gate of heaven. They tell the accuser and he writeth them upon his scroll so that he might accuse them when they come out of the world (and go) down there.”

Ugly angels carry off the souls of ungodly men. 4 1Then I walked with the angel of the Lord. I looked before me and I saw a place there. 2Thousands of thousands and myriads of myriads of angels entered through it. 3Their faces were like a leopard, their tusks being outside their mouth like wild boars. 4Their eyes were mixed with blood. Their hair was loose like the hair of women, and fiery scourges were in their hands. 5When I saw them, I was afraid. I said unto that angel who walked with me, “Of what sort are these?” 6He said unto me, “These are the servants of all creation who come to the souls of ungodly men and bring them and leave them in this place. 7They spend three days going around with them in the air before they bring them and cast them into their eternal punishment.”

8I said, “I beseech thee, O Lord, give them not authority to come to me.” 9The angel said, “Fear not. I will not permit them to come to thee because thou art pure before the Lord. I will not permit them to come to thee because the Lord Almighty sent me unto thee because <thou> are pure before him.” 10Then he beckoned to them, and they withdrew themselves and they ran from me.

The heavenly city. 5 1But I went with the angel of the Lord, and I looked in front of me and I saw gates. 2Then when I approached them I discovered that they were bronze gates. 3The angel touched them and they opened before him. I entered with him and found its whole square like a beautiful city, and I walked in its midst. 4Then the angel of the Lord transformed himself beside me in that place.

5Now I looked at them, and I discovered that they were bronze gates and bronze bolts and iron bars. 6Now my mouth was shut therein. I beheld the bronze gates in front of me as fire was being cast forth for about fifty stadia.

The accuser and the angel Eremiel in Hades. 6 1Again I turned back and walked, and I saw a great sea. 2But I thought that it was a sea of water. I discovered that it was entirely a sea of flame like a slime which casteth forth much flame and whose waves burn sulfur and bitumen. 3They began to approach me.

⁴Then I thought that the Lord Almighty had come to visit me. ⁵Then when I saw, I fell upon my face before him in order that I might worship him. ⁶I was very much afraid, and I entreated him that he might save me from this distress. ⁷I cried out, saying, “Eloe, Lord, Adonai, Sabaoth. I beseech Thee to save me from this distress because it hath befallen me.”

⁸In that same instant I stood up, and I saw a great angel before me. His hair was spread out like that of lionesses’. His teeth were outside his mouth like a bear. His hair was spread out like women’s. His body was like the serpent’s when he wished to swallow me. ⁹And when I saw him, I was afraid of him so that all the parts of my body were loosened and I fell upon my face. ¹⁰I was unable to stand, and I prayed before the Lord Almighty, “Thou wilt save me from this distress. Thou art the one who saved Israel from the hand of Pharaoh, the king of Egypt. Thou saved Susanna from the hand of the elders of injustice. Thou saved the three holy men, Shadrach, Meshach, Abednego, from the furnace of burning fire. I beg you to save me from this distress.”

¹¹Then I arose and stood, and I saw a great angel standing before me with his face shining like the rays of the sun in its glory since his face is like that which is perfected in its glory. ¹²And he was girded as if a golden girdle were upon his breast. His feet were like bronze which is melted in a fire. ¹³And when I saw him, I rejoiced, for I thought that the Lord Almighty had come to visit me. ¹⁴I fell upon my face, and I worshiped him. ¹⁵He said to me, “Take heed. Worship me not. I am not the Lord Almighty, but am the great angel, Eremiel, who is over the abyss and Hades, the one in which all of the souls are imprisoned from the end of the Flood, which came upon the earth, until this day.”

¹⁶Then I inquired of the angel, “What is the place to which I have come?” He said to me, “It is Hades.” ¹⁷Then I asked him, “Who is the great angel who stands thus, whom I saw?” He said, “This is the one who accuses men in the presence of the Lord.”

The two scrolls. ⁷₁Then I looked, and I saw him with a scroll in his hand. He began to unroll it. ²Now after he had spread it out, I read it in my (own) language. I found that all my sins which I had done were written in it, those which I had done from my youth until this day. ³They were all written upon that scroll of mine without there being a false word in them. ⁴If I did not go to visit a sick man or a widow, I found it written down as a shortcoming upon my manuscript. ⁵If I did not visit an orphan, it was found written down as a shortcoming on my scroll. ⁶A day on which I did not fast (or) pray in the time of prayer I found written down as a failing upon my scroll. ⁷And a day when I did not turn to the sons of Israel — since it is a shortcoming — I found written down upon my scroll ⁸so

that I threw myself upon my face and prayed before the Lord Almighty, “May thy mercy reach me and may thou wipe out my scroll because Thy mercy hath come to be in every place and hath filled every place.”

⁹Then I arose and stood, and I saw a great angel before me saying to me, “Triumph, prevail because thou hast prevailed and hast triumphed over the accuser, and thou hast come up from Hades and the abyss. Thou wilt now cross over the crossing place.”

¹⁰Again he brought another scroll which was written by hand. ¹¹He began to unroll it, and I read it, and found it written in my (own) language ...

Leaving Hades. two pages missing (In the missing pages the author probably discussed the content of the second scroll, which should have recorded the good deeds of the seer. If the missing material is parallel to the preceding section, the reading of the scroll would be followed by a prayer — possibly a prayer of thanksgiving — and a pronouncement of triumph by a great angel. That would be followed by preparations for crossing over the river in a journey out of Hades. The section that follows begins after the arrival of a boat.)

8 ... ¹They helped me and set me on that boat. ²Thousands of thousands and myriads of myriads of angels gave praise before me. ³I, myself, put on an angelic garment. I saw all of those angels praying. ⁴I, myself, prayed together with them. ⁵I knew their language, which they spoke with me. ⁶Now, moreover, my sons, this is the trial because it is necessary that the good and the evil be weighed in a balance.

The 1st trumpet: triumph & visitation of the righteous. **9**¹Then a great angel came forth having a golden trumpet in his hand, and he blew it three times over my head, saying, “Be courageous! O one who hath triumphed. Prevail! O one who hath prevailed. For thou hast triumphed over the accuser, and thou hast escaped from the abyss and Hades. ²Thou wilt now cross over the crossing place. For thy name is written in the Book of the Living.” ³I wanted to embrace him, (but) I was unable to embrace the great angel because his glory is great.

⁴Then he ran to all the righteous ones, namely, Abraham and Isaac and Jacob and Enoch and Elijah and David. ⁵He spoke with them as friend to friend speaking one with another.

A 2nd trumpet: opening of heaven & souls in torment. **10**¹Then the great angel came to me with the golden trumpet in his hand, and he blew it up unto heaven. ²Heaven opened from the place where the sun rises to where it sets, from the north to the south. ³I saw the sea which I had seen at the bottom of Hades. Its waves came up to the clouds. ⁴I saw all the souls sinking in it. I saw some whose

hands were bound to their neck, with their hands and feet being fettered. ⁵I said, “Who are these?” He said unto me, “These are the ones who were bribed and they were given gold and silver until the souls of men were led astray.” ⁶And I saw others covered with mats of fire. ⁷I said, “Who are these?” He said unto me, “These are the ones who give money at interest, and they receive interest for interest.” ⁸And I also saw some blind ones crying out. And I was amazed when I saw all these works of God. ⁹I said, “Who are these?” He said unto me, “These are catechumens who heard the word of God, but they were not perfected in the work which they heard.” ¹⁰And I said unto him, “Then have they not repentance here?” He said, “Yes,” ¹¹I said, “How long?” He said unto me, “Until the day when the Lord will judge.” ¹²And I saw others with their hair on them. ¹³I said, “Then there is hair and body in this place?” ¹⁴He said, “Yes, the Lord gives body and hair to them as he desires.”

The intercession of the saints for those in torment. ¹¹₁And I also saw multitudes. He brought them forth. ²As they looked at all of the torments they called out, praying before the Lord Almighty, saying, “We pray unto Thee on account of those who are in all these torments so that Thou might have mercy on all of them.” ³And when I saw them, I said to the angel who spoke with me, “<Who are these?>” ⁴He said, “These who beseech the Lord are Abraham and Isaac and Jacob. ⁵Then at a certain hour daily they come forth with the great angel. He soundeth a trumpet up unto heaven and another soundeth upon the earth. ⁶All the righteous hear the sound. They come running, praying to the Lord Almighty daily on behalf of these who are in all these torments.”

Another trumpet: the coming wrath of God. ¹²₁And again the great angel cometh forth with the golden trumpet in his hand blowing over the earth. ²They hear (it) from the place of the sunrise to the place of the sunset and from the southern regions to the northern regions. ³And again he blows (it) up unto heaven and its sound is heard. ⁴I said, “O Lord, why left thou me not until I saw them all?” ⁵He said unto me, “I have not authority to show them unto thee until the Lord Almighty riseth up in his wrath to destroy the earth and the heavens. ⁶They will see and be disturbed, and they will all cry out, saying, ‘All flesh which is ascribed to Thee we will give unto Thee on the day of the Lord.’ ⁷Who will stand in His presence when He riseth in His wrath <to destroy> the earth <and the heavens?> ⁸Every tree which groweth upon the earth will be plucked up with its roots and fall down. And every high tower and the birds which fly will fall ... ”

four pages missing

[Works of Wonder](#) | [Table of Contents](#)

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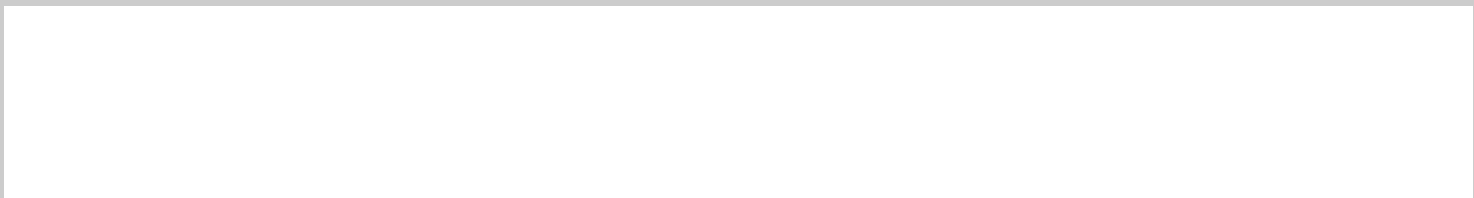
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- [Casino](#)
- [Music](#)
- [Cell Phones](#)
- [Ringtones](#)

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- [Foreclosures](#)
- [Houses For Sale](#)
- [Mortgage](#)
- [People Search](#)
- [Real Estate Training](#)

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- [Dating](#)
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- [Mind Control](#)
- [Dead Sea Scrolls](#)
- [Satellite Photo](#)

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- [Satellite Photos](#)
- [Ancient Aircraft](#)
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- [Ufo](#)
- [Antigravity](#)
- [Mind Control](#)
- [Dead Sea Scrolls](#)
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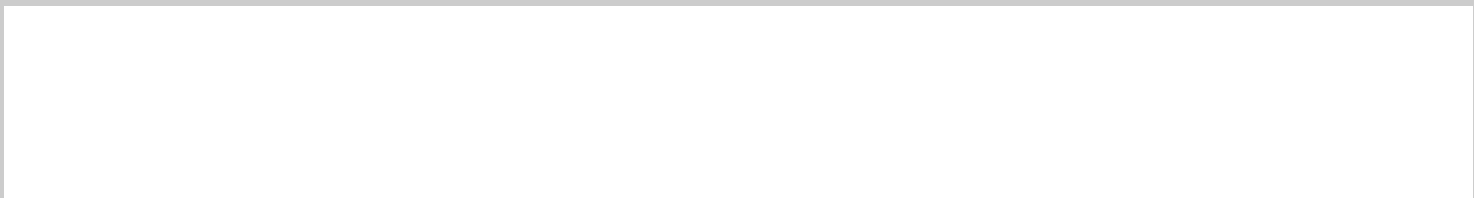
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- [Casino](#)
- [Music](#)
- [Cell Phones](#)
- [Ringtones](#)

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- [Foreclosures](#)
- [Houses For Sale](#)
- [Mortgage](#)
- [People Search](#)
- [Real Estate Training](#)

Lifestyle

- [Dating](#)
- [Christian Singles](#)
- [Jewish Singles](#)
- [Engagement Rings](#)
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Welcome to the Old Testament Pseudepigrapha Web Page

at the [Divinity School](#) of the [University of St Andrews](#)

The Old Testament Pseudepigrapha online course is currently on hiatus, but you can visit [PaleoJudaica.com](#), my weblog ("blog") on ancient Judaism and its context - updated frequently with the latest on ancient Judaism in the news and on the Internet and full of interesting links!

Announcing the [More Old Testament Pseudepigrapha](#) Project

OUTLINE OF THIS PAGE

[Introduction](#)

[Subscribing to the OTPSEUD List](#)

[The List Archive](#)

[Textbooks for the Course on the Old Testament Pseudepigrapha](#)

[An Annotated Bibliography for the Course](#)

[Links to Related Sites](#)

[Schedule of Classes and Assignments](#)

These pages were created and are maintained by [Dr. James R. Davila](#), Lecturer in Early Jewish Studies, for the honours course DI3216 (postgraduate DI5214), "The Old Testament Pseudepigrapha," which has been taught in the spring semesters of 1997, 1999 and 2002. This course examined a loose collection of ancient quasi-Biblical writings that were excluded from the canons of both normative Judaism and Christianity. The focus was on analysis of specific texts and we explored the reasons for the rejection of these documents by the major canons, the problems of the mixed Jewish and Christian strata in the texts, their intertextual connections with biblical literature, and their influence after antiquity. All texts were read in English translations.

An international discussion group (otpseud) on the Internet went with this course, and the students, instructor, and outside participants used electronic mail as a part of the course. For a retrospective overview of an early version of the course and some pedagogical reflections, see my article "[Enoch in Cyberspace: The Internet Meets the Old Testament Pseudepigrapha](#)" in *Computers and Texts* 15 (the newsletter for the [CTI Centre for Textual Studies](#) at the University of Oxford). The theme of the Old Testament Pseudepigrapha course for spring semester 2002 was: texts alleged to have been composed

in Hebrew and Aramaic.

I have no plans to teach another online course in the foreseeable future. If this changes, I will post a notice on this page. For now, I will be putting such energy as I have for IT matters into the development of our new M.Litt. by distance learning, which we hope to have up and running in the next few years. If this interests you, keep an eye on the [St. Mary's College](#) web page for updates.

To get a list of all the files available on the otpseud archive send the message:

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to majordomo@st-andrews.ac.uk

The majordomo system is "case sensitive," meaning that any message you send to it must be written, as above, without capital letters.

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to the majordomo address ("otpseud.0202" is the archive for February 2002, "otpseud.0203" is the archive for March 2002, etc.).

You can also click on the following link for information on the otpseud course in [1997](#) and [1999](#).

The following textbooks were used for the course in 2002:

James H. Charlesworth (ed.), *The Old Testament Pseudepigrapha*, vol. 1, *Apocalyptic Literature and Testaments*, vol. 2, *Expansions of the "Old Testament" and Legends, Wisdom and Philosophical Literature, Prayers, Psalms, and Odes, Fragments of Lost Judeo-Hellenistic Works* (Garden City, N. Y.: Doubleday, 1983, 1985) [abbreviated hereafter as OTP]

John J. Collins, *The Apocalyptic Imagination: An Introduction to Jewish Apocalyptic Literature* (2nd ed.; Grand Rapids, Mich.: Eerdmans, 1998)

John C. Reeves (ed.), *Tracing the Threads: Studies in the Vitality of Jewish Pseudepigrapha* (SBLEJL 6; Atlanta: Scholars Press, 1994). The only assignment from this volume is the essay "The

Pseudepigrapha in Christianity," by Robert A. Kraft (pp. 55-86). This article is also available in the Ioudaios-L archive (see below) and can be accessed by clicking [here](#). You can have it sent to you via e-mail by sending the message:

Get ioudaios-l/Articles rkpseud

to the address:

listserv@lehigh.edu

The following books were also highly recommended for this course:

Gabriele Boccaccini, *Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism* (Grand Rapids, Mich.: Eerdmans, 1998)

James C. VanderKam, *An Introduction to Early Judaism* (Grand Rapids, Mich.: Eerdmans, 2001)

A more detailed [annotated basic bibliography](#) for the course is also available for all three semesters in which it was taught.

Follow this link for [some related sites on the World-Wide Web](#).

SCHEDULE OF CLASSES AND ASSIGNMENTS

Week 1 (15 Feb)

[Introduction](#) and [Methodological Reflections](#)

Week 2 (22 Feb--revised in August, 2002)

[Jewish Pseudepigrapha and Christian Apocrypha: \(How\) Can We Tell Them Apart?](#)

Read: Kraft article; Collins, chapters 1-2

Week 3 (1 Mar)

A. [\(How\) Can We Tell if a Pseudepigraphon Has Been Translated from Hebrew or Aramaic?](#)

B. The Book of Giants:

[1. Summary](#)

[2. Lecture](#)

Read: Collins, chapters 3, plus the summary of the Book of the Giants above

Week 4 (8 March)

[The Book of the Watchers \(1 Enoch 1-36\)](#) (Al Lukaszewski)

Read: OTP 1:5-29; Collins, chapter 5

Week 5 (15 Mar)

[The Animal Apocalypse \(1 Enoch 83-90\)](#) (Sarah Hardcastle)

Read: OTP 1:61-72; Collins, chapter 4

Week 6 (22 Mar)

[The Epistle of Enoch \(1 Enoch 91-108\)](#) (Gillian Gilmour)

Read: OTP 1:72-89; Collins, chapter 6

Week 7 (29 Mar)

[The Psalms of Solomon](#) (Penelope Junkermann)

Read: OTP 2:639-70; Collins, chapter 7

Spring Break (30 March- 14 April)

Week 8 (19 Apr)

[4 Ezra](#) (JRD)

Read: OTP 1:516-59; Collins, chapter 8

Week 9 (26 April)

[2 Baruch](#) (Matthew Ellis)

[The Story of Zosimus/History of the Rechabites](#) (Alan Turnbull)

Read: OTP 1:615-52, 2:443-61

Week 10 (3 May)

[The Life of Adam and Eve/Apocalypse of Moses](#) (Philip Corbett)

Read: OTP 2:249-95; Collins, Epilogue

Week 11 (10 May)

[The Apocryphon of Ezekiel/4QPseudo-Ezekiel](#) (Samuel Giere and Bruce Hansen)

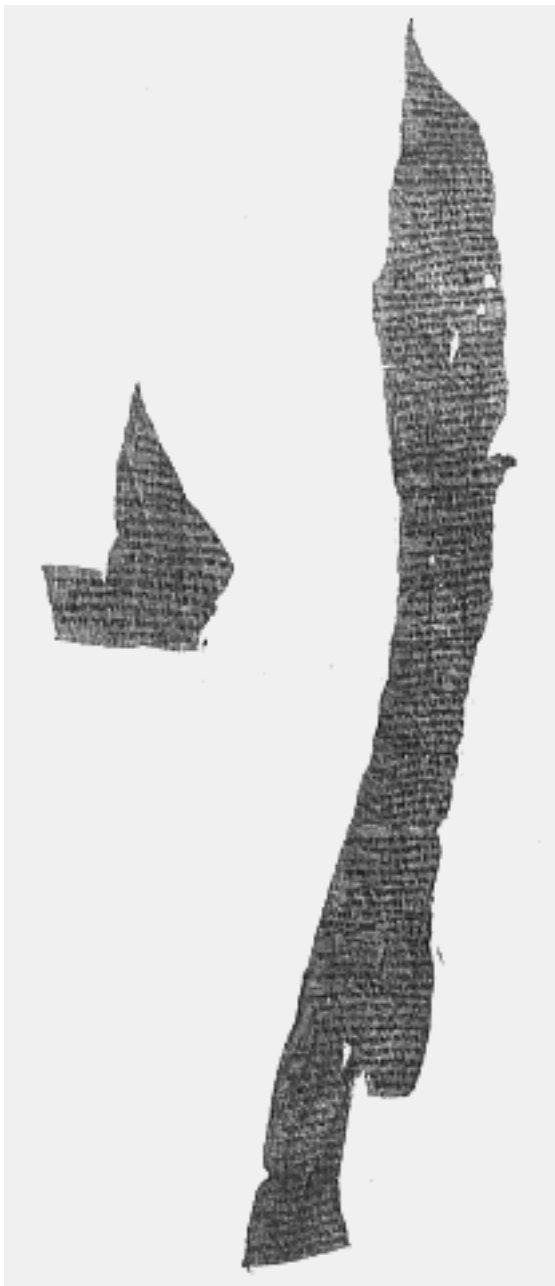
Read: OTP 1:487-95

[Cumulative Index of Texts Covered in the OTPSEUD Course](#)

This page has been accessed  times since 6th October, 1998.

Last updated 9 June 2003

Dr James R Davila (jrd4@st-andrews.ac.uk)





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[Introduction: The Story of the Scrolls](#)

[Texts from the Dead Sea Scrolls](#)

[Timetable of Dead Sea Scroll Scholarship](#)

[Resources for Further Study](#)

[Recommended Books](#)

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[Gnosis Archive](#)

[Available in the Bookstore:](#)

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DEAD SEA SCROLLS COLLECTION

Introduction to the Collection

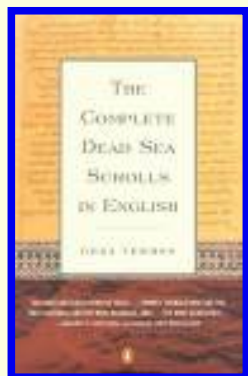
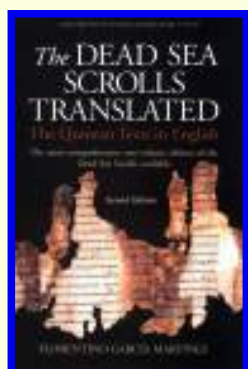
During the middle years of the twentieth century two important but very different collections of ancient religious texts were unearthed in Palestine and Egypt: the **Dead Sea Scrolls** and the **Nag Hammadi Library**. Visitors to the Gnostic Society Library often do not understand the distinction between these two discoveries. Since our Library collection contains a vast amount of material related specifically to the Nag Hammadi texts (including complete translations), a brief description of the two discoveries might be useful.

What are popularly called **The Dead Sea Scrolls** consist of a very large number of scrolls – most poorly preserved and many surviving only as tiny scraps – discovered in a series of eleven caves near Qumran and the Dead Sea beginning around 1947. Over 800 separate texts of several divergent types are now recognized among this find. The scrolls date from the "intertestamental period" – a period ranging from about 250 BCE to 100 CE, the epoch after textual formation of the "Old Testament" but still before the formation of Christianity and rabbinical Judaism.



In contrast, **The Nag Hammadi Library** was discovered in upper Egypt in 1945 and is comprised of 13 ancient leather-bound books (or codices) containing in total 55 texts. The codices were all hidden

several different editions



Codices found at Nag Hammadi

together, probably around 390 CE, within a large, sealed jar. After 1,500 years buried in the Egyptian desert, they were unearthed in remarkably good condition. The texts in the Nag Hammadi Library date from the first two or three centuries of the Christian era

and primarily represent previously lost or unknown Christian sacred writings – writings often described as "Gnostic" in character. Notably included among the texts was an edition of the Gospel of Thomas, a text perhaps older than the four known canonical gospels. While the Dead Sea Scrolls received wide publicity in the first decades after their discovery, the Nag Hammadi Library has only more recently attracted public notice. (For further information about the Nag Hammadi texts, see the [Nag Hammadi Library](#) section in the [Gnostic Society Library](#).)

There is now an abundance of information available both in print and on the internet about the Dead Sea Scrolls. This site offers a brief introduction and guide to these resources. We start, below, with a short essay on the Dead Sea Scrolls discovery and associated controversies, intended to help orient readers new to the subject. This is augmented by a descriptive catalog of the best currently available [Dead Sea Scrolls Internet Resources](#). Comprehensive collections of the Dead Sea Scrolls texts in translation are only available in print editions (listed in the [bookstore](#)), but a large introductory sample of [selected texts from the Dead Sea Scrolls](#) is available here online (several new selection have recently been placed in this collection, available here since 1994). [The Gnostic Society Library Bookstore](#) also has a special [Dead Sea Scrolls Section](#) with reviews and suggestions on different print editions of the Dead Sea Scrolls in translation, as well as a collection of other important books on the subject.

The Story of the Dead Sea Scrolls

The story of the Dead Sea Scrolls begins in 1947, when – so the tale goes – a Bedouin shepherd found a collection of apparently ancient scrolls in a cave above Khirbet Qumran, near the north end of the Dead Sea. Over the course of the next year, seven scrolls from the cave reached scholarly hands. When examined by experts, the importance and antiquity of the find was quickly understood. For starters, included among these first seven scrolls was a fairly well-preserved copy of the biblical book of Isaiah, soon determined to be the oldest complete manuscript of a Hebrew scripture yet discovered and dating to before

100 BCE.

Another of the seven scrolls was of a more curious nature. Now named by researchers the “Community Rule” (it was first translated and published under the title "Manual of Discipline"), this large and fairly complete manuscript represented a type of Jewish religious writing previously unknown. It appeared to be a document related to the conduct and beliefs held within a sectarian Jewish community sometime between 150 BCE. and 70 CE. – a community seemingly very much like the Essenes described in antiquity by the Jewish historian Josephus.

In 1949 a team lead by Roland de Vaux (an academic and Dominican priest who would dominate Dead Sea Scroll studies for the next two decades) surveyed the cave at Qumran where the scrolls had been found, discovering pottery shards and several more manuscript fragments. Two years later de Vaux directed archeological excavation of the Khirbet Qumran ruins located just below the cave. Between 1952

and 1956 ten additional caves containing scroll fragments were discovered near Qumran, almost all located by Bedouins who made a business of scouring through the



area. The most impressive cache – discovered again by Bedouins working on at Qumran after de Vaux's 1952 expedition – was located in a man-made cave less than 200 yards from Khirbet Qumran. Named "Cave 4" (in order of its discovery), it contained about 15,000 scroll fragments, identified eventually as the remains of 574 separate manuscripts.

Early in this period of discovery an hypothesis about the source and authors of the scrolls had formed in the minds of de Vaux and his associates. In retrospect, it was only a working hypothesis. But it became a story fixed in history. Faced with several pieces of a puzzle – ancient Hebrew scrolls stored in a cave, a manuscript among those scrolls tentatively identified as the rule of an Essene community, and the ruins of an ancient community's dwelling directly below the cave – de Vaux fit the puzzle's pieces into a temptingly obvious picture: The

Dead Sea Scrolls were the library of an Essene community that once occupied the ruins at Khirbet Qumran. Details disclosed from early excavations at Khirbet Qumran all worked neatly into the story: the ruins contained a large room that would have been a *scriptorium* (a term previously used to describe rooms in medieval monasteries); remnants of long tables were found that could have served for copying lengthy scrolls; and three ink wells were found.

The "Qumran Hypothesis" – attributing the origins and authorship of the scrolls to an Essene community at Khirbet Qumran, a theory perhaps more accurately called the "Qumran-Essene dogma" – became a party line in Dead Sea Scrolls studies for the next 40 years. The integrity of this thesis was buttressed by highly restricted access to the scrolls. Manuscripts were parceled out for study and translation to a small clique of academics, directed by de Vaux.

In 1955, literary critic Edmund Wilson published an influential series of articles in *The New Yorker* magazine (later release in book form) which help cement in popular imagination this accepted story of the Dead Sea Scrolls and their creators, the Essenes who dwelt at Khirbet Qumran. Indeed, Wilson took the tale a tantalizing step further, fleshing out the possibility (broached in 1950 by the French academic André Dupont-Sommer) that the first Christians may have borrowed ideas from the people of the Scrolls. Similar to the first Christians, Wilson explained, the Essenes at Qumran had honored an anointed Teacher of Righteousness, performed ritual washings or "baptisms", and shared a sacred meal. Popular interest in the Scrolls has continued ever since to be stimulated by conjectured links between the Qumran scrolls and early Christianity.

Reconsidering the Essene-Qumran Hypothesis

In the last two decades of the twentieth century, several objections to the Qumran-Essene thesis of the Scrolls' origins were voiced within the academic community. Even louder objections arose over continued refusal of the Dead Sea Scrolls "team" to allow all qualified scholars open access to unpublished materials in the collection. After forty years, Scrolls research remained the exclusive domain of a small, self-selected team of scholars. Worse still, over several decades the group had made woefully little progress publishing material from the collection, particularly the large cache of scroll fragments discovered in Cave 4. The whole project was becoming an academic scandal, intermittently punctuated by conspiracy theories suggesting occult purposes motivating sequestration of the yet unpublished materials.

Whatever its various motives, the monopoly on access to the Dead Sea

Scrolls collection came to an end in 1991 when the Huntington Library announced it would make available without restriction a complete microfilm copy of the Scrolls in its archives. Soon after, Emanuel Tov, director of the Scrolls project, announced open access and right of publication would be granted to all material in the official collection.



During the last decade, the pace of DSS publication has picked up considerably. So, too, has disagreement about the Scrolls' origins and authorship. Dr. Norman Golb (Professor of Jewish History and Civilization, University of Chicago) has been among the most vociferous opponents to the classic story of the Scrolls' origins. Many of his objections, summarized in his 1995 book, *Who Wrote the Dead Sea Scrolls?*, seem to be receiving some wider accord.

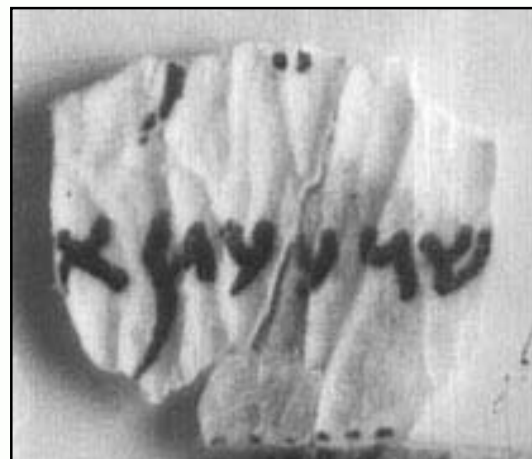
The "Qumran-Essene dogma" was originally developed to explain a relatively small number of newly discovered documents, including texts in a previously unknown literary style that apparently represented a divergent, "sectarian" voice within Judaism. Early studies of the DSS identified this voice as Essene, and viewed the Scrolls as a remnant of the sect's library. As the numbers and kinds of scrolls discovered multiplied however, critics argued that the probability all these manuscripts had been collected, copied, and archived by a single Essene community living at Qumran dwindled. Over 800 distinct documents have been identified among the scroll fragments found in the caves of the Judean desert. A large number of these are previously unknown works written in several styles. Hundreds of different scribal hands are found in the manuscripts, including fragments in Greek script. In addition, as Dr. Golb argues, the collection is almost devoid of the type of "historical autographs" – works in an author's own hand, such as personal and official letters, lists of names, inventories, deeds of ownership – that might link a cache of documents with a specific source community. Objective archeological scrutiny of the Qumran site also suggests it may have functioned in ancient times as a military fortress, and not principally or exclusively as a religious and scribal commune. Persuaded by such arguments, several scholars have completely rejected the traditional "story of the Dead Sea Scrolls".

Which brings us back to the questions asked by DSS researchers fifty years ago: Who wrote the Dead Sea Scrolls, and who stored them in the caves? At present, there is no generally accepted answer to either question. Some scholars now argue that the scrolls possibly came from one or more ancient Jewish collections, including the Temple library in

Jerusalem. They were copied by many different hands and represent several types of Jewish literature produced in the intertestamental period, including some apocalyptic and sectarian writings authored by communities that might be called "Essenes". During the Jewish uprising and before destruction of Temple in 70 CE. – so goes this tentative argument – they were transported to the caves around Qumran for safety. Despite such arguments (and they remain arguments, not proofs), many highly reputable scholars continue to affirm that an Essene community existed at Qumran and produced or collected many of the documents we call the Dead Sea Scrolls.

What do the Dead Sea Scrolls Say? Why are They Important?

The question often asked by casual readers is simply, "What do the Dead Sea Scrolls say?" Again, there is no one answer to that question. The texts are diverse, they apparently do not speak with a single voice, or from a single viewpoint. Most of the manuscripts found are heavily damaged fragments of scrolls, some very tentatively pieced together. Often the preserved scraps give only glimpses of what existed in the original text.



Readers approach the Dead Sea scrolls from a variety of perspectives and with differing interests. The texts "say" different things to different people. For students of Hebrew literature, the biblical texts and commentaries preserved in the DSS collection offer the opportunity for textual research using early and previously unknown source documents. Experts in paleography find in the Scrolls material for analysis of developing and changing Hebrew writing styles. Specialists in the history of Judaism find documents in the collection that shed new light on the diverse and heterodox trends present in Judaism during the intertestamental period. Students of Christian origins see in the texts evidences of the apocalyptic, messianic foment from which Christianity arose. While the DSS certainly do offer insights into the Jewish cultural milieu that gave formation to Christianity, there is probably nothing in the Scrolls collection directly reflecting events or personages known to early Christian history.

After fifty years, it is still difficult to say how future scholarship will judge the importance of the DSS discovery. Several individuals now

suggest the Scrolls are globally less important than implied by decades of relentless publicity. Consider the balancing and sobering appraisal given by Dr. Eliezer Segal (Professor of Religious Studies, University of Calgary) in his 1994 article titled "The Dead Sea Scrolls Dud":

Coming from someone who makes his living from the study of ancient Jewish texts, it might surprise some readers when I declare my conviction that the Dead Sea Scrolls are not all that important, and that their impact has been inflated out of all proportion by the media and various interested parties.

The intense public fascination with the Qumran scrolls was fueled by the expectation that documents contemporary with the beginnings of Christianity would provide valuable—or even revolutionary—new insights into the origin of that religion. The Christian scholars who controlled much of the research into the scrolls made every effort to uncover allusions to Christian concerns, and tiny fragments were fancifully pieced together so as to produce theological statements about divine or suffering messiahs. The archeological site at Qumran was even described as if it had housed a medieval European monastery.

These dubious conclusions have been utilized both as confirmation of Christian tradition and as refutations of its uniqueness or originality. Either way, they succeeded in transforming the esoteric world of Dead Sea Scroll scholarship into a lucrative industry whose potential market included much of the Christian world.

Not surprisingly, almost none of these alleged Christian links find factual support in the evidence of the scrolls. The simple truth is that the scrolls contain a representative sample of the diverse literature that Jews were producing during the latter part of the Second Temple Era, a time marked by factionalism and ferment in the Jewish community of Eretz Yisrael. As such, they reflect typical Jewish concerns, most notably in the area of halakhah, Jewish religious law, which, then as today, ignited the most virulent controversies between competing sects. These simple and obvious facts rarely get mentioned in the popular representations of the scrolls.

The scrolls do enrich our knowledge of a very complex time in Jewish history, though much of this knowledge is

of value only to scholarly specialists, and even their more substantial contributions (in such areas as the development of the Hebrew language and Jewish legal exegesis) are unlikely to sell a lot of newspaper tabloids or TV sponsorships. (JFP, Aug. 25 1994, p.9 – [text available online](#))

Popular interest in the Scrolls has been manipulated by suggestions – encouraged by at least some of those who once controlled DSS research – that the discovery would shed a startling new light on the origins of Christianity. Of course, the original hypothesis about the Scrolls and the Qumran community appeared replete with just such promising possibilities for Christian-focused scholarship. Dr. Theodore H. Gaster (Columbia University) expressed the tenor of such scholarship in his 1957 publication *Dead Sea Scriptures*, explaining to readers that the Dead Sea Scrolls "furnish a picture of the religious and cultural climate in which John the Baptist conducted his mission and in which Jesus was initially reared...and whose religious ideas served largely as the seedbed of the New Testament." Many Jewish scholars have rightfully resented this focus and bias.

Having spent many years studying early Christian history in light of the Nag Hammadi texts (the "other" collection of ancient religious manuscripts discovered contemporaneously with the Dead Sea Scrolls), it has always seemed ironic to me that the Scrolls attracted so much of this kind of publicity, while so little attention was given to the Nag Hammadi materials. Fifty years after their discovery, however, a more balanced perspective is developing towards both sets of documents: The Nag Hammadi library is attracting increased interest, while once inflated expectations about the Dead Sea Scrolls are being properly moderated.

– Lance S. Owens

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[Timetable of Dead Sea Scroll Scholarship](#)

[Resources for Further Study](#)

[Recommended Books](#)

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DEAD SEA SCROLLS: TIMETABLE

A table of events related to the Dead Sea Scroll Discovery, and the debates surrounding their publication and interpretation, was compiled by Dr. Mahlon H. Smith of Rutgers University. This version contains modifications and additions. (The original version -- which includes a variety of amplifying links -- is found at Dr. Smith's excellent web resource on [The Dead Sea Scrolls](#).)

For another timetable that weaves in more of the fascinating story of the discovery and a little less about related scholarship, visit M. A. Hoselton's [Dead Sea Scrolls Resources](#).

