

DISCOOPERTŌ

Early Literature Unlawfully Hidden From the Old Testament Holy Bible

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DISCOOPERTŌ

ALSO CALLED

THE LOST BOOKS OF THE ELECT

A Book of the early Eastern Church,

Translated from the Ethiopic, Syriac, Aramaic, and Hebrew

WITH BOOK NOTES FROM THE KUFALĒ, TALMUD, MIDRASHIM,

AND OTHER EASTERN WORKS REGARDING

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PREFACE

All glory to the most High God; The one, true, and indivisible God, the most Merciful, the Alpha and Omega, the Just Judge, the Great Bestower, the Owner of Retribution, the Lord of all the worlds, our Creator, the God of all things and whose excellency crumbles idols to dust in reverence of His greatness. There are none associated with Him, none equal to Him, and none can rival Him. His similitude of which He had endowed upon Adam, the first human to breathe in the breath of life; the God of all might, all justice, all power, and all mercy, it is Him, the Creator alone, to whom belongs all worship, honor, and praise. For it is by His divine inspiration that all scripture originates.

This body of literature is comprised of the following works: The Lost Books of Adam & Eve (I-IV), the Book of Jasher, The Book of Jubilees, The Book of Enoch, The Apocalypse of Paul, and The Roman Government's Investigation into the Case of Jesus of Nazareth. While early scholars considered these works non-canonical, non-scriptural, and pseudepigrapha¹ modern biblical experts understand that the Word of God is not linear, but functions much like deoxyribonucleic acid (DNA), interweaving maxims² and messengers across times, distances, cultures, and languages into a double-helix history so beautifully poetic, that it could only be from our Heavenly Father.

In approximately 70 AD Jerusalem, the holy city, was destroyed and the Jews nearly obliterated from history, and around this time these books [The Lost Books of Adam & Eve, Enoch, Jasher, Jubilees, etc.]—originally written in Semitic languages i.e., Arabic, Aramaic, Hebrew, and Syriac—were translated into Romance languages (Spanish, Latin, Greek, etc.).

1 The Latin etymology of Pseudepigraphia derives from pseudo meaning falsely claiming divine authority, epi- meaning over, above, on, and -graphy meaning or pertaining to written works. The word's origins are believed to be 1400 AD (After the death of Christ).

2 Maxim- a short, pithy statement expressing a general truth or rule of conduct.

Once translated, these books were then hidden from the general public and deemed “Apocryphal” meaning “hidden” in Greek. While it remains unclear how these books inherited the titles ‘non-canonical,’ and ‘pseudepigrapha,’ the Holy Bible offers guidance [Torah], since “*God is not the author of confusion, but of peace, as in all churches of the saints.*” (1 Corinthians 14:33) The Word of God provides insight regarding how to verify scripture authenticity; the answer lives in Romans chapter 8 verse 16: “*The Spirit itself beareth witness with our Spirit, that we are the children of God,*” and a secondary scripture in John 8:47: “*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*”

Anyone presenting their conjecture regarding the holy scriptures as factual and absolute, or professing a work of literature as unworthy of divine origin with labels such as non-canonical, apocryphal, pseudepigrapha, the Holy Bible gives wisdom about conduct with such ideologues in Romans 3:4 KJV: “*God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest overcome when thou art judged.*”

Keep in mind while reading this book “Discoopertō” (which means “uncovered” in Latin) also called The Lost Books of the Elect, and all literature thereof, only God knows the true interpretation of anything, as stated in the Holy Quran: “*It is He who has sent down to you [O Muhammad], the Book; in it are verses [that are] precise – they are the foundation of the Book – and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, “We believe in it. All [of it] is from our Lord.” And no one will be reminded except those of understanding.* Surah Ali-Imran 3:7.

Despite the attempts to hide these books and making it illegal for the slaves to read and write—i.e., like when North Carolina passed a law in 1818 criminal-

izing teaching literature to enslaved people—the most Merciful God has empowered us, two descendants of slavery [between the fifth/sixth/seventh generations removed from slavery, but only Allah knows our ancestry for certain], as mentioned in Genesis 15:13-15 “And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.” This prophecy is mentioned once more in Deuteronomy 28:68 “And the Lord shall bring thee into Egypt [bondage] again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.” The existence of this book “Discoopertō” secondary title: “The Lost Books of the Elect” is an act of literary resilience and serves as more than sufficient evidence that God can do anything, as also stated in the Holy Quran: *And remember, O Prophet, when the disbelievers conspired to capture, kill, or exile you. They planned, but Allah also planned. And Allah is the best of planners* Al-Anfal 8:30.

The Benevolent Planner and most Merciful God even left a message to those who have tampered with His holy scriptures—in the Book of Revelation 22:18-20 “18 For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto

these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.”

The secondary title ‘The Lost Books of the Elect’ references Isaiah 42:1 “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: **he shall bring forth judgment to the Gentiles.**” God delights in His Elect, and He has given the Elect the task to bring the End of Sin. The concept of God’s Elect is repeated in the New Testament in Matthew 24:24 “**For there shall arise false Christs; and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.**” This book is for the Elect of God to remove the mental shackles of slavery marketed as ‘culture’ and reclaim their lost history as stated in the scriptures.

In conclusion, 2 Timothy 2:15 says, “study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of truth.” This book the “Discoopertō” uncovers the lost holy scriptures and by studying this book and simply holding this book in your hands you are fulfilling prophecy.

**“A wicked and adulterous generation seeketh after a sign,
and there shall no sign be given unto it, but the sign of the prophet Jonas.**

And he left them and departed.”

Matthew 16:4 KJV

PROLOGUE TO THE LOST BOOKS OF ADAM & EVE

The First Book of Adam and Eve details the life and times of Adam and Eve after they were expelled from the garden to the time that Cain kills his brother Abel. It tells of Adam and Eve's first dwelling—the Cave of Treasures; their trials and temptations; Satan's many apparitions to them; the birth of Cain, Abel, and their twin sisters; and Cain's love for his beautiful twin sister, Luluwa, whom Adam and Eve wished to join to Abel.

While early scholars considered this to be part of the "Pseudepigrapha" (soo-duh-pig-ruh-fuh)—The Pseudepigrapha is a collection of historical biblical works that are considered to be fiction—these scholars lacked sufficient evidence in their lifetimes to declare this book fictitious, when 2 Timothy 3:16-17 states that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: [17] That the man of God may be perfect, thoroughly furnished unto all good works." And in the event this book misaligns with religious practices, traditions, and canon doctrine, lean not own thine own understanding and refer to Romans 3:4 "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, And mightest overcome when thou art judged."

This book is a written history of what happened in the days of Adam and Eve after they were cast out of the garden. Although considered to be pseudepigraphic by some, it carries significant meaning and insight into events of that time. It is doubtful that these writings could have survived all the many centuries if there were no substance to them.

This book is simply a version of an account handed down by word of mouth, from generation to generation, linking the time that the first human life was created to the time when somebody finally decided to write it down. This particular version is the work of unknown Egyptians. The lack of historical allu-

sion makes it difficult to precisely date the writing, however, using other hidden works (Book of Jasher, Book of Enoch, Book of Jubilees I, etc.) as a reference, it was likely written a few hundred years before the birth of Christ. Parts of this version are found in the Torah, and the Holy Quran, showing what a vital role it played in the original literature of human wisdom. The Egyptian author wrote in Arabic, but later translations were found written in Ethiopic. The present English translation was translated in the late 1800's by Dr. S. C. Malan and Dr. E. Trumpp. They translated into King James English from both the Arabic version and the Ethiopic version which was then published in The Forgotten Books of Eden in 1927 by The World Publishing Company. In 1995, the text was extracted from a copy of The Forgotten Books of Eden and converted to electronic form by Dennis Hawkins. It was then translated into more modern English by simply exchanging 'Thou' s for 'You's, 'Art's for 'Are's, and so forth. The text was then carefully re-read to ensure its integrity.

Chapter I - The crystal sea, God commands Adam, expelled from Eden, to live in the Cave of Treasures.

1 On the third day, God planted the garden in the east of the earth, on the border of the world eastward, beyond which, towards the sun-rising, one finds nothing but water, that encompasses the whole world, and reaches to the borders of heaven.

2 And to the north of the garden there is a sea of water, clear and pure to the taste, unlike anything else; so that, through the clearness thereof, one may look into the depths of the earth.

3 And when a man washes himself in it, he becomes clean of the cleanness thereof, and white of its whiteness—even if he were dark.

4 And God created that sea of his own good pleasure, for He knew what would come of the man He would make; so that after he had left the garden, on account of his transgression, men should be born in the earth. Among them are righteous ones who will die, whose souls God would raise at the last day; when all of them will return to their flesh, bathe in the water of that sea, and repent of their sins.

5 But when God made Adam go out of the garden, He did not place him on the border of it northward. This was so that he and Eve would not be able to go near to the sea of water where they could wash themselves in it, be cleansed from their sins, erase the transgression they had committed, and be no longer reminded of it in the thought of their punishment.

6 As to the southern side of the garden, God did not want Adam to live there either; because, when the wind blew from the north, it would bring him, on that southern side, the delicious smell of the trees of the garden.

7 Wherefore God did not put Adam there. This was so that he would not be able to smell the sweet smell of those trees, forget his transgression, and find consolation for what he had done by taking delight in the smell of the trees and yet not be cleansed from his transgression.

8 Again, also, because God is merciful and of great pity, and governs all things in a way that He alone knows—He made our father Adam live in the western border of the garden, because on that side the earth is very broad.

9 And God commanded him to live there in a cave in a rock—the Cave of Treasures below the garden.

Chapter II – Adam and Eve faint when they leave the Garden. God sends His Word to encourage them.

1 But when our father Adam, and Eve, went out of the garden, they walked the ground on their feet, not knowing they were walking.

2 And when they came to the opening of the gate of the garden, and saw the broad earth spread before them, covered with stones large and small, and with sand, they feared and trembled, and fell on their faces, from the fear that came over them; and they were as dead.