- 1947**
 - [Feb ?] Bedouin shepherd finds 7 scrolls in jars in cave above Khirbet Qumran.
 - [March] British barricade Jewish settlements in Jerusalem to contain incidents of violence.
 - [April] Ta'amireh Bedouin take scrolls to Bethlehem antiquities dealer (**Kando**) who shows them to the Syrian Orthodox Archbishop of Jerusalem (**Athanasius Yeshue Samuel**) who purchases 4 of them (including the Isaiah scroll [above], Habakkuk commentary, *Genesis Apocryphon* & *the Community Rule*) for about \$250.
 - [Nov.] Another Bethlehem antiquities dealer (**Feidi Salahi**) shows 2 other scrolls to Hebrew University Prof. **Eliezer Sukenik**.
 - [Nov. 29] United Nations votes to partition Palestine between Arabs & Jews.
 - [Dec.] Sukenik buys 3 scrolls (another Isaiah scroll, the *War* scroll, & *Hodayoth*) from Salahi.
- 1948**
 - [Jan.] Sukenik sees Archbishop Samuel's scrolls but fails to arrange purchase.
 - [Feb.] Syrian Orthodox monk shows Isaiah scroll to **John C. Trevor** at American Schools of Oriental Research (ASOR) center in Jerusalem who, with ASOR colleague **William Brownlee**, photographs & identifies it.
 - [Mar.] American archaeologist, **William F. Albright**, confirms Trevor's identification of Isaiah scroll as the oldest known Hebrew manuscript.
 - Archbishop Samuel gives ASOR director **Millar Burrows** rights to publicize scrolls & takes scrolls to Beirut as violence between Arabs & Jews increases.

- [Apr. 11] Burrows issues press release announcing the discovery of the scrolls.
- [May 15] British leave Palestine. Jews establish state of Israel & repel Arab attacks.
- Trevor describes "The Discovery of the Scrolls" in *Biblical Archaeologist* 11 (46-68).
- Prof. Sukenik publishes portions of his scrolls, identifying the authors as Essenes.
- **G. L. Harding**, British director of antiquities for Jordan, launches search for scroll caves with aid of Jordan's Arab Legion.
- 1949** -- [Feb.] Harding authorizes **Roland de Vaux** of French Dominican *l'Ecole Biblique* to survey Cave 1 where the first 7 scrolls had been discovered. Many more fragments recovered, including original Hebrew versions of *Jubilees* & the *Testament of Levi*.
- Archbishop Samuel brings 4 scrolls to U.S. to try to raise money for Palestinian refugees & publishes account of his purchase in *Biblical Archaeologist* 12 (26-31). Scrolls displayed in American museums through 1951.
- 1950** -- French scholar, **André Dupont-Sommer**, publishes his *Preliminary Views on the Dead Sea Manuscripts*, identifying them as the product of Essenes & suggesting that they were composed at the still unexcavated site of Khirbet Qumran.
- Skeptical historian, **Solomon Zeitlin**, challenges "The Alleged Antiquity of the Scrolls" & claims they were forgeries (*Jewish Quarterly Review* 40-41).
- W. F. Albright engages Zeitlin in public debate in Philadelphia presenting persuasive arguments for the authenticity of the scrolls based on external evidence .
- Trevor publishes photos of Isaiah scroll & a commentary on Habakkuk (1QpHab).
- 1951** -- Burrows & Brownlee publish text of 1QS as *Manual of Discipline* (1951).
- Harding locates Kando & agrees to purchase all scrolls he can get from Bedouin.
- [Nov.] Fr. R. de Vaux begins excavation of Khirbet Qumran.
- 1952** -- [Feb.] Bedouin discover 30 fragments of other scrolls in Cave 2, including *Jubilees* & the *ben Sirach* in the original Hebrew.
- [March] Teams from ASOR explore other caves. Copper scroll found in Cave 3.
- [Sept.] Kando sells De Vaux a large pile of fragments from another cave.
- Jordanian consortium seeks funds from foreign museums & universities to purchase more scrolls.
- De Vaux locates Cave 4 less than 200 yards from Khirbet Qumran. 15000 of fragments of 574 mss. found including Aramaic versions *I Enoch* & *Tobit*, a scroll of Samuel that was closer to the Greek Septuagint than the official Hebrew text & fragments of a copy of the *Damascus Covenant*, a text that had been discovered in 1896 in the geniza of old Cairo synagogue.
- Nearby Caves 5 & 6 yield fragments of other copies of the *Damascus Covenant*.
- 1953** -- R. de Vaux's lectures to the British Academy on his Qumran excavations support Dupont-Sommer's hypothesis that the scrolls were written in its "scriptorium" by Essenes.
- Harding assembles international team of 8 scholars to work on scrolls in east Jerusalem:
 from U.S.: **Frank Moore Cross** (McCormick) & **Patrick Skehan** (Catholic U);
 from U.K.: **John Allegro** (Manchester) & **John Strugnell** (Oxford)
 from France: **Dominique Barthélemy** & **Jean Starcky**
 from Germany: **Claus-Hunno Hunziger** (Göttingen).
 from Poland: **Josef T. Milik**.
 De Vaux named project director.
- 1954** -- Sukenik's son, **Yigael Yadin**, in the U.S. arranges covert purchase of Archbishop Samuel's 4 scrolls for \$250,000.
- **Chaim Rabin** (Oxford) re-edits the fragments of the *Zadokite Document*
- 1955** -- [Feb.] Yadin returns to Israel reuniting the 7 original scrolls.

- [May] Literary critic **Edmund Wilson** publishes article in the *New Yorker* arguing Dupont-Sommer's observation of parallels between the figure of the Teacher of Righteousness & Jesus indicated that Christian ideas were borrowed from the scrolls.
- Barthélemy & Milik publish the fragments of Cave 1.
- Caves 7-10 south of Qumran yield other mss.
- Allegro (of Manchester U) enlists Manchester College of Science & Technology's aid in opening the Copper scroll. Sends preliminary transcriptions listing huge buried treasure to de Vaux.
- 1956**
 - Allegro publishes *The Dead Sea Scrolls*, announcing that the Copper scroll contained "an inventory of the the sect's most precious possessions" (183).
 - De Vaux & Harding issue statement to French Academy dismissing the Copper scroll's buried treasure as a fiction, incompatible with Essene communal economy.
 - Rabin publishes article suggesting that the Copper scroll was written by zealots who buried the Temple treasure.
 - In BBC broadcast Allegro claims to have found evidence that Qumran sect worshipped a crucified Messiah & suggests that Christians borrowed this story.
 - De Vaux, Milik, Starcky, Skehan & Strugnell send letter to London *Times* challenging Allegro.
 - Allegro retracts claims & admits they were based on his interpretation rather than on text.
 - *Genesis Apocryphon* unrolled at Hebrew U & published by Yadin.
 - De Vaux's team of scholars complete reconstruction & photographing of fragments of scrolls from Cave 4.
 - Bedouin sell Kando 7 scrolls from Cave 11 who sells 6 of them to the Palestine Archaeological Museum which in turn auctions them to European & American institutions
- 1957**
 - Jewish scholar, **Cecil Roth**, proposes "A Solution to the Mystery of the Scrolls" (*Commentary* 24) identifying the authors as followers of the zealot leader, Mena^chem, who was executed in Jerusalem by other Judean rebels in 68 CE.
 - **Theodore H. Gaster** (Columbia U) publishes English translations of 13 *Dead Sea Scriptures* from cave 1 claiming that they "furnish a picture of the religious and cultural climate in which John the Baptist conducted his mission and in which Jesus was initially reared...and whose religious ideas served largely as the seedbed of the New Testament" (12).
- 1958**
 - Hunziger leaves Dead Sea scroll team. De Vaux gives his scrolls to **Maurice Baillet**.
 - De Vaux finishes excavating Khirbet Qumran.
- 1959**
 - Allegro returns to Palestine to launch his own search for the treasure described in Copper scroll, without success. De Vaux accuses him of disturbing excavations for a treasure hunt.
 - Dupont-Sommer's *Essene Writings from Qumran* details archaeological, paleographic & historical evidence supporting classic hypothesis of the scrolls' origins.
 - Milik's survey of *Ten Years of Discovery in the Judean Wilderness* suggests that the "last phase" of the Essene community had militant zealot characteristics.
 - Milik publishes translation of Copper scroll in *Revue Biblique* without mentioning his use of Allegro's transcriptions..
- 1960**
 - Allegro publishes his own book on *The Treasure of the Copper Scroll* using unauthorized photos.
 - Death of Archaeological Museum's patron, **John D. Rockefeller Jr.**, ends main source of funding for work on scrolls.
 - [June] Transcription of Cave 4 scrolls completed; workshop dismantled & scrolls locked in safe.
 - Photos of 574 texts divided among remaining scholars:
 - Cross & Skehan take responsibility for editing biblical scrolls; Milik & Strugnell get 200 others.
- 1961**
 - De Vaux reviews Allegro's *Copper Scroll* book, attacking it as imprecise & dishonest.
 - Yadin learns that Kando still had largest scroll from Cave 11 but fails to negotiate purchase.
- 1962**
 - New translation of *Dead Sea Scrolls in English* by **Geza Vermes** (Oxford) becomes popular introduction to Qumran as the center of the Essene sect.

- 1963** -- **K. H. Rengstorf** (U of Münster) claims the Dead Sea scrolls originally came from the Temple library in Jerusalem (*Hirbet Qumran and the Problem of the Library of the Dead Sea Caves*).
-- Yadin begins excavation of Masada. Copies of Hebrew *ben Sira*^c & the *Songs of Sabbath Sacrifice* found in Cave 4 of Qumran discovered in Masada synagogue built by zealots.
- 1965** -- British OT scholar, **G. R. Driver**, publishes *The Judean Scrolls: the Problem & a Solution* challenging the accuracy of De Vaux & Dupont-Sommer's interpretation of archaeological & paleographic evidence in dating the scrolls & supporting Roth's hypothesis of the 1st c. CE zealot origins of the scrolls.
-- Shrine of the Book (The Israel Museum, Jerusalem) opens exhibiting major scrolls from Cave 1 & documents from the bar Kochba revolt.
- 1966** -- [Aug.] Allegro publishes "The Untold Story of the Dead Sea Scrolls" in *Harpers Magazine*, accusing de Vaux's team of deliberately avoiding releasing scrolls because of content adverse to Christian teaching.
-- Driver & other eminent OT scholars sign letter in London *Times* criticizing Allegro's charges.
-- Allegro persuades Jordan government to nationalize Palestine Archaeological Museum.
- 1967** -- [June 5-10] Israel defeats Arabs in 6 Day War & occupies Palestine to the Jordan, gaining control of Khirbet Qumran, the Rockefeller Archaeological Museum & all the scrolls (except the *Copper Scroll* & some fragments from Cave 1 that had been sent to Amman, Jordan).
-- Yadin searches Kando's property in Bethlehem & finds the *Temple Scroll* in a shoe box.
- 1967-69** -- Pro-Arab scholars de Vaux, Skehan, Starcky & Milik refuse to cooperate with Israelis. Further publication of scrolls blocked.
- 1970** -- **Norman Golb** (U of Chicago) presents paper to ASOR Albright Institute in Jerusalem, questioning whether all Dead Sea scrolls were products of an Essene sect based at Qumran, but is denied authorization to examine unpublished scrolls.
- 1971** -- [Sept.] W.F. Albright & R. de Vaux die.
- 1972** -- Fr. **Pierre Benoit** of Dominican *Ecole Biblique* becomes project director, vowing to cooperate with Israeli authorities to bring scrolls to publication.
-- Spanish Jesuit **Jose O'Callaghan** publishes article in *Biblica* 53 interpreting fragments of Greek scrolls from Cave 7 as remnants of New Testament books (Mark 6:52-53, 1 Tim 3:16-4:1 & James 1:23-24).
- 1973** -- Agreement reached to publish scrolls under revised title (*Discoveries in the Judean Desert*) without reference to modern political jurisdictions.
- 1975** -- **Lawrence Schiffman** (NYU), an expert in Jewish law, publishes *The Halakah of Qumran* based on the regulations in the *Damascus Covenant & the Community Rule*.
- 1976** -- Milik publishes long-awaited Hebrew fragments of *Book of Enoch* claiming that absence at Qumran of any text comparable to the "parable" section of the Ethiopic version proved that the "son of Man" passages in the Ethiopic text were later Christian insertions.
- 1977** -- 30th anniversary of scrolls' discovery prompts Geza Vermes to warn of "academic scandal" if pace of publication of scrolls is not accelerated.
-- *Biblical Archaeologist* editor, **David Noel Freedman**, questions the ethics of a small group of scholars having exclusive rights to study & publish the scrolls "at their own...discretion" (p. 96).
- 1979** -- Allegro publishes *The Dead Sea Scrolls & the Christian Myth* claiming that the gospels were narrative fictions about a non-existent hero (Jesus) based on the Teacher of Righteousness.
- 1980** -- Burrows & Skehan die. **Emanuel Tov** & **Elisha Qimron** (U of Negev) become first Israeli scholars to work on the Dead Sea scrolls.
-- Philanthropist **Elizabeth Bechtel** finances a re-photographing of the scrolls & has a microfilm of the project made for herself.

- 1983**
- Yadin publishes *The Temple Scroll* from Cave 11.
 - **Ben Zion Wacholder** (Hebrew Union College) publishes *The Dawn of Qumran: the Sectarian Torah & the Teacher of Righteousness* arguing that scrolls were written by opponents of Jerusalem Zadokites.
 - Historian **Robert Eisenman** (Cal State at Long Beach) publishes *Maccabees, Zadokites, Christians & Qumran* arguing that the scrolls were produced by a militant splinter group of Sadducees who who became the zealot movement out of which John the Baptizer & early Christianity arose.
- 1984**
- Invited to lecture at the Rockefeller Museum, Golb argues that the absence of autograph letters & legal documents among Dead Sea scrolls indicated that they were not composed at Qumran.
 - Jerusalem post reports that Strugnell & Qimron had found a "letter from the Teacher of Righteousness" to the Wicked Priest among Cave 4 scrolls (4QMMT).
 - Yadin & Brownlee die.
- 1986**
- Strugnell invites Schiffman to elucidate the ritual laws in the *Acts of Torah* (4QMMT) & sends him photos & transcriptions.
 - Eisenman publishes *James the Just in the Habakkuk Peshet* (1QpHab) identifying the Teacher of Righteousness as the brother of Jesus & his opponents -- "the Man of the Lie" & "the Wicked Priest" -- as Paul & Hanan II.
 - German scholar **Carsten Thiede's** *Earliest Gospel Manuscript?* argues that O'Callaghan's identification of 7Q5 as a fragment of Mark requires complete revision of many modern assumptions about the composition of the gospels.
- 1987**
- Fr. Benoit dies; succeeded by Strugnell.
 - Elizabeth Bechtel donates her private microfilm of the scrolls to the Huntington Library (Cal) shortly before her death.
 - Vermes convenes London conference on 40th anniversary of discovery of the scrolls & calls for *immediate* publication of all photographs without transcription, commentary or editorial notes.
- 1988**
- Allegro & Starcky die.
 - German scholar **G. Wilhelm Nebe** identifies 2 fragments from Cave 7 as portions of the epistle of Enoch in Greek (*Revue de Qumran* 13).
- 1989**
- Royal Dutch Academy grants Wacholder permission to publish its fragment of a 2nd copy of the Temple scroll. Strugnell sends Wacholder scroll photos & a concordance of unpublished scrolls that had been made at his insistence 30 years earlier.
 - Oxford mediates \$350,000 grant to expedite publication of the scrolls.
 - [March] Eisenman asks Strugnell for access to photos of Cave 4 scrolls of *Damascus Covenant*. Strugnell refuses since Eisenmann lacked training to interpret paleographic documents.
 - [May-Aug.] **Herschel Shanks**, editor of *Biblical Archaeological Review*, calls for publication of timetable for release of the scrolls & characterizes Strugnell's response as a "hoax or fraud."
 - [Sept.] Shanks publishes correspondence between Eisenman & Strugnell. NY Times & other newspapers run articles on debate between scholars over issue of access to the scrolls.
 - Colloquium on scrolls in Mogilany, Poland issues resolution calling for immediate publication of photos of the scrolls.
 - [Oct.] Israelis with access to scrolls begin to send Eisenman unauthorized photos of the scrolls.
- 1990**
- [June] Schiffman publishes "The New Halakhic Letter (4QMMT) & the Origins of the Dead Sea Sect" (*Biblical Archaeologist* 50), arguing that the Essenes originated as schismatic Sadducees who withdrew from Jerusalem when leading Sadducees accepted Hasmonean claims
 - [Nov. 9] Israeli newspaper *HaAretz* publishes interview in which Strugnell characterized Judaism as "a horrible religion" & lamented the survival of Jews as a group.
 - [Dec.] Eisenman shows 1700 scroll photos to U of Chicago scroll specialist, **Michael Wise**, who immediately begins transcription.

- 1991**
- [Dec. 30] **Emanuel Tov** replaces Strugnell as editor-in-chief of the Dead Sea Scrolls project.
 - Wacholder's request for further scroll photos denied.
 - Wacholder's assistant, **Martin Abegg**, uses Strugnell's unpublished concordance to begin to reconstruct transcription of original texts.
 - Golb & Wise launch *Dead Sea Scrolls Project* at U of Chicago's Oriental Institute to decipher fragments from cave 4.
 - [June 24] Oxford announces receipt of a complete set of scroll photos & formation of Forum for Qumran Research under direction of Vermes.
 - [Sept. 4] Herschel Shanks announces publication of Wacholder & Abegg's computer-reconstructed transcription of scrolls based on Strugnell's unpublished concordance.
 - [Sept. 22] Huntington Library grants all "qualified scholars" access to the Bechtel microfilm of the photos of the scrolls.
 - [Oct. 22] Israeli department of Antiquities announces that it will grant access to official photos of the scrolls to scholars who agree not to publish their findings.
 - [Nov 20] Shanks publishes Eisenman's photos in *A Facsimile Edition of the Dead Sea Scrolls*, co-edited by **James M. Robinson**.
 - [Nov 25] At annual meeting of the Society of Biblical Literature in Kansas City MO, scroll project director, **E. Tov**, announces lifting of all publication restrictions, allowing any scholar to examine the official scroll photos & publish whatever was discovered.
 - SBL passes resolution affirming the right of all scholars to have access to facsimile reproductions of all ancient manuscripts without any publication restrictions
- 1992**
- In *Jesus & the Riddle of the Dead Sea Scrolls* **Barbara Thiering** (U of Sydney) interprets the scrolls as the product of rivalry between the supporters of John the Baptizer (the "Teacher of Righteousness") & Jesus (the "Man of the Lie").
 - [Nov.] Eisenman & Wise publish *The Dead Sea Scrolls Uncovered* containing transcriptions & translations of 50 scrolls.
- 1993**
- [Apr.] Project Judaica Foundation opens *Scrolls from the Dead Sea Exhibit* at Library of Congress.
- 1994**
- Qimron & Strugnell publish the *Acts of Torah* (4QMMT) but retract their earlier claim that it was written by the Teacher of Righteousness.
 - Schiffman publishes *Reclaiming the Dead Sea Scrolls* developing his thesis that the Qumran sect was founded by schismatic Sadducees, but insisting (like Golb) that many of the Dead Scrolls were eclectic sources that were not composed at Qumran.
- 1995**
- Golb publishes *Who Wrote the Dead Sea Scrolls?* challenging the identification of Qumran as an Essene settlement & updating Rengstorf's argument that the scrolls came from libraries (of *different* groups) in Jerusalem.
 - [Aug.] Israeli archaeologist **Hanan Eshel** announces discovery of 4 sealed man-made caves near cave 4.
 - [Nov.] **Bruce Zuckerman** (USC) reports on his use of infra-red photography & digital imaging to reconstruct the text & lacunae in fragments of 4QDan & the potential of this technology for restoring the text of other damaged scrolls.
- 1996**
- French scholar **Emile Puech** supports Nebe against Thiede in identifying Cave 7's Greek fragments as portions of 1 Enoch rather than various New Testament books (*Revue Biblique* 103).
- 1997**
- **Ernest Muro** uses computer scans to reassemble Cave 7 fragments, confirming Puech's identification of text as 1 Enoch 103 in Greek (*Revue de Qumran* 70) & show that the controversial 7Q5 is probably *not* from any OT or NT book.
- 1998**
- Distinguishing the worldview of sectarian scrolls found only at Qumran from that of non-canonical works that circulated elsewhere, **Gabriele Boccaccini** (UMich) goes *Beyond the Essene Hypothesis* to argue that Qumran was not the center of the Essene movement but rather the retreat of an extremist splinter group that had separated from the main Enochic/Essene party.

2000 **Steve Mason** argues that the hypothesis identifying the authors of the Dead Sea scrolls as Essenes ignores & distorts the accounts of Josephus.

For further analysis of events & theories listed in this timetable read:

Cook, Edward M. *Solving the Mysteries of the Dead Sea Scrolls: New Light on the Bible*. Grand Rapids MI: Zondervan, 1994.

Cross, Frank Moore. *The Ancient Library of Qumran* (3rd ed.). Minneapolis MN: Fortress Press, 1995.

Golb, Norman. *Who Wrote the Dead Sea Scrolls? The Search for the Secret of Qumran*. New York: Scribners, 1995.

Boccaccini, Gabriele. *Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism*. Grand Rapids, MI: Wm. B. Eerdmans, 1998.

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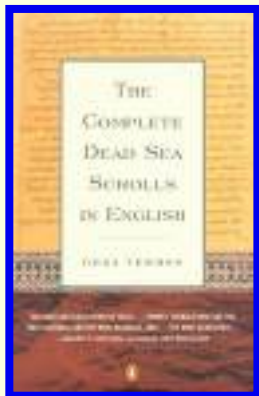
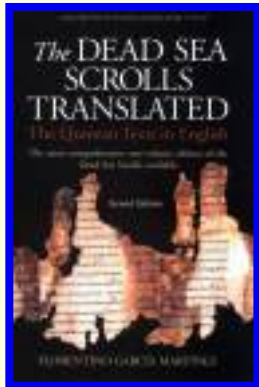
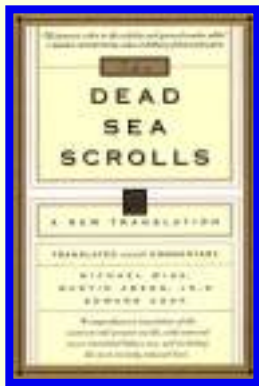


DEAD SEA SCROLLS: RESOURCES

The following sites represent the best available internet resources offering information on the Dead Sea Scrolls (abbreviated as DSS). They are listed in order of relevance for someone beginning study of the material. All of the sites contain links to further materials, in sum covering just about everything of value related to DSS studies available on the internet. (Before surfing through these links, it may be useful to read our introductory essay, [The Story of the Scrolls](#), which gives a quick orientation to the general history of the DSS discovery and the debates surrounding the Scrolls.)

General Introductory Materials

[Scrolls from the Dead Sea: The Ancient Library of Qumran & Modern Scholarship](#) (Exhibit from the Library of Congress -- [Another online edition of the same material](#) is available in a format that is easier to navigate and read, and includes an [outline](#).) A brief introduction to the scrolls, with several excellent high-resolution color images of scroll fragments, along with translations of the pictured texts, and images of various associated artifacts. This 1993-94 travelling exhibit, first displayed at the Library of Congress, was



accompanied by commentary and a catalog almost exclusively reflecting the standard "Qumran hypothesis" on origin of the scrolls -- much to the objection of some critics of that viewpoint who felt it was an unbalanced presentation of current understandings. (See [the introductory essay](#) presented on this site for an explanation of the debate. Also read Dr. Norman Golb's [critique of the exhibit](#) to get a glimpse of the issues in debate.)

[The Dead Sea Scrolls](#) (Mahlon H. Smith, Associate Professor, Rutgers University) An excellent timetable reviewing developments in DSS scholarship, with a series of imbedded links to amplifying materials. Dr. Smith reviews development of the conflicting viewpoints over the "Qumran Hypothesis". Dr. Smith seems sympathetic to revisionist views on origins of the DSS.

[Dead Sea Scrolls & Qumran](#) (Mitchell A. Hoselton) -- Assembled by an avid reader and amateur scholar, the site presents a fine and detailed introduction to the Dead Sea Scrolls. Beyond the excellent introductory essays, useful resources presented include an [inventory of manuscripts](#) from Qumran, a [timeline](#) of discoveries & [profiles of persons](#) who have been connected to the scroll saga, a [bibliography](#) and [glossary](#). The site's design is a bit chaotic, but packed with content.

[The Dead Sea Scrolls](#) (Ian Hutchesson) The site presents a very succinct "non-Essene" introduction to the scrolls, along with a collection of concise introductory essays and a few more specialize papers. Useful resources include a [non-Essenes introduction](#) to the scrolls, a beginners' guide to [common assumptions about the DSS](#), an introduction to [the Copper Scroll](#), and a table listing the [frequencies different copies of specific scrolls](#) were found in the DSS collection (the Qumran "greatest hits" collection). The site has an attractive, very readable design.

[Orion Center for the Study of the Dead Sea](#)

[Scrolls](#) (Hebrew U) -- This is the "home" of traditional DSS study, and continues to emphasize a traditional view about origins of the DSS in a Qumran community. The most important resource at this site is a **[bibliography](#)** of recent scholarship & papers from annual international symposium on the DSS. **[Images of four scrolls](#)** from Cave 1 are also online.

[West Semitic Research Project: Dead Sea Scrolls](#)

(USC) A site specializing in the photographic analysis of ancient texts relating to the bible, including texts from the DSS collection. After viewing the previous resources, the material here will seem relatively limited. Images of the **[discovery site](#)** and images of several scrolls along with a brief commentary are posted on the site, including the **[messianic testimonia](#)**, **[rule of the messianic congregation](#)**, and **[copper scroll](#)**. An extensive **[catalog](#)** of high resolution images of other scrolls is available to aid scholarly research.

Online Courses and a Lecture

[Fifty Years of the Dead Sea Scrolls](#) (from **[Lehrhaus Judaica](#)** in San Francisco) A superb on-line course with five illustrated lectures by Jehon Grist. It provides background on key persons involved in the controversy surrounding the discovery and the struggle to publish the scrolls, the debate over the character of the settlement at Qumran, and fine introductions to major scrolls in the DSS collection, including the Temple Scroll, Copper Scroll, War Rule, Community Rule, Damascus Covenant, Torah Precepts and Messiah Apocalypse. This is one of the more useful DSS resources on the internet. The lectures also give an excellent overview of Jewish history around the time of the Scrolls. Dr. Grist seems to accept general concepts of the Qumran-Essene hypothesis regarding origins of the DSS.

[**The Dead Sea Scrolls with Rachel Kohn**](#) -- Audio lecture (along with print transcripts) from a 2000 seminar hosted by Australian Broadcasting, with Geza Vermes, Lawrence Schiffman and Emanuel Tov -- principal representatives of the traditional Qumran-Essene story of the Scrolls. Six scroll fragments are specifically discuss: [4Q22](#) (Exodus 6:25-7:19), [11Q5](#) (41 Biblical & Apocryphal psalms), [4Q169](#) (Nahum Commentary), [4Q260](#) (Community Rule), [4Q394](#) (Acts of Torah), [11Q14](#) (War Rule).

[**Religion 365 -- The Dead Sea Scrolls**](#) This site offers explanatory materials from a course taught on the DSS by Tyler F. Williams (Assistant Professor of Old Testament, Taylor University College). The most useful resource here is a collection of concise papers summarizing [background information and scholarly debate](#) on each of the major scrolls.

Detailed Commentary on Specific Scrolls

[**Great Isaiah Scroll**](#) (Fred Miller) -- This site presents the most impressive internet presentation of a complete scroll from the DSS. While the site offers little of interest to a casual reader, it gives glimpses into the issues involved in the analysis and translation of a scroll. It includes black & white plates of each column of The Great Isaiah Scroll (one of the first seven scrolls found in Cave 1, and the oldest extant Hebrew biblical manuscript), along with detailed notes on the physical condition of the manuscript and comparison of its orthography and wording with the standard Masoretic text. The technical discussions of the site are obviously intended for scholars familiar with Hebrew.

[**Fragments of the Book of Enoch from Qumran Cave 7**](#) (Ernest Muro) Again, a site of limited general interest. It is dedicated to the detailed analysis of a tiny scroll fragment in Greek, once argued (inaccurately, it appears) to be from a New

Testament text. (Of course, the presence of a Christian text in the DSS find would have supported the original efforts to link the Qumran texts with Christian history; this tiny fragment of Greek text therefore became a focus of debate.) This site illustrates the complex task of reconstructing, identifying and then interpreting DSS fragments. It includes [photos](#) of the fragment with [transcription and translation](#), as well as two articles (by [E. Muro](#) & [E. Puech](#)) refuting claims that these are fragments of New Testament texts.

The Dead Sea Scrolls Collection at The Gnostic Society Library

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[Recommended Books](#) |
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Directory to the Dead Sea Scrolls Collection:

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THE GNOSTIC SOCIETY LIBRARY



DEAD SEA SCROLLS: BOOKSTORE

Dead Sea Scrolls studies are currently polarized by debate over whether or not an Essene community dwelling at Qumran produced the Scrolls. For over thirty years interpretations of the Scrolls were dominated by the "traditional" (as it is now called) assumption that the Dead Sea Scrolls were copied, collected and stored by Essene sectarians at Qumran. The last decade has witnessed growing dissent to that traditional viewpoint.

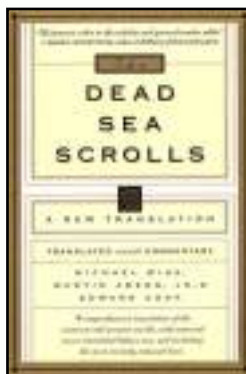
In choosing the selections below, we have tried to present notable books representing both traditional and dissenting views, and to give some indication where each book sits in the current argument. (For more information on this sometimes heated debate, see our [Introduction to the Dead Sea Scrolls](#).)

For an initial reading program we suggest three books (all listed below): *The Dead Sea Scrolls Today* by James Vanderkam, for a concise overview; *The Dead Sea Scrolls* by M. Wise, for a complete collection of the DSS texts in translation; and *Who Wrote the Dead Sea Scrolls?* by Norman Golb, to gain insight into current debates about the origin of the DSS.

The Gnostic Society Bookstore is an Amazon.

com Associate -- you get great Amazon.com service and the lowest prices available when ordering books from our collection.

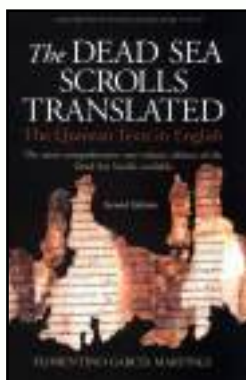
Collections of the Dead Sea Scrolls in Translation



The Dead Sea Scrolls *by M. Wise, M. Abegg & E. Cook*

This is a new translation of nearly all the unique documents found at Qumran. It offers an excellent general introduction, and gives a balanced critique of the traditional Essene

hypothesis, along with suggestions for a new approach to the documents. The translations of the DSS texts are well annotated and very readable. This is perhaps the best available general collection of the Dead Sea Scrolls in translation. Highly recommended. [Buy the Book](#)

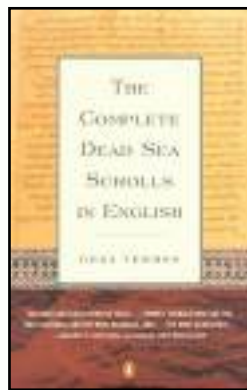


The Dead Sea Scrolls *Translated by Florentino Garcia Martinez*

This is one of the best scholarly collections of the DSS texts and a book that will be found in the library of every serious student of the Scrolls. Martinez not

only gives a translation of the major texts, but also offers parallel evaluations of different versions of the same text when more than one copy exists among the Scrolls. The book also includes a listing of all the scrolls found near Qumran, with brief bibliographical notes on each. Martinez is in agreement with traditional

approaches to the Scrolls, and the book's introduction gives a good review of the Essene-Qumran hypothesis. The book was originally written in Spanish and then translated to English. As a result, texts of the Scrolls have been translated twice (first to Spanish, then to English); readability occasionally suffers as a resulting of this double translation. This book is recommended as a compliment to one of the other standard collections (such as the Wise, Abegg and Cook translation, above) for students engaged in a serious study of the texts from the DDS. [Buy the Book](#)

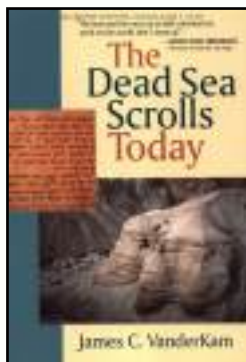


**The Complete Dead Sea
Scrolls by Geza Vermes**

This is the classic translation of the Scrolls, first published in 1962 and last updated in 2004, by one of the most respected scholars involved in traditional interpretations of the

collection. It remains the one book on the DSS most often purchased by visitors to our bookstore. Vermes presents a very readable text, along with an introduction and notes, all strongly based in the Qumran-Essene theory about origins of the Scrolls. Due to this bias and a reluctance to discuss alternative approaches to the Scrolls, some readers find the book outdated. In our opinion, it remains a classic and is well worth reading -- but it should be balanced by one of the books offering a dissenting view about origins of the DSS. [Buy the Book](#)

**Introductory and Advanced
Commentary on the Dead Sea Scrolls**



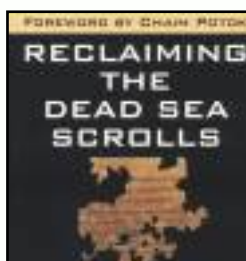
The Dead Sea Scrolls Today *by James Vanderkam*

A concise and informative introductory work. It offers a general history of the DSS discovery, a survey of the manuscripts, an overview of the traditional Essene-Qumran hypothesis (which the author accepts without apparent reservation), and an evaluation of impact the Scrolls have had on both OT and NT scholarship. The book seems designed for use in an introductory class on the DSS, and is well suited to that task. [*Buy the Book*](#)

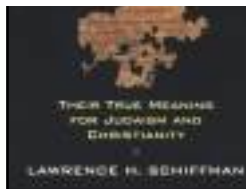


Who Wrote the Dead Sea Scrolls? *by Norman Golb*

For over thirty years Dr. Golb has been a respected and vocal critic of traditional DSS scholarship. In this work he gives a detailed history of his personal battle with that dominant viewpoint. Along the way, he offers an extensive review of his own reasons for rejecting traditional assumptions about an Essene community living at Qumran and producing the Dead Sea Scrolls. The book is strongly argumentative and will be best appreciated by readers already somewhat familiar with traditional DSS scholarship. Highly recommended for those seeking to understand the debate currently surrounding the Scrolls. [*Buy the Book*](#)

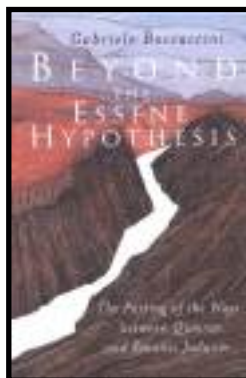


Reclaiming the Dead Sea Scrolls *by Lawrence Schiffman*



This is a book to explore after having dipped into a few other introductory works.

Schiffman, like several other Jewish scholars of the DSS, is critical of the Christian bias frequently perceived in some traditional approaches to the discovery. In balance, he emphasizes here the importance of the Scrolls from an exclusively Jewish perspective. The author rejects the Essene-Qumran hypothesis, arguing that the Scrolls are better understood as writings of a splinter sect of Sadducees. One gets the impression that Schiffman brings a strong ideological bias to his subject; this bias occasionally sustains his arguments where objective evidence appears scant. Nonetheless, the book is well written and offers several uniquely valuable insights into the Dead Sea Scrolls literature. [*Buy the Book*](#)



Beyond the Essene Hypothesis: The Parting of the Ways between Qumran and Enochic Judaism by Gabriele Boccaccini

Another very interesting non-traditional approach to the Dead Sea Scrolls. Boccaccini identifies a trend in intertestamental Judaism integrally associated with the Enoch literature, and locates authorship of the Scrolls within that tradition. The author suggests that early Christianity was influenced by the same visionary tradition (a suggestion which is not, however, the focus of this study). Again, this is a book to investigate after sampling other introductory material. Boccaccini's work is a fine representative of new approaches developing in DSS studies. Definitely recommended. [*Buy the Book*](#)

[Introduction](#) | [Texts](#) | [Timetable](#) | [Resources](#) | [Recommended Books](#) |

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Library

Bookstore

Archive Index

Web Lectures

Genesis

Ecclesia

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The Gnosis Archive, www.gnosis.org, offers a vast collection of primary texts and resources relating to Gnosticism and the Gnostic Tradition, both ancient and modern.

This public service site is maintained by [Lance Owens](#), to whom you may address any

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[Library](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#) | [Gnostic Society](#)

Meditations

Take a moment to reflect on a [brief meditation and reading](#) from the Gnostic scriptures, selected from this week's Gnostic liturgy. Meditate upon the feminine aspect of divinity with [meditation and readings](#) from this month's Sophia liturgy. *Now available on audio as the GnosCast-Meditations podcast via [iTunes](#) or [RSS](#)*

The Gnostic Society Library

Visit the [Gnostic Society Library](#), a comprehensive library of Gnostic scriptures -- including the [Nag Hammadi Library](#) -- as well as a large selection of writings and documents relating to the study of Gnosticism. For over a decade, the Gnostic Society Library has been the principal internet resource on Gnostic tradition. Also check the [Gnostic Society Bookstore](#) featuring the best current works on Gnosis and Gnosticism.

New in the Library: We have added a huge new digital [collection of the works of G. R. S. Mead](#). Mead was perhaps the most important early scholar of Gnosticism and his writings remain an invaluable resource. This new collection contains eleven volumes of Mead's works, several essays from *The Theosophical Review*, and a bookstore offering of Mead's works in print. Also note the large collection of resources dedicated to the [Gospel of Thomas](#). An extensive section on the [Dead Sea Scrolls](#) has also been added to the Library.

New in the Bookstore



comments or suggestions.

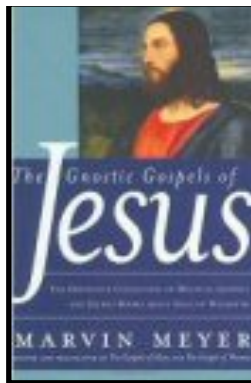
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The Gnosis Archive is referenced by the *Encyclopaedia Britannica*, and *Encarta*



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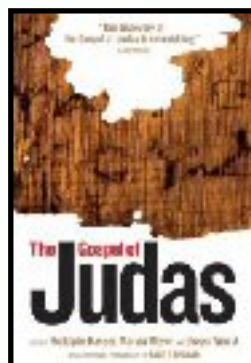


The Gnostic Gospels of Jesus, edited by Marvin Meyer, is our top recommendation for readers beginning their exploration of the Gnostic scriptures. Over the last three decades Prof. Meyer has distinguished himself as a singularly talented

translator and commentator on Gnostic traditions. In this new collection -- the best of several that he has now published -- Meyer presents twelve key Gnostic "gospels" in succinct, accurate and highly readable new translations. The book's subtitle claims it to be: "The definitive collection of mystical gospels and secret books about Jesus of Nazareth". Though perhaps not "definitive", we agree this is the best introductory collection available.

There has been significant refinement during the last four decades in "the scholarly ear" for both the forgotten ancient tongue and the spiritual tradition preserved in the Gnostic Coptic texts discovered over the last century. Meyer states his goal in these translations is to be "as accurate as possible" while still presenting the texts in "felicitous English." At this he succeeds beautifully. Readers who have labored with the sometimes tortured translations and editorial conventions presented in the original editions of the Nag Hammadi Library (first published thirty years ago) will be amazed at the graceful intelligibility of Meyer's translations.

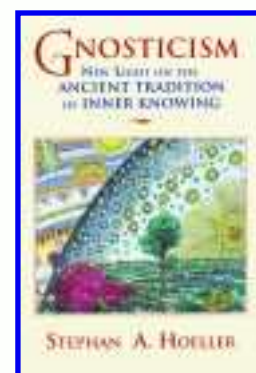
Meyer adds to the collection an overview of our evolving understanding of Christian Gnosticism, and prefaces each of the selected text with an excellent introductory essay.



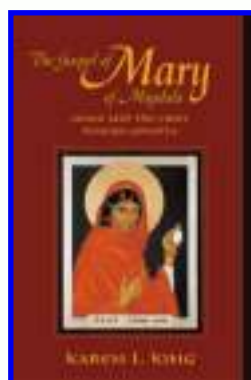
Under management of the National Geographic Society, the discovery and publication of *The Gospel of Judas* has received a great deal of publicity. Putting aside the sometimes over-bearing "hype", this is indeed an

important addition to our library of early Gnostic Christian texts. The introduction and notes accompanying the Gospel text are written for a general audience and place the text in proper Gnostic context. This is not a general introduction to Gnosticism, but it certainly merits reading. And it is yet another important work on Gnosticism to make the "top ten books" sales list at Amazon.com. *(As an introduction to the Gospel of Judas, we offer a free Web Lecture by Dr. Stephan Hoeller. -- [See below](#))*

There has long been need for a comprehensive introductory guide to the Gnostic tradition. We are happy to announce the arrival of just such a book: *Gnosticism: New Light on the Ancient Tradition of Inner Knowing* by Stephan A. Hoeller, published by Quest Books. Visit the [Gnostic Society Bookstore](#) for more information. (If you would like a little more personal information about Stephan Hoeller, read the recent [cover story from LA Weekly](#).)



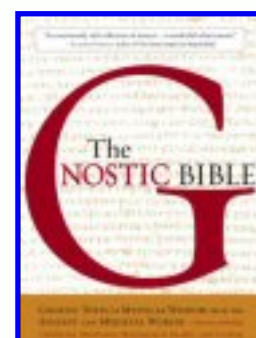
Also Featured:



An excellent new print edition of *The Gospel of Mary of Magdala*. This long awaited work by Karen King is the best authoritative edition available, and includes a detailed introduction and commentary. Highly Recommended. Visit the

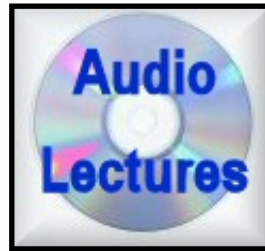
[Gnostic Society Bookstore](#) for more information and our review.

The Gnostic Bible, edited by Willis Barnstone and Marvin Meyer, provides a comprehensive collection of original Gnostic texts, all gathered together in a single book. Included here are the





most important texts from Nag Hammadi, along with a comprehensive selection of other Gnostic texts found surviving in ancient and medieval sources. Each text is accompanied by an introduction and overview. This is currently the best comprehensive collection of traditional Gnostic texts available (it is also a much better place to start your reading than the more academic *Nag Hammadi Library in English* collection).



Wisdom of the Gnostics - An Introduction to Gnosticism. A ten lecture audio course (nine hours of listening) by Dr. Stephan Hoeller is now available in the Bookstore and from the [BC Recordings](#) online store for purchase or immediate download. This is the quintessential introduction to Gnostics, Gnosis and Gnosticism. Included here are introductory lectures on the nature of Gnosticism and discussions of central Gnostic scriptures, including the Gospel of Thomas and the Gospel of Philip. Mary Madgalene, the Prophet Mani, the medieval Cathar Gnostic renaissance, and the Templar myth are all covered in this superb course.

What is Gnosticism?

Many visitors to the Archive have requested some basic introductory material explaining Gnosticism. To meet this need we offer these "places to start": two short articles, [The Gnostic World View: A Brief Summary of Gnosticism](#) and [What is a Gnostic?](#); and two audio lecture on [Gnosticism and its Legacy](#) and the Gnostic concept of [Christ: The Misunderstood Redeemer](#). For more in-depth reading suggestions visit the [Gnostic Society Bookstore](#) -- you will find offered there a selection of the best introductory and advanced books on Gnosticism, along with brief reviews of recommended books. And of course just "surfing" The Gnosis Archive will lead to a wealth of

information. Blessings on your journey!

The Gnostic Viewpoint: Essays on Contemporary Gnosticism

[The Gnostic Viewpoint](#) section offers a series of short articles examining Gnosis from a modern perspective selected from past volumes of Gnosis: A Journal of Western Inner Experience. These essays offer an excellent introduction to the wide scope of modern Gnostic interests. A sample of some of the titles: [Valentinus: A Gnostic for All Seasons](#) -- [What is a Gnostic?](#) -- [The Gnosis of the Eucharist](#) -- [Hermes and Hermeticism Throughout the Ages](#) -- and many others.

Genesis and Gnosis

The popular PBS television special "Genesis: A Living Conversation", hosted by Bill Moyers, directed wide attention to the many interpretations of the Book of Genesis. One of the vital readings of Genesis -- the Gnostic reading -- was, however, completely ignored. Explore this balancing perspective in [The Genesis Factor](#), an essay by Dr. Stephan Hoeller.

Lectures from the Gnostic Society

For twenty-five years Bryan Campbell (a professional Hollywood recording engineer) has been archiving recordings of Dr. Hoeller's weekly lectures. A huge selection from this collection is now available by for immediate online download and for shipping in CD albums. Visit our [Web Lecture](#) page for more information.

Current free Web Lectures (available at BC Recordings):

[An Introduction to The Gospel of Judas](#) "The Gospel of Judas" as an important and very Gnostic

document. In this brief introductory lecture, Dr. Hoeller and gives a preliminary evaluation of the newest "Gnostic Gospel". An in-depth series of lectures on the "Gospel of Judas" will be delivered Summer 2006 and will be made available at BC Recordings. (MP3 Audio, 39 min.)

[Reflections on "The Da Vinci Code"](#)

The Da Vinci Code has brought quite a bit of attention to all things Gnostic. What is true? What is of value? Dr Hoeller probes the Gnostic roots of the Code. (MP3 Audio, 36 min.)

[Gnosticism: New Light on the Ancient Tradition of Inner](#)

[Knowing](#) Dr. Hoeller introduces the subject of his recently published book, published under the same title. An excellent short introduction to the Gnostic Tradition. (MP3 Audio format, 47 min.)

[The Greatest Treasures of Nag Hammadi](#)

A free presentation, *Thomas and Philip: Gospels of the Gnostic Christ*, introduces our new ten part set of lectures on the most popular and valued writings from the Nag Hammadi Library, found in Egypt in 1945. (MP3 Audio Format, 79 min.)

Here on the Gnosis Archive, we have a small selection of older recordings selected from Dr. Hoeller's Gnostic Society lecture series, all in RealAudio format. [Visit our local Web Lecture Collection](#) for more information.

We also offer this special lecture series presented Dr. Lance Owens:

[C. G. Jung: Portrait of a Twentieth-Century Wizard](#)

Dr. Lance Owens (from the Wasatch Gnostic Society in Salt Lake City) explores the **Archetype of the Wizard** in this the first of four retrospectives on the life work of C. G. Jung. Go to the [Wasatch Gnostic Society page](#) for more information on this series. These lectures are available in both RealPlayer and MP3 format.

The Gnosis Archive Index

You can [search the entire Gnosis Archive](#) for keywords and subjects using our index. A search function specifically for the [Nag Hammadi Library](#) is also available.

Gnostic Studies on the Web

This section contains a wide selection of current [Sites and Documents](#) dealing with Gnosticism, ancient and modern, available on the Web.

Ecclesia Gnostica

A selection of [thoughts and writings](#) from the Ecclesia Gnostica, as well as a schedule of services for the parishes in Los Angeles, Portland and Salt Lake City.

The Gnostic Society

The Gnosis Archive is maintained in association with [The Gnostic Society](#). Visit for more information, including the current ["Friday Lecture Series" schedule](#).

There is now also a Gnostic Society branch in Seattle, Portland and in Salt Lake City! Visit [The Gnostic Society of Seattle](#), [The Portland Gnostic Society](#), or [The Wasatch Gnostic Society](#) (in SLC)

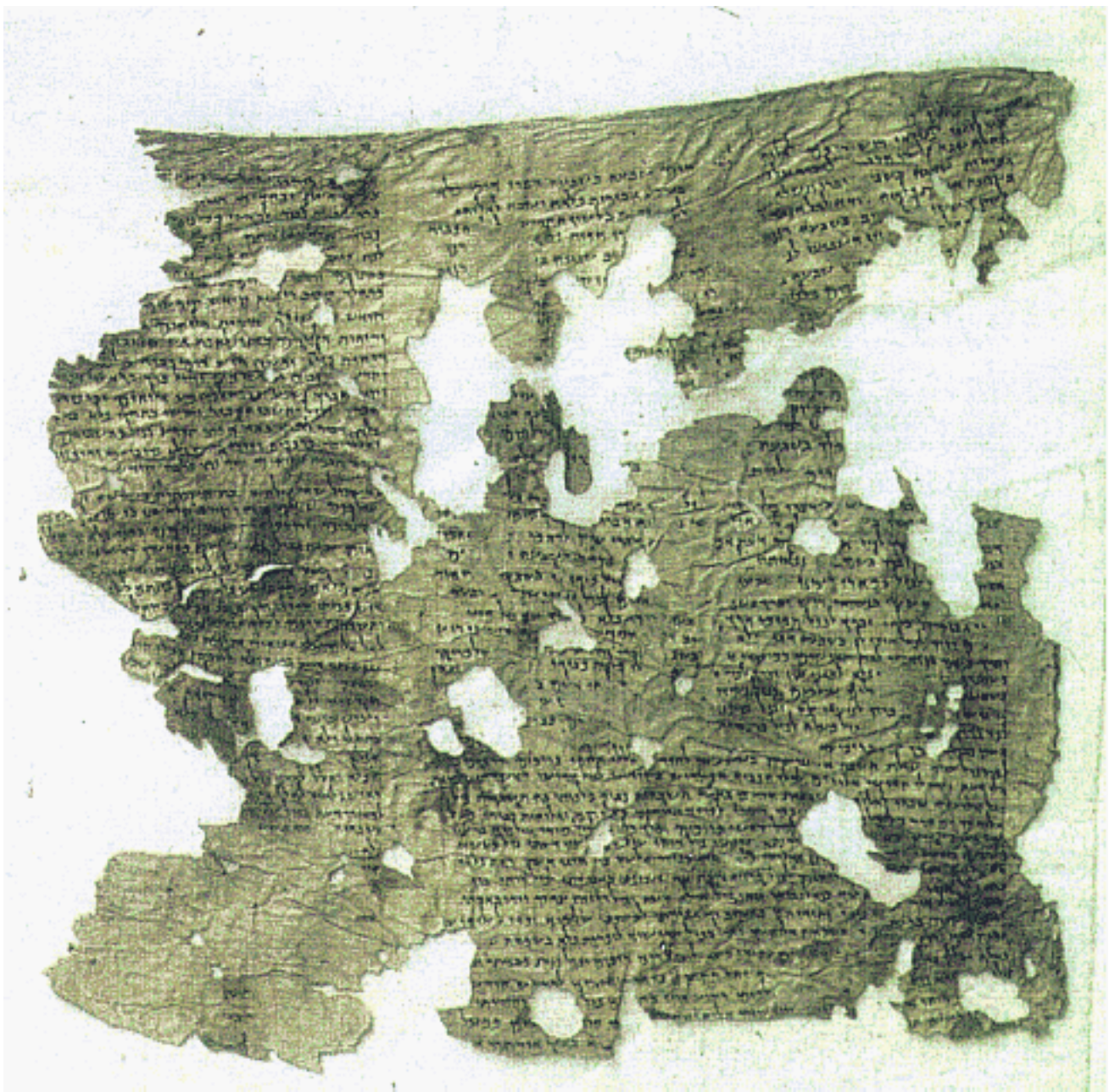
for information on their upcoming local events. If you are in Europe, you may wish to contact the [Oslo Gnostic Center](#) about current activities.

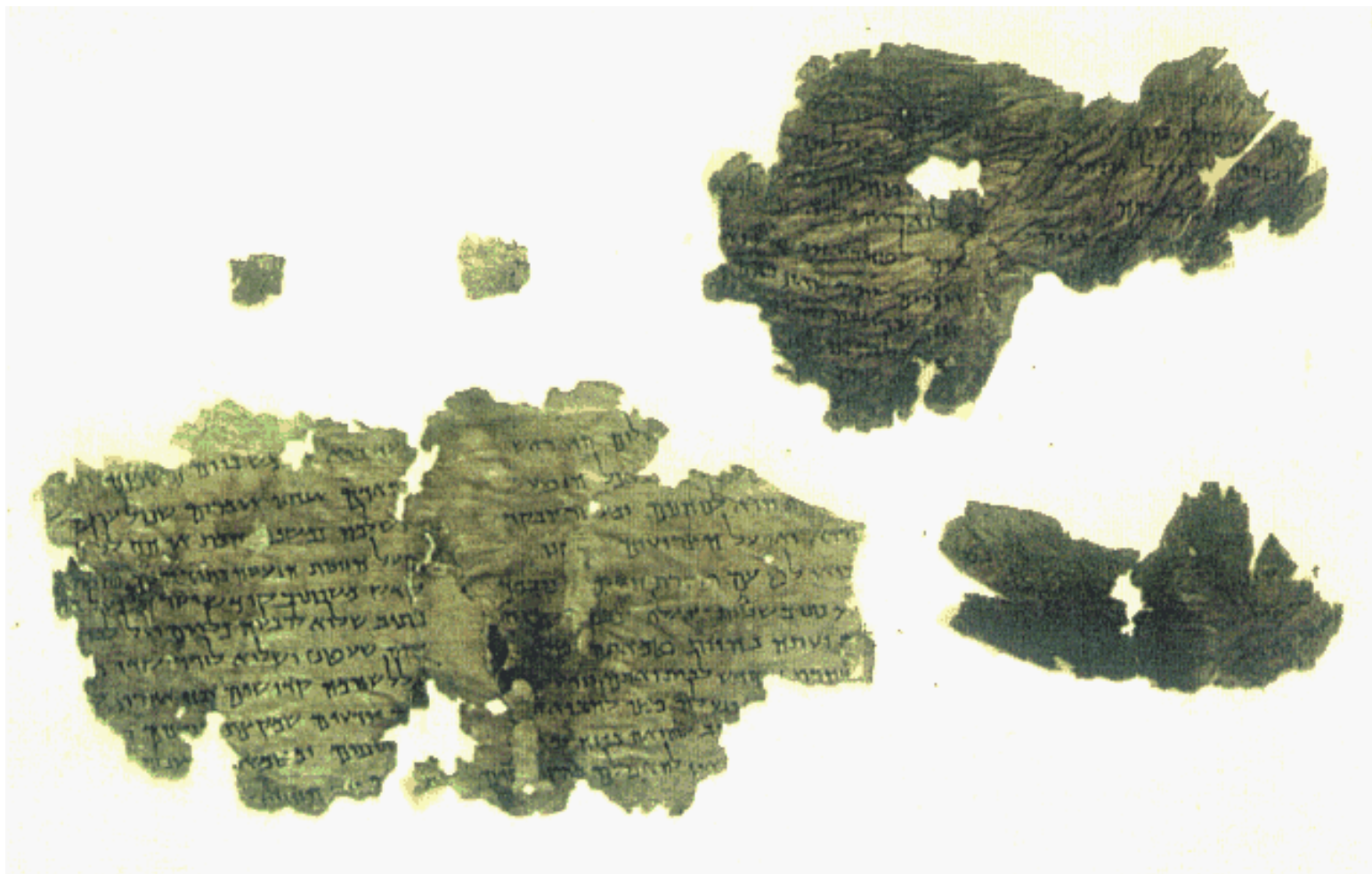
The Studio

The Studio offers an evolving "online gallery" for art and Gnosis. Our current show in The Studio presents a series of pencil, pen, and watercolor images evoked by personal dreams and visions: [Images](#) by Jacquelyn Owens. (We suggest viewing the Studio gallery in full screen mode at 800 x 600 or higher resolution.)

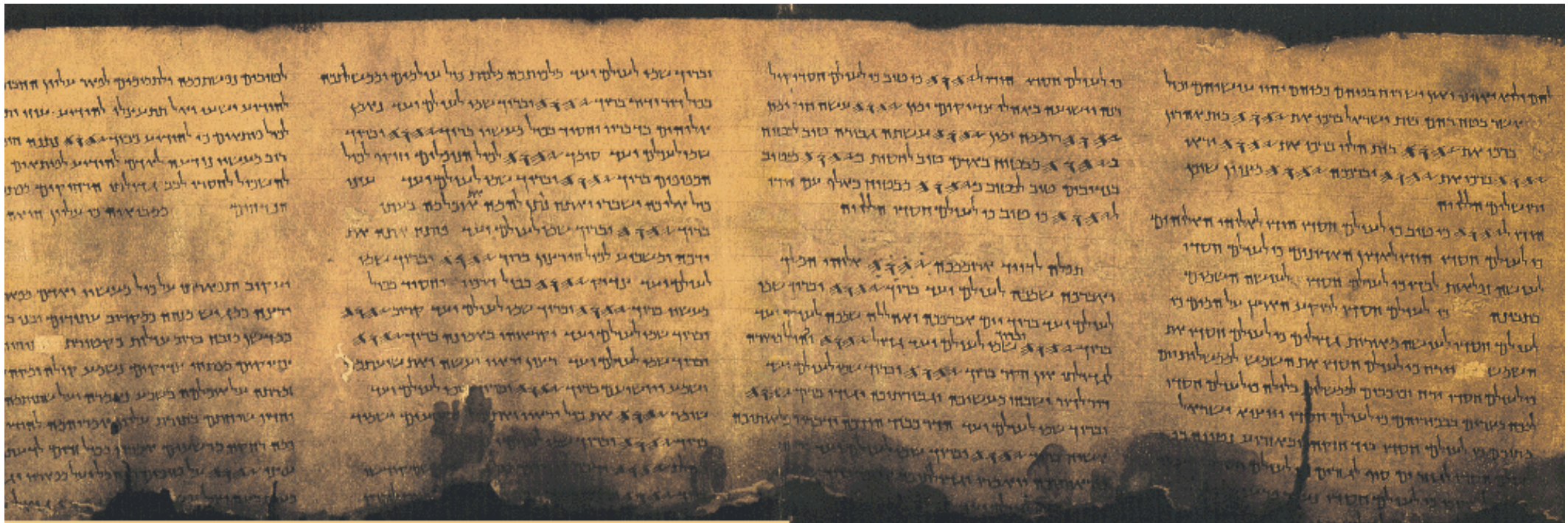
If you have a completed show that you would like to submit for consideration, please contact [Lance Owens](#).

[Library](#) | [Bookstore](#) | [Index](#) | [Web Lectures](#) | [Ecclesia Gnostica](#) | [Gnostic Society](#)











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[Temples and Holy Places](#)

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[Ascent to Heaven in Antiquity](#)

[The Christians as the Romans Saw Them](#)

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The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Archaeology and the Dead Sea Scrolls](#) | [Christian Origins and the New Testament](#)
[Ancient Judaism](#)

[Links](#) | [Gallery](#) | [About Dr. Tabor](#) | Contact [Dr. Tabor](#)

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The Jewish Roman World of Jesus

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[Basic Facts Regarding the Dead Sea Scrolls](#)

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[Crucifixion in Antiquity](#)

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The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Christian Origins and the New Testament](#)
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[Are You the One? The Textual Dynamics of Messianic Self-Identity](#)

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The Kingdom of God in the Synoptic Tradition](#)

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[Patterns of the End: Qumran to Waco](#)

[The Gospel According to Q](#)

[Notes on Mark](#)

[Notes on the Gospel of Luke](#)

[Color-Coded Luke](#)

[The Q-Source Based on Luke](#)

[The Message and Mission of Paul](#)

[The Problems in Corinth](#)

[Notes on Romans](#)

[The Corinthian Correspondence](#)

[John the Baptizer in the Gospel Traditions](#)

[The Hebrew Gospel of Matthew](#)

[Primary Sources on James the Just](#)

[Narrative Movement in the Gospel of John](#)

[Why 2K? - The Biblical Roots of Millennialism](#)

[Gallery](#)

[Links](#)

[About Dr. Tabor](#)

[Contact Dr. Tabor](#)

The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Archaeology and the Dead Sea Scrolls](#)
[Ancient Judaism](#)

[Links](#) | [Gallery](#) | [About Dr. Tabor](#) | Contact [Dr. Tabor](#)

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The Jewish Roman World of Jesus

— DR . J A M E S D . T A B O R —



Ancient Judaism

[Basic Vocabulary](#)

[Nazarenes and Ebionites](#)

[Summary of the Torah](#)

[Josephus on 1st Century Roman Palestine](#)

[Josephus on John the Baptist](#)

[Josephus on Jesus](#)

[Josephus on James](#)

[Standard Chronology](#)

[What the Bible Says About Death, Afterlife and the Future](#)

[Messianic and Apocalyptic Biblical Texts](#)

[Gallery](#)

[Links](#)

[About Dr. Tabor](#)

[Contact Dr. Tabor](#)

The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Archaeology and the Dead Sea Scrolls](#)
[Christian Origins and the New Testament](#)

[Links](#) | [Gallery](#) | [About Dr. Tabor](#) | Contact [Dr. Tabor](#)

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The Jewish Roman World of Jesus

— D R . J A M E S D . T A B O R —

Links

Web Sites of Related Interest

[Biblical Archaeology Society](#) The *Biblical Archaeology Society* was founded in 1974 as a nonprofit, nondenominational, charitable organization dedicated to education and to dissemination of information about archaeology in the Bible lands. The Society publishes *Biblical Archaeology Review*, the *Bible Review* and *Archaeology Odyssey*.

[The Center for the Study of Early Christianity](#) The Center for the Study of Early Christianity, located about a kilometer south of Jerusalem's Old City, is an interdenominational educational institution and research center co-ordinated by Christian scholars living in Jerusalem and was founded in 1984.

[CenturyOne Bookstore](#) On this site you will find discounted and hard to find books on archaeology, history, religion, and the Dead Sea Scrolls. In addition, there are special articles relating to these topics.

[CenturyOne Foundation](#) This foundation funds in whole and/or in part, archaeological projects, historical and biblical research, lectures and symposiums, publications and education on subjects pertaining to the time of the first century C.E./A.D.

[Dead Sea Scrolls — Qumran Library](#) at the University of Detroit Jesuit High School and Academy.

[Flavius Josephus Home Page](#) This site has much interesting material on Christian Origins based on the evidence in Josephus, in particular his "testimony" regarding Jesus and a most fascinating analysis thereof.

[The Foundation for Biblical Archaeology](#) This foundation is a Non-profit Organization established to promote the science of biblical archaeology by providing funding and support for expeditions, publication, research, and education.

[Jerusalem Perspective](#) *Exploring The Jewish Background To The Life And Words Of Jesus*

Jerusalem Perspective is a quarterly magazine reporting on recent discoveries relating to the life and teachings of Jesus. It features the work of Jewish and Christian scholars, particularly the scholars of the

Jerusalem School of Synoptic Research.

[Articles](#) from the Jerusalem Perspective Magazine

[The New Testament Gateway](#) A web directory of internet resources related to the New Testament.

[Original Bible Project](#) The Original Bible Project is a ten year effort to produce an entirely *new* translation of the complete Bible that will be ready by the year 2000 — at the turn of the Millennium. At the Original Bible Project Site, you will discover what makes this translation so unique, so unprecedented and be able to review a sample translation.

[The Orion Center for the Study of the Dead Sea Scrolls and Associated Literature](#) at the Hebrew University's Institute of Jewish Studies. Established in 1995, the Orion Center stimulates and fosters research on the Scrolls, provides a forum for unique Scroll opportunities in Jerusalem, and coordinates research being carried out at the Hebrew University of Jerusalem with research abroad. The Orion Center aims to integrate information gained from the Scrolls into the existing body of knowledge about Judaisms in the Second Temple period.

Orion Center's [Beginner's Guide to Scrolls](#)

[Scriptorium](#) The Tanakh, New Testament, Koran, Rig Vedas, The Book of the Dead are all ancient texts considered sacred by those who looked to them for guidance. This site offers reproductions of those ancient texts on genuine papyrus or parchment and in the original ancient scripts and special features on New Testament history.

[Scrolls from the Dead Sea: The Ancient Library of Qumran and Modern Scholarship](#) is an Exhibit at the Library of Congress, Washington, DC. The site is divided into five sections: Introduction – The World of the Scrolls; The Qumran Library; The Qumran Community; Today – 2,000 Years Later; and Conclusion.

[Dr. Tabor's University of North Carolina-Charlotte Web Page](#)

[Why Waco?: Cults and the Battle for Religious Freedom in America.](#) Why Waco? will not only inform you, but will also challenge you about the way you view religious groups, especially those who subscribe to belief systems considered outside the norm of mainstream religion.

[Why Waco?: Cults and the Battle for Religious Freedom in America.](#) Read the entire first chapter - *What Might Have Been* - of Dr. Tabor's book *Why Waco?* now on-line, or order a copy of the book from the University of California Press.

[Science and Archaeology Group](#) The web site of paleopathologist and anthropologist **Joe Zias**.

Please refer back to this page often as we will continuously add more links.

The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Archaeology and the Dead Sea Scrolls](#)
[Christian Origins and the New Testament](#) | [Ancient Judaism](#)

[Links](#) | [Gallery](#) | [About Dr. Tabor](#) | Contact [Dr. Tabor](#)

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The Jewish Roman World of Jesus

The Gallery



Figure 1
Dead Sea Scroll Fragment

Hosea Commentary



Figure 2
Dead Sea Scroll fragment

War Rule



Figure 3
Dead Sea Scroll Fragment

Community Rule



Figure 4
Coins

A collection of ancient coins.



Figure 5
Pilate washing his hands of the
crucifixion of Jesus.



Figure 6
The Crucified Man from Giv'at
Ha-Mivtar

Lying in a Jewish ossuary bearing
the Hebrew inscription 'Jehohanan
the son of HGQWL' were the
skeletal remains of a man in his
twenties, who had been crucified.



Figure 7
Crucifixion

Artist's depiction of a type of cross punishment. Similar to type *B* in *Figure 8* at right.

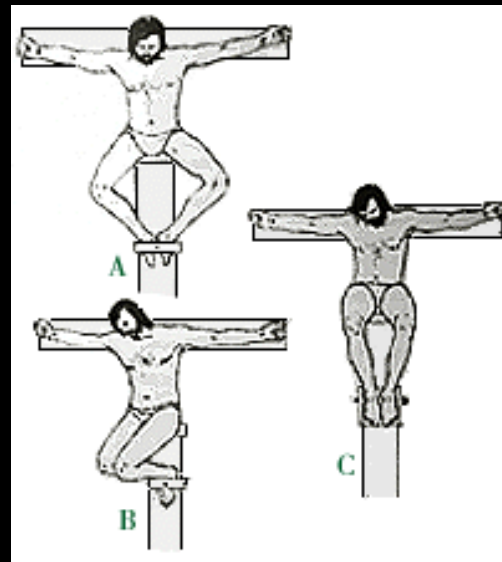


Figure 8
Crucifixion

Three Different positions.

[The Jewish Roman World of Jesus](#) [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Archaeology and the Dead Sea Scrolls](#)
[Christian Origins and the New Testament](#) | [Ancient Judaism](#)

[Links](#) | [About Dr. Tabor](#) | [Contact Dr. Tabor](#)

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The Jewish Roman World of Jesus

— DR . J A M E S D . T A B O R —

Biography

Professor Tabor
in the Old City,
Jerusalem



James D. Tabor is Chair of the Department of Religious Studies at the University of North Carolina at Charlotte where he has taught since 1989. He previously held positions at the University of Notre Dame (1979-85) and the College of William and Mary (1985-89). His undergraduate and M.A. degrees were in Biblical Languages (Pepperdine University), and his Ph.D. is from the University of Chicago in the area of Biblical Studies, with an emphasis on Christian Origins and ancient Judaism, including the Dead Sea Scrolls, John the Baptist, Jesus, James, and Paul.

His first book was a study of the mysticism of the apostle Paul titled *Things Unutterable* (1986), based on his University of Chicago dissertation. The prestigious *Journal of Religion* named it one of the ten best scholarly studies on Paul of the 1980s. Tabor then turned to an analysis of attitudes toward religious suicide and martyrdom in the ancient world, the results of which appeared as *A Noble Death*, published by HarperCollins in 1992 (co-authored with Arthur Droge). Although the book is centered on the history of such ideas in antiquity, the results of this research have had immediate application in our current discussion of the ethics of volunteer death and assisted suicide. Prof. Tabor's book has been used as a standard by ethicists, lawyers, and physicians who are participating in the current debate. It received an extensive essay review in the *Christian Century*. Tabor has also published a wide variety of scholarly and more popular articles in books, journals, and magazines.

His current research involves the newly released Dead Sea Scrolls and he has combined extensive field work with his textual research: the 3rd Judean Desert Expedition in which radar ground scan methods were used at Qumran; survey of Wadi el-Yabis (Wadi Cherith) in Jordan, 1992 & 1996; field research at Masada in 1994; New Qumran excavations, January 1996; In 1996, 1999, and 2000 he participated in the archaeological excavations at Sepphoris, near Nazareth in the Galilee, in the ongoing efforts directed by Prof. James

Strange of the University of South Florida, as well as survey and radar ground scan efforts at Christian Mt. Zion in Jerusalem in 1995 & 1997, also with Prof. Strange. Most recently he has excavated with Shimon Gibson at a newly discovered cave in the Ein Kerem area, outside Jerusalem, at Suba (2000, 2001) which appears to contain primitive Jewish-Christian art related to John the Baptist. During the third season of this effort Tabor and Gibson were also the principals involved in the accidental discovery of the only 1st century Jewish burial shroud ever found in Jerusalem in a looted Herodian tomb, now subject of a one hour documentary on The Learning Channel.

Tabor serves as Chief Editor of the [Original Bible Project](#), an effort to produce a historical-linguistic translation of the Bible with notes. He is often consulted by the national media (e. g., quoted or appeared in/on *Time*, *Newsweek*, *USNews*, *NYTimes*, *LATimes*, *WashPost*, *Wall St. Journal*, *Harpers*, *AP*, *NBC*, *CBS*, *ABC*, *FOX*, *PBS Frontline*, *A&E* (TV & Radio) particularly in connection with the Dead Sea Scrolls, modern apocalypticism and millennialism, and more recently, regarding the 1993 Waco disaster. His latest book is titled *Why Waco? Cults and the Battle for Religious Freedom in America* (University of California Press, 1995), which he co-authored with Eugene Gallagher. *Harper's* magazine published a lengthy excerpt (July, 1995). In dealing with the Waco crisis, both during and after the tragedy, Tabor was able to make direct use of his academic specialties in ancient apocalypticism and messianism, religious martyrdom and suicide, and the use of Biblical prophetic texts as applied to the modern situation involving the Branch Davidians. In 1995 he testified before Congress as an expert witness on Waco and has urged both government officials and media spokespersons to drop the use of the prejudicial label "cult," and approach such new religious groups with a combination of critical evaluation and a sympathetic attempt to enter the world view of those involved. For further information see the top of Tabor's home page: [Tabor Home](#)

Tabor is currently working on an edited volume with Prof. Eugene Gallagher, *Crossing the Bounds: Humanity and Divinity in Late Antiquity* (E.J. Brill, 2006).

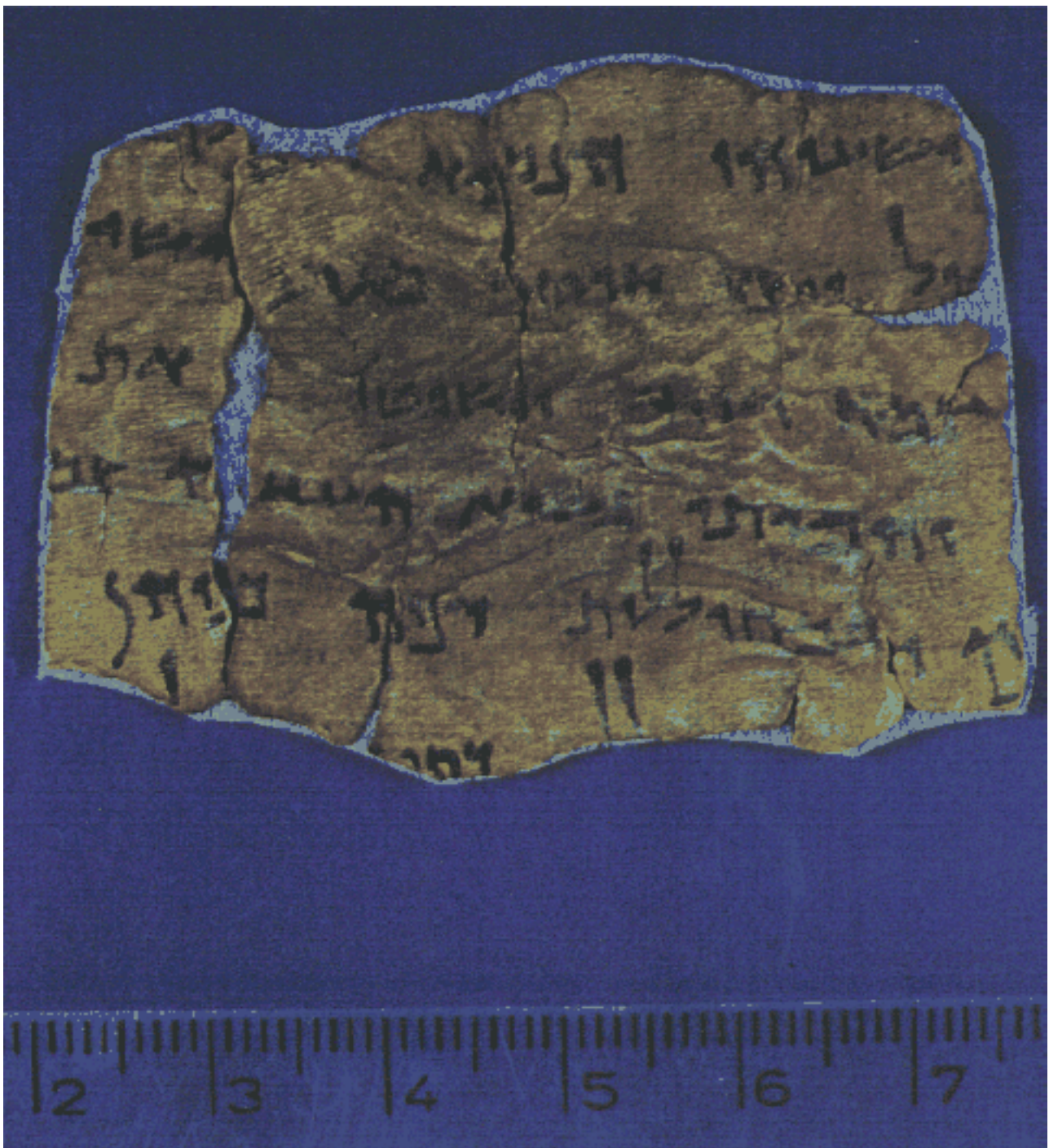
His most ambitious project to date is his forthcoming *The Jesus Dynasty: A New Historical Investigation of Jesus, His Royal Family, and the Birth of Christianity* (Simon & Schuster, Spring 2006: see [JesusDynasty](#) for updates).