3 Because—whereas until this time they had been in the garden land, beautifully planted with all manner of trees—they now saw themselves, in a strange land, which they knew not, and had never seen.

4 And because, when they were in the garden they were filled with the grace of a bright nature, and they had not hearts turned toward earthly things.

5 Therefore God had pity on them; and when He saw them fallen before the gate of the garden, He sent His Word to our father, Adam, and Eve, and raised them from their fallen state.

Chapter III – Concerning the promise of the great five and a half days.

1 God said to Adam, “I have ordained on this earth days and years, and you and your descendants shall live and walk in them, until the days and years are fulfilled; when I shall send the Word that created you, and against which you have transgressed, the Word that made you come out of the garden, and that raised you when you were fallen.

2 Yes, the Word that will again save you when the five and a half days are fulfilled.”

3 But when Adam heard these words from God, and of the great five and a half days, he did not understand the meaning of them.

4 For Adam was thinking there would be only five and a half days for him until the end of the world.

5 And Adam cried, and prayed to God to explain it to him.

6 Then God in his mercy for Adam who was made after His own image and likeness, explained to him,

that these were 5,000 and 500 years; and how One would then come and save him and his descendants.

7 But before that, God had made this covenant with our father, Adam, in the same terms, before he came out of the garden, when he was by the tree where Eve took of the fruit and gave it to him to eat.

8 Because, when our father Adam came out of the garden, he passed by that tree, and saw how God had changed the appearance of it into another form, and how it shriveled.

9 And as Adam went to it he feared, trembled, and fell down; but God in His mercy lifted him up, and then made this covenant with him.

10 And again, when Adam was by the gate of the garden, and saw the cherub with a sword of flashing fire in his hand, and the cherub grew angry and frowned at him, both Adam and Eve became afraid of him, and thought he meant to put them to death. So they fell on their faces, trembled with fear.

11 But he had pity on them, and showed them mercy; and turning from them went up to heaven, and prayed to the Lord, and said;—

12 “Lord, You sent me to watch at the gate of the garden, with a sword of fire.

13 But when Your servants, Adam, and Eve, saw me, they fell on their faces, and were as dead. O my Lord, what shall we do to Your servants?”

14 Then God had pity on them, and showed them mercy, and sent His Angel to keep the garden.

15 And the Word of the Lord came to Adam and Eve, and raised them up.

16 And the Lord said to Adam, “I told you that at the end of the five and a half days, I will send my Word and save you.

17 Strengthen your heart, therefore, and stay in the Cave of Treasures, of which I have before spoken to you.”

18 And when Adam heard this Word from God, he was comforted with that which God had told him. For He had told him how He would save him.

Chapter IV - Adam mourns over the changed conditions. Adam and Eve enter the Cave of Treasures.

1 But Adam and Eve cried for having come out of the garden, their first home.

2 And indeed, when Adam looked at his flesh, that was altered, he cried bitterly, he and Eve, over what they had done. And they walked and went gently down into the Cave of Treasures.

3 And as they came to it, Adam cried over himself and said to Eve, “Look at this cave that is to be our prison in this world, and a place of punishment!

4 What is it compared with the garden? What is its narrowness compared with the space of the other?

5 What is this rock, by the side of those groves? What is the gloom of this cavern, compared with the light of the garden?

6 What is this overhanging ledge of rock to shelter us, compared with the mercy of the Lord that overshadowed us?

7 What is the soil of this cave compared with the garden land? This earth, strewed with stones; and that, planted with delicious fruit trees?”

8 And Adam said to Eve, “Look at your eyes, and at mine, which before beheld angels praising in heaven; and they too, without ceasing.

9 But now we do not see as we did; our eyes have become of flesh; they cannot see like they used to see before.”

10 Adam said again to Eve, “What is our body today, compared to what it was in former days, when we lived in the garden?”

11 After this, Adam did not want to enter the cave, under the overhanging rock; nor would he ever want to enter it.

12 But he bowed to God's orders; and said to himself, "Unless I enter the cave, I shall again be a transgressor."

Chapter V – Eve makes a noble and emotional intercession, taking the blame on herself.

1 Then Adam and Eve entered the cave, and stood praying, in their own tongue, unknown to us, but which they knew well.

2 And as they prayed, Adam raised his eyes and saw the rock and the roof of the cave that covered him overhead. This prevented him from seeing either heaven or God's creatures. So he cried and beat his chest hard, until he dropped, and was as dead.

3 And Eve sat crying; for she believed he was dead.

4 Then she got up, spread her hands toward God, appealing to Him for mercy and pity, and said, "O God, forgive me my sin, the sin which I committed, and don't remember it against me.

5 For I alone caused Your servant to fall from the garden into this condemned land; from light into this darkness; and from the house of joy into this prison.

6 O God, look at this Your servant fallen in this manner, and bring him back to life, that he may cry and repent of his transgression which he committed through me.

7 Don't take away his soul right now; but let him live that he may stand after the measure of his repentance, and do Your will, as before his death.

8 But if You do not bring him back to life, then, O God, take away my own soul, that I be like him, and leave me not in this dungeon, one and alone; for I could not stand alone in this world, but with him only.

9 For You, O God, caused him to fall asleep, and took a bone from his side, and restored the flesh in the place of it, by Your divine power.

10 And You took me, the bone, and make me a woman, bright like him, with heart, reason, and speech; and in flesh, like to his own; and You made me after the likeness of his looks, by Your mercy and power.

11 O Lord, I and he are one, and You, O God, are our Creator, You are He who made us both in one day.

12 Therefore, O God, give him life, that he may be with me in this strange land, while we live in it on account of our transgression.

13 But if You will not give him life, then take me, even me, like him; that we both may die the same day."

14 And Eve cried bitterly, and fell on our father Adam; from her great sorrow.

Chapter VI – God's reprimand to Adam and Eve in which he points out how and why they sinned.

1 But God looked at them; for they had killed themselves through great grief.

2 But He decided to raise them and comfort them.

3 He, therefore, sent His Word to them; that they should stand and be raised immediately.

4 And the Lord said to Adam and Eve, "You transgressed of your own free will, until you came out of the garden in which I had placed you.

5 Of your own free will have you transgressed through your desire for divinity, greatness, and an exalted state, such as I have; so that I deprived you of the bright nature in which you then were, and I made you come out of the garden to this land, rough and full of trouble.

6 If only you had not transgressed My commandment and had kept My law, and had not eaten of the fruit of the tree which I told you not to come near! And there were fruit trees in the garden better than that one.

7 But the wicked Satan did not keep his faith and had no good intent towards Me, that although I had created him, he considered Me to be useless, and sought the Godhead for himself; for this I hurled him down from heaven so that he could not remain in his first estate—it was he who made the tree appear pleasant in your eyes, until you ate of it, by believing his words.

8 Thus have you transgressed My commandment, and therefore I have brought on you all these sorrows.

9 For I am God the Creator, who, when I created My creatures, did not intend to destroy them. But after they had sorely roused My anger, I punished them with grievous plagues, until they repent.

10 But, if on the contrary, they still continue hardened in their transgression, they shall be under a curse forever.”

Chapter VII - The beasts are appeased.

1 When Adam and Eve heard these words from God, they cried and sobbed yet more; but they strengthened their hearts in God, because they now felt that the Lord was to them like a father and a mother; and for this very reason, they cried before Him, and sought mercy from Him.

2 Then God had pity on them, and said: “O Adam, I have made My covenant with you, and I will not turn from it; neither will I let you return to the garden, until My covenant of the great five and a half days is fulfilled.”

3 Then Adam said to God, “O Lord, You created us, and made us fit to be in the garden; and before I transgressed, You made all beasts come to me, that I should name them.

4 Your grace was then on me; and I named everyone according to Your mind; and you made them all subject to me.

5 But now, O Lord God, that I have transgressed Your commandment, all beasts will rise against me and will devour me, and Eve Your handmaid; and will cut off our life from the face of the earth.

6 I therefore beg you, O God, that since You have made us come out of the garden, and have made us be in a strange land, You will not let the beasts hurt us.”

7 When the Lord heard these words from Adam, He had pity on him, and felt that he had truly said that the beasts of the field would rise and devour him and Eve, because He, the Lord, was angry with the two of them on account of their transgressions.

8 Then God commanded the beasts, and the birds, and all that moves on the earth, to come to Adam and to be familiar with him, and not to trouble him and Eve; nor yet any of the good and righteous among their offspring.

9 Then all the beasts paid homage to Adam, according to the commandment of God; except the serpent, against which God was angry. It did not come to Adam, with the beasts.

Chapter VIII - The “Bright Nature” of man is taken away.

1 Then Adam cried and said, “O God, when we lived in the garden, and our hearts were lifted up, we saw the angels that sang praises in heaven, but now we can’t see like we used to; no, when we entered the cave, all creation became hidden from us.”

2 Then God the Lord said to Adam, “When you were under subjection to Me, you had a bright nature within you, and for that reason could you see things far away. But after your transgression your bright nature was withdrawn from you; and it was not left to you to see things far away, but only near at hand; after the ability of the flesh; for it is brutish.”

3 When Adam and Eve had heard these words from God, they went their way; praising and worshipping Him with a sorrowful heart.

4 And God ceased to commune with them.

Chapter IX - Water from the Tree of Life. Adam and Eve near drowning.

1 Then Adam and Eve came out of the Cave of Treasures, and went near to the garden gate, and there they stood to look at it, and cried for having come away from it.

2 And Adam and Eve went from before the gate of the garden to the southern side of it, and found there the water that watered the garden, from the root of the Tree of Life, and that split itself from there into four rivers over the earth.

3 Then they came and went near to that water, and looked at it; and saw that it was the water that came forth from under the root of the Tree of Life in the garden.

4 And Adam cried and wailed, and beat his chest, for being severed from the garden; and said to Eve:—

5 “Why have you brought on me, on yourself, and on our descendants, so many of these plagues and punishments?”