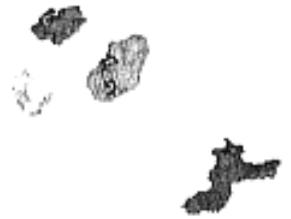
The Jewish Roman World of Jesus [Main Page](#)

SECTIONS: [Hellenistic / Roman Religion & Philosophy](#) | [Archaeology and the Dead Sea Scrolls](#)
[Christian Origins and the New Testament](#) | [Ancient Judaism](#)

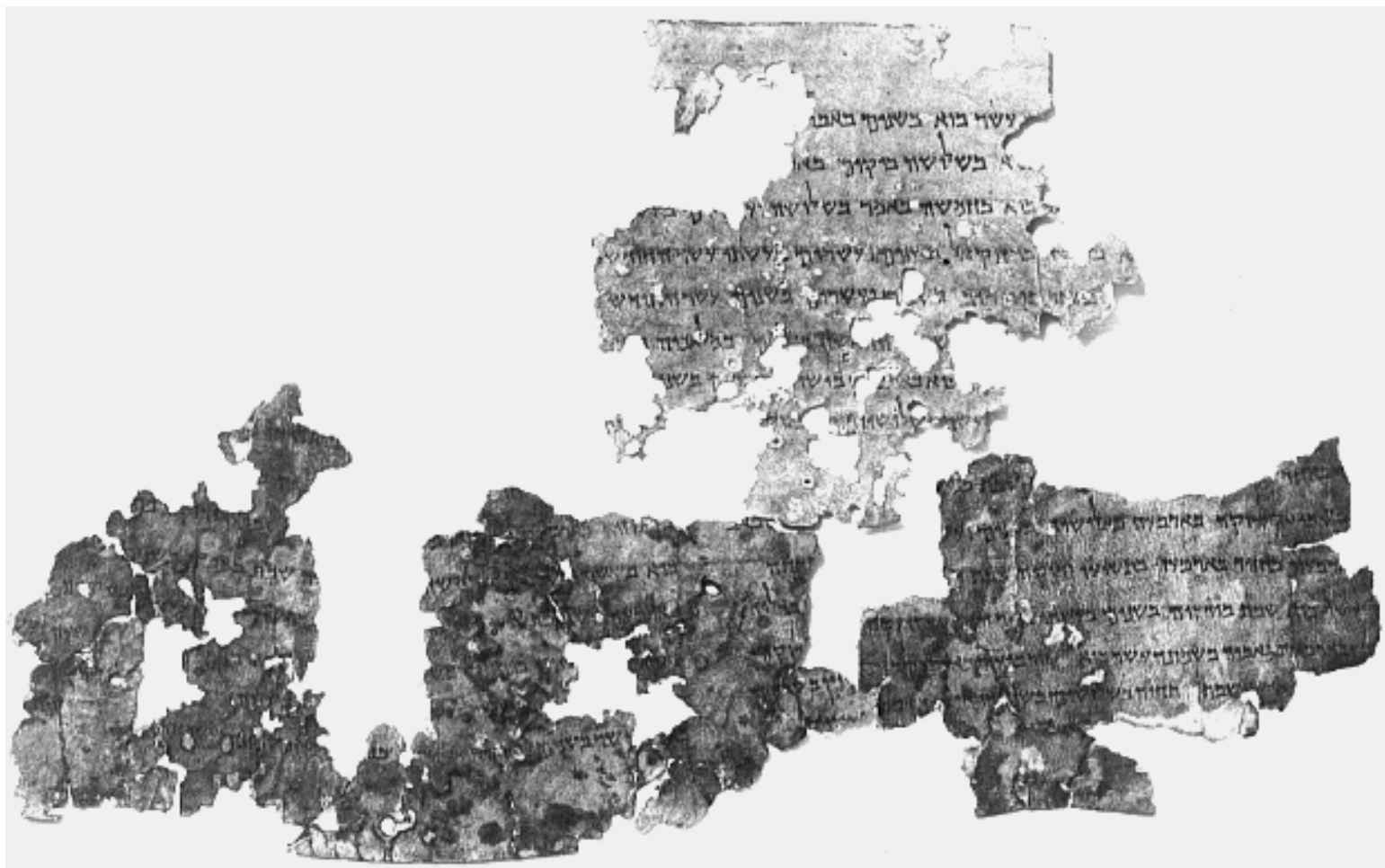
[Links](#) | [Gallery](#) | [About Dr. Tabor](#) | Contact [Dr. Tabor](#)

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The Orion Center for the Study of the Dead Sea Scrolls and Associated Literature

[Map / Home](#)

[About Us](#)

[Activities](#)

[Bibliography](#)

[Resources](#)

[Symposia](#)

[Bulletin Board](#)

MAP

ABOUT US

- ▶ [About the Center](#)
- ▶ [Associates](#)
- ▶ [Guestbook](#)
- ▶ [Library](#)
- ▶ [Grants](#)
- ▶ [Newsletter](#)
- ▶ [Search the site](#)
- ▶ [Contact us](#)

ACTIVITIES

- ▶ [Greenfield Seminar](#)
- ▶ [Coffee Hour Talks](#)
- ▶ [PBI Series](#)
- ▶ [Scrolls Forum](#)
- ▶ [Cooperative Programs](#)
- ▶ [Orion Events](#)

BIBLIOGRAPHY

- ▶ [Current Bibliography](#)
- ▶ [Beginner's Guide to the Scrolls](#)
- ▶ [Bibliography Search](#)
- ▶ [Orion Publications](#)
- ▶ [DJD List"](#)
- ▶ [Brill List](#)

RESOURCES

- ▶ [Cave Tour](#)
- ▶ [About the Scrolls](#)
- ▶ [Email archives](#)
- ▶ [FAQ](#)
- ▶ [Outside Links](#)
- ▶ [Outside Events](#)

SYMPOSIA

- ▶ [Upcoming Symposium](#)
- ▶ [Most Recent Symposium](#)
- ▶ [Past Symposia](#)
- ▶ [Author Index](#)

BULLETIN BOARD

- ▶ [Conferences, Lectures & Exhibits](#)
- ▶ [Calls for Papers](#)
- ▶ [Study Opportunities](#)
- ▶ [Fellowships and Grants](#)
- ▶ [Announcements](#)
- ▶ [Job opportunities](#)

Scrolls in the News

Last updated 04 May 2006.

[The Independent. News - May 4, 2006](#)

Jozef Tadeusz Milik, priest and biblical scholar: born Seroczyn, Poland 24 March 1922; ordained priest 1946; married Jolanta Zalowska; died Paris 6 January 2006.(read more)

[The Mercury News - May 2, 2006](#)

Scrolls scholar John Trever dies on April 29(read more)

[University of Haifa News- April 27, 2006](#)

1800 Year-old Ein Gedi Archaeological Finds Exhibited for First Time at University of Haifa(read more)

[The Times- February 08, 2006](#)

Jozef Milik, Polish scholar and linguist who devoted 30 years to deciphering and publishing the Dead Sea Scrolls....(read more)

[Le Monde- January 22, 2006](#)

L'EPIGRAPHISTE franco-polonais Joseph Milik est mort....(read more)

[Frankfurter Allgemeine Sonntagszeitung- December 11, 2005](#)

[Haaretz News- December 8, 2005](#)

Police offer evidence to indict archaeology professor(read more)

[Haaretz - November 13, 2005- an article in Hebrew....\(read more\)](#)

[Yediot Haharonot - November 11, 2005- an article in Hebrew....\(read more\)](#)

[Makor Rishon - November 11, 2005- an article in Hebrew....\(read more\)](#)

[Haaretz News- November 2, 2005](#)

Police arrest archaeologist suspected of ancient relic trade(read more)

[Codex Biblical-Studies- November 2, 2005](#)

Investigation Surrounding the Purchase of Leviticus Scroll(read more)

[ABCNews Online - July 15, 2005](#)

Fragments of a Biblical manuscript dating back to the last Jewish revolt against Roman rule in 135 AD Judaea, have been uncovered near the Dead Sea.(read more)

[Ynet News - July 17, 2005](#)

Two fragments of nearly 2,000-year-old Torah scroll found in Judean Desert; finding constitutes 15th scroll fragment found in area from period of Jewish "Bar Kochba" revolt against Romans(read more)

[Haaretz - July 17, 2005- an article in Hebrew....\(read more\)](#)

[ABCHetParool - July 27, 2005](#)

Dead Sea Scrolls in the Trade(read more)

[Map / Home](#)
[About Us](#)
[Activities](#)
[Bibliography](#)
[Resources](#)
[Symposia](#)
[Bulletin Board](#)

Past Newsletters:

[November 2005](#) | [May 2005](#) | [November 2004](#) | [May 2004](#) | [Nov 2003](#) | [May 2003](#) | [Nov 2002](#) | [May 2002](#) | [Nov 2001](#) | [May 2001](#) | [Nov 2000](#) | [May 2000](#) | [Jan 2000](#) | [Jan 1999](#) | [Jan 1998](#) | [Jul 1997](#)

The Orion Center Newsletter

May 2006

First Matlow Scholarship Awarded

The first Jean Matlow student research scholarships have been awarded to Yehoshua Granat and Moshe Tur-Paz for the academic year 2006–2007. Granat, a doctoral student in the Department of Hebrew Literature, is working on Creation themes in early Hebrew poetry and Second Temple literature; Tur-Paz, of the Department of Jewish History, is working on the question of community boundaries and religious exclusion during the Second Temple era. An awards ceremony will be held at the Canadian Friends dinner on June 12, 2006 during the Hebrew University Board of Governors annual meeting in Jerusalem.

The Matlow Endowment for the Orion Center was established in 2003 by Jean Matlow of Toronto, with the aim of providing scholarships for students to carry out research on the Dead Sea Scrolls, under the aegis of the Orion Center. The Endowment represents one of several Orion Center projects supported by the Canadian Friends of the Hebrew University. The Center applauds the dedication of its Canadian Friends, and congratulates the Jean Matlow Scholars.

Nobel Laureate Visits Shrine of the Book

In April 2006, Columbia University Professor Richard Axel, 2004 Nobel Laureate in Physiology/Medicine, came to the Hebrew University Institute for Advanced Studies, to deliver the Lawrence Katz Memorial Lecture. Prof. Axel put in a special request to see the Dead Sea Scrolls during his visit, and so on April 3rd, Orion Director Esther Chazon conducted Prof. Axel and Hebrew University molecular biology Prof. Howard Cedar (awarded the 1999 Israel Prize for Biology) on a tour of the Shrine of the Book at the Israel Museum. They were joined in the Scrolls Conservation Laboratory by Penina Shor, Director of the Artifacts Treatment and Conservation Department of the Israel Antiquities Authority, who explained conservation issues and methods, and together with Dr. Chazon, showed the guests a sampling of the scrolls.

Visiting Scholars at the Orion Center

The Orion Center has been privileged to host two Visiting Scholars over the course of this academic year, Dr. Shani Berrin and Prof. Steven Weitzman.

Shani Berrin teaches at the University of Sydney, where she also serves as the Coordinator of Biblical Studies, in the Department of Hebrew, Biblical, and Jewish Studies. Shani is no stranger to the Orion Center; she spoke on biblical interpretation in Peshar Nahum at the 2002 Orion International Symposium on "Reworking the Bible." Her recently published study, *The Peshar Nahum Scroll from Qumran: An Exegetical Study of 4Q169* (Brill, 2004), is an edition and commentary that investigates the textual, exegetical, and literary techniques by which the biblical base-text of the prophet Nahum is applied to the contemporary experience of the Qumran community. This academic year, as a Yad Hanadiv Fellow and Orion Visiting scholar, Berrin has spent her time researching the use of biblical texts in the Book of Jubilees,

in passages that are presented as citations from the "Heavenly Tablets." She shared some of the insights from her year's work in an April meeting of the Greenfield Scholars' Seminar. Steven Weitzman is Irving. M. Glazer Chair in Jewish Studies and Professor of Religious Studies at Indiana University, Bloomington, where he also directs IU's Robert A. and Sandra S. Borns Jewish Studies program. In his recently published book, *Surviving Sacrilege: Cultural Persistence in Jewish Antiquity* (Harvard University Press, 2005), Weitzman explored the "arts of cultural survival": how Jews in the Second Temple period sustained their religious traditions in a world largely controlled by non-Jews. His current research project explores why early Jews perpetrated violence themselves, a topic that engages him with a number of important moments in early Jewish history and culture but is also meant as a broader study of the role of religious violence in the formation of Jewish and Christian culture. The Center tasted some of the fruits of his research through his April presentation, "Psychological Warfare in the War Scroll and Josephus."

In Memoriam:

Jozef T. Milik, 1922–2006

by Hanan Eshel

Please [click here](#) in order to read the Hebrew version.

Jozef T. Milik, one of the world's top Dead Sea Scrolls scholars, was born in Ceroczyn, Poland, on March 24, 1922, and passed away in Paris on January 6, 2006.

Milik was educated as a Catholic priest, studying in Warsaw and Lublin, and from 1946–1951 at the Pontifical Biblical Institute in Rome. In 1950 he published several papers on the text and orthography of the two scrolls of the Book of Isaiah from Qumran Cave 1, as well as a Latin translation of *The Rule of the Community*.

As a result of these publications he was invited by Fr. Roland de Vaux to the *École Biblique et Archéologique Française* in Jerusalem, to participate in the editorial work on the Qumran manuscripts. Milik arrived in Jerusalem in 1952, and took part in the exploration of the caves in the area of Qumran, beginning in March, 1952. He excavated Qumran Cave 3, where the Copper Scroll was found. Later that year, Milik and de Vaux were the first scholars to enter Cave 4; Milik also helped to excavate Caves 5, 6, and 11.

Milik was the leader of the international group of scholars that converged on Jerusalem after the discovery of Cave 4. During his nine years working on the Cave 4 fragments at the Rockefeller Museum, he was able to decipher and publish more fragments than any other researcher. He was gifted with the ability to decipher ancient script, an unequalled philological sense, and complete knowledge of the languages in which he worked. His main scholarly strength was in the "small questions": i.e., in identifications, completion of fragments and suggestions for readings, rather than in historical questions.

Milik's critical text editions grace most of the early volumes of the *Discoveries in the Judean Desert* series. In 1957, he published *Dix ans de Découvertes dans le Désert de Juda* (ET: *Ten Years of Discovery in the Wilderness of Judea*, trans. John Strugnell, 1959), which remains one of the best introductions to the Scrolls. He was one of the founders of the scholarly journal *Revue de Qumrân* (1959). In 1976 he published his important edition of the Aramaic fragments of Enoch. Milik has been honored for his achievements by the governments of Spain and Poland, as well as by scholarly publications in honor of his 75th and 80th birthdays. He may rightly be considered one of the most important researchers of the first generation of Dead Sea Scrolls scholars.

John C. Trever, 1915–2006

by James Sanders Prof. John Trever was a man with the right gifts in the right place at the right time. A graduate of USC (1937) and Yale (1943), he was in Jerusalem as a Fellow of the American School of Oriental Research in February 1948, when monks from St. Mark's Syrian Monastery brought three scrolls to what is now called the Albright Institute.

He and colleague William Brownlee recognized the value of the scrolls from the script, which was very close to that of the Nash Papyrus. Trever coaxed the monks to leave the scrolls at the School for a brief time so they could be studied more closely. As it turned out, of course, these scrolls were not from the monastery's library but from Qumran Cave 1. Not knowing their provenance, but convinced of their value, Trever, a skilled photographer, rushed to procure the necessary film and set about photographing the scrolls in the basement of the School, late into the night. He used Kodachrome film which he carefully preserved through the years. These photographs were first published in May 1950, and again in 1972 in facsimile edition by the Albright Institute and the Shrine of the Book in Jerusalem (*Scrolls from Qumran Cave I: The Great Isaiah Scroll, The Order of the Community, The Pesher to Habakkuk* from photographs by John C. Trever).

Those events set the course of Trever's life. In 1965 he published *The Untold Story of Qumran*. After teaching for a time at Baldwin Wallace College, he was invited in 1976 (along with his negatives) to Claremont, Calif., where, with this writer, he helped launch to the Ancient Biblical Manuscript Center (ABMC), founded through the vision and generosity of Elizabeth Hay Bechtel. Trever remained to teach at the Claremont School of Theology, where he oversaw the "Trever Collection of the Dead Sea Scrolls." The collection is now an important part of the holdings of the ABMC.

Trever spent his professional life promoting the importance of the Scrolls. We extend our condolences to his wife Elizabeth and to his family.

Approaches to the Study of Biblical Interpretation in Second Temple Judaism and Early Christianity The 11th Orion International Symposium:

The upcoming symposium will be held in Spring 2007, in cooperation with the Hebrew University Center for the Study of Christianity. Look for further details in the Fall Newsletter and on the Orion Center website.

Orion Center Events—Spring 2005*

March 7: Coffee Hour Presentation

12:00–13:30 p.m. Dorit Gordon (MA candidate, Department of Jewish History, Hebrew University): "The Topography of Jerusalem and Josephus' Descriptions of Pompey's Siege" (in Hebrew).

March 21: Coffee Hour Presentation

12:15–13:30 p.m. Jeremy S. Penner (Orion Grant Recipient 2005/6; Ph.D candidate, McMaster University, Canada): "The Motivation for Daily Communal Prayer at Qumran" (in English).

APRIL 4: Jonas C. Greenfield Scholars' Seminar

12:15–14:00 p.m. Prof. Steven Weitzman (Department of Religious Studies, University of Bloomington, Indiana): "Psychological Warfare in the War Scroll and Josephus" (in English).

April 26: Jonas C. Greenfield Scholars' Seminar

12:15–14:00 p.m. Dr. Shani Berrin (University of Sydney, Australia): "Destiny, Testimony, and Textualism in Jubilees' Heavenly Tablets," Rabin Building, Room 2001 (in Hebrew).

May 29: Jonas C. Greenfield Scholars' Seminar

12:15–14:00 p.m. Dr Michael Segal (Department of Bible, Hebrew University): "Eschatological Biblical Interpretation in 1 Enoch 1 and its Echoes in Ancient Jewish Literature" (in Hebrew).

June 14: Jonas C. Greenfield Scholars' Seminar

12:15–14:00 p.m. Prof. Alexander Rofe (Department of Bible, Hebrew University): "The Issue of Prayer in the Damascus Document," Rabin Building, Room 2001 (in Hebrew).

*Unless otherwise specified, all events are held in the Rabin World Center for Jewish Studies Building, Room 3001.

Last updated 15 June 2006.

For more information please click on links below

[January](#); [February](#); [March](#); [April](#); [May](#); **[June](#)**; [July](#); [August](#); [September](#); [October](#); [November](#); [December](#)

20/06/06

- [The Kenyon Institute](#) 'Jewish Magic in Late Antiquity: Aramaic Incantations on Bowls and Bones'

9-11/07/07

- [The Fourth \[International\] "Enoch Seminar"](#) "Enoch and the Mosaic Torah: The Evidence of Jubilees."

6-9/08/06

- [European Association of Biblical Studies Meeting](#)

31/07/06 – 2/08/06

- [King's College London, University of London - Call for papers](#)
A Question of Sex? Gender and Difference in the Hebrew Bible

2-6/07/06

- [Society of Biblical Literature International Meeting](#)

20/06/06

- [The Kenyon Institute](#) 'Jewish Magic in Late Antiquity: Aramaic Incantations on Bowls and Bones'

23/05/06

- [The Kenyon Institute](#) 'The Two Temple Mounts and Four Temples – A Reassessment'

21/05/06

- [The Hebrew University of Jerusalem invites you to Colloquium marking the publication of "The Legend of the Septuagint. From Classical Antiquity to Today"](#)

16/05/06

- [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Messiahs of the Dead Sea Scrolls: Understanding the Religious World of Jesus"

09/05/06

- [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Impact of the Dead Sea Scrolls on Our Bible"

7-9/05/06

- [The Fifth Haifa Workshop for Qumran Studies](#) will take place at the University of Haifa

2-4/05/06

- [The First "Enoch Seminar, Jr," for PhD Students](#) "A New Generation of Enochic Studies"

- 02/05/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"Application of Advanced Photographic Methods in Scrolls Preservation"
- 25/04/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"A Day Amongst the Community of the Dead Sea Scrolls"
- 18/04/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Dead Sea Scrolls and the New Testament"
- 11/04/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Dead Sea Scrolls and the History of Judaism"
- 04/04/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"Second Temple Judaism and Early Christianity"
- 27-29/03/06**
 - [Ben-Gurion University of the Negev, The Department of Bible Archaeology and Ancient Near Eastern Studies](#)Third lecture series : The Image of Man in the Letters of the Apostle Paul
- 28/03/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Archaeology of Qumran and the Dead Sea Scrolls"
- 21/03/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"The Dead Sea Scrolls and The DaVinci Code"
- 14/03/06**
 - [JOURNEY BEYOND WORDS: The Dead Sea Scrolls Distinguished Lecture Series](#)"Jesus and the Dead Sea Scrolls"
- 08/03/06**
 - [The department of Classics is pleased to invite you to its coming seminar](#)Paleography and Statistics
- 07/03/06**
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 - [Reading Between the Lines](#)"Scripture and Community in the Dead Sea Scrolls"
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- 12-13/02/06**
 - [Australian Association of Jewish Studies 18th Annual Conference](#)"Women in Judaism" University of Melbourne, Melbourne 3010, Australia
- 5-7/02/06**
 - [JUDAISM IN ARABIA, FROM THE ORIGINS TO THE RISE OF ISLAM](#), Jerusalem, Mishkenot Shaananim, Fostel Hall

31/01/06

- Ben-Gurion University of the Negev, Beer-Sheva Department of Bible, Archaeology and Ancient Near Eastern Studies Is pleased to invite you to a one day conference on [THE WORD of the LORD to EZEKIEL THE PRIEST](#)

26/01/06

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24/01/06

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CALLS FOR PAPERS

August 6–9, 2006, Piliscsaba/Budapest

2006 European Association of Biblical Studies Meeting

Call for papers closes April 28, 2006. For form and instructions, click here: <http://www.shef.ac.uk/bibs/eabs1/proposal.htm>

Please note: the EABS does not have a Qumran section per se, but several of its Research Programmes (sections) may provide a venue for papers dealing with Qumran and/or other topics in Second Temple literature.

July, 23-27, 2006, Moscow.

VIII EAJS CONGRESS. Deadline for proposals is January 15, 2006. Please visit: <http://crjs.ru/en/news/events.php?eventid=51&page=0> for further information.

July 2-6, 2006, Edinburgh Scotland.

2006 Society of Biblical Literature International Meeting

Call for Papers is open until January 15: To see the call for papers, please click this link: http://www.sbl-site.org/congresses/Congresses_CallForPapers.aspx?MeetingId=10

The seminar on Dead Sea Scrolls and Hebrew Bible is continuing to accept paper proposals: http://www.sbl-site.org/congresses/Congresses_CallForPapersDetails.aspx?MeetingId=10&VolunteerUnitId=229

November 18–21, 2006, Washington, DC

2006 Society of Biblical Literature Annual Meeting (North America)

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The Orion Center staff is in the process of updating and compiling the cumulative five-year DSS bibliography for 2000-2005, to be published in 2006. We respectfully ask scholars to check the Online Bibliography to make sure that all of your relevant works are accurately entered into our database. Please send any corrections or additions, including 2005 entries as they roll off the presses, to msdss@mssc.huji.ac.il.

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ORION CENTER GRANTS AND AWARDS

Last updated 19 January 2006.

Orion Center Research Grants 2006-2007

[To see the announcement in Hebrew, Please click here.](#)

The Orion Center invites applications for its research grants (\$2500). Preference is given to junior scholars (Ph.D. students and post-doc).

The grants are for research on the Dead Sea Scrolls and associated literature, in all relevant disciplines. Preference is given to integrative studies involving the Scrolls and other aspects of Second Temple period research, and to scholars whose research can only be carried out in Israel.

Requirements:

1. Applications should be submitted in Hebrew or English to: The Orion Center, Mandel Institute of Jewish Studies, Rabin World Center of Jewish Studies, Room 3102, The Hebrew University, Mt. Scopus 91905, ISRAEL, in a sealed envelope marked "Grant Application". The deadline is **April 30, 2006**.
2. The name of the applicant must appear on each page.
3. A detailed description of the proposed research must be included, outlining the method, goals and forthcoming publications.
4. Topic of research and a short description in English.
5. Curriculum vitae.
6. Names and addresses of two referees.
7. [Research Grant Application Form \(Personal Details\)](#) .

Master's Thesis Award

[To see the announcement in Hebrew, Please click here.](#)

The Orion Center is offering an award for an outstanding completed Master's thesis on research on the Dead Sea Scrolls and associated literature, in all relevant disciplines. Preference is given to integrative studies involving the importance of the Scrolls in other aspects of Second Temple period research and to researchers whose work may only be conducted in Israel. The amount of the award is \$1000 - \$2000.

The Award is for theses approved during 2005-2006.

Candidates are required to submit the following:

1. A copy of the thesis and an abstract in English and Hebrew.

2. Advisor's recommendation and a reference from another instructor.

3. [Masters Thesis Award Application Form \(Personal Details\)](#).

4. Applications must be written in Hebrew or English and received by the Orion Center, Rm. 3102, Rabin World Center of Jewish Studies, Mt. Scopus, Jerusalem 91905, ISRAEL, in a sealed envelope marked "Award Application." The deadline is **April 30, 2006**.

Previous Recipients

2004

- Leeor Gottlieb MA, : Two Kinds of Erroneous Repetition in Textual Witnesses of the Hebrew Bible.

2003

- Noam Mizrahi MA, Ph.D. student: The 'Son of God' Scroll from Qumran: Exegetical Problems in Linguistic Perspective

Post-Doctoral Fellowships, 2003-2006

The Hebrew University has allotted to the Orion Center a total of \$15,000 per year for the three academic years 2003-2006, to be used in research grants. The Center's Academic Committee decided to allocate this money for post-doctoral fellowships, for advanced research at the University in the area of Dead Sea Scrolls and related literature.

The Fellowship has been split between two recipients:

- Dr. Noah Hacham, (History of the Jewish People, The Hebrew University), The Third Book of Maccabees: Literature, History and Ideology
- Dr. Ronit Nikolsky, (Comparative Religion, The Hebrew University), The Development of the Traditions about the Ten Tribes(2003)

Orion Center Grant Recipients

2003-2004

- Dwight Swanson, Prof: The Nature of the Authority of the Bible in Light of the Dead Sea Scrolls
- Eyal Ben Eliahoo, Ph.D. student : The Land of Israel in the Consciousness of the Jews During the Second Temple Literature, Mishnaic and Talmudic periods

2002-2003

- Hanan Birenboim, Ph.D. student: Sin, Impurity and the Body in the Dead Sea Scrolls.
- Sara Oren, Ph.D. student: Microscopic and Forensic Analysis of the Material on

Which the Scrolls are Written.

2001-2002

- Shraga Bar-On, Ph.D. student: The Institution of "Casting Lots" from the Bible through the Second Temple Period
 - Dr. Alexander Kulik: The Greek-Slavonic Apocalypse of Baruch (3 Baruch)
 - Prof. Susan Sheridan: Analysis of the Human Remains in the German Qumran Collection
-

2000-2001

- Dr. Håkan Bengtsson, Post-doc: What's in a Name? A Study of Sobriquets in the Pesharim
 - Avner Glucklich, Ph.D. student: The Anthropological-Historical Background to the Emergence of the Dead Sea Sect
 - Nataniel B. Levtow, Ph.D. student: Polemics against "Incorrect" Worship Practices in Qumran Sectarian Literature
 - Ronit Nikolsky, Ph.D. student: The History of the Rechabites
-

1999-2000

- Mi-sof Park, Ph.D. student: Repetition of Particles before Nouns in Biblical Hebrew and the Hebrew of the Dead Sea Scroll
 - G. Daniel Shtiebel, Ph.D. student: The Scroll of the Sons of Light against the Sons of Darkness in Light of the Study of Military Equipment and Strategy in Palestine of the Classical Period
 - Roni Yishai, Ph.D. student: The Scroll, "The War of the Sons of Light against the Sons of Darkness," from the Dead Sea Scrolls. The Six Copies of Cave 4 (4Q491-496): New Edition, Commentary and Introduction and Comparison with the Version of Cave 1 (1QM) and Other Relevant Fragments from Qumran
 - Dr. Joe Zias: Qumran and the Essene Cemeteries and the Question of Celibacy: an Athropological Reevaluation
-

1998-1999

- Beatriz Monco, Ph.D. student: Multiple Recensions of a Pseudepigraphic Book Transmitted in Greek at the End of the Ancient Period.
 - Michael Segal, research student: Exegetical Techniques in Rewritten Bible.
 - Uri Yiftach, Ph.D. student: Marriage and the Marital Arrangement: Law and Practice in the Greek Papyri from the Hellenistic, Roman and Byzantine Near East (4th c. BCE - 7th c. CE).
-

1997-1998

- Angela Y. Kim, Ph.D. student, University of Notre Dame: The Study of Text and the Peshet Genre in the Qumran Fragment of the Commentary of Hosea.
 - Alexander Kulik, Ph.D. student, Hebrew University: Philological Study of the Book of the Vision of Abraham.
 - Emmanuelle Main, Ph.D. student, Hebrew University: Research on the Sadducees.
 - Stephen J. Pfann, Ph.D. student, Hebrew University: The Evolution of the Essene Movement: Ancient Historians, Scrolls and Archaeology.
 - Eyal Regev, Ph.D. student, Bar Ilan University: Second Temple sects, with an emphasis on halacha, social history and material culture.
-

1996-1997

- Esther Eshel, The Belief in Demons in the Land of Israel in the Second Temple Period.
- Torleif Elgvin, Edition of Some Eschatological Writings from Qumran; Noah Hacham, The Third Book of Maccabees.
- Matthew Morgenstern, The Edition of the Previously Undeciphered Columns of the Genesis Apocryphon from Cave 1.
- Dr. Yizhar Hirschfeld, The Excavation Finds at Qumran: An Architectural and Chronological Analysis.
- Dr. David Rothstein, Phylactery and Mezuzah Texts from Qumran.

[TOP](#)

THE GREENFIELD SCHOLARS SEMINARS Calendar-2005/2006

The Orion Center is presenting a series of seminars relating to the Dead Sea Scrolls in memory of Professor Jonas C. Greenfield. The Greenfield Seminars are intended for researchers and graduate students. The seminars convene once or twice per month as announced, in Room 2001/2, Rabin World Center of Jewish Studies, Mt. Scopus, Hebrew University.

JUNE 2006

- **JUNE 14, 2006** Jonas C. Greenfield Scholars' Seminar 12:15-14:00 p.m. Prof. Alexander Rofe (Department of Bible, Hebrew University) To read the Hebrew invitation, [please click here](#)

MAY 2006

- **MAY 29, 2006** Jonas C. Greenfield Scholars' Seminar 12:15-14:00 p.m. Dr Michael Segal (Department of Bible, Hebrew University) "Eschatological Biblical Interpretation in 1 Enoch 1 and its Echoes in Ancient Jewish Literature" The Mandel World Center for Jewish Studies, Rabin Building, Room 3001, Hebrew University of Jerusalem, Mt. Scopus
Chairman: Dr. Baruch Swartz, Department of Bible, Hebrew University To read the Hebrew invitation, [please click here](#)

APRIL 2006

- **APRIL 26, 2006** Jonas C. Greenfield Scholars' Seminar 12:15-14:00 p.m. Dr. Shani Berrin (University of Sydney, Australia): "Destiny, Testimony, and Textualism in Jubilees' Heavenly Tablets" The Mandel World Center for Jewish Studies, Rabin Building, Room 2001, Hebrew University of Jerusalem, Mt. Scopus
Chairman: Prof. Michel Stone, Gail Levin de Nur Professor of Religious Studies as well as Professor of Armenian Studies, Orion Center Academic Committee Chairman, Hebrew University
To read the Hebrew invitation, [please click here](#)
- **APRIL 04, 2006** Jonas C. Greenfield Scholars' Seminar 12:15-14:00 p.m. Prof. Steven Weitzman (Department of Religious Studies, University of Bloomington, Indiana): "Psychological Warfare in the War Scroll and Josepus" The Mandel World Center for Jewish Studies, Rabin Building, Room 3001, Hebrew University of Jerusalem, Mt. Scopus
Chairman : Prof. Devorah Gera , Classical Studies, Hebrew University
To read the Hebrew invitation, [please click here](#)

2005

- **DECEMBER 20, 2005** Jonas C. Greenfield Scholars' Seminar
12:00-14:00 p.m. Prof. Daniel Falk (Department of Religious Studies, University of Oregon): "Community Order at Qumran"
The Mandel World Center for Jewish Studies, Rabin Building, Room 3001, Hebrew University of Jerusalem, Mt. Scopus
To read the Hebrew invitation, [please click here](#)

- **MAY 19, 2005** Jonas C. Greenfield Scholars' Seminar
12:15-14:00 p.m.: Prof. Crispin Fletcher-Louis, Visiting Scholar, UK will discuss "*Fresh Thoughts on Early Enoch Traditions*" (in English).
Chairperson: Prof. Rachel Elior (Department of Jewish Philosophy, The Hebrew University) The Mandel World Center for Jewish Studies, Rabin Building, Room 3001, Hebrew University of Jerusalem, Mt. Scopus
To read the Hebrew invitation, [please click here](#)

- **MARCH 22, 2005** Jonas C. Greenfield Scholars' Seminar
14:15-15:30 p.m.: Prof. Alexander Rofe on "*Controversies and Sects in the Second Commonwealth and Corrections in Biblical Texts*"
Chairperson: Prof. Daniel Schwartz, (Department of Jewish History, The Hebrew University) The Mandel World Center for Jewish Studies, Rabin Building, Room 3001, Hebrew University of Jerusalem, Mt. Scopus
To read the Hebrew flyer, [please click here](#)

Frequently Asked Questions

- ▶ [Introduction](#)
- ▶ [Who wrote the Dead Sea Scrolls?](#)
- ▶ [What do the Dead Sea Scrolls say about Jesus?](#)
- ▶ [In what languages were the scrolls written?](#)
- ▶ [What are the scrolls made of?](#)
- ▶ [When will more caves be available in the Caves Tour?](#)
- ▶ [Can you send me a copy of the Dead Sea Scrolls?](#)
- ▶ [Can I find pictures or translations of the scrolls on-line?](#)
- ▶ [Where can I see the scrolls on display?](#)

▶ **Introduction**

As web-master of this site I am often asked questions, which not only concern the the Dead Sea Scrolls, but also the Orion Center's function. This page is dedicated to answering the most frequently asked questions. You may either browse the list of questions and answers using the scroll bar or go directly to a specific question from the drop down menu. If you still have questions concerning the scrolls or the orion center after reading this page then please feel free to contact [me](#)

▶ **Who wrote the Dead Sea Scrolls?**

The manuscripts called the Dead Sea Scrolls represent over 900 separate writings. Some of them were written by the Jewish sectarians who formed the Qumran community. A great many were part of the wealth of literature circulating widely in Judea of the Second Temple period, and were brought to the site by the sectarians. Some of these works, such as 1 Enoch and the Book of Jubilees, we know from other sources as well. Thus, the Qumran documents give us insights, not only into the workings of the Dead Sea sect itself, but also into the wider context and thought-world of Second Temple Judaism.

▶ **What do the Dead Sea Scrolls say about Jesus?**

This is a common question asked by those not familiar with the dates of the scrolls. The body of literature known as the Dead Sea Scrolls predates the time of Jesus by approximately 80 years and as a consequence of this there are no direct references to his life and teachings.

▶ **In what languages were the scrolls written ?**

The majority of the scrolls were written in the Hebrew Language (approximately 90-95%) with Assyrian Block script. From this majority there are a few cases in which the scribes used Paleo-Hebrew (see for example 4QPaleoExodus). In addition to the texts found in Hebrew there were also some texts written in Aramaic and Greek.

▶ **What are the scrolls made of?**

The majority of the scrolls were made from animal skins (parchment) but there were also a few made from papyrus. The major exception to these is the Copper scroll, which as its name suggests, was made from copper.

▶ **When will more caves be available in the Caves Tour?**

The caves tour is currently undergoing a transformation into the Virtual Qumran Tour. This new zone will be equipped with pictures, video and audio exhibits intended to give the browser a complete Qumran experience. The new site will be designed for both the novice and the scholar. Even those with no special interest in the Dead Sea Scrolls will have much to enjoy from the new site.

▶ **Can you send me a copy of the Dead Sea Scrolls?**

The Orion Center for the Study of the Dead Sea Scrolls is primarily a resource for students and scholars of the Dead Sea Scrolls. We provide a modest reference library for scholars residing in Jerusalem. In addition, our web site offers basic information and links to other sites, which provide a variety of resources for anyone with an interest in the scrolls (including photographs of some of the many scroll fragments). We are not set up to sell or send out texts ourselves, neither are we a lending library. However, the non-biblical manuscripts of the Dead Sea Scrolls are now available in several inexpensive English translations, which may be purchased in local bookstores or through on-line booksellers. Check out the "[Beginners' Guide to the Scrolls](#)" page for authors and titles.

▶ **Can I find pictures or translations of the scrolls on-line?**

At this time, only isolated scroll photographs (which may or may not be accompanied by translations) are available through the internet; many are accessible through our "Outside Links" page. Bear in mind that in most instances (including our own website), the photos are there with copyright restrictions, and if you want to use them, you need to get permission from site owners as well as the original owners or publishers of the photographs (in the case of our site, these are listed under the "Acknowledgements" link). A Web translation project for the scrolls, the Open Scrolls Project, is still in its infancy (<http://www.openscrolls.org>). For now, the best source for scrolls photographs are the original scholarly editions, or several recently published CD sets. These should be available in local university libraries, or at worst, through interlibrary loan. Translations may be easily had from local or on-line booksellers. See the "[Beginners Guide](#)" for authors and titles.