6 And Eve said to him, “What is it you have seen that has caused you to cry and to speak to me in this manner?”

7 And he said to Eve, “Do you not see this water that was with us in the garden, that watered the trees of the garden, and flowed out from there?”

8 And we, when we were in the garden, did not care about it; but since we came to this strange land, we love it, and turn it to use for our body.”

9 But when Eve heard these words from him, she cried; and from the soreness of their crying, they fell

into that water; and would have put an end to themselves in it, so as never again to return and behold the creation; for when they looked at the work of creation, they felt they must put an end to themselves.

Chapter X - Their bodies need water after they leave the garden.

1 Then God, merciful and gracious, looked at them thus lying in the water, and close to death, and sent an angel, who brought them out of the water, and laid them on the seashore as dead.

2 Then the angel went up to God, was welcome, and said, “O God, Your creatures have breathed their last.”

3 Then God sent His Word to Adam and Eve, who raised them from their death.

4 And Adam said, after he was raised, “O God, while we were in the garden we did not require, or care for this water; but since we came to this land we cannot do without it.”

5 Then God said to Adam, “While you were under My command and were a bright angel, you knew not this water.

6 But now that you have transgressed My commandment, you cannot do without water, wherein to wash your body and make it grow; for it is now like that of beasts, and is in want of water.”

7 When Adam and Eve heard these words from God, they cried a bitter cry; and Adam entreated God to let him return into the garden, and look at it a second time.

8 But God said to Adam, “I have made you a promise; when that promise is fulfilled, I will bring you back into the garden, you and your righteous descendants.”

9 And God ceased to commune with Adam.

Chapter XI – A recollection of the glorious days in the Garden.

1 Then Adam and Eve felt themselves burning with thirst, and heat, and sorrow.

2 And Adam said to Eve, “We shall not drink of this water, even if we were to die. O Eve, when this water comes into our inner parts, it will increase our punishments and that of our descendants.”

3 Both Adam and Eve then went away from the water, and drank none of it at all; but came and entered the Cave of Treasures.

4 But when in it Adam could not see Eve; he only heard the noise she made. Neither could she see Adam, but heard the noise he made.

5 Then Adam cried, in deep affliction, and beat his chest; and he got up and said to Eve, “Where are you?”

6 And she said to him, “Look, I am standing in this darkness.”

7 He then said to her, “Remember the bright nature in which we lived, when we lived in the garden!

8 O Eve! Remember the glory that rested on us in the garden. O Eve! Remember the trees that overshadowed us in the garden while we moved among them.

9 O Eve! Remember that while we were in the garden, we knew neither night nor day. Think of the Tree of Life, from below which flowed the water, and that shed lustre³ over us! Remember, O Eve, the garden land, and the brightness thereof!

10 Think, oh think of that garden in which was no darkness, while we lived in it.

11 Whereas no sooner did we come into this Cave of Treasures than darkness surrounded us all around; until we can no longer see each other; and all the pleasure of this life has come to an end.”

3 Lustre- A gentle sheen or soft glow, especially that of a partly reflective surface.

Chapter XII – How darkness came between Adam and Eve.

1 Then Adam beat his chest, he, and Eve, and they mourned the whole night until the crack of dawn, and they sighed over the length of the night in Miyazia.

2 And Adam beat himself, and threw himself on the ground in the cave, from bitter grief, and because of the darkness, and lay there as dead.

3 But Eve heard the noise he made in falling on the ground. And she felt about for him with her hands, and found him like a corpse.

4 Then she was afraid, speechless, and remained by him.

5 But the merciful Lord looked on the death of Adam, and on Eve’s silence from fear of the darkness.

6 And the Word of God came to Adam and raised him from his death, and opened Eve’s mouth that she might speak.

7 Then Adam stood up in the cave and said, “O God, why has light departed from us, and darkness covered us? Why did you leave us in this long darkness? Why do you plague us like this?”

8 And this darkness, O Lord, where was it before it covered us? It is because of this that we cannot see each other.

9 For so long as we were in the garden, we neither saw nor even knew what darkness is. I was not hidden from Eve, neither was she hidden from me, until now that she cannot see me; and no darkness came over us to separate us from each other.

10 But she and I were both in one bright light. I saw her and she saw me. Yet now since we came into this cave, darkness has covered us, and separated us from each other, so that I do not see her, and she does not see me.

11 O Lord, will You then plague us with this darkness?”

Chapter XIII – The fall of Adam. Why night and day were created.

1 Then when God, who is merciful and full of pity, heard Adam's voice, He said to him:—

2 “O Adam, so long as the good angel was obedient to Me, a bright light rested on him and on his hosts.

3 But when he transgressed My commandment, I deprived him of that bright nature, and he became dark.

4 And when he was in the heavens, in the realms of light, he knew nothing of darkness.

5 But he transgressed, and I made him fall from the heaven onto the earth; and it was this darkness that came over him.

6 And on you, O Adam, while in My garden and obedient to Me, did that bright light rest also.

7 But when I heard of your transgression, I deprived you of that bright light. Yet, of My mercy, I did not turn you into darkness, but I made you your body of flesh, over which I spread this skin, in order that it may bear cold and heat.

8 If I had let My wrath fall heavily on you, I should have destroyed you; and had I turned you into darkness, it would have been as if I had killed you.

9 But in My mercy, I have made you as you are; when you transgressed My commandment, O Adam, I drove you from the garden, and made you come forth into this land; and commanded you to live in this cave; and darkness covered you, as it did over him who transgressed My commandment.

10 Thus, O Adam, has this night deceived you. It is not to last forever; but is only of twelve hours; when it is over, daylight will return.

11 Sigh not, therefore, neither be moved; and say not in your heart that this darkness is long and drags on wearily; and say not in your heart that I plague you with it.

12 Strengthen your heart, and be not afraid. This darkness is not a punishment. But, O Adam, I have made the day, and have placed the sun in it to give light; in order that you and your children should do your work.

13 For I knew you would sin and transgress, and come out into this land. Yet I wouldn't force you, nor be heard over you, nor shut up; nor doom you through your fall; nor through your coming out from light into darkness; nor yet through your coming from the garden into this land.

14 For I made you of the light; and I willed to bring out children of light from you and like to you.

15 But you did not keep My commandment one day; until I had finished the creation and blessed everything in it.

16 Then, concerning the tree, I commanded you not to eat of it. Yet I knew that Satan, who deceived himself, would also deceive you.

17 So I made known to you by means of the tree, not to come near him. And I told you not to eat of the fruit thereof, nor to taste of it, nor yet to sit under it, nor to yield to it.

18 Had I not been and spoken to you, O Adam, concerning the tree, and had I left you without a commandment, and you had sinned—it would have been an offence on My part, for not having given you any order; you would turn around and blame Me for it.

19 But I commanded you, and warned you, and you fell. So that My creatures cannot blame Me; but the blame rests on them alone.

20 And, O Adam, I have made the day so that you and your descendants can work and toil in it. And I have made the night for them to rest in it from their work; and for the beasts of the field to go forth by night and look for their food.

21 But little of darkness now remains, O Adam, and daylight will soon appear.”

Chapter XIV – The earliest prophesy of the coming of Christ.

1 Then Adam said to God: “O Lord, take You my soul, and let me not see this gloom anymore; or remove me to some place where there is no darkness.”

2 But God the Lord said to Adam, “Indeed I say to you, this darkness will pass from you, every day I have determined for you, until the fulfillment of My covenant; when I will save you and bring you back again into the garden, into the house of light you long for, in which there is no darkness⁴. I will bring you to it—in the kingdom of heaven.”

3 Again said God to Adam, “All this misery that you have been made to take on yourself because of your transgression, will not free you from the hand of Satan, and will not save you.

4 But I will. When I shall come down from heaven, and shall become flesh of your descendants, and take on Myself the infirmity from which you suffer, then the darkness that covered you in this cave shall cover Me in the grave, when I am in the flesh of your descendants.

5 And I, who am without years, shall be subject to the reckoning of years, of times, of months, and of days, and I shall be reckoned as one of the sons of men, in order to save you.”

6 And God ceased to commune with Adam.

Chapter XV – Adam and Eve grieve over the suffering of God to save them from their sins.

1 Then Adam and Eve cried and sorrowed by reason of God’s word to them, that they should not return to the garden until the fulfillment of the days decreed on them; but mostly because God had told them that He should suffer for their salvation.

⁴ John 12:46 “46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

Chapter XVI – The first sunrise. Adam and Eve think it is a fire coming to burn them.

1 After this, Adam and Eve continued to stand in the cave, praying and crying, until the morning dawned on them.

2 And when they saw the light returned to them, they retrained from fear, and strengthened their hearts.

3 Then Adam began to come out of the cave. And when he came to the mouth of it, and stood and turned his face towards the east, and saw the sunrise in glowing rays, and felt the heat thereof on his body, he was afraid of it, and thought in his heart that this flame came forth to plague him.

4 He then cried and beat his chest, then he fell on the ground on his face and made his request, saying:—

5 “O Lord, plague me not, neither consume me, nor yet take away my life from the earth.”

6 For he thought the sun was God.

7 Because while he was in the garden and heard the voice of God and the sound He made in the garden, and feared Him, Adam never saw the brilliant light of the sun, neither did its flaming heat touch his body.

8 Therefore he was afraid of the sun when flaming rays of it reached him. He thought God meant to plague him therewith all the days He had decreed for him.

9 For Adam also said in his thoughts, as God did not plague us with darkness, behold, He has caused this sun to rise and to plague us with burning heat.

10 But while he was thinking like this in his heart, the Word of God came to him and said:—

11 “O Adam, get up on your feet. This sun is not God; but it has been created to give light by day, of which I spoke to you in the cave saying, ‘that the dawn would come, and there would be light by day.’

12 But I am God who comforted you in the night.”

13 And God ceased to commune with Adam.

Chapter XVII – The Chapter of the Serpent.