▶ **Where can I see the scrolls on display?**

The majority of the scrolls are on display here in Jerusalem at the Israel National Museum's Shrine of the Book. In addition to this there are also some scroll fragments on display at the University of Chicago. For information on occasional exhibitions outside of Israel, please see our [Bulletin Board](#) and the [Israel Museum's website](#) .

[Top](#)

Welcome to the cave tour

This zone will soon be replaced by the Virtual Qumran Tour
The first of our tours will focus on cave 1 (1Q...)- Please click on the picture below.



[Acknowledgments](#)

האוניברסיטה העברית בירושלים

The Hebrew University of Jerusalem



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חדשות



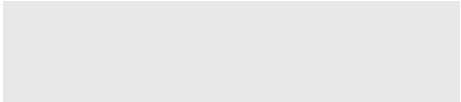
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מה קורה?



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[Activities](#)

[Bibliography](#)

[Resources](#)

[Symposia](#)

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Web design by [Yael Bezalel Eliahoo](#); content updated from the original Orion Website, developed by Avital Pinnick.

Leviticus

Va-Yikrah



11Q1 (PaleoLev)

Parchment

Copied late second century - early first century B.C.E.

Height 10.9 cm (4 1/4 in.), length 100.2 cm (39 1/2 in.)

Courtesy of the Israel Antiquities Authority (4)

This scroll was discovered in 1956, when a group of Ta`amireh Bedouin happened on Cave 11, but it was first unrolled fourteen years later, at the Israel Museum in Jerusalem. Inscribed in the scroll are parts of the final chapters (22-27) of Leviticus, the third book in the Pentateuch, which expounds laws of sacrifice, atonement, and holiness. This is the lowermost portion (approximately one-fifth of the original height) of the final six columns of the original manuscript. Eighteen small fragments also belong to this scroll. The additional fragments of this manuscript are from preceding chapters: Lev. 4, 10, 11, 13, 14, 16, 18-22.

The Leviticus Scroll was written in an ancient Hebrew script often referred to as paleo-Hebrew. The almost uniform direction of the downstrokes, sloping to the left, indicates an experienced, rapid, and rhythmic hand of a single scribe. The text was penned on the grain side of a sheep skin. Both vertical and horizontal lines were drawn. The vertical lines aligned the columns and margins; the horizontal lines served as guidelines from which the scribe suspended his letters. Dots served as word-spacers.

Reference

Freedman, D. N., and K. A. Mathews. *The Paleo-Hebrew Leviticus Scroll*. Winona Lake, Indiana, 1985.

English Translation of Leviticus (Va-Yikrah)

11Q1 (PaleoLev)

Courtesy of the Israel Antiquities Authority (4)

Lev. 23:22-29

1. (22)[...edges of your field, or] gather [the gleanings of your harvest; you shall leave them for the poor and the stranger; I the LO]RD [am]

2. your God.
3. (23)The LORD spoke to Moses saying: (24)Speak to the Israelite people thus: In the seventh month
4. on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with load blasts.
5. (25)You shall not work at your occupations; and you shall bring an offering by fire to the LORD.
6. (26)The LORD spoke to Moses saying: (27)Mark, the tenth day of this seventh month is the Day
7. of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering
8. by fire to the LORD; (28)you shall do no work throughout that day. For
9. [it is a Day of Atonement on which] expiation is made on your behalf [before the LO]RD your God. (29)Indeed, any person who

Translation from "Tanakh," p. 192. Philadelphia, 1985.

- Return the *Leviticus Scroll* to [The Qumran Library](#)

Library of Congress Materials Relating to the Qumran Library

These items were on display in the exhibit at the Library of Congress, May - August 1993. Images of these objects are not included in the online version of the exhibit, but these exhibit captions are included to provide some additional background on the scholarly work surrounding the Dead Sea Scrolls, the Qumran Community, and its Library.

Psalms Scroll

J. A. Sanders published his findings on the Psalms Scroll first in 1965, as the fourth volume of "Discoveries in the Judaean Desert," the official publication series. This is a later version published in the United States.

J.A. Sanders **The Dead Sea Psalms Scroll** (Itacha, 1967). Printed book. General Collections, Library of Congress.

The First Hebrew Printed Book of the Bible: The Psalms

Hand-written books of the Bible were found among the Dead Sea Scrolls. This Psalter is the first book of the Bible printed in Hebrew. This edition of the Psalms includes the commentary of David Kimhi and was printed in 1477, probably in Bologna. The commentary on the Psalms was heavily censored by Church authorities. The owner of the book, however, inserted by hand each word that had been expunged.

Psalms (Bologna, 1477) Printed book. Hebraic Section, African and Middle Eastern Division, Library of Congress.

The Aleppo Codex

Until the discovery of the Dead Sea Scrolls in 1947, the Aleppo Codex, which dates to the tenth century C.E., was the oldest known Bible codex. This facsimile was published in 1976.

Aleppo Codex (Jerusalem, 1976) Printed book. Hebraic Section, African and Middle Eastern Division, Library of Congress.

The Complutensian

This is the earliest of the great polyglot editions of the Bible and includes texts in Hebrew, Aramaic, Greek, and Latin. Produced under the patronage of Cardinal Francisco Ximenes de Cisneros (1436-

1517), it was believed to have cost 50,000 gold ducats. Psalm 145 is a hymn arranged according to the letters of the Hebrew alphabet. It is interesting to note that today's biblical text does not include a verse for the letter "nun," the fourteenth letter of the alphabet. The fragment of the Psalm Scroll displayed here does include a missing verse for this letter.

Psalms [Complutensian] (1514-1517) Printed polyglot Bible. Rare and Special Collections Division, Library of Congress.

The Community Rule

A complete version of the Community Rule was uncovered in Cave 1. It was photographed by J. Trever, an archaeologist at the American Schools of Oriental Research in Jerusalem. This manuscript is one of three that were exhibited at the Library of Congress in 1949. The fragment of the Community Rule on display here is from Cave 4.

John Trever **Scrolls from Qumran Cave I** (Jerusalem, 1972) Printed book. Hebraic Section, African and Middle Eastern Division, Library of Congress

Torah Scroll

This eighteenth-century Torah scroll was written in North Africa. It is rolled to Leviticus, 23:22-29, which corresponds to the Leviticus Scroll from Cave 4 displayed here (object no. 4). Note the "wandering peh" (a Hebrew letter) which occurs frequently in the displayed column.

Torah Scroll (North Africa, c. 18th century) Parchment. Hebraic Section, African and Middle Eastern Division, Library of Congress.

Leviticus Scroll

The large paleo-Hebrew fragment of Leviticus on display here was published in 1985 by D.N. Freedman and K.A. Mathews. The authors transliterated the paleo-Hebrew script into modern Hebrew characters.

D.N. Freedman and K.A. Mathews **The Paleo-Hebrew Leviticus Scroll** (11 Qpaleo Lev) (Winona Lake, Indiana, 1985) Printed book. General Collections, Library of Congress

First Maccabees

Displayed here is the opening page of the First Book of Maccabees from the Walton Polyglot Bible. First Maccabees describes the rule of the early Hasmonean princes who freed Judea from the yoke of the Syrian rulers in 168 B.C.E. It is included in the Roman Catholic scriptural canon, but was removed from the Protestant canon after the Reformation and relegated to the Apocrypha.

First Maccabees [Walton's Polyglot] (London, 1655-1657) Printed book. Hebraic Section, African and Middle Eastern Division, Library of Congress

Samaritan Bible

The modern descendant of the paleo-Hebrew script of the Leviticus Scroll (object no. 4) is the Samaritan script. This biblical manuscript, written in the Samaritan script, is opened to Leviticus 23:22-29. Note the similarity between the paleo-Hebrew script of the Leviticus Scroll written in the late second century B.C.E. and this Samaritan manuscript from the late nineteenth century.

Leviticus [Samaritan Pentateuch] (1880) Manuscript book. Hebraic Section, African and Middle Eastern Division, Library of Congress

Dead Sea Scrolls from the Third Century C.E.

In his ecclesiastical history, Eusebius relates the story of Origen, who consulted scrolls found in caves near Jericho for his "Hexapla," a comprehensive redaction of the Hebrew Scriptures completed in the first half of the third century C.E.

In the . . . edition of the Psalms . . . [Origen reported] again how he found one of [the translations] at Jericho in a tunnel in the time of Antoninus the son of Severus.

Eusebius **Auncient ecclesiasticall histories** ... (London, 1585) Printed book. Rare Book and Special Collections Division, Library of Congress

The First "Dead Sea Scroll": The Damascus Document

Scholar and educator Solomon Schechter's discovery in 1896 of a sectarian document--which turned out to be a medieval version of the Damascus Document--among the Cairo Genizah trove was first published in 1910 as "Fragments of a Zadokite Work." Displayed here is a reprint of this first Dead Sea Scroll publication, published 37 years before the discovery.

Solomon Schechter **Documents of Jewish Sectaries** (New York, 1970) Printed book. General Collections, Library of Congress.

Ecclesiasticus: The Wisdom of Ben Sirah

Included among the Apocrypha, Ecclesiasticus extols wisdom and ethical conduct. A Hebrew version of the book, which was known only in Greek after the tenth century, was discovered by Solomon Schechter in the Cairo Genizah in the late nineteenth century. Fragments of the original Hebrew version were discovered in Cave 2.

Displayed here are Greek (from the Septuagint), and Latin versions of Ecclesiasticus from the second

of the great polyglot Bibles, the "Antwerp" or "Plantin" Polyglot.

Ecclesiasticus [Plantin's Polyglot] (Antwerp, 1569-1572) Printed book, volume 3. Rare Book and Special Collections Division, Library of Congress.

- Return to [The Qumran Library](#)

The Qumran Community

Like the scrolls themselves, the nature of the Qumran settlement has aroused much debate and differing opinions. Located on a barren terrace between the limestone cliffs of the Judean desert and the maritime bed along the Dead Sea, the Qumran site was excavated by Pere Roland de Vaux, a French Dominican, as part of his effort to find the habitation of those who deposited the scrolls in the nearby caves. The excavations uncovered a complex of structures, 262 by 328 feet which de Vaux suggested were communal in nature. In de Vaux's view the site was the wilderness retreat of the Essenes, a separatist Jewish sect of the Second Temple Period, a portion of whom had formed an ascetic monastic community. According to de Vaux, the sectarians inhabited neighboring locations, most likely caves, tents, and solid structures, but depended on the center for communal facilities such as stores of food and water.

Following de Vaux's interpretation and citing ancient historians as well as the nature of some scroll texts for substantiation, many scholars believe the Essene community wrote, copied, or collected the scrolls at Qumran and deposited them in the caves of the adjacent hills. Others dispute this interpretation, claiming either that the scroll sect was Sadducean in nature; that the site was no monastery but rather a Roman fortress or a winter villa; that the Qumran site has little if anything to do with the scrolls; or that the evidence available does not support a single definitive answer.

Whatever the nature of the habitation, archaeological and historical evidence indicates that the excavated settlement was founded in the second half of the second century B.C.E., during the time of the Maccabees, a priestly Jewish family which ruled Judea in the second and first centuries B.C.E. A hiatus in the occupation of the site is linked to evidence of a huge earthquake. Qumran was abandoned about the time of the Roman incursion of 68 C.E., two years before the collapse of Jewish self-government in Judea and the destruction of the Temple in Jerusalem in 70 C.E.

For more information about the people who lived in Judea during this time, see [The Late Second Temple Period \(200 B.C.E. - 70 C.E.\)](#).

You can explore various artifacts excavated from the Qumran Site

- [Textiles](#)
- [Phylactery Cases](#)
- [Wooden Artifacts](#)
- [Pottery](#)
- [Vases, Jugs, Cooking Pots, and Bowls](#)
- [Basketry and Cordage](#)
- [Leather items](#)
- [Stone](#)
- [Coins](#)

[Library of Congress materials relating to the Qumran Community](#)

- Continue exploring the Dead Sea Scrolls with [Today -- 2,000 Years Later](#).
- [Outline](#)

Outline of Objects and Topics in Scrolls from the Dead Sea

- [Exhibit's Introduction](#)
- [The World of the Scrolls](#)
 - [The Dead Sea](#)
 - [Map of the Dead Sea](#)
 - [Library of Congress Materials Relating to the World of the Scrolls](#)
- [The Qumran Library](#)
 - [Scroll fragments from the Qumran Library](#)
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 - [Linen cloth](#)
 - [Linen cloth](#)
 - Leather Scroll fasteners
 - [Tabs](#)
 - [Thongs](#)
 - [Phylactery Cases](#)
 - [Wooden Artifacts](#)
 - [Combs](#)
 - [Bowls](#)
 - [Pottery](#)
 - [Jar with lid](#)
 - [Two-handled jar](#)

- [Herodian lamp](#)
- [Plates](#)
- [Stacked Goblets](#)
- [Vases, Jugs, Cooking Pots, and Bowls](#)
 - [Vase](#)
 - [Jug](#)
 - [Cooking Pot](#)
 - [Globular-shaped Cooking Pots](#)
 - [Bowls](#)
- [Basketry and Cordage](#)
 - [Basket fragments](#)
 - [Cords and Ropes](#)
- [Leather items](#)
 - [Sandals](#)
- [Stone](#)
 - [Measuring Cups](#)
 - [Large Goblet](#)
- [Coins](#)
 - [The Qumran Hoard of Silver Coins](#)
- [Library of Congress Materials Relating to the Qumran Community](#)
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Additional Information

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**Jordan Department of Antiquities
École Biblique et Archéologique Française
Palestine Archaeological Museum**

DISCOVERIES IN THE JUDAEAN DESERT: I

Qumran Cave I

By

D. Barthélemy, O.P. and J. T. Milik

With contributions by

R. de Vaux, O.P., G. M. Crowfoot
H. J. Plenderleith, G. L. Harding.

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CONTENTS

LIST OF FIGURES	ix
LIST OF PLATES	x
DISTRIBUTION LIST OF MANUSCRIPT FRAGMENTS	xi

I. THE ARCHAEOLOGICAL FINDS

I. Introductory, the Discovery, the Excavation, Minor Finds, by G. Lankester Harding	3
II. La Poterie, by R. de Vaux, O.P.	8
III. The Linen Textiles, by Mrs. G. M. Crowfoot	18
IV. Technical Note, by H. J. Plenderleith	39

II. Les Textes

by D. Barthélemy, O.P. and J. T. Milik

INTRODUCTION	43
TABLE DES SIGLES	46
I. TEXTES BIBLIQUES, by D. Barthélemy	49
1. Genèse (Pl. VIII)	49
2. Exode (Pl. VIII)	50
3. Lévitique et autres fragments en écriture 'phénicienne' (Pls. VIII-IX)	51 54
4. Deutéronome (i) (Pl. IX)	57
5. Deutéronome (ii) (Pl. X)	62
6. Juges (Pl. XI)	64
7. Livres de Samuel (Pl. XI)	66
8. Isaïe (1QIs b) (Pl. XII)	68
9. Ézéchiel (Pl. XII)	69
10. Psautier (i) (Pl. XIII)	71
11. Psautier (ii) (Pl. XIII)	71
12. Psaume 44 (Pl. XIII)	72
13. Phylactère (Pl. XIV)	77
II. TEXTES NON BIBLIQUES, by J. T. Milik	77
A. Commentaires	77
14. Commentaire de Miché (Pl. XV)	80
15. Commentaire de Sophonie (Pl. XV)	81
16. Commentaire de Psaumes (Pl. XV)	82
B. Livres Apocryphes	82
17-18. Livre des Jubilés (Pl. XVI)	84
19. 'Livre de Noé' (Pl. XVI)	86
20. 'Apocalypse de Lamech' (Pl. XVII)	87
21. Testament de Lévi (Pl. XVII)	91
22. 'Dires de Moïse' (Pls. XVIII-XIX)	97
23-24. Deux apocryphes en araméen (Pls. XIX-XX)	100

25. Une prophétie apocryphe (?) (Pl. XX)	101
26. Un apocryphe (Pl. XX)	102
27. 'Livre des mystères' (Pls. XXI-XXII)	107
C. TEXTES JURIDIQUES ET LITURGIQUES	107
28. Annexes à la Règle de la Communauté (1QS)	108
28a. Règle de la Congrégation (1QSa) [D. Barthélemy] (Pls. XXII-XXIV)	118
28b. Recueil des Bénédiction (1Qsb) (Pls. XXV-XXIX)	130
29. Liturgie des 'trois langues de feu' (Pl. XXX)	132
30-31. Textes liturgiques (?) (Pl. XXX)	134
32. 'Description de la Jérusalem Nouvelle' (?) (Pl. XXXI)	135
33. 'La guerre des fils de lumière contre les fils de ténèbres' (1QM) (Pl. XXXI)	136
34. Recueil de prières liturgiques (Pl. XXXI)	136
D. RECUEILS HYMNIQUES	138
35. Recueil de cantiques d'action de grâces	141
36. Recueil d'hymnes (Pl. XXXII)	144
37-40. Compositions hymniques (?) (Pls. XXXII-XXXIII)	144
E. GROUPES NON CARACTÉRISÉS	147
41-62. Groupes non caractérisés, en hébreu (Pls. XXXIII-XXXV)	147
63-67. Groupes non caractérisés, en araméen (Pl. XXXV)	148
68-69. Fragments non classifiés:	
68. Fragments non classifiés, en araméen (Pl. XXXV)	150
69. Fragments non classifiés, en hébreu (Pl. XXVI)	150
70. Fragments de papyrus (Pl. XXXVII)	151
III. APPENDICE	152
71. Daniel (i) [D. Barthélemy]	155
72. Daniel (ii) [D. Barthélemy]	156
19 bis. 'Livre de Noé'	
34 bis. Recueil de prières liturgiques	157
70 bis. Fragment de papyrus	
INDEX DES TEXTES BIBLIQUES	
INDEX DES MOTS HÉBREUX ET ARAMÉENS	

LIST OF FIGURES

1. LA GROTTTE, plan et coupes	2
2, 3. LA POTERIE	15, 17
4. TEXTILE No. 1, Restoration of design of rectangles	27
5. TEXTILE No. 1, Corners of inner rectangle	28
6. TEXTILE No. 1, Corner A-B, outrmost rectangle	28
7. TEXTILE No. 13, Corded fringe	31
8. TEXTILE No. 16, Border	32
9. TEXTILES, Corded starting borders	33
10. LE DÉBUT DU PHYLACTÈRE	73

Jordan Department of Antiquities
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DISCOVERIES IN THE JUDAEAN DESERT: II

Les Grottes de Murabba'ât

Par

P. Benoit, O.P.
J. T. Milik
et R. de Vaux, O.P.

avec les contributions de

Mrs. G. M. Crowfoot et Miss E. Crowfoot
A. Grohmann

PLANCHES

CLARENDON PRESS: OXFORD

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Table des Planches

- I. a. Les grottes 1-3 de Murabba'ât. -- b. Wady Murabba'ât vu de l'entrée de la grotte I. -- c. Les grottes 1 et 2. -- d. Travail dans la grotte 2
- II. a. Le papyrus 42 tel qu'il fut trouvé. -- b. Le sac utilisant le document en tachygraphie 164. -- c. Nid
- III-IV. de rats avec fragments
- V. Céramique chalcolithique
- VI. Objets chalcolithiques
- VII. a. Herminette chalcolithique. -- b. Objets de l'époque du Fer
- VIII. Objets de l'époque du Moyen Bronze
- IX. Vases de l'époque romaine
- X. Armes et équipement militaire
- XI. Époque romaine. Outils, mobilier de bois
- XII. Époque romaine. a. Instruments de médecine. -- b.
- XIII. Sandales
- XIV. Époque romaine. Objets domestiques
- XV-XVII. Époque romaine. Fuseaux et fusaiöles
- XVIII. Époque romaine. Objets domestiques
- XIX-LXXIII. Textiles
- LXXIV-CV. Basketry
- CVI-CVII. Textes hébreux et araméens
- Textes grecs et latins
- Textes arabes

DISCOVERIES IN THE JUDAEAN DESERT OF JORDAN: III

Les 'Petites Grottes' de Qumrân

Exploration de la falaise
Les grottes 2Q, 3Q, 5Q, 6Q, 7Q à 10Q
Le rouleau de cuivre

Par

**M. Baillet
J. T. Milik
et R. de Vaux, O.P.**

avec le contribution de
H. W. Baker

TEXTES

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Table des Matières

TABLE DES FIGURES	xii
TABLES DES PLANCHES	xiii

**I. ARCHÉOLOGIE
par R. de Vaux, O.P.**

I. EXPLORATION DE LA FALAISE DE QUMRAN	3
II. LES GROTTE 5Q ET 6Q	26
III. LES GROTTE 7Q À 10Q	27
IV. CONCLUSIONS ET HYPOTHÈSES	32
APPENDICE: Deux jarres inscrites provenant d'une grotte de Qumrân (par J. T. Milik)	37

TEXTES DES GROTTE 2Q, 3Q, 6Q, 7Q À 10Q par M. Baillet

INTRODUCTION	45
--------------	----

I. GROTTE 2

I. TEXTES BIBLIQUES	
1. Genèse (Pl. X)	48
2. Exode (i) (Pl. X)	49
3. Exode (ii) (Pl. XI)	52
4. Exode (iii) (Pl. XII)	56
5. Lévitique en écriture paléo-hébraïque (Pl. XII)	56 57
6. Nombres (i) (Pl. XII)	58
7. Nombres (ii) (Pl. XII)	59
8. Nombres (iii) (Pl. XII)	59
9. Nombres (iv?) (Pl. XII)	60
10. Deutéronome (i) (Pl. XII)	60
11. Deutéronome (ii) (Pl. XII)	61
12. Deutéronome (iii) (Pl. XII)	62
13. Jérémie (Pl. XIII)	69
14. Psautier (Pl. XIII)	71
15. Job (Pl. XIII)	71
16. Ruth (i) (Pl. XIV)	74
17. Ruth (ii) (Pl. XV)	75

18. Ecclésiastique (Texte hébreu) (Pl. XV)

II. GROTTTE 3

I. TEXTES BIBLIQUES

- | | |
|-----------------------------|----|
| 1. Ézéchiél (Pl. XVIII) | 94 |
| 2. Psaume 2 (Pl. XVIII) | 94 |
| 3. Lamentations (Pl. XVIII) | 95 |

II TEXTES NON BIBLIQUES

A. COMMENTAIRE

- | | |
|------------------------------------|----|
| 4. Commentaire d'Isaïe (Pl. XVIII) | 95 |
|------------------------------------|----|

B. TEXTE PROPHÉTIQUE

- | | |
|--|----|
| 5. Une prophétie apocryphe (Pl. XVIII) | 96 |
|--|----|

C. TEXTE HYMNIQUE

- | | |
|---------------------------------|----|
| 6. Hymne de louange (Pl. XVIII) | 98 |
|---------------------------------|----|

D. TEXTES DE CARACTÈRE MAL

DÉFINI 100

- | | |
|--|-----|
| 7. Une apocryphe mentionnant l'Ange de la Présence (Pl. XVIII) | 100 |
|--|-----|

- | | |
|---|-----|
| 8. Un texte mentionnant un ange de paix (?) (Pl. XIX) | 101 |
|---|-----|

- | | |
|-----------------------------------|-----|
| 9. Un texte de la secte (Pl. XIX) | 102 |
|-----------------------------------|-----|

102

E. GROUPES ET FRAGMENTS

DIVERS

- | | |
|------------------------------------|--|
| 10-11. Groupes en hébreu (Pl. XIX) | |
|------------------------------------|--|

- | | |
|-------------------------------------|--|
| 12-13. Groupes en araméen (Pl. XIX) | |
|-------------------------------------|--|

- | | |
|--------------------------------|--|
| 14. Fragments isolés (Pl. XIX) | |
|--------------------------------|--|

III. GROTTTE 6

I. TEXTES BIBLIQUES	
1. Genèse en écriture paléo-hébraïque (Pl. XX)	105
	106
2. Lévitique en écriture paléo-hébraïque (Pl. XX)	106
	107
3. Deutéronome (?) (Pl. XX)	112
4. Livre des Rois (Pl. XX-XXII)	112
5. Psaume 78 (?) (Pl. XXIII)	114
6. Cantique des Cantiques (Pl. XXIII)	
7. Daniel (Pl. XXIII)	116
II. TEXTES NON BIBLIQUES	119
A. TEXTES NARRATIFS	
8. Un apocryphe de la Genèse (Pl. XXIV)	
9. Un. apocryphe de Samuel-Rois (Pl. XXIV-XXV)	123
	125
	126
B. TEXTES PROPHÉTIQUES	126
10. Une prophétie (Pl. XXVI)	127
11. Allégorie de la vigne (Pl. XXVI)	
12. Une prophétie apocryphe (Pl. XXVI)	
13. Prophétie sacerdotale (?) (Pl. XXVI)	128
14. Texte apocalyptique (Pl. XXVI)	131
	132
C. TEXTES JURIDIQUES ET LITURGIQUES	
15. Document de Damas (Pl. XXVI)	133
16. Bénédiction (Pl. XXVII)	
17. Fragment de calendrier (Pl. XXVII)	136
	136
D. TEXTE HYMNIQUE	137
18. Composition hymnique (Pl. XXVII)	137
	137
E. TEXTES LITTÉRAIRES DE CARACTÈRE MAL DÉFINI	138
19. Texte en rapport avec la Genèse (?) (Pl. XXVIII)	138
	138
20. Texte en rapport avec le Deutéronome (?) (Pl. XXVIII)	140
	141
21. Fragment prophétique (?) (Pl. XXVIII)	
22. Texte hébreu (Pl. XXVIII)	
23. Texte araméen (Pl. XXVIII)	
F. GROUPES ET FRAGMENTS DIVERS	
24-25. Groupes en calligraphie (Pl. XXVIII)	

26-29. Groupes en cursive (Pl. XXIX)

30. Fragment en cursive (Pl. XXIX)

31. Fragments divers (Pl. XXIX)

IV. GROTTTE 7

I. FRAGMENTS DE PAPYRUS

A. TEXTES BIBLIQUES

1. Exode (Pl. XXX) 142

2. Lettre de Jérémie (Pl. XXX) 143

B. FRAGMENTS NON IDENTIFIÉS

3-5. Textes bibliques (?) (Pl. XXX) 143

6-18. Fragments divers (Pl. XXX) 145

II. EMPREINTES DE PAPYRUS

19. (Pl. XXX) 145

V. GROTTTE 8

I. TEXTES BIBLIQUES

1. Genèse (Pl. XXXI) 147

2. Psautier (Pl. XXXI) 148

3. Phylactère (Pl. XXXII-XXXIII) 149

4. Mezouza (Pl. XXXIV) 158

II. TEXTE NON BIBLIQUE

5. Passage hymnique (Pl. XXXV) 161

VI. GROTTTE 9

Fragment de papyrus (Pl. XXXV) 163

VII. GROTTTE 10

Ostracon (Pl. XXXV) 164

VIII. TEXTE DE LA GROTTTE 5Q

par J. T. Milik

I. TEXTES BIBLIQUES	
1. Deutéronome (Pl. XXXVI)	169
2. I Rois (Pl. XXXVI)	171
3. Isaïe (Pl. XXXVI)	173
4. Amos (Pl. XXXVI)	173
5. Psaume 119 (Pl. XXXVII)	174
6. Lamentations (i) (Pl. XXXVII-XXXVIII)	174
7. Lamentations (ii) (Pl. XXXVIII)	177
8. Phylactère (Pl. XXXVIII)	178
II. TEXTES NON BIBLIQUES	179
9. Ouvrage avec toponymes (Pl. XXXVIII)	180
10. Écrit avec citations de Malachie (Pl. XXXVIII)	180
11. Règle de la Communauté (Pl. XXXVIII)	181
12. Document de Damas (Pl. XXXVIII)	181
13. Une règle de la secte (Pl. XXXIX-XL)	183
14. Écrit contenant des malédictions (Pl. XL)	184
15. Description de la Jérusalem Nouvelle (Pl. XL-XLI)	193
16-24. Groupes non caractérisés (Pl. XLI-XLII)	196
25. Fragments non classifiés (Pl. XLII)	

IX. LE ROULEAU DE CUIVRE PROVENANT DE LA GROTTTE 3Q (3Q15) par J. T. Milik

INTRODUCTION (R. de Vaux, O. P.)	201
NOTES ON THE OPENING OF THE COPPER SCROLLS FROM QUMRÂN (H. W. BAKER) (Pl. XLIII-XLVII)	203
COMMENTAIRE ET TEXTE (J. T. MILIK) (Pl. XLVIII-LXXI)	211
Note liminaire	215
A. Écriture et chiffres (Excursus on palaeography, by F. M. Cross, Jr.)	221
B. Orthographe et langue	236
C. Mots et objets	259
	275
	284

D. Sites et monuments	299
E. L'auteur et son oeuvre	
F. Transcription et traduction annotées	303
Addenda	304
INDEX DES TEXTES BIBLIQUES	
INDEX DES TEXTES NON BIBLIQUES	305
INDEX AUX TEXTES DE 'PETITES GROTTES' SUR PEAU ET SUR PAPYRUS	314
INDEX AU ROULEAU DE CUIVRE (3Q15)	

TABLE DES FIGURES

1. Localisation des grottes de Qumrân	5
2, 3. Jarres des grottes de la falaise	19, 21
4. Couvertures des grottes de la falaise	23
5. Petite céramique des grottes de la falaise	25
6. Poterie des grottes 7Q à 10Q	29
7. Chiffres dans un des manuscrits de la grotte 4Q	38
8. Le phylactère de la grotte 8Q. Groupe I	151
9. Le phylactère de la grotte 8Q. Groupe II	152
10. Le phylactère de la grotte 8Q. Groupe III	154
11. Le phylactère de la grotte 8Q. Groupe IV	155
12. The script of the Copper Document and related Herodian and post-Herodian scripts	218

TABLE DES PLANCHES

- I. Vues de la falaise de Qumrân: 1. Au sud du camp. -- 2. Au nord du camp. -- 3. Au nord de la vue no 2. -- 4. Au nord de la vue no 3.
- II. 1. Route antique près du Wady Qumrâ. -- 2. Grotte 15. -- 3. Grotte 12, natte. -- Entrée de la grotte 28.
- III. 1. Site de la grotte 8 = 3Q. -- 2. Les rouleaux de cuivre en place dans la grotte 3Q. -- 3. Grotte 19 = 2Q.
- IV. Céramique des grottes. Couvercles et jarres.
- V. Céramique des grottes. Petite céramique et jarres.
- VI. Céramique des grottes. Jarres.
- VII. Petits objets des grottes de la falaise.
- VIII. Objets des grotte 7Q à 10Q.
- IX. Deux jarres inscrites provenant d'une grotte près de Qumrân.
- X-XVII. Textes de la grotte 2Q.
- XVII-XIX. Textes de la grotte 3Q.
- XX-XXIX. Textes de la grotte 6Q.
- XXX. Textes de la grotte 7Q.
- XXXI-XXXIV. Textes de la grotte 8Q.
- XXXV. Textes de la grotte 8Q, 9Q, 10Q.
- XXXVI. Textes de la grotte 5Q.
- XLII. Les deux rouleaux de cuivre avant l'ouverture.
- XLIII. 1. The sawing machine. -- 2. One scroll mounted on the axle. -- 3. The sawing of a segment. -- 4. The scroll sections lying in the uncompleted show-case with a scale model of the larger scroll behind.
- XLIV. 1. The sawing machine. -- 2. One scroll mounted on the axle. -- 3. The sawing of a segment. -- 4. The scroll sections lying in the uncompleted show-case with a scale model of the larger scroll behind.
- XLV. 1. The sawing machine. -- 2. One scroll mounted on the axle. -- 3. The sawing of a segment. -- 4. The scroll sections lying in the uncompleted show-case with a scale model of the larger scroll behind.

XLVI- Copie du texte des deux rouleaux, exécutée au 'College
of Science and Technology' de Manchester.
XLVII.

Montage photographie des segments du petit rouleau
de cuivre, exécuté au 'College of Science and
LXXI. Technology' de Manchester.

Copies et photographies des douze colonnes du
rouleau de cuivre.