1 The Adam and Eve came out at the mouth of the cave, and went towards the garden.

2 But as they went near it, before the western gate, from which Satan came when he deceived Adam and Eve, they found the serpent that became Satan coming at the gate, and sorrowfully licking the dust, and wiggling on its breast on the ground, by reason of the curse that fell on it from God.

3 And whereas before the serpent was the most exalted of all beasts, now it was changed and become slippery, and the meanest of them all, and it crept on its breast and went on its belly.

4 And whereas it was the fairest of all beasts, it had been changed, and was become the ugliest of them all. Instead of feeding on the best food, now it turned to eat the dust. Instead of living, as before, in the best places, now it lived in the dust.

5 And, whereas it had been the most beautiful of all beasts, all of which stood dumb at its beauty, it was now abhorred of them.

6 And, again, whereas it lived in one beautiful home, to which all other animals came from elsewhere; and where it drank, they drank also of the same; now, after it had become venomous, by reason of God's curse, all beasts fled from its home, and would not drink of the water it drank; but fled from it.

Chapter XVIII – The mortal combat with the serpent.

1 When the accursed serpent saw Adam and Eve, it swelled its head, stood on its tail, and with eyes blood-red, acted like it would kill them.

2 It made straight for Eve, and ran after her; while Adam standing by, cried because he had no stick in his hand with which to hit the serpent, and did not know how to put it to death.

3 But with a heart burning for Eve, Adam approached the serpent, and held it by the tail; when it turned towards him and said to him:—

4 “O Adam, because of you and of Eve, I am slippery, and go on my belly.” Then with its great strength, it threw down Adam and Eve and squeezed them, and tried to kill them.

5 But God sent an angel who threw the serpent away from them, and raised them up.

6 Then the Word of God came to the serpent, and said to it, “The first time I made you slick, and made you to go on your belly; but I did not deprive you of speech.

7 This time, however, you will be mute, and you and your race will speak no more; because, the first time My creatures were ruined because of you, and this time you tried to kill them.”

8 Then the serpent was struck mute, and was no longer able to speak.

9 And a wind blew down from heaven by the command of God and carried away the serpent from Adam and Eve, and threw it on the seashore where it landed in India.

Chapter XIX – Beasts made subject to Adam.

1 But Adam and Eve cried before God. And Adam said to Him:—

2 “O Lord, when I was in the cave, I said this to you, my Lord, the beasts of the field would rise and devour me, and cut off my life from the earth.”

3 Then Adam, because of what had happened to him, beat his chest, and fell on the ground like a corpse. Then the Word of God came to him, who raised him, and said to him,

4 “O Adam, not one of these beasts will be able to hurt you; because I have made the beasts and other

moving things come to you in the cave. I did not let the serpent come with them because it might have risen against you and made you tremble; and the fear of it should fall into your hearts.

5 For I knew that the accursed one is wicked; therefore I would not let it come near you with the other beasts.

6 But now strengthen your heart and fear not. I am with you to the end of the days I have determined on you.”

Chapter XX – Adam wishes to protect Eve.

1 Then Adam cried and said, “O God, take us away to some other place, where the serpent cannot come near us again, and rise against us. For fear that it might find Your handmaid Eve alone and kill her; for its eyes are hideous and evil.”

2 But God said to Adam and Eve, “From now on, don’t be afraid, I will not let it come near you; I have driven it away from you, from this mountain; neither will I leave in it the ability to hurt you.”

3 Then Adam and Eve worshipped before God and gave Him thanks, and praised Him for having delivered them from death.

Chapter XXI – Adam and Eve attempt suicide.

1 Then Adam and Eve went in search of the garden.

2 And the heat beat like a flame on their faces; and they sweated from the heat, and cried before the Lord.

3 But the place where they cried was close to a high mountain, facing the western gate of the garden.

4 Then Adam threw himself down from the top of that mountain; his face was torn and his flesh was ripped; he lost a lot of blood and was close to death.

5 Meanwhile Eve remained standing on the mountain crying over him, thus lying.

6 And she said, “I don’t wish to live after him; for all that he did to himself was through me.”

7 Then she threw herself after him; and was torn and ripped by stones; and remained lying as dead.

8 But the merciful God, who looks over His creatures, looked at Adam and Eve as they lay dead, and He sent His Word to them, and raised them.

9 And said to Adam, “O Adam, all this misery which you have brought on yourself, will have no affect against My rule, neither will it alter the covenant of the 5, 500 years.”

Chapter XXII – Adam in a gracious mood.

1 Then Adam said to God, “I dry up in the heat, I am faint from walking, and I don’t want to be in this world. And I don’t know when You will take me out of it to rest.”

2 Then the Lord God said to him, “O Adam, it cannot be now, not until you have ended your days. Then shall I bring you out of this miserable land.”

3 And Adam said to God, “While I was in the garden I knew neither heat, nor languor, neither moving about, nor trembling, nor fear; but now since I came to this land, all this affliction has come over me.

4 Then God said to Adam, “So long as you were keeping My commandment, My light and My grace rested on you. But when you transgressed My commandment, sorrow and misery came to you in this land.”

5 And Adam cried and said, “O Lord, do not cut me off for this, neither punish me with heavy plagues, nor yet repay me according to my sin; for we, of our own will, transgressed Your commandment, and ignored Your law, and tried to become gods like you, when Satan the enemy deceived us.”

6 Then God⁵ said again to Adam, “Because you have endured fear and trembling in this land, languor and suffering, treading and walking about, going on this mountain, and dying from it, I will take all this on Myself in order to save you.”

Chapter XXIII – Adam and Eve strengthen themselves and make the first altar ever built.

1 Then Adam cried more and said, “O God, have mercy on me, so far as to take on yourself, that which I will do.”

2 But God withdrew His Word from Adam and Eve.

3 Then Adam and Eve stood on their feet; and Adam said to Eve, “Strengthen yourself, and I also will strengthen myself.” And she strengthened herself, as Adam told her.

4 Then Adam and Eve took stones and placed them in the shape of an altar; and they took leaves from the trees outside the garden, with which they wiped, from the face of the rock, the blood they had spilled.

5 But that which had dropped on the sand, they took together with the dust with which it was mingled and offered it on the altar as an offering to God.

6 Then Adam and Eve stood under the Altar and cried, thus praying to God, “Forgive us our trespass* and our sin, and look at us with Thine eye of mercy. For when we were in the garden our praises and our hymns went up before you without ceasing.

7 But when we came into this strange land, pure praise was not longer ours, nor righteous prayer, nor

understanding hearts, nor sweet thoughts, nor just counsels, nor long discernment, nor upright feelings, neither is our bright nature left us. But our body is changed from the likeness in which it was at first, when we were created.

8 Yet now look at our blood which is offered on these stones, and accept it at our hands, like the praise we used to sing to you at first, when in the garden.”

9 And Adam began to make more requests of God.

Our ⁶Father, Who art in Heaven, be gracious unto us, O Lord our God, hallowed be Your Name, and let the remembrance of Thee be glorified Heaven above and upon earth here below.

Let Your kingdom reign over us now and forever. The Holy Men of old said remit and forgive unto all men whatsoever they have done unto me. And lead us not into temptation, but deliver us from the evil thing; for Thine is the kingdom and Thou shalt reign in glory forever and forevermore, AMEN⁷.

Chapter XXIV – A vivid prophecy of the life and death of Christ.

1 Then the merciful God, good and lover of men, looked at Adam and Eve, and at their blood, which they had held up as an offering to Him; without an order from Him for so doing. But He wondered at them; and accepted their offerings.

2 And God sent from His presence a bright fire, that consumed their offering.

3 He smelled the sweet savor of their offering, and showed them mercy.

5 The scriptures refer to Jesus as the Word of God, John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.” This portion of text is record of the Messiah’s prophecy of taking on all the sins of mankind. As mentioned in 1 Peter 3:18 “For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:” and also referenced in 1 John 3:5 “- And ye know that he was manifested to take away our sins; and in him is no sin.” Keep in mind, this is merely one of an infinite number of possible interpretations, for God is the Creator of all things, Lord of all worlds, and may convey any message as He pleases.

6 Origin of the Lord’s prayer.

7 Some scholars argue that the word AMEN perpetuates idolatry of the ancient Egyptian God Amen-Rah. Amun-Ra Amun (US: /ˈɑːmən/; also Amon, Ammon, Amen, Amana; expressed in his fusion with the Sun god, Ra, as Amun-Ra in this period (16th to 11th centuries BC) held the position of transcendental, self-created deity. While many Christian churches claim that the use of the word AMEN is a tradition of men and indicates no worship of this Egyptian deity, others believe the discontinuation of the word in a religious setting is necessary since its theological origins remain unclear.

4 Then came the Word of God to Adam, and said to him, "O Adam, as you have shed your blood, so will I shed My own blood when I become flesh of your descendants; and as you died, O Adam, so also will I die. And as you built an altar, so also will I make for you an altar of the earth; and as you offered your blood on it, so also will I offer My blood on an altar on the earth.

5 And as you sued for forgiveness through that blood, so also will I make My blood forgiveness of sins, and erase transgressions in it.

6 And now, behold, I have accepted your offering, O Adam, but the days of the covenant in which I have bound you are not fulfilled. When they are fulfilled, then will I bring you back into the garden.

7 Now, therefore, strengthen your heart; and when sorrow comes over you, make Me an offering, and I will be favorable to you."

Chapter XXV – God represented as merciful and loving. The establishing of worship.

1 But God knew that Adam believed he should frequently kill himself and make an offering to Him of his blood.

2 Therefore He said to him, "O Adam, don't ever kill yourself like this again, by throwing yourself down from that mountain."

3 But Adam said to God, "I was thinking to put an end to myself at once, for having transgressed Your commandments, and for my having come out of the beautiful garden; and for the bright light of which You have deprived me; and for the praises which poured forth from my mouth without ceasing, and for the light that covered me.

4 Yet of Your goodness, O God, do not get rid of me altogether; but be favorable to me every time I die, and bring me to life.

5 And thereby it will be made known that You are a merciful God, who does not want anyone to perish; who loves not that one should fall; and who does

not condemn any one cruelly, badly, and by whole destruction."

6 Then Adam remained silent.

7 And the Word of God came to him, and blessed him, and comforted him, and covenanted with him, that He would save him at the end of the days determined for him.

8 This, then, was the first offering Adam made to God; and so it became his custom to do.

Chapter XXVI – A beautiful prophecy of eternal life and joy (v. 15). The fall of night.

1 Then Adam took Eve, and they began to return to the Cave of Treasures where they lived. But when they got closer to it and saw it from a distance, heavy sorrow fell on Adam and Eve when they looked at it.

2 Then Adam said to Eve, "When we were on the mountain we were comforted by the Word of God that conversed with us; and the light that came from the east shown over us.

3 But now the Word of God is hidden from us; and the light that shown over us is so changed as to disappear, and let darkness and sorrow come over us.

4 And we are forced to enter this cave which is like a prison, in which darkness covers us, so that we are separated from each other; and you cannot see me, neither can I see you."

5 When Adam had said these words, they cried and spread their hands before God; for they were full of sorrow.

6 And they prayed to God to bring the sun to them, to shine on them, so that darkness would not return to them, and that they wouldn't have to go under this covering of rock. And they wished to die rather than see the darkness.

7 Then God looked at Adam and Eve and at their great sorrow, and at all they had done with a fervent heart, on account of all the trouble they were in, in-

stead of their former well-being, and on account of all the misery that came over them in a strange land.

8 Therefore God was not angry with them; nor impatient with them; but he was patient and forbearing towards them, as towards the children He had created.

9 Then came the Word of God to Adam, and said to him, “Adam, as for the sun, if I were to take it and bring it to you, days, hours, years and months would all stop, and the covenant I have made with you, would never be fulfilled.

10 But then you would be deserted and stuck in a perpetual plague, and you would never be saved.

11 Yes, rather, bear long and calm your soul while you live night and day; until the fulfillment of the days, and the time of My covenant is come.

12 Then shall I come and save you, O Adam, for I do not wish that you be afflicted.

13 And when I look at all the good things in which you lived, and why you came out of them, then would I willingly show you mercy.

14 But I cannot alter the covenant that has gone out of My mouth; otherwise I would have brought you back into the garden.

15 When, however, the covenant is fulfilled, then shall I show you and your descendants mercy, and bring you into a land of gladness, where there is neither sorrow nor suffering; but abiding joy and gladness, and light that never fails, and praises that never cease; and a beautiful garden that shall never pass away.”

16 And God said again to Adam, “Be patient and enter the cave, for the darkness, of which you were afraid, shall only be twelve hours long; and when ended, light shall come up.”

17 Then when Adam heard these words from God, he and Eve worshipped before Him, and their hearts were comforted. They returned into the cave after their custom, while tears flowed from their eyes, sor-

row and wailing came from their hearts, and they wished their soul would leave their body.

18 And Adam and Eve stood praying until the darkness of night came over them, and Adam was hid from Eve, and she from him.

19 And they remained standing in prayer.

Chapter XXVII – The second tempting of Adam and Eve. The devil takes on the form of a beguiling light.

1 When Satan, the hater of all good, saw how they continued in prayer, and how God communed with them, and comforted them, and how He had accepted their offering—Satan made an apparition.

2 He began with transforming his hosts; in his hands was a flashing fire, and they were in a great light.

3 He then placed his throne near the mouth of the cave because he could not enter into it by reason of their prayers. And he shed light into the cave, until the cave glistened over Adam and Eve; while his hosts began to sing praises.

4 And Satan did this, in order that when Adam saw the light, he should think within himself that it was a heavenly light, and that Satan’s hosts were angels; and that God had sent them to watch at the cave, and to give him light in the darkness.

5 So that when Adam came out of the cave and saw them, and Adam and Eve bowed to Satan, then he would overcome Adam thereby, and a second time humble him before God.

6 When, therefore, Adam and Eve saw the light, fancying it was real, they strengthened their hearts; yet, as they were trembling, Adam said to Eve:—

7 “Look at that great light, and at those many songs of praise, and at that host standing outside who won’t come into our cave. Why don’t they tell us what they want, where they are from, what the meaning of this light is, what those praises are, why they have been sent to this place, and why they won’t come in?”

8 If they were from God, they would come into the cave with us, and would tell us why they were sent.”

9 Then Adam stood up and prayed to God with a burning heart, and said:—

10 “O Lord, is there in the world another god besides You, who created angels and filled them with light, and sent them to keep us, who would come with them?”

11 But, look, we see these hosts that stand at the mouth of the cave; they are in a great light; they sing loud praises. If they are of some other god than You, tell me; and if they are sent by you, inform me of the reason for which You have sent them.”

12 No sooner had Adam said this, than an angel from God appeared to him in the cave, who said to him, “O Adam, fear not. This is Satan and his hosts; he wishes to deceive you as he deceived you at first. For the first time, he was hidden in the serpent; but this time he is come to you in the likeness of an angel of light; in order that, when you worshipped him, he might enslave you, in the very presence of God.”

13 Then the angel went from Adam and seized Satan at the opening of the cave, and stripped him of the pretense he had assumed, and brought him in his own hideous form to Adam and Eve; who were afraid of him when they saw him.

14 And the angel said to Adam, “This hideous form has been his ever since God made him fall from heaven. He could not have come near you in it; he therefore transformed himself into an angel of light.”

15 Then the angel drove away Satan and his hosts from Adam and Eve, and said to them, “Fear not; God who created you, will strengthen you.”

16 And the angel left them.

17 But Adam and Eve remained standing in the cave; no consolation came to them; they divided in their thoughts.

18 And when it was morning they prayed; and then went out to seek the garden. For their hearts were

towards it, and they could get no consolation for having left it.

Chapter XXVIII – The Devil pretends to lead Adam and Eve to the water to bathe.

1 But when the crafty Satan saw them, that they were going to the garden, he gathered together his host, and came in appearance on a cloud, intent on deceiving them.

2 But when Adam and Eve saw him thus in a vision, they thought they were angels of God come to comfort them about having left the garden, or to bring them back again into it.

3 And Adam spread his hands before God, beseeching Him to make him understand what they were.

4 Then Satan, the hater of all good, said to Adam, “O Adam, I am an angel of the great God; and, behold the hosts that surround me.

5 God has sent us to take you and bring you to the border of the garden northwards; to the shore of the clear sea, and bathe you and Eve in it, and raise you to your former gladness, that you return again to the garden.”

6 These words sank into the heart of Adam and Eve.

7 Yet God withheld His Word from Adam, and did not make him understand at once, but waited to see his strength; whether he would be overcome as Eve was when in the garden, or whether he would prevail.

8 Then Satan called to Adam and Eve, and said, “Behold, we go to the sea of water,” and they began to go.

9 And Adam and Eve followed them at some little distance.

10 But when they came to the mountain to the north of the garden, a very high mountain, without any steps to the top of it, the Devil drew near to Adam and Eve, and made them go up to the top in reality, and not in a vision; wishing, as he did, to throw them down and kill them, and to wipe off their name from

the earth; so that this earth should remain to him and his hosts alone.

Chapter XXIX – God tells Adam of the Devil’s purpose. (v. 4).

1 But when the merciful God saw that Satan wished to kill Adam with his many tricks, and saw that Adam was meek and without guile, God spoke to Satan in a loud voice, and cursed him.

2 Then he and his hosts fled, and Adam and Eve remained standing on the top of the mountain, from there they saw below them the wide world, high above which they were. But they saw none of the host which time after time were by them.

3 They cried, both Adam and Eve, before God, and begged for forgiveness of Him.

4 Then came the Word from God to Adam, and said to him, “Know you and understand concerning this Satan, that he seeks to deceive you and your descendants after you.”

5 And Adam cried before the Lord God, and begged and prayed to Him to give him something from the garden, as a token to him, wherein to be comforted.

6 And God considered Adam’s thought, and sent the angel Michael as far as the sea that reaches India, to take from there golden rods and bring them to Adam.

7 This did God in His wisdom in order that these golden rods, being with Adam in the cave, should shine forth with light in the night around him, and put an end to his fear of the darkness.

8 Then the angel Michael went down by God’s order, took golden rods, as God had commanded him, and brought them to God.

Chapter XXX – Adam receives the first worldly goods.

1 After these things, God commanded the angel Gabriel to go down to the garden, and say to the cher-

ub who kept it, “Behold, God has commanded me to come into the garden, and to take from it sweet smelling incense, and give it to Adam.”

2 Then the angel Gabriel went down by God’s order to the garden, and told the cherub as God had commanded him.

3 The cherub then said, “Well.” And Gabriel went in and took the incense.

4 Then God commanded his angel Raphael to go down to the garden, and speak to the cherub about some myrrh, to give to Adam.

5 And the angel Raphael went down and told the cherub as God had commanded him, and the cherub said, “Well.” Then Raphael went in and took the myrrh.

6 The golden rods were from the Indian sea, where there are precious stones. The incense was from the eastern border of the garden; and the myrrh from the western border, from where bitterness came over Adam.

7 And the angels brought these things to God, by the Tree of Life, in the garden.

8 Then God said to the angels, “Dip them in the spring of water; then take them and sprinkle their water over Adam and Eve, that they be a little comforted in their sorrow, and give them to Adam and Eve.

9 And the angels did as God had commanded them, and they gave all those things to Adam and Eve on the top of the mountain on which Satan had placed them, when he sought to make an end of them.

10 And when Adam saw the golden rods, the incense, and the myrrh, he was rejoiced and cried because he thought that the gold was a token of the kingdom from where he had come, that the incense was a token of the bright light which had been taken from him, and that the myrrh was a token of the sorrow in which he was.

Chapter XXXI – They make themselves more comfortable in the Cave of Treasures on the third day.

1 After these things God said to Adam, “You asked Me for something from the garden, to be comforted therewith, and I have given you these three tokens as a consolation to you; that you trust in Me and in My covenant with you.