**American Schools of Oriental Research
Palestine Archaeological Museum**

**DISCOVERIES IN THE JUDAEAN DESERT OF
JORDAN: IV**

**The Psalms Scroll of
Qumrân Cave 11**

(11QPs^a)

By

J. A. Sanders

CLARENDON PRESS: OXFORD

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CONTENTS

TABLE OF PLATES

xi

I. INTRODUCTION

A. DATA, CONTENTS, AND INDEX	3
B. PALAEOGRAPHY	6
C. ORTHOGRAPHY	9
D. SURFACE OBSERVATIONS	13

II. TEXT

TRANSCRIPTION AND APPARATUS	17
SIGLA, ABBREVIATIONS AND SIGNS	18

III. THE APOCRYPHAL COMPOSITIONS

Nos. I, II, and III of the Five Syriac Apocryphal Psalms	53
	54
Ps. 151 A, B--(Syriac) Ps. I - Col. XXVIII, ll. 3-14	64 70
(Syriac) Ps. II - Col. XVIII	76
(Syriac) Ps. III - Col. XXIV, ll. 3- 17	79 85
Plea for Deliverance - Col. XIX	89
Sirach 51:13 ff - Col. XXI, ll. 11-17, Col. XXII, l. 1	91 94
Apostrophe to Zion - Col. XXII, ll. 1-15	
Hymn to the Creator - Col. XXVI, ll. 9-15	
David's Compositions - Col. XXVII, ll. 2- 11	
INDEX OF HEBREW WORDS IN THE APOCRYPHALS	

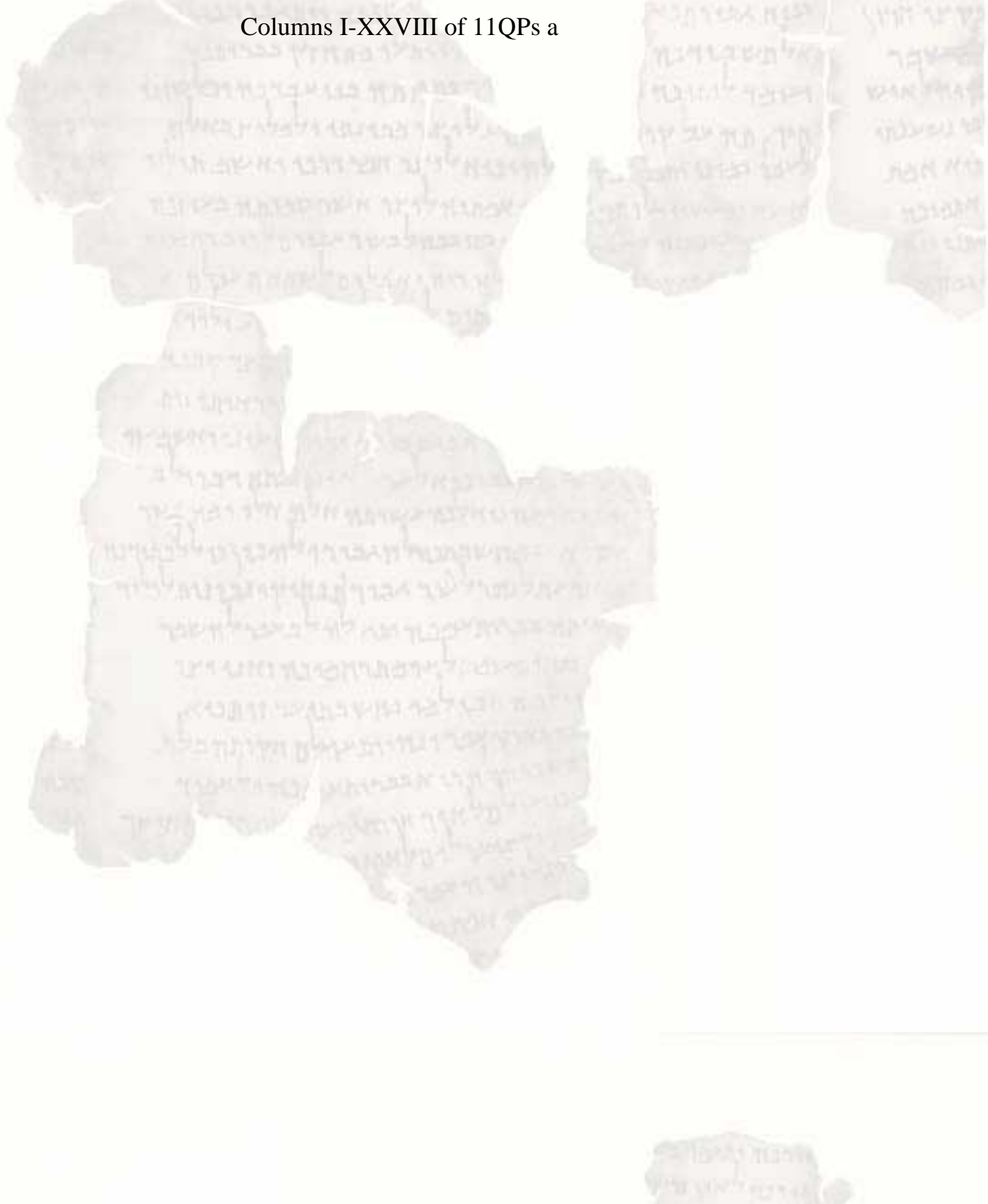
TABLE OF PLATES

- I. a. The scroll before unrolling, 10 November, 1961
- b. The scroll partially unrolled, 16 November, 1961

II. Unrolling completed, 20 November 1961. 11QPs a
Col. XXIII

III. Fragments A, B, C, and D of 11QPs a

IV-XVII. Columns I-XXVIII of 11QPs a



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DISCOVERIES IN THE JUDAEAN DESERT OF JORDAN: V

**Qumrân Cave 4
I (4Q158-4Q186)**

By

John M. Allegro

With the Collaboration of
Arnold A. Anderson

**OXFORD
AT THE CLARENDON PRESS**

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Contents

158. Biblical paraphrase: Genesis, Exodus	1
159. Ordinances	6
160. The Vision of Samuel	9
161. Commentary on Isaiah (A)	11
162. Commentary on Isaiah (B)	15
163. Commentary on Isaiah (C)	17
164. Commentary on Isaiah (D)	27
165. Commentary on Isaiah (E)	28
166. Commentary on Hosea (A)	31
167. Commentary on Hosea (B)	32
168. Commentary on Micah (?)	36
169. Commentary on Nahum	37
170. Commentary on Zephaniah	42
171. Commentary on Psalms (A)	42
172. Commentaries on unidentified texts	50
173. Commentary on Psalms (B)	51
174. Florilegium	53
175. Testimonia	57
176. <i>Tanhumim</i>	60
177. Catena (A)	67
178. ---	74
179. Lamentations	75
180. The Ages of Creation	77
181. ---	79
182. Catena (B)	80
183. ---	81
184. ---	82
185. ---	85
186. ---	88
INDEX OF HEBREW WORDS APPEARING IN NON-CANONICAL TEXTS	92

TABLE OF PLATES

- I. 158. Biblical paraphrase: Genesis, Exodus
- II. 159. Ordinances
- III. 160. The Vision of Samuel
- IV. 161. pIsa a
- V. 161. pIsa a
- VI. 162. pIsa b
- VII. 163. pIsa c
- VIII. 163. pIsa c
- IX. 164. pIsa d; 165. pIsa e
- X. 166. pHos a; 167. pHos b
- XI. 167. pHos b
- XII. 168. pMic(?); 169. pNah
- XIII. 169. pNah
- XIV. 169. pNah; 170. pZeph; 171. pPss a
- XV. 171. Pss a
- XVI. 171. Pss a
- XVII. 171. Pss a
- XVIII. 172. pUnid; 173. pPss b; 181.
- XIX. 174. Florilegium
- XX. 174. Florilegium
- XXI. 175. Testimonia
- XXII. 176. *Tanhumim*
- XXIII. 176. *Tanhumim*
- XXIV. 177. Catena a
- XXV. 177. Catena a; 178.
- XXVI. 179. Lamentations; 183.
- XXVII. 180. The Ages of Creation; 182. Catena b
- XXVIII. 183. ---
- XXIX. 185. ---
- XXX. 185. ---
- XXXI. 186. ---

DISCOVERIES IN THE JUDAEAN DESERT: VI

Qumrân Grotte 4

I. Archéologie

Par

R. de Vaux

Avec des contributions de
J. W. B. Barns et J. Carswell

II. Tefillin, Mezuzot et Targums (4Q128-4Q157)

Par

J. T. Milik

OXFORD
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Table des Matières

Table des Planches	ix
Table des Figures	xi

I. Archéologie
Par R. de Vaux, O.P.

I. Découverte, fouille et achats	3
II. Travail d'édition	6
III. Description de la Grotte	9
IV. Le matériel archéologique. La poterie	15
V. Caractère et histoire	21
Appendix I. Fastenings on the Qumrân manuscripts, by J. Carswell	23
	29
Appendix II. Note on papyrus fibre pattern, by J. W. B. Barns	

II. Tefillin, Mezuzot et Targums par J. T. Milik

Préface	33
I. Introduction	34
II. Phylactères A-U (128-48)	38
III. Mezuzot A-G (149-55)	80
IV. Targum du Lévitique (156)	86
V. Targum de Job (157)	90
INDEX DES TEXTES BIBLIQUES	91
Appendix: Notes by Menahem M. Kasher on the fragments of Targum to Leviticus and the Commentary by J. T. Milik	92

TABLE DES PLANCHES

(à la fin)

- I. La Grotte 4, vue de Khirbet Qumrân
- II. Intérieur de la Grotte 4
 - a. Vue vers l'est
 - b. Vue vers l'ouest
- III.
 - a. Céramique de la Grotte 4
 - b. Inscription sur une jarre
 - c. Lampe
- IV.
 - a. Scroll fragment 4Q S1 85 with Type 1 fastening, with reconstruction. Left: exterior face. Right: inscribed face
 - b. Scroll fragment 4QD b with Type 4 fastening showing folded edge of scroll (now flattened)
- V.
 - a. Reinforcing tabs from Cave 8
 - b. Thongs from Cave 8
 - c. Thongs, reinforcing tabs, and a reef knot from Cave 4
- VI.
 - d. Thongs, reinforcing tabs, and a triangular tab, from Cave 8
- VII-XXV. Étuis de phylactères
- XXV-XXVII. Phylactères A-U
- XXVIII. Mezuzot A-G
- Targum du Lévitique; Targum de Job

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TABLE DES FIGURES

1. Plan général des Grottes 4a et 4b	10
2. Grotte 4a, plan au niveau A et coupes nord-sud	11
3. Grotte 4a, plan au niveau B et coupes est-ouest	12
4. Grotte 4b, plans et coupes	14
5. Jarres de la Grotte 4	16
6. Céramique de la Grotte 4	18
7. Bone tool, KhQ 2393	25
8. Type 1 fastening; method of securing	25
9-12. Types 1, 2, 3, and 4 fastenings, reinforcing tabs	26
13. Reconstruction of scroll with Type 1 fastening	26
14. Reconstruction of scroll with Type 4 fastening	26

(Fig. 1-4: plans dressés et dessinés par Ch. Coüasnon, O.P.
Fig. 7-14: dessinés par J. Carswell)

DISCOVERIES IN THE JUDAEAN DESERT: VII

Qumrân Grotte 4

III

(4Q482-4Q520)

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OXFORD
AT THE CLARENDON PRESS

1982

Table des Matières

TABLE DES PLANCHES	vii
DISTRIBUTION DES MANUSCRIPTS	xi
INTRODUCTION	xi

I. Apocryphes et Divers

482. Livre des Jubilés (?) (Pl. I)	1
483. Genèse ou Livre des Jubilés (?) (Pl. I)	2
484. Testament de Juda (?) (Pl. I)	3
485. Texte prophétique ou sapientiel (Pl. II)	4
486. Ouvrage sapientiel (?) (Pl. I)	4
487. Ouvrage sapientiel (?) (Pl. III-IV)	5
488. Un apocryphe en araméen (Pl. II)	10
489. Un apocalyptique en araméen (?) (Pl. II)	10
490. Groupe de fragments à rapprocher du précédent (?) (Pl. II)	11

II. La Guerre des Fils de Lumière contre les Fils de Ténèbres

491. La Règle de la Guerre (i) (Pl. V-VI)	12
492. La Règle de la Guerre (ii) (Pl. VII)	45
493. La Règle de la Guerre (iii) (Pl. VIII)	49
494. La Règle de la Guerre (iv) (Pl. VIII)	53
495. La Règle de la Guerre (v) (Pl. VIII)	54
496. La Règle de la Guerre (vi) (Pl. X, XII, XIV, XVI, XVIII bas et XXIV bas)	56 69
497. Texte ayant quelque rapport avec la Règle de la Guerre (?) (Pl. XXVI)	

III. Textes Liturgiques

498. Fragments hymniques ou sapientiels (?) (Pl. XXVII)	73
499. Hymnes ou prières (Pl. XXV)	74
500. Bénédiction (Pl. XXVII)	78
501. Lamentation (Pl. XXVIII)	79
502. Rituel de mariage (Pl. XXIX-XXXIV)	81
503. Prières quotidiennes (Pl. XXV, XXXVII, XXXIX, XLI, XLIII, XLV et XLVII)	105
504. Paroles des Luminaires (i) (Pl. XXLIX-LIII)	137
505. Paroles des Luminaires (ii) (Pl. XXIII)	168
506. Paroles des Luminaires (iii) (Pl. XVIII haut, XX et XXIV haut)	170 175
507. Prières pour les fêtes (i) (Pl. XXVIII)	177
508. Prières pour les fêtes (ii) (Pl. LIV)	
509. Prières pour les fêtes (iii) (Pl. Pl. IX, XI, XIII, XV, XVII, XIX, XXI et XXII)	184 215
510. Cantiques du Sage (i) (Pl. LV)	219
511. Cantiques du Sage (ii) (Pl. LVI-LXXI)	
512. Rituel de purification (Pl. XXXVI, XXXVIII, XL, XLII, XLIV, XLVI et XLVIII)	262

IV. Texte Halachique

513. Ordonnances (ii) (Pl. LXXII-LXXIII) 287
 514. Ordonnances (iii?) (Pl. LXXIV) 295

V. Fragments de Papyrus

515. Groupe en petite écriture (Pl. LXXV) 299
 516. Fragments divers (Pl. LXXV) 300
 517. Fragments non classés inscrits sur une face (Pl. LXXVI-LXXVII) 301
 518. Fragments non classés inscrits sur les deux faces.
 Recto (Pl. LXXVIII) 304
 307
 519. Fragments non classés inscrits sur les deux faces.
 Verso (Pl. LXXIX) 309
 520. Fragments non classés inscrits seulement au verso
 (Pl. LXXX) 313
 INDEX DES SIGLES SUCCESSIFS ATTRIBUÉ 314
 AUX MANUSCRITS 315
 INDEX DES TEXTES RECONNUS ET DES 314
 RECOUPEMENTS *à la fin*
 INDEX DES MOTS ET DES SIGNES
 PLANCHES

TABLE DES PLANCHES

(à la fin)

- I. 482. Livre des Jubilés (?)
 483. Genèse ou Livre des Jubilés (?)
 484. Testament de Juda (?)
- II. 486. Ouvrage sapientiel (?)
 485. Texte prophétique ou sapientiel
 488. Un apocryphe en araméen
 489. Un apocalyptique en araméen (?)
- III-IV. 490. Groupe de fragments à rapprocher du
 V-VI. précédent (?)
 VII. 487. Ouvrage sapientiel (?)
 VIII. 491. La Règle de la Guerre (i)
- IX-XXI (impaires). 492. La Règle de la Guerre (ii)
 X-XVI (paires). 493. La Règle de la Guerre (iii-iv)
- XVIII. 509. Prières pour les fêtes (iii)
 496. La Règle de la Guerre (vi)
- XX. 506. Paroles des Luminaires (iii)
 XXII. 496. La Règle de la Guerre (vi)
 XXIII. 506. Paroles des Luminaires (iii)
 XXIV. 509. Prières pour les fêtes (iii)
 505. Paroles des Luminaires (ii)
- XXV. 506. Paroles des Luminaires (iii)
 XXVI. 496. La Règle de la Guerre (vi)
 499. Hymnes ou prières
- XXVII. 497. Texte ayant quelque rapport avec la Règle
 de la Guerre (?)
- XXVIII. 498. Fragments hymniques ou sapientiels (?)
- XXIX-XXXIV. 500. Bénédiction
- XXXV-XLVII (impaires). 501. Lamentation
- XXXVI-XLVIII (paires). 507. Prières pour les fêtes (i)
- XLIX-LIII. 502. Rituel de mariage
- LIV. 503. Prières quotidiennes
- LV. 512. Rituel de purification
- LVI-LXXI. 504. Paroles des Luminaires (i)
- LXXII-LXXIII. 508. Prières pour les fêtes (ii)
- LXXIV. 510. Cantiques du Sage (i)
 LXXV. 511. Cantiques du Sage (ii)
 513. Ordonnances (ii)
- LXXVI-LXXVII. 514. Ordonnances (iii?)
- LXXVIII-LXXIX. 515. Groupe en petite écriture
- LXXX. 516. Fragments divers
517. Fragments non classés inscrits sur une
 face
- 518-19. Fragments non classés inscrits sur les
 deux faces
520. Fragments non classés inscrits seulement
 au verso



DISCOVERIES IN THE JUDAEAN DESERT: VIII

THE GREEK MINOR PROPHETS SCROLL FROM NAHAL HEVER

(8HevXIIgr)

(THE SEIYÂL COLLECTION I)

BY

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CONTENTS

PREFACE BY J. STRUGNELL	vii
FOREWORD	ix
ABBREVIATIONS AND SIGLA	xi
A. INTRODUCTION	1
1. Archaeological data and identification	1
2. Columns and measurements	2
3. Contents and scope	7
4. Special characteristics	9
a. Division into sense-units	
b. Tetragrammaton	12
5. The two scribes/hands	14
6. Description of the materials and their state of preservation (by Robert A. Kraft)	19
7. The scripts and their date (by Peter J. Parsons)	27
B. AND C. TRANSCRIPTIONS	79
D. NOTES ON PALAEOGRAPHY AND IDENTIFICATION	83
E. NOTES ON THE RECONSTRUCTIONS	99
F. TRANSLATION TECHNIQUE, ORTHOGRAPHIC PECULIARITIES AND TEXTUAL RELATIONS	159
G. INDEX	I-XX
PLATES	

DISCOVERIES IN THE JUDAEAN DESERT: IX

Qumran Cave 4

IV

PALAEO-HEBREW AND GREEK BIBLICAL MANUSCRIPTS

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CONTENTS

TABLE OF PLATES	vii
FOREWORD	ix
ABBREVIATIONS AND SIGLA	xi
INTRODUCTION	1
The System of Naming and Numbering the Qumran Scrolls	1
Archaeological Provenance and Dating	1
Introductions to the Individual Editions	2
Transcriptions, Notes, and Variants	3
Photographs and Plates	6
The Palaeography and Date of the Greek Manuscripts (by P. J. Parsons)	7

I. BIBLICAL MANUSCRIPTS

A. PALAEO-HEBREW MANUSCRIPTS

11. 4QpaleoGenesis-Exodus I (Pls. I-VI)	17
12. 4QpaleoGenesis m (Pl. VI)	51
22. 4QpaleoExodus m (Pls. VII-XXXIII)	53
45. 4QpaleoDeuteronomy r (Pls. XXXIV-XXXVI)	131
46. 4QpaleoDeuteronomy s (Pl. XXXVII)	153
101. 4QpaleoJob c (Pl. XXXVII)	155

B. SEPTUAGINT MANUSCRIPTS

119. 4QLXXLeviticus a (Pl. XXXVIII)	161
120. pap4QLXXLeviticus b (Pls. XXXIX-XLI)	167
121. 4QLXXNumbers (Pls. XLII-XLIII)	187
122. 4QLXXDeuteronomy (Pl. XLIII)	195

II. PARABIBLICAL TEXTS

A. PALAEO-HEBREW MANUSCRIPTS	
123. 4QpaleoParaJoshua (Pl. XLVI)	201
124. 4QpaleoUnidentified (1) (Pls. XLIV-XLV)	205
125. 4QpaleoUnidentified (2) ((Pl. XLVI)	215
B. GREEK MANUSCRIPTS	
126. 4QUnidentified gr (Pl. XLVI)	219
127 pap4QParaExodus gr (Pl. XLVII)	223
INDEX OF BIBLICAL PASSAGES	243
INDEX OF THE CONTENTS OF THE MANUSCRIPTS	245
INDEX OF HEBREW WORDS IN UNIDENTIFIED FRAGMENTS	247
INDEX OF GREEK WORDS IN UNIDENTIFIED FRAGMENTS	249
PLATES	I- XLVII

TABLE OF PLATES

I. Professor Skehan identifying the tens of thousands of fragments in the Rockefeller Museum	11. 4QpaleoGen-Exod l
II-V.	11. 4QpaleoGen-Exod l
VI.	11. 4QpaleoGen-Exod l 12. 4QpaleoGen m
VII-XXXIII.	22. 4QpaleoExod m
XXXIV-XXXVI.	45. 4QpaleoDeut g
XXXVII.	46. 4QpaleoDeut s 101. 4QpaleoJob c
XXXVIII.	119. 4QLxxLev a
XXXIX-XLI.	120. pap4QLXXLev b
XLII.	

121. 4QLXXNum
XLIII.

121. 4QLXXNum
XLIV-XLV. 122. 4QLXXDeut

XLVI. 124. 4QpaleoUnid (1)

123. 4QpaleoParaJosh

125. 4QpaleoUnid (s)

XLVII. 126. 4QUnid gr

127. pap4QParaExod gr

Discoveries in the Judaean Desert: X

Qumran Cave 4

V

Miqsat Ma'ase ha-Torah

By
E. Qimron and J. Strugnell,

Oxford: Clarendon
1994

CONTENTS

FOREWORD	vii
ABBREVIATIONS	xi
INTRODUCTION	1
1. THE TEXTS	3
2. THE COMPOSITE TEXT	43
3. THE LANGUAGE	65
4. THE LITERARY CHARACTER AND THE HISTORICAL SETTING	109 123
5. THE HALAKHA	
APPENDIX 1: The History of the Halakha and the Dead Sea Scrolls, by Y. Sussmann	179 201
APPENDIX 2: Additional Textual Observations on 4QMMT, by E. Qimron	203
APPENDIX 3: Additional Observations on 4QMMT, by J. Strugnell	207 229

CONCORDANCE TO 4QMMT

REVERSE INDEX TO 4QMMT

Fragment 1: A large, irregularly shaped piece of papyrus with several lines of Hebrew text. The text is written in a cursive script and is mostly illegible due to fading and damage. Some words are faintly visible, such as "וְהָיָה" and "וְהָיָה".

Fragment 2: A vertical strip of papyrus with Hebrew text. The text is written in a cursive script and is mostly illegible due to fading and damage. Some words are faintly visible, such as "וְהָיָה" and "וְהָיָה".

Fragment 3: A large, irregularly shaped piece of papyrus with several lines of Hebrew text. The text is written in a cursive script and is mostly illegible due to fading and damage. Some words are faintly visible, such as "וְהָיָה" and "וְהָיָה".

DISCOVERIES IN THE JUDAEAN DESERT: XI

QUMRAN CAVE 4

VI

POETICAL AND LITURGICAL TEXTS, PART 1

BY

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IN CONSULTATION WITH

**JAMES VANDERKAM
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CLARENDON PRESS: OXFORD

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CONTENTS

TABLE OF PLATES

vii

FOREWORD

ix

A. BERAKHOT by B. Nitzan

286.-290. 4QBerakhot a-e: Introduction	1
286. 4QBerakhot a (Pls. I-IV)	7
287. 4QBerakhot b (Pls. V-VI)	49
288. 4QBerakhot c (Pl. VII)	61
289. 4QBerakhot d (Pl. VII)	67
290. 4QBerakhot e (Pl. VII)	73

B. NON-CANONICAL PSALMS by E. Shuller

380. 4QNon-Canonical Psalms A (Pl. VIII)	75
381. 4QNon-Canonical Psalms B (Pls. IX-XV)	87

C. SHIROT 'OLAT HASHABBAT by C. Newsom

400. 4QShirot 'Olat HaShabbat a (Pl. XVI)	173
401. 4QShirot 'Olat HaShabbat b (Pls. XVII-XVIII)	197
402. 4QShirot 'Olat HaShabbat c (Pl. XVIII)	221
1k. MasShirot 'Olat HaShabbat (Pl. XIX)	239
403. 4QShirot 'Olat HaShabbat d (Pl. XX)	253
404. 4QShirot 'Olat HaShabbat e (Pl. XXI)	293
405. 4QShirot 'Olat HaShabbat f (Pl. XXI-XXX)	307
406. 4QShirot 'Olat HaShabbat g (Pl. XXXI)	395
407. 4QShirot 'Olat HaShabbat h (Pl. XXXI)	399

D. APOCRYPHAL PSALM AND PRAYER

by E. Eshel, H. Eshel and A. Yardeni	403
448. 4QApocryphal Psalm and Prayer (Pl. XXXII)	427

CONCORDANCES by S. Pfann

I-

PLATES

XXXII

DISCOVERIES IN THE JUDAEAN DESERT: XII

QUMRAN CAVE 4

VII

GENESIS TO NUMBERS

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CONTENTS

TABLE OF PLATES	ix
FOREWORD	xi
ABREVIATIONS AND SIGLA	xiii
INTRODUCTION	1
1. 4QGen-Exod a (Pls. I-V)	7
2. 4QGen b (Pls. VI-VIII)	31
3. 4QGen c (Pl. IX)	39
4. 4QGen d (Pl. IX)	43
5. 4QGen e (Pl. X)	47
6. 4QGen f (Pl. XI)	53
7. 4QGen g (Pl. XII)	57
8. 4QGen h (Pl. XII)	61
9. 4QGen j (Pl. XIII)	65
10. 4QGen k (Pl. XII)	75
<i>James R. Davila</i>	
13. 4QExod b (Pls. XIV-XV)	79
<i>Frank Moore Cross</i>	
14. 4QExod c (Pls. XVI-XX)	97
15. 4QExod d (Pl. XXI)	127
16. 4QExod e (Pl. XXI)	129
<i>Judith E. Sanderson</i>	
17. 4QExod-Lev f (Pl. XXII)	133
<i>Frank Moore Cross</i>	
18. 4QExod g (Pl. XXI)	145
19. 4QExod h (Pl. XXI)	147
20. 4QExod j (Pl. XXI)	149
21. 4QExod k (Pl. XXI)	151
<i>Judith E. Sanderson</i>	
23. 4QLev-Num a (Pls. XXIII-XXX)	153
24. 4QLev b (Pls. XXXI-XXXIV)	177
<i>Eugene Ulrich</i>	
25. 4QLev c (Pl. XXXV)	189
26. 4QLev d (Pl. XXXVI)	193
26a. 4QLev e (Pl. XXXVII)	197
26b. 4QLev g (Pl. XXXVII)	203
<i>Emanuel Tov</i>	
	205
27. 4QNum b (Pls. XXXVIII-XLIX)	

Nathan Jastram

	269
INDEX OF BIBLICAL PASSAGES	271
INDEX OF THE CONTENTS OF THE MANUSCRIPTS	273
PLATES	

TABLE OF PLATES

I-V.	1. 4QGen-Exod a
VI-VIII.	2. 4QGen b
IX.	3. 4QGen c
	4. 4QGen d
X.	5. 4QGen e
XI.	6. 4QGen f
XII.	7. 4QGen g
	8. 4QGen h
	10. 4QGen k
XIII.	9. 4QGen j
XIV-XV.	13. 4QExod b
XVI-XX.	14. 4QExod c
XXI.	15. 4QExod d
	16. 4QExod e
	18. 4QExod g
	19. 4QExod h
	20. 4QExod j
	21. 4QExod k
XXII.	
XXIII-XXX.	17. 4QExod-Lev f
XXXI-XXXIV.	23. 4QLev-Num a
XXXV.	24. 4QLev b
XXXVI.	25. 4QLev c

26. 4QLev d

XXXVII.

26a. 4QLev e

26b. 4QLev g

XXXVIII-XLVIII.

27. 4QNum b

XLIX.

Red Ink on 4QNum b



DISCOVERIES IN THE JUDAEAN DESERT XIII

Qumran Cave 4 VIII

Parabiblical Texts, Part 1

By

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James VanderKam and Sidnie White

In Consultation With

James Vanderkam

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Contents

TABLE OF PLATES

vii

FOREWORD

ix

A. JUBILEES by J. VanderKam and J. T. Milik

216. 4QJubilees a (Pls. I-II)	1
217. 4QpapJubilees b? (Pl. III)	23
218. 4QJubilees c (Pl. IV)	35
219. 4QJubilees d (Pl. IV)	39
220. 4QJubilees e (Pl. V)	55
221. 4QJubilees f (Pl. VI)	63
222. 4QJubilees g (Pl. V)	87
223-224. 4QpapJubilees h (Pls. VII-IX)	95
225. 4QpseudoJubilees a (Pl. X)	141
226. 4QpseudoJubilees b (Pl. XI)	157
227. 4QpseudoJubilees c (Pl. XII)	171
228. 4QText with a Citation of Jubilees (Pl. XII)	177

B. REWORKED PENTATEUCH by E. Tov and S. White

364-367. 4QReworked Pentateuch b-e: Introduction (by E. Tov)	187
	197
364. 4QReworked Pentateuch b (Pls. XIII-XXI)	255
365. 4QReworked Pentateuch c (Pls. XXII-XXXII)	319
365a. 4QTemple? (by S. White; Pls. XXXIII-XXXIV)	335
366. 4QReworked Pentateuch d (Pl. XXXV)	345
367. 4QReworked Pentateuch e (Pl. XXXVI)	

C. PRAYER OF ENOSH by H. Attridge and J. Strugnell

369. 4QPrayer of Enosh (Pl. XXXVII)	353
-------------------------------------	-----

D. PARAKINGS ET AL., by S. Olyan

382. 4Qpap paraKings et al. (Pls. XXXVIII-XLI)	363
	443

E. PARAPHRASE OF GENESIS AND EXODUS, by T. Elgvin and E. Tov

422. 4QParaphrase of Genesis and Exodus (Pls. XLII-XLIII)	
---	--

CONCORDANCES

PLATES I-XLIV

Table Of Plates

- I-II. 216. 4QJubilees a
- III. 217. 4QpapJubilees b?
- IV. 218. 4QJubilees c
- 219. 4QJubilees d
- V. 220. 4QJubilees e
- 222. 4QJubilees g
- VI. 221. 4QJubilees f
- VII-IX. 223-224. 4QpapJubilees h
- X. 225. 4QpseudoJubilees a
- XI. 226. 4QpseudoJubilees b
- XII. 227. 4QpseudoJubilees c
- 228. 4QText with a Citation of Jubilees
- XIII-XXI. Jubilees
- XXII-XXXII. 364. 4QReworked Pentateuch b
- XXXIII-XXXIV. 365. 4QReworked Pentateuch c
- XXXV. 365a. 4QTemple?
- XXXVI. 366. 4QReworked Pentateuch d
- XXXVII. 367. 4QReworked Pentateuch e
- XXXVIII-XLI. 369. 4QPrayer of Enosh
- XLII-XLIII. 382. 4Qpap paraKings et al.
- 422. 4QParaphrase of Genesis and Exodus

DISCOVERIES IN THE JUDAEAN DESERT XIV

Qumran Cave 4 IX

Deuteronomy, Joshua, Judges, Kings

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CLARENDON PRESS: OXFORD

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Contents

TABLE OF PLATES	ix
FOREWORD	xi
ABBREVIATIONS AND SIGLA	xiii
INTRODUCTION	1
28. 4QDeut a (Pl. I) Sidnie White Crawford	7
29. 4QDeut b (Pl. II) Julie Ann Duncan	9
30. 4QDeut c (Pls. III-IX)	15
31. 4QDeut d (Pl. X) Sidnie White Crawford	35
32. 4QDeut e (Pl. XI) Julie Ann Duncan	39
33. 4QDeut f (Pls. XII-XV)	45
34. 4QDeut g (Pl. XVI) Sidnie White Crawford	55
35. 4QDeut h (Pls. XVII-XVIII) Julie Ann Duncan	61
36. 4QDeut i (Pl. XIX) Sidnie White Crawford	71
37. 4QDeut j (Pl. XX-XXII)	75
38. 4QDeut k1 (Pl. XXIV)	93
38a. 4QDeut k2 (Pl. XXV)	99
38b. 4QDeut k3 (Pl. XXV)	107
39. 4QDeut l (Pl. XXVI)	109
40. 4QDeut m (Pl. XXVII) Julie Ann Duncan	113
41. 4QDeut n (Pl. XXVIII-XXIX)	117
42. 4QDeut o (Pl. XXX)	129
43. 4QDeut p (Pl. XXXI) Sidnie White Crawford	135
44. 4QDeut q (Pl. XXXI) Patrick W. Skehan and Eugene Ulrich	137
	143

47. 4QJosh a (Pls. XXXII-XXXIV) Eugene Ulrich	153
48. 4QJosh b (Pl. XXXV) Emanuel Tov	161 165
49. 4QJudg a (Pl. XXXVI)	171
50. 4QJudg b (Pl. XXVI)	
54. 4QKgs (Pl. XXXVII) Julio Trebolle Barrera	185
INDEX OF BIBLICAL PASSAGES	187
INDEX OF THE CONTENTS OF THE MANUSCRIPTS	189
PLATES	

Table Of Plates

I. 28. 4QDeut a
II. 29. 4QDeut b
III-IX. 30. 4QDeut c
X. 31. 4QDeut d
XI. 32. 4QDeut e
XII-XV. 33. 4QDeut f
XVI. 34. 4QDeut g
XVII-XVIII. 35. 4QDeut h
XIX. 36. 4QDeut i
XX-XXIII. 37. 4QDeut j
XXIV. 38. 4QDeut k1
XXV. 38a. 4QDeut k2 38b. 4QDeut k3
XXVI. 39. 4QDeut l
XXVII. 40. 4QDeut m

XXVIII-XXIX. 41. 4QDeut n

XXX. 42. 4QDeut o

XXXI. 43. 4QDeut p

44. 4QDeut q

XXXII-XXXIV. 47. 4QJosh a

XXXV. 48. 4QJosh b

XXXVI. 49. 4QJudg a

50. 4QJudg b

XXXVII. 54. 4QKgs

DISCOVERIES IN THE JUDAEAN DESERT: XV

Qumran Cave 4, X

The Prophets

By

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Judith E. Sanderson
Patrick W. Skehan
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With the collaboration of

Catherine M. Murphy
Curt Niccum

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CONTENTS

TABLE OF PLATES	ix
FORWARD	xi
ABBREVIATIONS AND SIGLA	xiii
INTRODUCTION	1
ISAIAH, by Patrick W. Skehan and Eugene Ulrich	7
55. 4QIsa a (Pls. I-II)	19
56. 4QIsa b (Pls. III-VI)	45
57. 4QIsa c (Pls. VII-XII)	75

58. 4QIsa d (Pls. XIII-XV)	89
59. 4QIsa e (Pls. XVI-XVII)	99
60. 4QIsa f (Pls. XVIII-XX)	113
61. 4QIsa g (Pl. XXI)	117
62. 4QIsa h (Pl. XXI)	121
62a. 4QIsa i (Pl. XXI)	123
63. 4QIsa j (Pl. XXII)	125
64. 4QIsa k (Pl. XXII)	129
65. 4QIsa l (Pl. XXII)	131
66. 4QIsa m (Pl. XXII)	133
67. 4QIsa n (Pl. XXIII)	135
68. 4QIsa o (Pl. XXIII)	139
69. pap4QIsa p (Pl. XXIII)	141
69a. 4QIsa q (Pl. XXIII)	143
69b. 4QIsa r (Pl. XXIII)	
JEREMIAH, by Emanuel Tov	145
70. 4QJer a (Pls. XXIV-XXIX)	171
71. 4QJer b (Pl. XXIX)	177
72. 4QJer c (Pls. XXX-XXXVI)	203
72a. 4QJer d (Pl. XXXVII)	207
72b. 4QJer e (Pl. XXXVII)	
	209
EZEKIEL, by Judith E. Sanderson	215
73. 4QEzek a (Pl. XXXVIII)	219
74. 4QEzek b (Pl. XXXIX)	
75. 4QEzek c (Pl. XXXIX)	
	221
THE TWELVE, by Russell E. Fuller	233
76. 4QXII a (Pls. XL-XLII)	237
77. 4QXII b (Pl. XLIII)	253
78. 4QXII c (Pls. XLIV-XLVI)	257
79. 4QXII d (Pl. XLVI)	267
80. 4QXII e (Pl. XLVII)	271
81. 4QXII f (Pl. XLVIII)	
82. 4QXII g (Pls. XLIX-LXIV)	
with Catherine M. Murphy and Curt Niccum	319
	323
INDEX OF BIBLICAL PASSAGES	I-LXIV
INDEX OF THE CONTENTS OF THE MANUSCRIPTS	

PLATES

TABLE OF PLATES

I-II.	55. 4QIsa a
III-VI.	56. 4QIsa b
VII-XII.	57. 4QIsa c
XIII-XV.	58. 4QIsa d
XVI-XVII.	59. 4QIsa e
XVIII-XX.	60. 4QIsa f
XXI.	61. 4QIsa g
	62. 4QIsa h
	62a. 4QIsa i
XXII.	63. 4QIsa j
	64. 4QIsa k
	65. 4QIsa l
XXIII.	66. 4QIsa m
	67. 4QIsa n
	68. 4QIsa o
	69. pap4QIsa p
XXIV-XXIX.	69a. 4QIsa q
XXIX.	69b. 4QIsa r
XXX-XXXVI.	70. 4QJer a
XXXVII.	71. 4QJer b
	72. 4QJer c
XXXVIII.	72a. 4QJer d
XXXIX.	72b. 4QJer e
	73. 4QEzek a
XL-XLII.	74. 4QEzek b
XLIII.	75. 4QEzek c
XLIV-XLVI.	76. 4QXII a
XLVI.	77. 4QXII b
XLVII.	78. 4QXII c
XLVIII.	79. 4QXII d
XLIX-LXIV.	80. 4QXII e
	81. 4QXII f
	82. 4QXII g

DJD XVI

Qumran Cave 4.XI:

Psalm to Chronicles

Eugene C. Ulrich
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Joseph A. Fitzmyer
Peter W. Flint
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Catherine M. Murphy
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Julio Trebolle Barrera

Oxford: Clarendon Press, 2000

PSALMS, by Patrick W. Skehan, Eugene Ulrich, and Peter W. Flint

83. 4QPs ^a (Pls. I-II)	7
84. 4QPs ^b (Pls. III-VI)	23
85. 4QPs ^c (Pls. VII-IX)	49
86. 4QPs ^d (Pl. X)	63
87. 4QPs ^e (Pls. XI-XII)	73
88. 4QPs ^f (Pls. XIII-XIV)	85
89. 4QPs ^g (Pl. XV)	107
90. 4QPs ^h (Pl. XV)	113
91. 4QPs ^j (Pl. XVI)	117
92. 4QPs ^k (Pl. XVII)	123
93. 4QPs ^l (Pl. XVII)	127
94. 4QPs ^m (Pl. XVII)	131

95. 4QPs ⁿ (Pl. XVIII)	135
96. 4QPs ^o (Pl. XVIII)	139
97. 4QPs ^p (Pl. XVIII)	143
98. 4QPs ^q (Pl. XIX)	145
98a. 4QPs ^r (Pl. XIX)	151
98b. 4QPs ^s (Pl. XIX)	153
98c. 4QPs ^t (Pl. XIX)	155
98d. 4QPs ^u (Pl. XX)	157
98e. 4QPs ^v (Pl. XX)	159
98f. 4QPs ^w (Pl. XX), by Joseph A. Fitzmyer	161
98g. 4QPs ^x (Pl. XX)	163
522. Ps 122 in '4QProphecy of Joshua', ed. Émile Puech	169
JOB, by Eugene Ulrich and Sarianna Metso	
99. 4QJob ^a (Pl. XXI)	171
100. 4QJob ^b (Pl. XXII)	179
PROVERBS, by Patrick W. Skehan and Eugene Ulrich	
104. 4QRuth ^a (Pl. XXIV)	187
105. 4QRuth ^b (Pl. XXIV)	191
CANTICLES, by Emanuel Tov	
106-108. Introduction to 4QCant ^{a-c}	195
106. 4QCant ^a (Pl. XXIV)	199
107. 4QCant ^b (Pl. XXV)	205
108. 4QCant ^c (Pl. XXV)	219
QOHELET, by Eugene Ulrich	
109. 4QQoh ^a (Pl. XXVI)	221
110. 4QQoh ^b (Pl. XXVI)	227
LAMENTATIONS, by Frank Moore Cross	
111. 4QLam (Pls. XXVII-XXVIII)	229
DANIEL, by Eugene Ulrich	
112. 4QDan ^a (Pls. XXIX-XXXI)	239
113. 4QDan ^b (Pls. XXXII-XXXIII)	255

114. 4QDan ^c (Pls. XXXIV-XXXV)	269
115. 4QDan ^d (Pls. XXXVI-XXXVII), by Eugene Ulrich and Curt Niccum	279
116. 4QDan ^e (Pl. XXXVIII)	287
EZRA, by Eugene Ulrich	
117. 4QEzra (Pl. XXXVIII)	291
CHRONICLES, by Julio Trebolle Barrera	
118. 4QChr (Pl. XXXVIII)	295

[TOP](#)

DISCOVERIES IN THE JUDAEAN DESERT: XVIII

QUMRAN CAVE 4

XIII

THE DAMASCUS DOCUMENT

(4Q266-273)

BY

JOSEPH M. BAUMGARTEN

ON THE BASIS OF TRANSCRIPTIONS

BY JOZEF T. MILIK

WITH CONTRIBUTIONS BY

STEPHEN PFANN AND ADA YARDENI

CLARENDON PRESS: OXFORD

1996

CONTENTS

TABLE OF PLATES	ix
FOREWORD	xi
PREFACE	xiii
BIBLIOGRAPHY	xv
SIGLA	xix
4Q266-273: Introduction	1
4QDamascus Document a (Pls. I-XVII)	23
4QDamascus Document b (Pls. XVIII-XXI)	95
4QDamascus Document c (Pl. XXII)	115
4QDamascus Document d (Pls. XXIII-XXV)	123
4QDamascus Document e (Pls. XXVI-XXXVI)	137
4QDamascus Document f (Pls. XXXVII-XXXIX)	169
4QDamascus Document g (Pl. XL)	185
4QpapDamascus Document h (Pls. XLI-XLII)	?
CONCORDANCE	199
PLATES I-XLII	