2 For I will come and save you; and kings shall bring me when in the flesh, gold, incense, and myrrh; gold as a token of My kingdom; incense as a token of My divinity; and myrrh as a token of My suffering and of My death.

3 But, O Adam, put these by you in the cave; the gold that it may shed light over you by night; the incense, that you smell its sweet savor; and the myrrh, to comfort you in your sorrow.”

4 When Adam heard these words from God, he worshipped before Him. He and Eve worshipped Him and gave Him thanks, because He had dealt mercifully with them.

5 Then God commanded the three angels, Michael, Gabriel, and Raphael, each to bring what he had brought, and give it to Adam. And they did so, one by one.

6 And God commanded Suriyel and Salathiel to bear up Adam and Eve, and bring them down from the top of the high mountain, and to take them to the Cave of Treasures.

7 There they laid the gold on the south side of the cave, the incense on the eastern side, and the myrrh on the western side. For the mouth of the cave was on the north side.

8 The angels then comforted Adam and Eve, and departed.

9 The gold was seventy rods*; the incense, twelve pounds; and the myrrh, three pounds.

10 These remained by Adam in the Cave of Treasures**.

11 God gave these three things to Adam on the third day after he had come out of the garden, in token of the three days the Lord should remain in the heart of the earth.

12 And these three things, as they continued with Adam in the cave, gave him light by night; and by day they gave him a little relief from his sorrow.

* A rod is a unit of linear measure equivalent to 5.5 yards and also a unit of area measure equivalent to 30.25 square yards. In this case, the word rod simply means a kind of long, thin piece of gold of unspecified size and weight.

** This is the original text which appears to contain embedded editorial content: “These remained by Adam in the House of Treasures; therefore was it called ‘of concealment.’ But other interpreters say it was called the ‘Cave of Treasures,’ by reason of the bodies of righteous men that were in it.

Chapter XXXII – Adam and Eve go into the water to pray.

1 And Adam and Eve remained in the Cave of Treasures until the seventh day; they neither ate of the fruit the earth, nor drank water.

2 And when it dawned on the eighth day, Adam said to Eve, “O Eve, we prayed God to give us something from the garden, and He sent his angels who brought us what we had desired.

3 But now, get up, let us go to the sea of water we saw at first, and let us stand in it, praying that God will again be favorable to us and take us back to the garden; or give us something; or that He will give us comfort in some other land than this in which we are.”

4 Then Adam and Eve came out of the cave, went, and stood on the border of the sea in which they had before thrown themselves, and Adam said to Eve:—

5 Come, go down into this place, and come not out of it until the end of thirty days, when I shall come

to you. And pray to God with burning heart and a sweet voice, to forgive us.

6 And I will go to another place, and go down into it, and do like you.”

7 Then Eve went down into the water, as Adam had commanded her. Adam also went down into the water; and they stood praying; and besought the Lord to forgive them their offense, and to restore them to their former state.

8 And they stood like that praying, until the end of the thirty-five days.

Chapter XXXIII - Satan falsely promises the “bright light.”

1 But Satan, the hater of all good, sought them in the cave, but found them not, although he searched diligently for them.

2 But he found them standing in the water praying and thought within himself, “Adam and Eve are standing like that in that water praying to God to forgive them their transgression, and to restore them to their former state, and to take them from under my hand.

3 But I will deceive them so that they shall come out of the water, and not fulfil their vow.”

4 Then the hater of all good, went not to Adam, but he went to Eve, and took the form of an angel of God, praising and rejoicing, and said to her:—

5 “Peace be to you! Be glad and rejoice! God is favorable to you, and He sent me to Adam. I have brought him the glad tidings of salvation, and of his being filled with bright light as he was at first.

6 And Adam, in his joy for his restoration, has sent me to you, that you come to me, in order that I crown you with light like him.

7 And he said to me, ‘Speak to Eve; if she does not come with you, tell her of the sign when we were on the top of the mountain; how God sent his angels who took us and brought us to the Cave of Treasures; and laid the gold on the southern side; incense, on the eastern side; and myrrh on the western side.’ Now come to him.”

8 When Eve hear these words from him, she rejoiced greatly. And thinking Satan’s appearance was real, she came out of the sea.

9 He went before, and she followed him until they came to Adam. Then Satan hid himself from her, and she saw him no more.

10 She then came and stood before Adam, who was standing by the water and rejoicing in God’s forgiveness.

11 And as she called to him, he turned around, found her there and cried when he saw her, and beat his chest; and from the bitterness of his grief, he sank into the water.

12 But God looked at him and at his misery, and at his being about to breathe his last. And the Word of God came from heaven, raised him out of the water, and said to him, “Go up the high bank to Eve.” And when he came up to Eve he said to her, “Who told you to come here?”

13 Then she told him the discourse of the angel who had appeared to her and had given her a sign.

14 But Adam grieved, and gave her to know it was Satan. He then took her and they both returned to the cave.

15 These things happened to them the second time they went down to the water, seven days after their coming out of the garden.

16 They fasted in the water thirty-five days; altogether forty-two days since they had left the garden.

Chapter XXXIV – Adam recalls the creation of Eve. He eloquently appeals for food and drink.

1 And on the morning of the forty-third day, they came out of the cave, sorrowful and crying. Their bodies were lean, and they were parched from hunger and thirst, from fasting and praying, and from their heavy sorrow on account of their transgression.

2 And when they had come out of the cave they went up the mountain to the west of the garden.

3 There they stood and prayed and besought God to grant them forgiveness of their sins.

4 And after their prayers Adam began to beg God, saying, “O my Lord, my God, and my Creator, You commanded the four elements* to be gathered together, and they were gathered together by Thine order.

5 Then You spread Your hand and created me out of one element, that of dust of the earth; and You brought me into the garden at the third hour, on a Friday, and informed me of it in the cave.

6 Then, at first, I knew neither night nor day, for I had a bright nature; neither did the light in which I lived ever leave me to know night or day.

7 Then, again, O Lord, in that third hour in which You created me, You brought to me all beasts, and lions, and ostriches, and fowls of the air, and all things that move in the earth, which You had created at the first hour before me of the Friday.

8 And Your will was that I should name them all, one by one, with a suitable name. But You gave me understanding and knowledge, and a pure heart and a right mind from you, that I should name them after Thine own mind regarding the naming of them.

9 O God, You made them obedient to me, and ordered that not one of them break from my sway, according to Your commandment, and to the dominion which You had given me over them. But now they are all estranged from me.

10 Then it was in that third hour of Friday, in which You created me, and commanded me concerning the tree, to which I was neither to go near, nor to eat thereof; for You said to me in the garden, ‘When you eat of it, of death you shall die.’

11 And if You had punished me as You said, with death, I should have died that very moment.

12 Moreover, when You commanded me regarding the tree, I was neither to approach nor to eat thereof, Eve was not with me; You had not yet created her, neither had You yet taken her out of my side; nor had she yet heard this order from you.

13 Then, at the end of the third hour of that Friday, O Lord, You caused a slumber and a sleep to come over me, and I slept, and was overwhelmed in sleep.

14 Then You drew a rib out of my side, and created it after my own likeness and image. Then I awoke; and when I saw her and knew who she was, I said, ‘This is bone of my bones, and flesh of my flesh; from now on she shall be called woman.’

15 It was of Your good will, O God, that You brought a slumber in a sleep over me, and that You immediately brought Eve out of my side, until she was out, so that I did not see how she was made; neither could I witness, O my Lord, how awful and great are Your goodness and glory.

16 And of Your goodwill, O Lord, You made us both with bodies of a bright nature, and You made us two, one; and You gave us Your grace, and filled us with praises of the Holy Spirit; that we should be neither hungry nor thirsty, nor know what sorrow is, nor yet faintness of heart; neither suffering, fasting nor weariness.

17 But now, O God, since we transgressed Your commandment and broke Your law, You have brought us out into a strange land, and have caused suffering, and faintness, hunger, and thirst to come over us.

18 Now, therefore, O God, we pray you, give us something to eat from the garden, to satisfy our hunger with it; and something wherewith to quench our thirst.

19 For, behold, many days, O God, we have tasted nothing and drunk nothing, and our flesh is dried up, and our strength is wasted, and sleep is gone from our eyes from faintness and crying.

20 Then, O God, we dare not gather anything from the fruit of trees, from fear of you. For when we transgress at first You spared us and did not make us die.

21 But now, we thought in our hearts, if we eat of the fruit of the trees, without God's order, He will destroy us this time, and will wipe us off from the face of the earth.

22 And if we drink of this water, without God's order, He will make an end of us and root us up at once.

23 Now, therefore, O God, that I am come to this place with Eve, we beg You to give us some fruit from the garden, that we may be satisfied with it.

24 For we desire the fruit that is on the earth, and all else that we lack in it."

* The medieval belief that there were only four elements—fire, earth, air, and water—was widely accepted until about 1500 AD when the current atomic theory was in its infancy.

Chapter XXXV - God's reply.

1 Then God looked again at Adam and his crying and groaning, and the Word of God came to him, and said to him:—

2 "O Adam, when you were in My garden, you knew neither eating nor drinking; neither faintness nor suffering; neither leanness of flesh, nor change; neither did sleep depart from thine eyes. But since you transgressed, and came into this strange land, all these trials are come over you."

Chapter XXXVI - Figs.

1 Then God commanded the cherub, who kept the gate of the garden with a sword of fire in his hand, to take some of the fruit of the fig-tree, and to give it to Adam.

2 The cherub obeyed the command of the Lord God, and went into the garden and brought two figs on two twigs, each fig hanging to its leaf; they were from two of the trees among which Adam and Eve hid themselves when God went to walk in the garden, and the Word of God came to Adam and Eve and said to them, "Adam, Adam, where are you?"

3 And Adam answered, "O God, here I am. When I heard the sound of You and Your voice, I hid myself, because I am naked."

4 Then the cherub took two figs and brought them to Adam and Eve. But he threw them to them from a distance; for they might not come near the cherub by reason of their flesh, that could not come near the fire.

5 At first, angels trembled at the presence of Adam and were afraid of him. But now Adam trembled before the angels and was afraid of them.

6 Then Adam came closer and took one fig, and Eve also came in turn and took the other.

7 And as they took them up in their hands, they looked at them, and knew they were from the trees among which they had hidden themselves.

Chapter XXXVII - Forty-three days of penance do not redeem one hour of sin (v. 6).

1 Then Adam said to Eve, "Do you not see these figs and their leaves, with which we covered ourselves when we were stripped of our bright nature? But now, we do not know what misery and suffering may come over us from eating them.

2 Now, therefore, O Eve, let us restrain ourselves and not eat of them, you and I; and let us ask God to give us of the fruit of the Tree of Life.”

3 Thus did Adam and Eve restrain themselves, and did not eat of these figs.

4 But Adam began to pray to God and to beseech Him to give him of the fruit of the Tree of Life, saying thus: “O God, when we transgressed Your commandment at the sixth hour of Friday, we were stripped of the bright nature we had, and did not continue in the garden after our transgression, more than three hours.

5 But in the evening You made us come out of it. O God, we transgressed against You one hour, and all these trials and sorrows have come over us until this day.

6 And those days together with this the forty-third day, do not redeem that one hour in which we transgressed!

7 O God, look at us with an eye of pity, and do not avenge us according to our transgression of Your commandment, in Your presence.

8 O God, give us of the fruit of the Tree of Life, that we may eat of it, and live, and turn not to see sufferings and other trouble, in this earth; for You are God.

9 When we transgressed Your commandment, You made us come out of the garden, and sent a cherub to keep the Tree of Life, lest we should eat thereof, and live; and know nothing of faintness after we transgressed.

10 But now, O Lord, behold, we have endured all these days, and have borne sufferings. Make these forty-three days an equivalent for the one hour in which we transgressed.”

Chapter XXXVIII – “When 5500 years are fulfilled....”

1 After these things the Word of God came to Adam, and said to him:—

2 “O Adam, as to the fruit on the Tree of Life that you have asked for, I will not give it to you now, but only when the 5500 years are fulfilled. At that time I will give you fruit from the Tree of Life, and you will eat, and live forever, you, and Eve, and your righteous descendants.

3 But these forty-three days cannot make amends for the hour in which you transgressed My commandment.

4 O Adam, I gave you the fruit of the fig-tree to eat in which you hid yourself. Go and eat of it, you, and Eve.

5 I will not deny your request, neither will I disappoint your hope; therefore, endure until the fulfillment of the covenant I made with you.”

6 And God withdrew His Word from Adam.

Chapter XXXIX – Adam is cautious—but too late.

1 Then Adam returned to Eve, and said to her, “Get up, and take a fig for yourself, and I will take another; and let us go to our cave.”

2 Then Adam and Eve took each a fig and went towards the cave; the time was about the setting of the sun; and their thoughts made them long to eat of the fruit.

3 But Adam said to Eve, “I am afraid to eat of this fig. I know not what may come over me from it.”

4 So Adam cried, and stood praying before God, saying, “Satisfy my hunger, without my having to eat this fig; for after I have eaten it, what will it profit me? And what shall I desire and ask of you, O God, when it is gone?”

5 And he said again, "I am afraid to eat of it; for I know not what will befall me through it."

Chapter XL - The first Human hunger.

1 Then the Word of God came to Adam, and said to him, "O Adam, why didn't you have this dread, or this fasting, or this care before now? And why didn't you have this fear before you transgressed?"

2 But when you came to live in this strange land, your animal body could not survive on earth without earthly food, to strengthen it and to restore its powers."

3 And God withdrew His Word for Adam.

Chapter XLI - The first Human thirst.

1 Then Adam took the fig, and laid it on the golden rods. Eve also took her fig, and put it on the incense.

2 And the weight of each fig was that of a water-melon; for the fruit of the garden was much larger than the fruit of this land*.

3 But Adam and Eve remained standing and fasting the whole of that night, until the morning dawned.

4 When the sun rose they were still praying, but after they had finished praying, Adam said to Eve:—

5 "O Eve, come, let us go to the border of the garden looking south; to the place from where the river flows, and is parted into four heads. There we will pray to God, and ask Him to give us some of the Water of Life to drink.

6 For God has not fed us with the Tree of Life, in order that we may not live. Therefore, we will ask him to give us some of the Water of Life, and to quench our thirst with it, rather than with a drink of water of this land."

7 When Eve heard these words from Adam, she agreed; and they both got up and came to the south-

ern border of the garden, at the edge of the river of water a short distance from the garden.

8 And they stood and prayed before the Lord, and asked Him to look at them this once, to forgive them, and to grant them their request.

9 After this prayer from both of them, Adam began to pray with his voice before God, and said;—

10 "O Lord, when I was in the garden and saw the water that flowed from under the Tree of Life, my heart did not desire, neither did my body require to drink of it; neither did I know thirst, for I was living; and above that which I am now.

11 So that in order to live I did not require any Food of Life, neither did I drink of the Water of Life.

12 But now, O God, I am dead; my flesh is parched with thirst. Give me of the Water of Life that I may drink of it and live.

13 Of Your mercy, O God, save me from these plagues and trials, and bring me into another land different from this, if You will not let me live in Your garden."

* This is substantiated by Genesis 3:7 whereby the leaves of the fig tree were large enough that Adam and Eve could fashion garments from them.

Chapter XLII - A promise of the Water of Life. The third prophecy of the coming of Christ.

1 Then came the Word of God to Adam, and said to him:—

2 "O Adam, as to what you said, 'Bring me into a land where there is rest,' it is not another land than this, but it is the kingdom of heaven where alone there is rest.

3 But you cannot make your entrance into it at present; but only after your judgment is past and fulfilled.

4 Then will I make you go up into the kingdom of heaven, you, and your righteous descendants; and I will give you and them the rest you ask for at present.

5 And if you said, ‘Give me of the Water of Life that I may drink and live’—it cannot be this day, but on the day that I shall descend into hell, and break the gates of brass, and bruise in pieces the kingdoms of iron.

6 Then will I in mercy save your soul and the souls of the righteous, to give them rest in My garden. And that shall be when the end of the world is come.

7 And, again, in regards to the Water of Life you seek, it will not be granted you this day; but on the day that I shall shed My blood on your head* in the land of Golgotha**.

8 For My blood shall be the Water of Life to you at that time, and not to just you alone, but to all your descendants who shall believe in Me⁸ that it be to them for rest forever.”

9 The Lord said again to Adam, “O Adam, when you were in the garden, these trials did not come to you.

10 But since you transgressed My commandment, all these sufferings have come over you.

11 Now, also, does your flesh require food and drink; drink then of that water that flows by you on the face of the earth.

12 Then God withdrew His Word from Adam.

13 And Adam and Eve worshipped the Lord, and returned from the river of water to the cave. It was noon-day; and when they drew near to the cave, they saw a large fire by it.

* This phrase indicates that the bleeding will take place in an elevated position above the populace. This is believed to be a reference to the cross whereby Christ bled profusely above the people below.

** Golgotha (goal-goth-uh) was the hill outside the walls of Jerusalem where Jesus was crucified. Its exact location is not precisely known, but the Church

8 John 6:25 “²⁵ And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
John 7:38 “³⁸ He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

of the Holy Sepulcher is believed to have been constructed on this hill.

Chapter XLIII - The Devil attempts arson.

1 Then Adam and Eve were afraid, and stood still. And Adam said to Eve, “What is that fire by our cave? We have done nothing in it to cause this fire.

2 We neither have bread to bake therein, nor broth to cook there. As to this fire, we have never known anything like it, neither do we know what to call it.

3 But ever since God sent the cherub with a sword of fire that flashed and lightened in his hand, from fear of which we fell down and were like corpses, have we not seen the like.

4 But now, O Eve, behold, this is the same fire that was in the cherub’s hand, which God has sent to keep the cave in which we live.

5 O Eve, it is because God is angry with us, and will drive us from it.

6 O Eve, we have again transgressed His commandment in that cave, so that He had sent this fire to burn around it, and to prevent us from going into it.

7 If this be really so, O Eve, where shall we live? And where shall we flee from before the face of the Lord? Since, in regards to the garden, He will not let us live in it, and He has deprived us of the good things thereof; but He has placed us in this cave, in which we have borne darkness, trials and hardships, until at last we have found comfort therein.

8 But now that He has brought us out into another land, who knows what may happen in it? And who knows but that the darkness of that land may be far greater than the darkness of this land?

9 Who knows what may happen in that land by day or by night? And who knows whether it will be far or near, O Eve? Where it will please God to put us, may be far from the garden, O Eve? Or where God will prevent us from beholding Him, because we

have transgressed His commandment, and because we have made requests of Him at all times?

10 O Eve, if God will bring us into a strange land other than this, in which we find consolation, it must be to put our souls to death, and blot out our name from the face of the earth.

11 O Eve, if we are further alienated from the garden and from God, where shall we find Him again, and ask Him to give us gold, incense, myrrh, and some fruit of the fig-tree?

12 Where shall we find Him, to comfort us a second time? Where shall we find Him, that He may think of us, as regards the covenant He has made on our behalf?"

13 Then Adam said no more. And they kept looking, He and Eve, towards the cave, and at the fire that flared up around it.

14 But that fire was from Satan. For he had gathered trees and dry grasses, and had carried and brought them to the cave, and had set fire to them, in order to consume the cave and what was in it.

15 So that Adam and Eve should be left in sorrow, and he should cut off their trust in God, and make them deny Him.

16 But by the mercy of God he could not burn the cave, for God sent His angel around the cave to guard it from such a fire, until it went out.

17 And this fire lasted from noon-day until the break of day. That was the forty-fifth day.

Chapter XLIV - The power of fire over man.

1 Yet Adam and Eve were standing and looking at the fire, and unable to come near the cave from their dread of the fire.

2 And Satan kept on bringing trees and throwing them into the fire, until the flames of the fire rose up on high, and covered the whole cave, thinking, as he

did in his own mind, to consume the cave with much fire. But the angel of the Lord was guarding it.