DISCOVERIES IN THE JUDAEAN DESERT: XIX

QUMRAN CAVE 4

XIV

Parabiblical Texts, Part 2

By

Magen Broshi, Esther Eshel,

Joseph Fitzmyer, Erik Larson,

Carol Newsom, Lawrence Schiffman,

Mark Smith, Michael Stone,

John Strugnell, and Ada Yardeni

In Consultation With

James Vanderkam

CLARENDON PRESS: OXFORD

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Contents

TABLE OF PLATES	ix
FOREWARD	xi
A. TOBIT by J. Fitzmyer	
196-200. 4QpapTobit a ar, 4QTobit b-d ar, and 4QTobit e:	1
Introduction	7
196. 4QpapTobit a ar (Pls. I-V)	41
197. 4QTobit b ar (Pls. VI-VII)	57
198. 4QTobit c ar (Pls. VIII)	61
199. 4QTobit d ar	63
200. 4QTobit e (Pls. IX-X)	77
B. LIST OF FALSE PROPHETS by M. Broshi and A. Yardeni 339. 4QList of False Prophets ar (Pl. XI)	81
C. LIST OF NETINIM by M. Broshi and A. Yardeni. 350. 4QList of Netinim (Pl. XI)	85
D. ADMONITION ON THE FLOOD by C. Newsom 370. 4QAdmonition on the Flood (Pl. XII)	99
E. DISCOURSE ON THE EXODUS/CONQUEST TRADITION by C. Newsom 374. 4QDiscourse on the Exodus/Conquest Tradition (Pl. XIII)	111
	121
F. APOCRYPHON OF MOSES by J. Strugnell 375. 4QApocryphon of Moses a (Pl. XIV)	137
376. 4QApocryphon of Moses b (?) (Pl. XV)	
G. APOCRYPHON OF JEREMIAH by M. Smith 384. 4QpapApocryphon of Jeremiah b? (Pl. XVI)	153
H. PSEUDO-EZEKIEL by M. Smith 391. 4QpapPseudo-Exekiel e (Pls. XVII-XXV)	195
	211
I. NARRATIVES by M. Smith 462. 4QNarrative C (Pl. XXVI)	215
463. 4QNarrative D (Pl. XXVII)	
J. EXPOSITION ON THE PATRIARCHS by E. Eshel and M. Stone 464. 4QExposition on the Patriarchs (Pl. XXVIII)	231
	233
K. NARRATIVES by E. Eshel and M. Stone	

464a. 4QNarrative E (Pl. XXIX)

235

L. UNCLASSIFIED FRAGMENTS by E. Eshel and
M. Stone

245

464b. 4QUnclassified Fragments (Pl. XXIX)

I-XXIX

M. TEXT MENTIONING ZEDEKIAH by E.
Larson, L. Schiffman, and J. Strugnell

470. 4QText Mentioning Zedekiah (Pl. XXIX)

CONCORDANCES by S. Pfann

PLATES

DISCOVERIES IN THE JUDAEAN DESERT: XX

Qumran Cave 4

XV

Sapiential Texts, Part 1

BY

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In consultation with

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Oxford: Clarendon

1997

CONTENTS

TABLE OF PLATES	ix
FOREWORD	xi
A. WORDS OF THE MASKIL TO ALL SONS OF DAWN by S. J. Pfann and M. Kister	
298. 4Qcrypt A Words of the Maskil to All Sons of Dawn (Pls. I-II)	1
B. MYSTERIES by L. Schiffman	31
Introduction	33
299. 4QMysteries a (Pls. III-VII)	99
300. 4QMysteries b (Pl. VIII)	113
301. 4QMysteries c (?) (Pl. IX)	125
C. ADMONITORY PARABLE by B. Nitzan	
302. 4QpapAdmonitory Parable (Pls. X-XII)	151
D. MEDITATIONS ON CREATION by T. Lim	155
303. 4QMeditation on Creation A (Pl. XIII)	157
304. 4QMeditation on Creation B (Pl. XIII)	
305. 4QMeditation on Creation C (Pl. XIII)	159
E. SAPIENTIAL TEXTS by A. Steudel	163
411. 4QSapiential Hymn (Pl. XIV)	
412. 4QSapiential-Didactic Work A (Pl. XIV)	169
F. COMPOSITION CONCERNING DIVINE PROVIDENCE by E. Qimron	
413. 4QComposition concerning Divine Providence (Pl. XIV)	173
	183
G. WAYS OF RIGHTEOUSNESS by T. Elgvin	
420. 4QWays of Righteousness a (Pl. XV)	203
421. 4QWays of Righteousness b (Pl. XVI)	211
H. SAPIENTIAL TEXTS by A. Steudel	225
425. 4QSapiential-Didactic Work B (Pl. XVII)	
426. 4QSapiential-Hymnic Work A (Pl. XVIII)	
CONCORDANCES by S. Pfann	
PLATES I-XVIII	

DISCOVERIES IN THE JUDAEAN DESERT: XXI

Qumran Cave 4

XVI

Calendrical Texts

BY

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CLARENDON PRESS: OXFORD

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CONTENTS

TABLE OF PLATES	ix
FOREWORD	xi
A. CALENDRICAL DOCUMENTS and MISHMAROT by S. Talmon with the assistance of J. Ben-Dov	
320-330, 337, 394 1-2: Introduction	1
320. 4QCalendrical Document/Mishmarot A (Pls. I-II)	37
321. 4QCalendrical Document/Mishmarot B (Pls. III-IV)	65
321a. 4QCalendrical Document/Mishmarot C (Pl. V)	81
322. 4QMishmarot A (Pl. V)	93
323. 4QMishmarot B (Pl. V)	99
324. 4QMishmarot C (Pl. VI)	103
324a. 4QMishmarot D (Pl. VI)	107
324b. 4QpapCalendrical Document A? (Pl. VI)	113
324c. 4QMishmarot E (Pl. VI)	119
325. 4QCalendrical Document/Mishmarot D (Pl. VII)	123
326. 4QCalendrical Document C (Pl. VII)	133
328. 4QMishmarot F (Pl. VII)	139
329. 4QMishmarot G (Pl. VII)	143
329a. 4QMishmarot H (Pl. VIII)	147
330. 4QMishmarot I (Pl. VIII)	151
337. 4QCalendrical Document E? (Pl. VIII)	155
394 1-2. 4QCalendrical Document D (Re-edition) (Pl. VIII)	157
B. ORDO by U. Glessmer	167
334. 4QOrdo (Pl. IX)	
C. OTOT by J. Ben-Dov	195
319. 4QOtot (Pls. X-XIII)	
CONCORDANCE by Y. Shemesh	245
PLATES	I-XIII

DISCOVERIES IN THE JUDAEAN DESERT: XXII

Qumran Cave 4.XVII

Parabiblical Texts, Part 3

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CLARENDON PRESS: OXFORD

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- **A. LEVI ARAMAIC DOCUMENT** by M.E. Stone and J.C. Greenfield
 - 213. 4QLevi(a) ar (Pl.I) 1
 - 213(a). 4QLevi (b) ar (Pl. II) 25
 - 213(b). 4QLevi (c) ar (Pl. III) 37
 - 214. 4QLevi (d) ar (Pl. III) 43

- 214(a). 4QLevi (e) ar (Pl. IV) 53
 - 214(b). 4QLevi(f) ar (Pl. IV) 61
 - **B. TESTAMENT OF NAPHTALI** by M. E. Stone
 - 215 4QTestament of Naphtali (Pl. V) 73
 - **C. PRAYER OF NABONIDUS** by J. Collins
 - 242. 4QPrayer of Nabonidus ar (Pl. VI) 83
 - **D. PSEUDO-DANIEL** by J. Collins and P. Flint
 - 243-245. 4Qpseudo-Daniel(a-c) ar: Introduction 95
 - 243. 4Qpseudo-Daniel(a-c) ar: (Pls. VII-VIII) 97
 - 244. 4Qpseudo-Daniel(b) ar (Pl. IX) 123
 - 243-244. The Combined Text 133
 - 245. 4Qpseudo-Daniel(c) ar: (Pl. X) 153
 - **E. APOCRYPHE DE DANIEL** by É. Puech
 - 246. 4QApocryphe de Daniel ar (Pl. XI) 165
 - **F. COMMENTARIES ON GENESIS** by G. Brooke
 - 252. 4QCommentary on Genesis A (Pls. XII-XIII) 185
 - 253. 4QCommentary on Genesis B (Pl. XIV) 209
 - 253a. 4QCommentary on Malachi (Pl. XIV) 213
 - 254. 4QCommentary on Genesis C (Pls. XII-XIII) 217
 - 254a. 4QCommentary on Genesis D (Pl. XVI) 233
 - **G. APOCRYPHON OF JOSHUA** by C. Newsom
 - 378-379. 4QApocryphon of Joshua(a-b): Introduction 237
 - 378. 4QApocryphon of Joshua(a): (Pls. XVII-XX) 241
 - 379. 4QApocryphon of Joshua(b): (Pls. XXI-XXV) 263
 - **H. THE TWO WAYS** by T. Elgvin
 - 473. 4QThe Two Ways (Pl. XXVI) 289
 - **I. MISCELLANEOUS TEXTS** by E. Larson and L. H. Schiffman
 - 478. 4QpapFragment Mentiong Festivals (Pl. XXVI) 295
 - 479. 4QText Mentioning Descendants of David (Pl. XXVII) 297
 - 480. 4QNarrative F (Pl. XXVII) 301
 - 481. 4QText Mentioning Mixed Kinds (Pl. XXVII) 303
 - **J. APOCRAPHE D'ÉLISÉE** by J. Trebolle Barrera
 - 481a. 4QApocryphe d'Elisee (P. XXVIII) 305
 - **K. MISCELLANEOUS TEXTS** by E. Larson and L. H. Schiffman
 - 481b. 4QNarrative G (Pl. XXVIII) 311
 - 481c. 4QPrayer for Mercy (Pl. XXVIII) 313
 - 481d. 4QFragments with Red Ink (Pl. XXIX) 315
 - 481e. 4QNarrative H (Pl. XXIX) 321
- CONCORDANCES by S. Pfann 323

PLATES I-XXIX

DISCOVERIES IN THE JUDAEAN DESERT: XXIII

Qumran Cave 11

II

11Q2-18, 11Q20-31

By

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Incorporating earlier editions by

J. P. M. van der Ploeg, O.P.

with a contribution by
Edward Herbert

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CONTENTS

TABLE OF PLATES	ix
FOREWARD	xi
PREFACE	xiii
2. 11QLeviticus b (Pl. I)	1
3. 11QDeuteronomy (Pl. II)	11
4. 11QEzekiel (Pls. II, LIV) by <i>E. D. Herbert</i>	15 29
5. 11QPsalms a, Fragments E, F (Pls. IV-V)	37 49
6. 11QPsalms b (Pl. III)	63
7. 11QPsalms c (Pl. VI)	77
8. 11QPsalms d (Pls. VII-VIII)	79
9. 11QPsalms e? (Pl. VIII)	181
10. 11QtargumJob (Pls. IX-XXI)	207
11. 11Qapocryphal Psalms (Pls. XXII-XXV, LIII)	221 243
12. 11QJubilees (Pl. XXVI)	253
13. 11QMelchizedek (Pl. XXVII)	257
14. 11QSefer ha-Milhamah (Pl. XXVIII)	259
15. 11QHymns a (Pl. XXIX)	305
16. 11QHymns b (Pl. XXIX)	357
17. 11QShirot 'Olat ha-Shabbat (Pls. XXX-XXXIV, LIII)	411 415
18. 11QNew Jerusalem ar (Pls. XXXV-XL, LIII)	419 421
20. 11QTemple b (Pls. XLI-XLVII)	423
21. 11QTemple c? (Pl. XLVIII)	427
22. 11QpaleoUnidentified Text (Pl. XLVIII)	429 431
23. 11QcryptA Unidentified Text (Pl. XLVIII)	433 435
24. 11QUnidentified Text ar (Pl. XLIX)	445
25. 11QUnidentified Text A (Pl. XLIX)	
26. 11QUnidentified Text B (Pl. XLIX)	447
27. 11QUnidentified Text C (Pl. XLIX)	
28. 11QpapUnidentified Text D (Pl. L)	I-LIV
29. 11QFragment Related to Serekh ha-Yahad (Pl. L)	
30. 11QUnclassified Fragments (Pl. L-LI)	
31. 11QUnidentified Wads (Pl. LII)	

Hebrew and Aramaic Concordances by S.

and C. Pfann

Plates



DISCOVERIES IN THE JUDAEAN DESERT: XXIV

Wadi Daliyeh Seal Impressions

BY

M. J. W. Leith

Clarendon: Oxford

1997

CONTENTS

TABLE OF PLATES	xi
FOREWORD	xv
PREFACE	xvii
ABBREVIATIONS	xix
A. INTRODUCTION	3
B. NUDE YOUTHS AND WARRIORS	
1. HERMES AND UNIDENTIFIED YOUTHS AND WARRIORS	39
WD 7 Nude Greek Youth with Chlamys (Pl. I.1)	42
WD 14 Hermes with Aphlaston (Pl. I.2)	47
WD 49 Hermes (?) (Pl. I.3)	49
WD 28 Nude Youth with Himation (Pl. II.1)	50
WD 29 Nude Youth with Himation and Branch (?) (Pl. II.2)	51
WD 57 Youth Leaning on Pillar (Pl. II.3)	53
WD 1 Nude Youth with Shield (Pl. III.1)	55
WD 21D Standing Nude Youth (Pls. III.2, XXII.2D)	57

WD 15B Seated Youth (Pl. III.3)	61
WD 16A Frontal Nude Warrior with Spear (Pls. IV.1, XXII.1C)	64 66
WD 26 Nude Hoplite with Shield and Spear (Pl. IV.2)	
WD 33 Smiting Nude Warrior (Pl. IV.3)	71
2. PERSEUS IN THE PERSIAN EMPIRE	74
Introductory Remarks	77
WD 32 Warrior with Spear, Shield, and Sack (Perseus?) (Pl. V.1)	80
WD 54 Perseus with Sack (Pl. V.2)	
WD 56 Perseus (?) (Pl. V.3)	85 87
3. HERAKLES FIGURES IN GREEK STYLE	90
Introductory Remarks	92
WD 11C Herakles with Club, Bow, and Lionskin (Pl. VI.1)	
WD 39 Herakles in Lionskin with Club (Pl. VI.2)	
WD 42 Herakles (with Club) vs. Nemean Lion (Pl. VI.3)	97 100
C. MATURE MALE FIGURES	102
WD 9 Mature Man Wearing Himation (Pl. VII.1)	
WD 11E Mature Man in Himation and Pilos (Pl. VII.2)	
WD 20 Frontal Male Figure in Himation (Pl. VII.3)	107 110
D. DIONYSIAN SUBJECTS	114
WD 5, 16B Satyr (Pls. VIII.1-2, XXII.1D)	117
WD 21B Dancing Satyr (Pls. VIII.3, XXII.2B)	119
WD 40 Kneeling Eros (Pl. IX.1)	121
WD 50 Dancing Maenad (?) (Pl. IX.2)	124
Excursus: The Semantics of the Near Leg Forward Pose	125
WD 27 Persian Dancer (Pl. IX.3)	131
WD I.3.22B Nike (?) (Pl. X.1)	
WD 2 Satyr and Heron (Pl. X.2)	
WD 44 Knucklebone (Astragaloi) Players (Pl. X.3)	137
E. OTHER COMPLEX SUBJECTS	145
WD 46 Nike in Facing Quadriga (Pl. XI.1)	151 157
F. OTHER MALE AND FEMALE FIGURES	162
WD 43 Achilles and Penthesileia (?) (Pl. XI.2)	
WD 6 Persian Man and Woman (Pl. XI.3)	
WD 52 Persian Man and Woman (Pl. XII.1)	167
WD 47 Nude Hero (Herakles?) vs. Two Inverted Lions (Pl. XII.2)	173 176 179

G. SINGLE ANIMALS	182
WD 45 Winged Boar Protome (Pl. XII.3)	184
WD 55 Lion Scratching his Ear (Pl. XIII.1)	188
WD 37 Lion (Pl. XIII.2)	191
GR-A Eagle (Pl. XIII.3)	193
WD 30 Running Quadruped (Pl. XIV.1)	195
WD 23 Boar (?) with Inscription (Pl. XIV.2)	
WD 35 Winged Hippocamp (with Rider?) (Pl. XIV.3)	
WD 53 Winged Persian Hero Sphinx (Pl. XV.1)	199
WD 31 Seated Winged Sphinx (Pl. XV.2)	202
WD 38 Winged Bull (?) (Pls. XV.3, XXIII.5 [?])	204
H. FLANKING HORSES, GRIFFINS	
WD 18 Flanking Winged Horses (Pl. XVI.1)	209
WD 34 Two Horses (Pl. XVI.2)	213
GR-B Flanking Griffins (Pl. XVI.3)	214
	218
	220
I. PERSIAN HERO	
WD 17, 36, 51 Persian Hero Fights Flanking Inverted Lions (Pl. XVII.1-3)	225 226
WD 3B Persian Hero Contests Flanking Animals (Pl. XVIII.1)	
WD 4 Persian Hero Battles Rampant Winged Lion (Pl. XVIII.2)	231 235
WD 8 Persian Hero Battles Winged Bull (Pl. XVIII.3)	237
WD 3A, 10A, 11B, 12, 24 Hero Flanked by Winged Sphinxes (Pl. XIX.1-3)	239
WD I.3.22A Persian Hero (?) (Pl. XIX.4)	
WD 19 Persian Hero Attacking One Opponent (Pl. XX.1)	243
	247
J. FLANKING SPHINXES	
WD 13, 41 Flanking Persian Royal Sphinxes with Double Crown of Egypt (Pl. XX.2-3)	249
WD 25 Flanking Royal Scorpion-Men (Pl. XXI.1)	
WD 48 Flanking Winged Sphinxes (Pl. XXI.2)	
WD 15A Sphinxes Flanking a Flower (Pl. XXI.3)	

INDEX OF WADI DALIYEH NUMBERS

SUBJECT INDEX

PLATES

DISCOVERIES IN THE JUDAEAN DESERT: XXV

QUMRÂN GROTTTE 4

XVIII

TEXTES HÉBREUX

(4Q521-4Q528, 4Q576-4Q579)

PAR

ÉMILE PUECH

DIRECTEUR DE RECHERCHE
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DE LA RECHERCHE SCIENTIFIQUE

CLARENDON PRESS: OXFORD

1997

TABLE DES MATIÈRES

TABLE DES FIGURES ET PLANCHES	ix
FOREWORD	xi
PRÉFACE	xiii
ABRÉVIATIONS	xvii
521. 4QApocalypse messianique (Pl. I-III)	1
522. 4QProphétie de Josué	39
(4QapocrJosué c?) (Pl. IV-V)	75
523. 4QJonathan (Pl. VI)	85

524. 4QRouleau du Temple (Pl. VII-VIII)	115
525. 4QBéatitudes (Pl. IX-XIII)	179
526. 4QTestament? (Pl. XIV)	183
527. 4QOuvrage liturgique D? (Pl. XIV)	187
528. 4QOuvrage hymnique ou sapiential B (Pl. XIV)	191 195
576. 4QGenèse n (Pl. XV)	205
577. 4QTexte mentionnant le Déluge (Pl. XV)	209
578. 4QComposition historique B (Pl. XV)	213
579. 4QOuvrage hymnique? (Pl. XV)	I-XV

CONCORDANCES

PLATES

DISCOVERIES IN THE JUDAEAN DESERT XXVI

Qumran Cave 4 XIX

Serekh ha-Yah_jad and Two Related Texts

By

Philip S. Alexander

and

Geza Vermes

CLARENDON PRESS: OXFORD

1998

Contents

TABLE OF PLATES	ix
FOREWORD	xi
PREFACE	xiii
ABBREVIATIONS	xv
4QSEREKH HA-YAH ₉ AD	
General Introduction	1
255. 4Qpap Serekh ha-Yah _j ad a (Pl. I)	27

256. 4Qpap Serekh ha-Yah[ad b (Pls. II-V)	39
257. 4Qpap Serekh ha-Yah[ad c (Pls. VI-IX)	65
258. 4Qpap Serekh ha-Yah[ad d (Pls. X-XIII)	83
259. 4Qpap Serekh ha-Yah[ad e (Pls. XIV-XVI)	129
260. 4Qpap Serekh ha-Yah[ad f (Pl. XVII)	153
261. 4Qpap Serekh ha-Yah[ad g (Pls. XVIII-XIX)	169
262. 4Qpap Serekh ha-Yah[ad h (Pl. XX)	189
263. 4Qpap Serekh ha-Yah[ad i (Pl. XXI)	197
264. 4Qpap Serekh ha-Yah[ad j (Pl. XXI)	201

TWO RELATED TEXTS

275. 4QCommunal Ceremony (Pl. XXII)	209
276. 4QFour Lots (Pl. XXIII)	217

APPENDIX

1Q28b. 1QSerekh ha-Yah[ad b (fragment) by G. J. Brooke (Pl. XXIV)	227
	235

CONCORDANCES by S. and C. Pfann

PLATES

I-
XXIV

[TOP](#)

DJD XXVII

Aramaic, Hebrew, and Greek Documentary Texts from Nah[al H9ever and Other Sites, with an Appendix Containing Alleged Qumran Texts (The Seiyâl Collection II)

H. M. Cotton and A. Yardeni

Oxford: Clarendon, 1997

TABLE OF FIGURES xi

TABLE OF PLATES xv

FOREWORD xix

PREFACE by H. M. Cotton xxi

PREFACE by A. Yardeni xxv

SIGLA xxvii

GENERAL INTRODUCTION by H. M. Cotton and A. Yardeni 1

A. ARAMAIC AND HEBREW DOCUMENTARY TEXTS by A. Yardeni

Introduction to the Aramaic and Hebrew Documentary Texts 9

7. Xev/Se Deed of Sale A ar (134 or 135 CE) (Fig. 1 and Pl. I) 19

8. Xev/Se papDeed of Sale B ar and heb (135 CE) (Figs. 2-3 26
and Pl. II)

8a. Xev/Se papDeed of Sale C ar (134 or 135 CE) (Figs. 4-5 34
and Pl. III)

9. Xev/Se papDeed of Sale D ar (Figs. 6-8 and Pls. IV-V) 38

9a. Xev/Se papUnclassified Fragment A ar (Fig. 9 and Pl. VI) 52

10. Xev/Se papReceipt for Payment of a Fine? ar (Fig. 9 54
and Pl. VII)

11. Xev/Se papMarriage Contract? ar (Fig. 9 and Pl. VII) 57

12. Xev/Se papReceipt for Dates ar (131 CE) (Fig. 10 and 60
Pls. VIII-IX)

13. Xev/Se papWaiver of Claims? ar (134 or 135 CE) (Fig. 11 65

and Pls. VIII-IX)

14. Xev/Se papFragment of a Deed ar? (Fig. 12 and Pl. X) 71
15. Xev/Se papUnclassified Fragments B (Fig. 12 and Pl. X) 72
- 16-17. Xev/Se papUnclassified Fragments C-D (Fig. 12 and Pl. X) 73
18. Xev/Se papUnclassified Fragment E (Fig. 12 and Pl. X) 74
19. Xev/Se papUnclassified Fragment F (Fig. 12 and Pl. X) 75
21. Xev/Se papDeed of Sale E ar (Figs. 12-13 and Pls. XI-XII) 76
22. Xev/Se papDeed of Sale F? ar (Fig. 14 and Pl. XIII) 84
23. Xev/Se papDeed of Sale G ar (Fig. 15 and Pl. XIV) 87
24. Xev/Se papDeed A ar (Fig. 15 and Pl. XV) 89
- 24a. Xev/Se papDeed B ar (Fig. 15 and Pl. XVI) 91
25. Xev/Se papDeed C ar (Fig. 16 and Pl. XVII) 93
26. Xev/Se papText Dealing with Deposits and Barley ar 95
(Fig. 16 and Pl. XVII)
27. Xev/Se papDeed D ar (Fig. 16 and Pl. XVIII) 97
28. Xev/Se papUnclassified Fragment G ar (Fig. 17 and Pl. XIX) 99
29. Xev/Se papUnclassified Fragments H (Fig. 17 and Pl. XIX) 100
30. Xev/Se papLetter to ShimÆon ben Kosibah 103
(Fig. 18 and Pl. XX)
31. Xev/Se papDeed E ar (Fig. 19 and Pl. XXI) 105
32. Xev/Se papDeed F (+ 4Q347) ar (Fig. 19 and Pl. XXI) 106
33. Xev/Se papUnclassified Fragment I ar (Fig. 19 and Pl. XXII) 108
34. Xev/Se papDeed G ar (Fig. 19 and Pl. XXII) 109
35. Xev/Se papUnclassified Fragment J ar (Fig. 19 and Pl. XXII) 111
36. Xev/Se papUnclassified Fragment K (Fig. 19 and Pl. XXII) 112
37. Xev/Se papDeed H ar? (Fig. 20 and Pls. XXIII-XXIV) 113
- 38-47h. Xev/Se papUnclassified Fragments L-BB (Figs. 20-21 and 117
Pls. XXV-XXVI)
49. Xev/Se Promissory Note (133 CE) (Figs. 22-23 and Pl. XXVII) 121
50. Xev/Se papDeed of Sale H (+ Mur 26) ar (Figs. 24-26 and 123
Pls. XXVIII-XXX)

B. GREEK DOCUMENTARY TEXTS by H. M. Cotton

Introduction to the Greek Documentary Texts 133

Palaeographical Notes by J. David Thomas

Introduction to the Archive of Salome Komaïse Daughter of Levi 158

60. Xev/Se papTax (or Rent) Receipt from Maoza gr (Fig. 27 166
and Pls. XXXI-XXXII)
61. Xev/Se papConclusion to a Land Declaration gr (Pls. XXXI 174
and XXXIII)
62. Xev/Se papLand Declaration gr (Pls. XXXIV-XXXVII) 181
63. Xev/Se papDeed of Renunciation of Claims gr (Pls. XXXI and 195
XXXVIII)
64. Xev/Se papDeed of Gift gr (Fig. 27 and Pls. XXXIX-XL) 203
65. Xev/Se papMarriage Contract gr (Pl. XLI) 224
66. Xev/Se papLoan with Hypothec gr (Pl. XLII) 238

- 67. Xev/Se papText Mentioning Timber gr (Pls. XXXI and XLIII) 244
- 68. Xev/Se papText Mentioning a Guardian gr (Pls. XXXI and XLIV) 248
- 69. Xev/Se papCancelled Marriage Contract gr (Pls. XLV-XLVI) 250
- 70. Xev/Se papUnidentified Fragment A gr (Pls. XXXI and XLVII) 275
- 71. Xev/Se papUnidentified Fragment B gr (Pls. XXXI and XLVII) 276
- 72. Xev/Se papUnidentified Fragment C gr (Pls. XXXI and XLVII) 277
- 73. Xev/Se papEnd of a Document gr (Pl. XLVII) 278

APPENDIX: DOCUMENTARY TEXTS ALLEGED TO BE FROM QUMRAN CAVE 4 by A. Yardeni

- Introduction to the 'Qumran Cave 4' Documentary Texts 283
- 342. 4QLetter? ar (Fig. 28 and Pl. LIV) 285
- 343. 4QLetter nab (Fig. 28 and Pl. LV) 286
- 344. 4QDebt Acknowledgement ar (Fig. 29 and Pl. LVI) 289
- 345. 4QDeed A ar or heb (Fig. 29 and Pl. LVI) 292
- 346. 4QDeed of Sale ar (Fig. 30 and Pl. LVII) 296
- 346a. 4QUnidentified Fragment A (Fig. 30 and Pl. LVII) 299
- 348. 4QDeed B heb? (Fig. 29 and Pl. LVIII) 300
- 351. 4QAccount of Cereal A ar (Fig. 30 and Pl. LIX) 304
- 352. 4QpapAccount of Cereal B ar or heb (Fig. 31 and Pl. LIX) 305
- 352a. 4QpapAccount A ar or heb (Fig. 31 and Pl. LIX) 307
- 353. 4QpapAccount of Cereal or Liquid ar or heb (Fig. 30 and Pl. LX) 309
- 354. 4QAccount B ar or heb (Fig. 30 and Pl. LX) 310
- 356. 4QAccount D ar or heb (Fig. 30 and Pl. LX) 311
- 357. 4QAccount E ar or heb (Fig. 30 and Pl. LX) 312
- 358. 4QpapAccount F? ar or heb (Fig. 30 and Pl. LX) 313
- 359. 4QpapDeed C? ar or heb (Fig. 30 and Pl. LX) 314
- 360a. 4QpapUnidentified Fragments B ar (Fig. 31 and Pl. LXI) 315

COLLATION TABLE OF PRESENT AND PREVIOUS SIGLA 319

BIBLIOGRAPHY 323

INDICES TO THE ARAMAIC AND HEBREW DOCUMENTARY TEXTS 345

INDICES TO THE GREEK DOCUMENTARY TEXTS 360

SUBJECT INDEX TO THE GREEK DOCUMENTARY TEXTS 376

FIGURES 1-33

PLATES I-LXI

DJD XXVIII

WADI DALIYEH II

THE SAMARIA PAPYRI FROM WADI DALIYEH

By

Douglas M. Gropp

AND

QUMRAN CAVE 4.XXVIII

MISCELLANEA, PART 2

By

Moshe Bernstein, Monica Brady

James Charlesworth, Peter Flint

Haggai Misgav, Stephen Pfann

Eileen Schuller, Eibert J. C. Tigchelaar

James VanderKam

IN CONSULTATION WITH

James VanderKam and Monica Brady

Oxford: Clarendon Press, 2001

TABLE OF PLATES	xi
FOREWORD	xv
1. THE SAMARIA PAPYRI FROM WADI DALIYEH <i>D. M. Gropp</i>	
INTRODUCTION	3
1. WDSP papDeed of Slave Sale A ar (Pl. I)	33
2. WDSP papDeed of Slave Sale B ar (Pl. II)	45
3. WDSP papDeed of Slave Sale C ar (Pl. III)	57
4. WDSP papDeed of Slave Sale D ar (Pl. IV)	65
5. WDSP papDeed of Slave Sale E ar (Pl. V)	69
6. WDSP papDeed of Slave Sale F ar (Pl. VI)	75
7. WDSP papDeed of Slave Sale G ar (Pl. VII)	79
8. WDSP papDeed of Slave Sale H ar (Pl. VIII)	87
9. WDSP papDeed of Slave Sale I ar (Pl. IX)	93
10. WDSP papDeed of Pledge of Slave A ar (Pl. X)	97
11r. WDSP papDeed of Slave Sale J? ar (Pl. XI) Photograph only	
11v. WDSP papDeed of Cession? ar (Pl. XII) Photograph only	
12. WDSP papDeed of Pledge of Slave B ar (Pl. XIII) Photograph only	
13r. WDSP papDeed of Pledge of Slave C ar (Pl. XIV) Photograph only	
13v. WDSP papRelease of Pledged Slave? ar (Pl. XV) Photograph only	
14. WDSP papDeed of Consignment of Public Rooms ar (Pl. XVI) Photograph only	103
15. WDSP papDeed of House Sale ar (Pl. XVI)	
16. WDSP papDeed of Pledge of Vineyard? ar (Pl. XVII) Photograph only	
17. WDSP papReceipt of Payment in Relation to Pledge ar (Pl. XVIII) Photograph only	113
18. WDSP papDeed of Slave Sale K ar (Pl. XIX)	
19. WDSP papDeed of Slave Sale L ar (Pl. XX) Photograph only	
20. WDSP papDeed of Slave Sale M ar (Pl. XX) Photograph only	
21. WDSP papDeed of Sale A ar (Pl. XXI) Photograph only	
22. WDSP papDeed of Slave Sale N ar (Pl. XXI) Photograph only	
23r. WDSP papDeed A? ar (Pl. XXII) Photograph only	
23v. WDSP papDeed B? ar (Pl. XXIII) Photograph only	
24. WDSP papDeed of Sale B ar (Pl. XXIV) Photograph only	
25. WDSP papDeed of Sale C ar (Pl. XXIV) Photograph only	
26. WDSP papDeed of Slave Sale O ar (Pl. XXIV) Photograph only	
27. WDSP papDeed of Pledge of Slave D? ar (Pl. XXV) Photograph only	

28r. WDSP papMiscellaneous Fragments A ar (Pl. XXVI) Photograph only	
28v. WDSP papMiscellaneous Fragments B ar (Pl. XXVI) Photograph only	
29r. WDSP papMiscellaneous Fragments C ar (Pl. XXVII) Photograph only	
30r. WDSP papMiscellaneous Fragments D ar (Pl. XXVIII) Photograph only	
30v. WDSP papMiscellaneous Fragments E ar (Pl. XXIX) Photograph only	
31. WDSP papMiscellaneous Fragments F ar (Pl. XXX) Photograph only	
32. WDSP papMiscellaneous Fragments G ar (Pl. XXXI) Photograph only	
33r. WDSP papMiscellaneous Fragments H ar (Pl. XXXII) Photograph only	
33v. WDSP papMiscellaneous Fragments I ar (Pl. XXXIII) Photograph only	
34. WDSP papMiscellaneous Fragments J ar (Pl. XXXIV) Photograph only	
35r. WDSP papMiscellaneous Fragments K ar (Pl. XXXV) Photograph only	
35v. WDSP papMiscellaneous Fragments L ar (Pl. XXXVI) Photograph only	
36. WDSP papMiscellaneous Fragments M ar (Pl. XXXVII) Photograph only	
37. WDSP papMiscellaneous Fragments N ar (Pl. XXXVIII) Photograph only	119
38. WDSP papMiscellaneous Fragments gr (Pl. XXXIX) Photograph only	125
	129

2. QUMRAN, MISCELLANEA, part 2

238. 4QWords of Judgement (Pl. XL) P. Flint	
322a. 4QHistorical Text H? (Pl. XL) E. J. C. Tigchelaar	131
332a. 4QUnidentified Text (Pl. XLI) E. J. C. Tigchelaar	
362. 4QcryptB Unidentified Text A (Pl. XLI) S. Pfann Photograph only	151
363. 4QcryptB Unidentified Text B (Pl. XLII) S. Pfann Photograph only	155
363a. 4QcryptC Unidentified Religious Text (Pl. XLIII) S. Pfann Photograph only	165
363b. 4Qcrypt Miscellaneous Texts (Pl. XLIII) S. Pfann Photograph only	199
368. 4QApocryphal Pentateuch A (Pls. XLIV-XLV) J. VanderKam and M. Brady	205
	219
371-373. 4QNarrative and Poetic Composition (a-c): Introduction E. Schuller and M. Bernstein	
371. 4QNarrative and Poetic Composition(a) (Pls. XLVI) E. Schuller and M. Bernstein	
372. 4QNarrative and Poetic Composition(b) (Pls. XLVII-XLIX) E. Schuller and M. Bernstein	
373. 4QNarrative and Poetic Composition(c) (Pl. XLIX) E. Schuller and M. Bernstein	
377. 4QApocryphal Pentateuch B (Pls. L-LI) J. VanderKam and M. Brady	
468cc-dd. 4QUnidentified Fragments C, cc-dd (Pl. LI) E. J. C. Tigchelaar	223
Cryptic A Calendrical Documents S. Pfann	225
313c. 4QcryptA Calendrical Document B (Pl. LII) Photograph only	227
317. 4QcryptA Lunisolar Calendar (Pls. LII-LVIII) Photograph only	229
324d. 4QcryptA Liturgical Calendar(a) (Pls. LIX-LX) Photograph only	231
324e. 4QcryptA Liturgical Calendar(b) (Pl. LXI) Photograph only	
324f. 4QcryptA Liturgical Calendar(c)? (Pl. LXI) Photograph only	
324g. 4QcryptA Calendrical Document F? (Pl. LXII) Photograph only	
324h. 4QcryptA Calendrical Document G? (Pl. LXII) Photograph only	235

324i. 4QcryptA Mishmarot J (Pl. LXII)

243

Texts of Unknown Origin

2. XReceipt ar and gr (Pl. LXIII) H. Misgav

I-LXIII

3. XUnidentified Text 1 (Pl. LXIII) H. Misgav

4. XBiblical Text? (Pl. LXIII) H. Misgav

5. XUnidentified Text 2 (Pl. LXIII) H. Misgav

6. XJudges (Pl. LXIII) J. Charlesworth

CONCORDANCES

WADI DALIYEH by Y. Shemesh

QUMRAN AND UNKNOWN ORIGIN by S. and C. Pfann

PLATES

DJD XXIX

QUMRAN CAVE 4.XX

POETICAL AND LITURGICAL TEXTS, PART 2

Esther Chazon, Torleif Elgvin

Esther Eshel, Daniel Falk

Bilhah Nitzan, Elisha Qimron

Eileen Schuller, David Seely

Eibert Tigchelaar, Moshe Weinfeld

in consultation with

James VanderKam and Monica Brady

Oxford: at the Clarendon Press, 1999

A. CURSES by B. Nitzan	
280. 4QCurses (Pl. I)	1
B. WORKS CONTAINING PRAYERS by B. Nitzan	
291. 4QWork Containing Prayers A (Pl. I)	9
292. 4QWork Containing Prayers B (Pl. I)	15
293. 4QWork Containing Prayers C (Pl. I)	19
C. WORKS OF GOD AND COMMUNAL CONFESSION by D. Falk	
392-393. Introduction	23
392. 4QWorks of God (Pls. II-III)	25

393. 4QCommunal Confession (Pls. II-III)	45
D. LITURGICAL WORK by E. Qimron	
409. 4QLiturgical Work A (Pl. IV)	63
E. HODAYOT by E. Schuller	
427-432. 4QHodayot ^{a-e} and 4QpapHodayot ^f : Introduction	69
427. 4QHodayot ^a (Pls. IV-VI; foldout pl. I)	77
428. 4QHodayot ^b (Pls. VII-XI; foldout pl. II)	125
429. 4QHodayot ^c (Pls. XI-XII; foldout pl. II)	177
430. 4QHodayot ^d (Pl. XII)	195
431. 4QHodayot ^e (Pls. XII, XXVIII; foldout pl. III)	199
432. 4QpapHodayot ^f (Pls. XIII-XIV; foldout pl. III)	209
433. 4QHodayot-like Text A (Pl. XV)	233
433a. 4QpapHodayot-like Text B (Pl. XV)	237
440. 4QHodayot-like Text C (Pl. XVI)	247
E. BARKHI NAFSHI by M. Weinfeld and D. Seely	
434-438. 4QBarkhi Nafshi ^{a-e} : Introduction	255
434. 4QBarkhi Nafshi ^a (Pls. XVII-XIX)	267
435. 4QBarkhi Nafshi ^b (Pl. XX)	287
436. 4QBarkhi Nafshi ^c (Pl. XXI)	295
437. 4QBarkhi Nafshi ^d (Pls. XXII-XXIII)	307
438. 4QBarkhi Nafshi ^e (Pls. XXIII-XXIV)	327
G. LAMENT BY A LEADER by M. Weinfeld and D. Seely	
439. 4QLament by a Leader (Pl. XXIV)	335
H. PRAYERS by E. Chazon	
441. 4QIndividual Thanksgiving A (Pl. XXV)	343
442. 4QIndividual Thanksgiving B (Pl. XXV)	345
443. 4QPersonal Prayer (Pl. XXV)	347
444. 4QIncantation (Pl. XXVI)	367

I. POETIC FRAGMENTS by E. Tigchelaar	
445. 4QLament A (Pl. XXVI)	379
446. 4QPoetic Text A (Pl. XXVI)	385
447. 4QPoetic Text B (Pl. XXVI)	389
J. PRAYERS by E. Chazon	
449. 4QPrayer A? (Pl. XXVII)	391
450. 4QPrayer B? (Pl. XXVII)	395
451. 4QPrayer C (Pl. XXVII)	399
452. 4QPrayer D? (Pl. XXVII)	401
453. 4QLament B (Pl. XXVII)	403
454. 4QPrayer E? (Pl. XXVII)	405
456. 4QHalleluyah (Pl. XXVII)	407
457a, b. 4QCreation?, 4QEschatological Hymn (Pl. XXVII)	409
K SELF-GLORIFICATION HYMN by E. Eshel	
471b. 4QSelf-Glorification Hymn (= 4QH ^e frg. 1?) (Pl. XXVIII)	421
471c. 4QPrayer Concerning God and Israel (Pl. XXVIII)	433
L. LITURGICAL WORKS by T. Elgvin	
476. 4QLiturgical Work B (Pl. XXVIII)	437
476a. 4QLiturgical Work C (Pl. XXVIII)	445
CONCORDANCE by S. and C. Pfann	447
PLATES	I- XXVIII
FOLDOUT PLATES	1-III

DISCOVERIES IN THE JUDAEAN DESERT XXX

Qumran Cave 4

XXI

Parabiblical Texts, Part 4:

Pseudo-Prophetic Texts

By

Devorah Dimant

Partially Based on Earlier Transcriptions by

John Strugnell

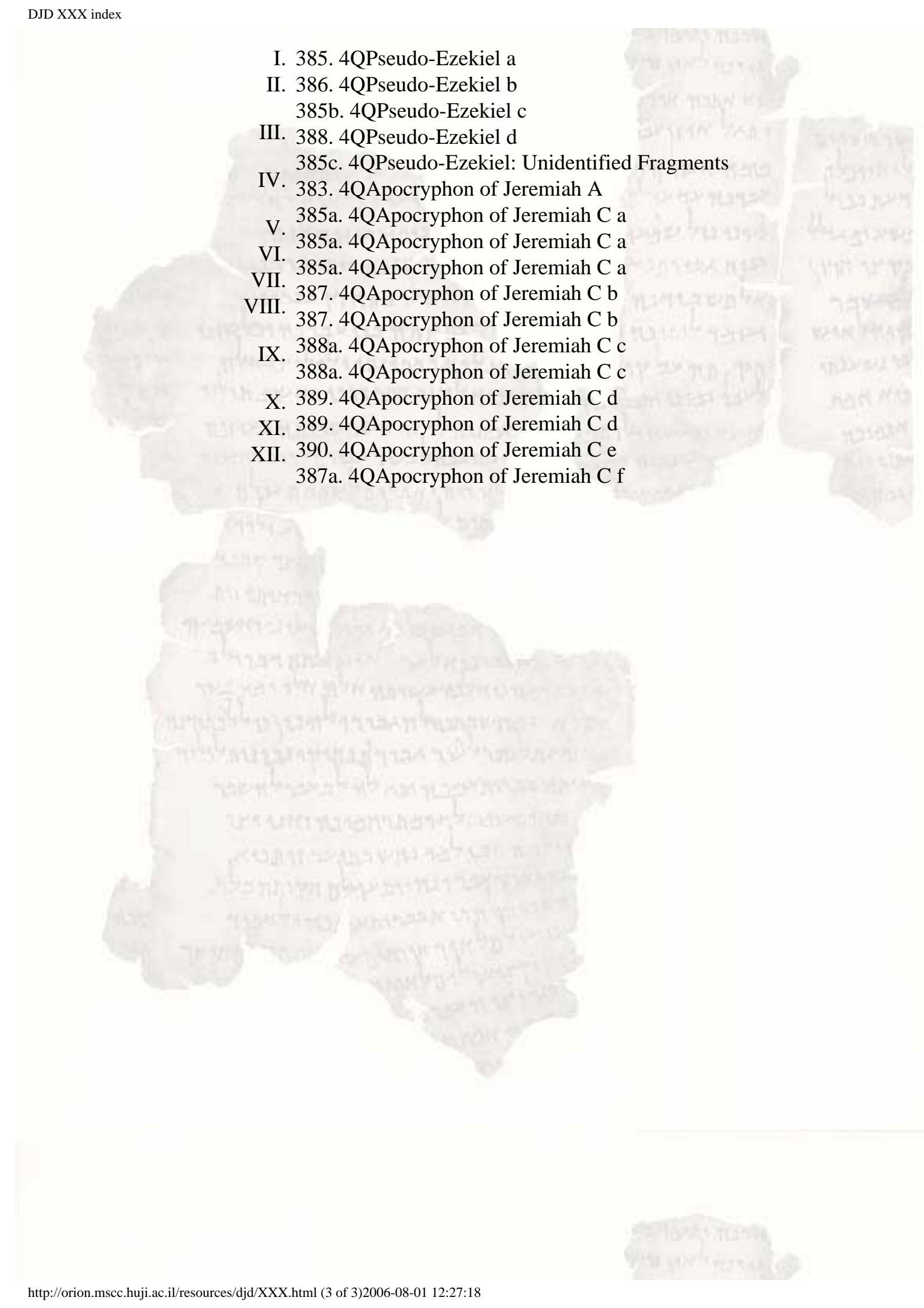
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Contents

TABLE OF PLATES	ix
FOREWORD	xi
PREFACE	xiii
GENERAL INTRODUCTION	1
A. PSEUDO-EZEKIEL	
4QPseudo-Ezekiel: Introduction	7
385. 4QPseudo-Ezekiel a (Pls. I)	17
386. 4QPseudo-Ezekiel b (Pl. II)	53
385b. 4QPseudo-Ezekiel c (Pl. II)	71
388. 4QPseudo-Ezekiel d (Pl. III)	77
385C. 4QPseudo-Ezekiel: Unidentified Fragments (Pl. III)	85
B. APOCRYPHON OF JEREMIAH	
4QApocryphon of Jeremiah: Introduction	91
383. 4QApocryphon of Jeremiah A (Pl. IV)	117
385a. 4QApocryphon of Jeremiah C a (Pls. IV-VI)	129
387. 4QApocryphon of Jeremiah C b (Pls. VII-VIII)	173
388a. 4QApocryphon of Jeremiah C c (Pls. VIII-IX)	201
389. 4QApocryphon of Jeremiah C d (Pls. IX-X)	219
390. 4QApocryphon of Jeremiah C e (Pl. XI)	235
387a. 4QApocryphon of Jeremiah C f (Pl. XII)	255
CONCORDANCES by S. and C. Pfann	261
PLATES	I-XII

Table Of Plates

- 
- I. 385. 4QPseudo-Ezekiel a
 - II. 386. 4QPseudo-Ezekiel b
385b. 4QPseudo-Ezekiel c
 - III. 388. 4QPseudo-Ezekiel d
385c. 4QPseudo-Ezekiel: Unidentified Fragments
 - IV. 383. 4QApocryphon of Jeremiah A
385a. 4QApocryphon of Jeremiah C a
 - V. 385a. 4QApocryphon of Jeremiah C a
 - VI. 385a. 4QApocryphon of Jeremiah C a
 - VII. 387. 4QApocryphon of Jeremiah C b
 - VIII. 387. 4QApocryphon of Jeremiah C b
 - IX. 388a. 4QApocryphon of Jeremiah C c
388a. 4QApocryphon of Jeremiah C c
 - X. 389. 4QApocryphon of Jeremiah C d
 - XI. 389. 4QApocryphon of Jeremiah C d
 - XII. 390. 4QApocryphon of Jeremiah C e
387a. 4QApocryphon of Jeremiah C f

DISCOVERIES IN THE JUDAEAN DESERT XXXI

Qumran Grotte 4 XXII

Textes Arameens

Premiere Partie

4Q529-549

Par

Emile Puech

Directeur De Recherche

Au Centre National

De La Recherche Scientifique

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Table des Matieres

TABLE DES PLANCHES	ix
FOREWORD	xi
PREFACE	xiii
ABREVIATIONS	xvii
A. PAROLES DE MICHEL	
529. 4QParoles de Michel ar (Pl. I)	1
B. LIVRE DES GEANTS	
530-533, 203 1. 4QLivre des Geants a ar: Introduction	9
Appendice	17
203 1. 4QLivre des Geants ar (PL. I)	19
530 1. 4QLivre des Geants b ar (PL. I-II)	49
531 1. 4QLivre des Geants c ar (PL. III-V)	95
532 1. 4QLivre des Geants d ar (PL. VI)	105
533 1. 4QLivre des Geants e ar(PL. VI)	
C. NAISSANCE DE NOE	117
534-536. 4QNaissance de Noe a-c ar: Introduction	129
534. 4QNaissance de Noe a ar: (Pls. VII-IX)	153
535. 4QNaissance de Noe b ar: (Pl. X)	161
536. 4QNaissance de Noe c ar: (Pl. X)	
D. TESTAMENT DE JACOB	171
537. 4QTestament de Jacob? ar (Pl. XI)	
E. TESTAMENT DE JUDA	191
538. 4QTestament de Juda ar (Pl. XII)	
F. TESTAMENT DE JOSEPH	201
539. 4QTestament de Joseph (Pl. XXXVII)	
G. APOCRYPHE DE LEVI	213
540-541. 4QApocryphe de Levi a-b? ar: Introduction	217
540. 4QApocryphe de Levi a ar (Pl. XII)	225
541. 4QApocryphe de Levi b ar (Pls. XIII-XIV)	
H. TESTAMENT DE QAHAT.	257
542. 4QTestament de Qahat ar. (Pl. XV)	
I. VISIONS DE AMRAM	283
543-549. 4QVisions de Amram a-g ar: Introduction	289
543. 4QVisions de Amram a ar (Pls. XVI-XVII)	319
544. 4QVisions de Amram b ar (Pl. XVIII)	331
545. 4QVisions de Amram c ar (Pl. XIX)	351
	375

546. 4QVisions de Amram d ar (Pl. XX)	391
547. 4QVisions de Amram e ar (Pl. XXI)	399
548. 4QVisions de Amram f ar (Pl. XXII)	
549. 4QVisions de Amram g? ar (Pl. XXII)	407

CONCORDANCES par S. et C. Pfann

I-
XXII

PLANCHES I-XLIV

Table Des Planches

I	529. 4QParoles de Michal ar
	203 1. 4QLivre des Geants a ar
II.	530. 4QLivre des Geants b ar
III.	531. 4QLivre des Geants c ar
IV.	531. 4QLivre des Geants c ar
V.	531. 4QLivre des Geants c ar
VI.	532. 4QLivre des Geants d ar
	533. 4QLivre des Geants e ar
VII.	534. 4QNaissance de Noe a ar
VIII.	534. 4QNaissance de Noe a ar
IX.	534. 4QNaissance de Noe a ar
X.	535. 4QNaissance de Noe b ar
	536. 4QNaissance de Noe c ar
XI.	537. 4QTestament de Jacob? ar
XII.	538. 4QTestament de Juda ar
	539. 4QTestament de Joseph ar
XIII.	540. 4QApocryphe de Levi a? ar
XIV.	541. 4QApocryphe de Levi b? ar
XV.	541. 4QApocryphe de Levi b? ar.
XVI.	542. 4QTestament de Qahat ar
XVII.	543. 4QVisions de Amram a ar
XVIII.	543. 4QVisions de Amram a ar
XIX.	544. 4QVisions de Amram b ar
XX.	545. 4QVisions de Amram c ar
XXI.	546. 4QVisions de Amram d ar
XXII	547. 4QVisions de Amram e ar
	548. 4QVisions de Amram f ar
	549. 4QVisions de Amram g? ar

DISCOVERIES IN THE JUDAEAN DESERT: XXXIII

Qumran Cave 4

XXIII

Unidentified Fragments

BY

**Dana M. Pike and Andrew C. Skinner
with a Contribution By Terrence L. Szink
in Consultation with James Vanderkam and Monica Brady**

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CONTENTS

TABLE OF PLATES	ix
FOREWORD	xi
PREFACE	xiii
GENERAL INTRODUCTION by E. Tov	1
FRAGMENTS FROM CAVE 4 PUBLISHED FOR THE FIRST TIME by D. M. Pike and A. C. Skinner	5
Introduction	11
PAM 43.660 (Pl. I)	13
PAM 43.661 (Pl. II)	17
PAM 43.662 (Pl. III)	19
PAM 43.663 (Pl. IV)	25
PAM 43.664 (Pl. V)	29
PAM 43.665 (Pl. VI)	33
PAM 43.666 (Pl. VII)	37
PAM 43.667 (Pl. VIII)	39
PAM 43.668 (Pl. IX)	45
PAM 43.669 (Pl. X)	47
PAM 43.670 (Pl. XI)	53
PAM 43.671 (Pl. XII)	55
PAM 43.672 (Pl. XIII)	61
PAM 43.673 (Pl. XIV)	69
PAM 43.674 (Pl. XV)	79
PAM 43.675 (Pl. XVI)	87
PAM 43.676 (Pl. XVII)	103
PAM 43.677 (Pl. XVIII)	117
PAM 43.678 (Pl. XIX)	137
PAM 43.679 (Pl. XX)	147
PAM 43.680 (Pl. XXI)	161
PAM 43.682 (Pl. XXII)	175
PAM 43.683 (Pl. XXIII)	181
PAM 43.684 (Pl. XXIV)	187
PAM 43.685 (Pl. XXV)	197
PAM 43.686 (Pl. XXVI)	205
PAM 43.688 (Pl. XXVII)	213
PAM 43.689 (Pl. XXVIII)	219
PAM 43.690 (Pl. XXIX)	225
PAM 43.691 (Pl. XXX)	233
PAM 43.692 (Pl. XXXI)	245
PAM 43.693 (Pl. XXXII)	251
PAM 43.694 (Pl. XXXIII)	257
PAM 43.695 (Pl. XXXIV)	261

PAM 43.696 (Pl. XXXV)	269
PAM 43.697 (Pl. XXXVI)	275
PAM 43.698 (Pl. XXXVII)	287
PAM 43.699 (Pl. XXXVIII)	295
PAM 43.700 (Pl. XXXIX)	303
PAM 43.701 (Pl. XL)	305
PAM 44.102 (Pl. XLI)	

APPENDIX	319
----------	-----

Unidentified Fragments Published in Other Volumes by T. L. Szink

371

CONCORDANCE

I-XLI

PLATES

DJD XXXIV

QUMRAN CAVE 4.XXIV

Sapiential Texts, Part 2 4QInstruction (Musar le Mevin): 4Q415ff.

with a re-edition of 1Q26

by

**John Strugnell
and
Daniel Harrington**

and an Edition of 4Q423 by

Torleif Elgvin

in consultation with

Joseph A. Fitzmyer, S.J.

Oxford: at the Clarendon Press, 1999

<

A. INSTRUCTION by J. Strugnell and D. J. Harrington, S.J.	
General Introduction	1
415. 4QInstruction ^a (Pls. I-II)	41
416. 4QInstruction ^b (Pls. III-VII)	73
417. 4QInstruction ^c (Pls. VIII-XI)	143
418. 4QInstruction ^d (Pls. XII-XXVII)	211

418a. 4QInstruction ^e (Pls. XXVIII-XXIX)	475
418b. 4QText with Quotation from Psalm 107? (Pl. XXIX)	497
418c. 4QInstruction ^f ? (Pl. XXIX)	501
B. INSTRUCTION by T. Elgin	
423. 4QInstruction ^g (Pls. XXX-XXXI)	505
CONCORDANCE by S. and C. Pfann	541

DJD XXXV**QUMRAN CAVE 4.XXV****Halakhic Texts****Joseph Baumgarten, Torleif Elgvin****Esther Eshel, Erik Larson****Manfred R. Lehmann, Stephen Pfann****Lawrence H. Schiffman****Oxford: Clarendon Press, 1999**

A. MIDRASH SEFER MOSHE by S. Pfann	
249. 4Qpap cryptA Midrash Sefer Moshe (Pls. I-II)	1
B. HALAKHOT	
251. 4QHalakha A by E. Larson, M. R. Lehmann, and L. Schiffman (Pls. III-IV)	25
264a. 4QHalakha B by J. Baumgarten (Pl. V)	53
C. MISCELLANEOUS RULES by J. Baumgarten	
265. 4QMiscellaneous Rules (Pls. V-VIII)	57
D. TOHOROT by J. Baumgarten	
274-278. 4QTohorot A-C: Introduction	79
274. 4QTohorot A (Pl. VIII)	99
276. 4QTohorot B ^a (Pl. IX)	111
277. 4QTohorot B ^b (Pl. IX)	115
278. 4QTohorot C (Pl. IX)	121

E. PURIFICATION LITURGY by J. Baumgarten	
284. 4QPurification Liturgy (Pl. X)	123
F. HARVESTING by J. Baumgarten	
284a. 4QHarvesting (Pl. XI)	131
G. RITUAL OF PURIFICATION by E. Eshel	
414. 4QRitual of Purification A (Pls. XI-XII)	135
H. HALAKHA C by T. Elgvin	
472a. 4QHalakha C (Pl. XII)	155
CONCORDANCES by S. and C. Pfann	157
PLATES	I- XII

DJD XXXVI

Qumran Cave 4.XXVI:

Cryptic Texts

by

Stephen J. Pfann

and *Miscellanea*, Part 1

by

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Oxford: Clarendon Press, 2000

1. MISCELLANEA

201 2-8. 4QEnoch ^a (Pl. I) <i>L. Stuckenbruck</i>	3
203. 4QEnoch Giants ^a ar (Pls. I-II) <i>L. Stuckenbruck</i>	8
206 2-3. 4QEnoch ^f ar (Pl. II) <i>L. Stuckenbruck</i>	42
23. 1QEnochGiants ^a ar (Re-edition) <i>L. Stuckenbruck</i>	49
24. 1QEnochGiants ^{b?} ar (Re-edition) <i>L. Stuckenbruck</i>	67
27. 2QEnochGiants ar (Re-edition) <i>L. Stuckenbruck</i>	73
6QpapGiants ar (Re-edition) <i>L. Stuckenbruck</i>	73
208-209. 4QAstronomical Enoch ^{a-b} ar: Introduction <i>E. J. C. Tigchelaar and F. García Martínez</i>	95
208. 4QAstronomical Enoch ^a ar (Pls. III-IV) <i>E. J. C. Tigchelaar and F. García Martínez</i>	104
209. 4QAstronomical Enoch ^b ar (Pls. V-VII) <i>E. J. C. Tigchelaar and F. García Martínez</i>	132
215a. 4QTime of Righteousness (Pl. VIII) <i>E. G. Chazon and M. E. Stone</i>	172
234. 4QExercitium Calami A (Pl. IX) <i>A. Yardeni</i>	185
247. 4QPesher on the Apocalypse of Weeks (Pl. IX) <i>M. Broshi</i>	187
248. 4QHistorical Text A (Pl. IX) <i>M. Broshi and E. Eshel</i>	192
269. 4QDamascus Document ^d frgs. 10, 11 (Re-edition), 15, 16 <i>H. Stegemann</i>	201

282a-t. 4QUnidentified Fragments B, a-t (Pls. X-XI) <i>J. Fitzmyer</i>	216
285. 4QSefer ha-Milhamah (Pls. XII-XIII) <i>P. Alexander and G. Vermes</i>	228
294. 4QSapiential-Didactic Work C (Pl. XIV) <i>E. J. C. Tigchelaar</i>	247
306. 4QMen of the People Who Err (Pl. XIV) <i>T. Lim</i>	247
307. 4QText Mentioning Temple (Pl. XIV) <i>T. Lim</i>	255
318. 4QZodiology and Brontology ar (Pl. XV-XVI) <i>J. C. Greenfield and M. Sokoloff</i>	259
331. 4QpapHistorical Text C (Pl. XVII) <i>J. Fitzmyer</i>	275
332. 4QHistorical Text D (Pl. XVII) <i>J. Fitzmyer</i>	281
333. 4QHistorical Text E (Pl. XVIII) <i>J. Fitzmyer</i>	287
338. 4QGenealogical List? (Pl. XIX) <i>E. Tov</i>	290
341. 4QExercitium Calami C (Pl. XVIII) <i>J. Naveh</i>	291
350. 4QAccount gr (Pl. XX) <i>H. Cotton</i>	294
355. 4QAccount C ar or heb (Pl. XX) <i>A. Yardeni</i>	296
360. 4QExercitium Calami B (Pl. XX) <i>A. Yardeni</i>	297
408. 4QApocryphon of Moses ^c ? (Pl. XXI) <i>A. Steudel</i>	298
410. Vision and Interpretation (Pl. XXI) <i>A. Steudel</i>	316
419. 4QInstruction-like Composition A (Pl. XXII) <i>S. Tanzer</i>	320
424. 4QInstruction-like Composition B (Pl. XXIII) <i>S. Tanzer</i>	333
440a. 4QHodayot-like Text D (Pl. XXIV) <i>A. Lange</i>	347
440b. 4QFragment Mentioning a Court (Pl. XXIV) <i>A. Lange</i>	349
455. 4QDidactic Work C (Pl. XXIV) <i>E. Chazon</i>	351
458. 4QNarrative A (Pl. XXV) <i>E. Larson</i>	353
459. 4QNarrative Work Mentioning Lebanon (Pl. XXIV) <i>E. Larson</i>	366
460. 4QNarrative Work and Prayer (Pl. XXVI) <i>E. Larson</i>	369
461. 4QNarrative B (Pl. XXVII) <i>E. Larson</i>	387
465. 4QpapText Mentioning Samson? (Pl. XXVII) <i>E. Larson</i>	394
466. 4QText Mentioning the Congregation of the Lord (Pl. XXVII) <i>D. Pike</i>	396
467. 4QText Mentioning 'Light to Jacob' (Pl. XXVII) <i>D. Pike</i>	398
468a-d. 4QUnidentified Fragments C, a-d (Pl. XXVIII) <i>M. Broshi</i>	401
468e. 4QHistorical Text F (Pl. XXVIII) <i>M. Broshi</i>	406
468f. 4QHistorical Text G (Pl. XXVIII) <i>A. Lange</i>	412
468g. 4QEschatological Work A? (Pl. XXVIII) <i>A. Lange</i>	414
468i. 4QSectarian Text? (Pl. XXIX) <i>A. Lange</i>	416
468j. 4QpapUnclassified Fragments (Pl. XXIX) <i>A. Lange</i>	418
468k. 4QHymnic Text B? (Pl. XXIX) <i>D. Ernst and A. Lange</i>	420

468l. 4QFragment Mentioning Qoh 1:8-9 (Pl. XXIX) <i>D. Ernst and A. Lange</i>	422
468m-bb. 4QUnidentified Fragments D, m-bb (Pl. XXIX-XXX) <i>D. Ernst and A. Lange</i>	423
469. 4QNarrative I (Pl. XXX) <i>E. Larson</i>	433
471. 4QWar Scroll-like Text B (Pl. XXX) <i>E. Eshel and H. Eshel</i>	439
471a. 4QPolemical Text (Pl. XXXI) <i>E. Eshel and M. Kister</i>	446
472. 4QEschatological Work B (Pl. XXXI) <i>T. Elgvin</i>	450
474. 4QText Concerning Rachel and Joseph (Pl. XXXI) <i>T. Elgvin</i>	456
475. 4QRenewed Earth (Pl. XXXI) <i>T. Elgvin</i>	464
477. 4QRebukes Reported by the Overseer (Pl. XXXII) <i>E. Eshel</i>	474

Qumran Texts of Unknown Origin

5a. XQText A (= 11QJub frg. 7a) (Pl. XXXII) <i>S. Talmon</i>	485
5b. XQText B (= 11QHymns ^b frg. 2) (Pl. XXXII) <i>S. Talmon</i>	487
6. XQOffering ar (Pl. XXXII) <i>A. Lemaire</i>	490
7. XQUnidentified Text (Pl. XXXII) <i>A. Lange</i>	492

2. OSTRACA FROM KHIRBET QUMRAN

1. KhQOstrakon (Pl. XXXIII) <i>F. M. Cross and E. Eshel</i>	497
2. KhQOstrakon (Pl. XXXIV) <i>F. M. Cross and E. Eshel</i>	508
3. KhQOstrakon (Pl. XXXIV) <i>E. Eshel</i>	509

3. CRYPTIC TEXTS, by S. J. Pfann

249a-z and 250a-j: Introduction (Pl. XXXV)	515
249a. 4Qpap cryptA 4QSerekh ha-'Edah ^a (Pl. XXXV)	547
249b. 4Qpap cryptA 4QSerekh ha-'Edah ^b (Pl. XXXV)	550
249c. 4Qpap cryptA 4QSerekh ha-'Edah ^c (Pl. XXXV)	551
249d. 4Qpap cryptA 4QSerekh ha-'Edah ^d (Pl. XXXV)	553
249e. 4Qpap cryptA 4QSerekh ha-'Edah ^e (Pl. XXXVI)	555
249f. 4Qpap cryptA 4QSerekh ha-'Edah ^f (Pl. XXXVI)	560
249g. 4Qpap cryptA 4QSerekh ha-'Edah ^g (Pl. XXXVI)	563
249h. 4Qpap cryptA 4QSerekh ha-'Edah ^h (Pl. XXXVII)	569
249i. 4Qpap cryptA 4QSerekh ha-'Edah ⁱ ? (Pl. XXXVII)	572
249j. 4Qpap cryptA Leviticus ^h ? (Pl. XXXVII)	572
249k. 4Qpap cryptA Text Quoting Leviticus A (Pl. XXXVIII)	578
249l. 4Qpap cryptA Text Quoting Leviticus B (Pl. XXXVIII)	581
249m. 4Qpap cryptA Hodayot-like Text E (Pl. XXXVIII)	583

249n. 4Qpap cryptA Liturgical Work E? (Pl. XXXVIII)	585
249o. 4Qpap cryptA Liturgical Work F? (Pl. XXXVIII)	587
249p. 4Qpap cryptA Prophecy? (Pl. XXXIX)	588
249q. 4Qpap cryptA Fragment Mentioning the Planting (Pl. XXXIX)	590
249r. 4Qpap crypt Unidentified Text A (Pl. XXXIX)	592
249s. 4Qpap crypt Unidentified Text B (Pl. XXXIX)	594
249t. 4Qpap crypt Unidentified Text C (Pl. XXXIX)	596
249u. 4Qpap crypt Unidentified Text D (Pl. XL)	597
249v. 4Qpap crypt Unidentified Text E (Pl. XL)	598
249w. 4Qpap crypt Unidentified Text F (Pl. XL)	599
249x. 4Qpap crypt Unidentified Text G (Pl. XL)	600
249y. 4Qpap crypt Unidentified Text H (Pl. XL)	601
249z. 4Qpap cryptA Miscellaneous Texts A (Pl. XLI-XLV)	603
250. 4Qpap cryptA Concerning Cultic Service A (Pl. XLVI)	678
250a. 4Qpap cryptA Concerning Cultic Service B? (Pl. XLVI)	680
250b. 4Qpap cryptA Related to Isaiah 11 (Pl. XLVI)	682
250c. 4Qpap cryptA Unidentified Text I (Pl. XLVII)	683
250d. 4Qpap cryptA Unidentified Text J (Pl. XLVII)	684
250e. 4Qpap cryptA Unidentified Text K (Pl. XLVII)	686
250f. 4Qpap cryptA Unidentified Text L (Pl. XLVII)	687
250g. 4Qpap cryptA Unidentified Text M (Pl. XLVII)	689
250h. 4Qpap cryptA Unidentified Text N (Pl. XLVIII)	691
250i. 4Qpap cryptA Unidentified Text O (Pl. XLVIII)	692
250j. 4Qpap cryptA Miscellaneous Texts B (Pl. XLVIII)	694
313. 4QCryptA Miqsat Ma'ase ha-Torah ^g ? (Pl. XLIX)	697
313a. 4QCryptA Unidentified Text P (Pl. XLIX)	700
313b. 4QCryptA Unidentified Text Q (Pl. XLIX)	701
249. 4Qpap cryptA Midrash Sefer Moshe 12-14 (Pl. XLIX) (photograph only; for the transcription, see <i>DJD XXXV</i>)	
Hebrew and Aramaic Concordances, by S. and C. Pfann	703
Plates	I- XLIX

[TOP](#)

DJD XXXVIII

MISCELLANEOUS TEXTS FROM THE JUDAEAN DESERT

by

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ADA YARDENI
AND
BOAZ ZISSU**

**IN CONSULTATION WITH
JAMES VANDERKAM
AND
MONICA BRADY**

Oxford: Clarendon Press, 2000

A. KETEF JERICHO

Jericho: Archaeological Introduction (Figs. 1-15, Pls. I-V) *H. Eshel and B. Zissu* 3

1. Jericho papList of Loans ar (Figs. 16-17, Pls. VI-VII) *H. Eshel and H. Misgav* 21

2. Jericho papDeed of Sale or Lease ar (Fig. 18, Pl. VII) <i>E. Eshel and H. Eshel</i>	31
3. Jericho papDeed of Sale ar (Fig. 18, Pl. VIII) <i>E. Eshel and H. Eshel</i>	37
4-5e. Jericho pap gr: Introduction <i>N. Cohen</i>	43
4. Jericho papDeed of Sale or Lease? gr (Pl. IX) <i>N. Cohen</i>	45
5a-5d. Jericho papUnidentified Text(s) (Pl. X) <i>N. Cohen</i>	49
5e. Jericho papTransaction Concerning Seeds gr <i>N. Cohen</i>	51
6. Jericho papUnidentified Texts ar (Pl. XI) <i>E. Eshel</i>	53
7. Jericho papSale of Date Crop ar (Figs. 19-20, Pls. XI-XII) <i>E. Eshel, H. Eshel, and H. Misgav</i>	55
8. Jericho papDeed A ar (Fig. 21, Pl. XIII) <i>A. Yardeni</i>	63
9. Jericho papDeed A heb? (Figs. 21-22, Pls. XIII-XIV) <i>A. Yardeni</i>	67
10. Jericho papDeed B heb? (Fig. 22, Pl. XIV) <i>A. Yardeni</i>	71
11. Jericho papDeed or Letter (Fig. 23, Pl. XV) <i>A. Yardeni</i>	73
12. Jericho papDeed B ar (Fig. 23, Pl. XV) <i>A. Yardeni</i>	77
13. Jericho papUnclassified Text ar (Fig. 23, Pl. XV) <i>A. Yardeni</i>	79
14. Jericho papUnclassified Text heb? (Fig. 24, Pl. XVI) <i>A. Yardeni</i>	81
15. Jericho papUnclassified Fragments ar/heb (Figs. 24-25, Pls. XVI-XVII) <i>A. Yardeni</i>	83
16. Jericho papText Mentioning the Emperor Hadrian gr (Pl. XVIII) <i>H. M. Cotton</i>	93
17. Jericho papDeed? gr (Pl. XIX) <i>H. M. Cotton</i>	97
18. Jericho papFiscal Acknowledgement gr (Pl. XIX) <i>H. M. Cotton</i>	99
19-19h. Jericho pap gr: Introduction <i>N. Cohen</i>	101
19. Jericho papWritten Order? gr (Pls. XX-XXI) <i>N. Cohen</i>	103
19a. Jericho papUnidentified Text A gr (Pls. XX-XXI) <i>N. Cohen</i>	107
19b. Jericho papList of Witnesses? gr (Pls. XX-XXI) <i>N. Cohen</i>	109
19c-h. Jericho papUnidentified Texts B gr (Pls. XX-XXI) <i>N. Cohen</i>	111
B. WADI SDEIR	
1. SdeirGenesis (Pl. XXII) <i>C. Murphy</i>	117
2. Sdeir papPromissory Note? ar (Fig. 26, Pl. XXIII) <i>A. Yardeni</i>	125
3. SdeirUnidentified Text A gr (Pl. XXIII) photograph only	
4. SdeirUnidentified Text A gr (Pl. XXIV) photograph only	
C. NAH9AL H9EVER AND NAH9AL H9EVER/WADI SEIYAL	
Biblical Scrolls from Nah[al H9ever and 'Wadi Seiyal': Introduction	133

1a. 5/6H9evNumbers ^a (Pl. XXIV) <i>P. Flint</i>	137
1b. 5/6H9evPsalms (Pls. XXV-XXVII) <i>P. Flint</i>	141
2. 8H9evPrayer (Pl. XXVIII) <i>M. Morgenstern</i>	167
4. 8H9ev papUnidentified Text gr (Pl. XXVIII) <i>H. M. Cotton</i>	171
2. XH9ev/SeNumbers ^b (Pl. XXIX) <i>P. Flint</i>	173
3. XH9ev/SeDeuteronomy (Pl. XXIX) <i>P. Flint</i>	179
6. XH9ev/SePhylactery (Pl. XXX) <i>M. Morgenstern and M. Segal</i>	183
6. XH9ev/SeEschatological Hymn (Pl. XXXI) <i>M. Morgenstern</i>	193
D. NAH9AL MISHMAR	
2. 1Mish papList of Names and Account gr (Pl. XXXII) <i>H. M. Cotton</i>	203
D. NAH9AL S9E)ELIM	
2-3. 34S9e)elim: Introduction <i>M. Morgenstern</i>	207
2. 34S9eNumbers (Pl. XXXIII) <i>M. Morgenstern</i>	209
3. 34S9e papDeed ar (Pl. XXXIV) <i>M. Morgenstern</i>	211
4-6. 34S9e)elim: Introduction <i>H. M. Cotton</i>	215
4. 34S9e papCensus List from Judaea or Arabia gr (Pls. XXIV-XXXV) <i>H. M. Cotton</i>	217
5. 34S9e papAccount gr (Pl. XXXV) <i>H. M. Cotton</i>	227
F. UNKNOWN PROVENANCE	
1. XJoshua (Pl. XXXVI) <i>J. Charlesworth</i>	231
HEBREW AND ARAMAIC CONCORDANCES <i>S. and C. Pfann</i>	241
INDICES TO THE GREEK DOCUMENTARY TEXTS <i>N. Cohen</i>	247
PLATES	I-XXXVI

[TOP](#)

DISCOVERIES IN THE JUDAEAN DESERT XXXIX

THE TEXTS FROM THE JUDAEAN DESERT

Indices and an Introduction to the *Discoveries in the Judaean Desert Series*

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FOREWORD	ix
A. The Discoveries in the Judaean Desert Series: History and System of Presentation <i>E. Tov</i>	1
B. List of the Texts from the Judaean Desert <i>E. Tov with the collaboration of S. J. Pfann</i>	27
C. Annotated List of the Texts from the Judaean Desert Classified by Content and Genre <i>A. Lange with U. Mittmann-Richert</i>	115
D. The Biblical Texts from the Judaean Desert	165
1. Categorized List of the 'Biblical Texts' <i>E. Tov</i>	185
2. Index of Passages in the 'Biblical Texts' <i>E. Ulrich</i>	203
E. Lists of Specific Groups of Texts from the Judaean Desert <i>E. Tov</i>	
1. Papyrus Texts	
2. Opisthographs	
3. Palaeo-Hebrew Texts	
4. Greek Texts	
5. Aramaic Texts	
6. Nabataean Texts	
7. Texts in Cryptic Scripts	
	229
F. Concordance of Proper Nouns in the Non-biblical Texts from Qumran <i>M. G. Abegg, Jr.</i>	285
G. Annotated Lists of Overlaps and Parallels in the Non-biblical Texts from Qumran and Masada <i>E. J. C. Tigchelaar</i>	323
H. Scribal Notations in the Texts from the Judaean Desert <i>E. Tov</i>	351
J. Chronological Index of the Texts from the Judaean Desert <i>B. Webster</i>	447
K. Abbreviations	