3 And yet he could not curse Satan, nor injure him by word, because he had no authority over him, neither did he take to doing so with words from his mouth.

4 Therefore the angel tolerated him, without saying one bad word, until the Word of God came who said to Satan, "Go away from here; once before you deceived My servants, and this time you seek to destroy them.

5 Were it not for My mercy I would have destroyed you and your hosts from off the earth. But I have had patience with you, until the end of the world."

6 Then Satan fled from before the Lord. But the fire went on burning around the cave like a coal-fire the whole day; which was the forty-sixth day Adam and Eve had spent since they came out of the garden.

7 And when Adam and Eve saw that the heat of the fire had somewhat cooled down, they began to walk towards the cave to get into it as they usually did; but they could not, by reason of the heat of the fire.

8 Then they both began crying because of the fire that separated them from the cave, and that came towards them, burning. And they were afraid.

9 Then Adam said to Eve, "See this fire of which we have a portion in us: which formerly yielded to us, but no longer does so, now that we have transgressed the limit of creation, and changed our condition, and our nature is altered. But the fire is not changed in its nature, nor altered from its creation. Therefore it now has power over us; and when we come near it, it scorches our flesh."

Chapter XLV - Why Satan didn't fulfil his promises. Description of hell.

1 Then Adam rose and prayed to God, saying, "See, this fire has separated us from the cave in which You have commanded us to live; but now, behold, we cannot go into it."

2 Then God heard Adam, and sent him His Word, that said:—

3 “O Adam, see this fire! How different the flame and heat thereof are from the garden of delights and the good things in it!

4 When you were under My control, all creatures yielded to you; but after you have transgressed My commandment, they all rise over you.”

5 God said again to him, “See, O Adam, how Satan has exalted you! He has deprived you of the Godhead, and of an exalted state like Me, and has not kept his word to you; but has, after all, become your enemy. He is the one who made this fire in which he meant to burn you and Eve.

6 Why, O Adam, has he not kept his agreement with you, not even one day; but has deprived you of the glory that was on you—when you yielded to his command?

7 Do you think, Adam, that he loved you when he made this agreement with you? Or that he loved you and wished to raise you on high?

8 But no, Adam, he did not do all that out of love to you; but he wished to make you come out of light into darkness; and from an exalted state to degradation; from glory to abasement; from joy to sorrow; and from rest to fasting and fainting.”

9 God also said to Adam, “See this fire kindled by Satan around your cave; see this wonder that surrounds you; and know that it will encompass about both you and your descendants, when you obey his command; that he will plague you with fire; and that you will go down into hell after you are dead.

10 Then you will see the burning of his fire, that will be burning around you and likewise your descendants. You will not be delivered from it until My coming; just like you cannot go into your cave right now because of the great fire around it; not until My Word comes and makes a way for you on the day My covenant is fulfilled.

11 There is no way for you at present to come from this life to rest, not until My Word comes, who is My Word. Then He will make a way for you, and you shall have rest.” Then God called with His Word to the fire that burned around the cave, that it split itself in half, until Adam had gone through it. Then the fire parted itself by God’s order, and a way was made for Adam*.

12 And God withdrew His Word from Adam.

* Reference: Exodus 14:21,22 and Joshua 3:15-17

Chapter XLVI - “How many times have I delivered you out of his hand

1 Then Adam and Eve began again to come into the cave. And when they came to the way between the fire, Satan blew into the fire like a whirlwind, and caused the burning coal-fire to cover Adam and Eve; so that their bodies were singed; and the coal-fire scorched them*.

2 And from the burning of the fire Adam and Eve screamed, and said, “O Lord, save us! Leave us not to be consumed and plagued by this burning fire; neither require us for having transgressed Your commandment.”

3 Then God looked at their bodies, on which Satan had caused fire to burn, and God sent His angel that stayed the burning fire. But the wounds remained on their bodies.

4 And God said to Adam, “See Satan’s love for you, who pretended to give you the Godhead and greatness; and, behold, he burns you with fire, and seeks to destroy you from off the earth.

5 Then look at Me, O Adam; I created you, and how many times have I delivered you out of his hand? If not, wouldn’t he have destroyed you?”

6 God said again to Eve, “What is that he promised you in the garden, saying, ‘As soon as you eat from the tree, your eyes will be opened, and you shall be-

come like gods, knowing good and evil.’ But look! He has burnt your bodies with fire, and has made you taste the taste of fire, for the taste of the garden; and has made you see the burning of fire, and the evil of it, and the power it has over you.

7 Your eyes have seen the good he has taken from you, and in truth he has opened your eyes; and you have seen the garden in which you were with Me, and you have also seen the evil that has come over you from Satan. But as to the Godhead he cannot give it to you, neither fulfil his speech to you. No, he was bitter against you and your descendants, that will come after you.”

8 And God withdrew His Word from them.

* At this time, the garments that the Lord had given them in Genesis 3:21 were burned off so that Adam and Eve were again naked. Reference chapter L whereby Adam and Eve seek garments with which to cover their nakedness..

Chapter XLVII – The Devil’s own Scheming.

1 Then Adam and Eve came into the cave, yet trembling at the fire that had scorched their bodies. So Adam said to Eve:—

2 “Look, the fire has burnt our flesh in this world; but how will it be when we are dead, and Satan shall punish our souls? Is not our deliverance long and far off, unless God come, and in mercy to us fulfil His promise?”

3 Then Adam and Eve passed into the cave, blessing themselves for coming into it once more. For it was in their thoughts that they never should enter it, when they saw the fire around it.

4 But as the sun was setting the fire was still burning and nearing Adam and Eve in the cave, so that they could not sleep in it. After the sun had set, they went out of it. This was the forty-seventh day after they came out of the garden.

5 Adam and Eve then came under the top of hill by the garden to sleep, as they were accustomed.

6 And they stood and prayed God to forgive them their sins, and then fell asleep under the summit of the mountain.

7 But Satan, the hater of all good, thought within himself: “Whereas God has promised salvation to Adam by covenant, and that He would deliver him out of all the hardships that have befallen him—but has not promised me by covenant, and will not deliver me out of my hardships; no, since He has promised him that He should make him and his descendants live in the kingdom in which I once was—I will kill Adam.

8 The earth shall be rid of him; and shall be left to me alone; so that when he is dead he may not have any descendants left to inherit the kingdom that shall remain my own realm; God will then be wanting me, and He will restore it to me and my hosts.”

Chapter XLVIII – Fifth apparition of Satan to Adam and Eve.

1 After this Satan called to his hosts, all of which came to him, and said to him:—

2 “O, our lord, what will you do?”

3 He then said to them, “You know that this Adam, whom God created out of the dust, is the one who has taken our kingdom, come, let us gather together and kill him; or hurl a rock at him and at Eve, and crush them under it.”

4 When Satan’s hosts heard these words, they came to the part of the mountain where Adam and Eve were asleep.

5 Then Satan and his host took a huge rock, broad and even, and without blemish, thinking within himself, “If there should be a hole in the rock, when it fell on them, the hole in the rock might come over them, and so they would escape and not die.”

6 He then said to his hosts, “Take up this stone, and throw it flat on them, so that it doesn’t roll off them to somewhere else. And when you have hurled it, get away from there quickly.”

7 And they did as he told them. But as the rock fell down from the mountain toward Adam and Eve, God commanded the rock to become a dome over them*, that did them no harm. And so it was by God's order.

8 But when the rock fell, the whole earth quaked with it**, and was shaken from the size of the rock.

9 And as it quaked and shook, Adam and Eve awoke from sleep, and found themselves under a dome of rock. But they didn't know what had happened; because when they fell asleep they were under the sky, and not under a dome; and when they saw it, they were afraid.

10 Then Adam said to Eve, "Wherefore has the mountain bent itself, and the earth quaked and shaken on our account? And why has this rock spread itself over us like a tent?"

11 Does God intend to plague us and to shut us up in this prison? Or will He close the earth over us?"

12 He is angry with us for our having come out of the cave, without His order; and for our having done so of our own accord, without consulting Him, when we left the cave and came to this place."

13 Then Eve said, "If, indeed, the earth quaked for our sake, and this rock forms a tent over us because of our transgression, then we will be sorry, O Adam, because our punishment will be long.

14 But get up and pray to God to let us know concerning this, and what this rock is that is spread over us like a tent."

15 Then Adam stood up and prayed before the Lord, to let him know what had brought about this difficult time. And Adam stood praying like that until the morning.

* The word "dome" is used here but the text does not specifically suggest that the covering was round—only that it covered them on all sides, however a dome is the most likely shape that would have been able to withstand the impact with the ground. From verse 9 that says, "when they saw it" and verse 11 that says, "shut us up in this prison", we can conclude that the

dome had holes in its sides that were big enough to let in light and air but were too small to allow Adam and Eve to escape. Another conclusion would be that the holes were large but too high up for Adam and Eve to reach, however the former is more likely.

** In verse 7 of the next chapter (XLIX), God tells Adam and Eve that the ground was also lowered under them—"I commanded ... the rock under you to lower itself".

Chapter XLIX – The first prophecy of the Resurrection.

1 Then the Word of God came and said:—

2 "O Adam, who counselled you, when you came out of the cave, to come to this place?"

3 And Adam said to God, "O Lord, we came to this place because of the heat of the fire, that came over us inside the cave."

4 Then the Lord God said to Adam, "O Adam, you dread the heat of fire for one night, but how will it be when you live in hell?"

5 Yet, O Adam, don't be afraid, and don't believe that I have placed this dome of rock over you to plague you with it.

6 It came from Satan, who had promised you the Godhead and majesty. It is he who threw down this rock to kill you under it, and Eve with you, and thus to prevent you from living on the earth.

7 But, in mercy for you, just as that rock was falling down on you, I commanded it to form an dome over you; and the rock under you to lower itself.

8 And this sign, O Adam, will happen to Me at My coming on earth: Satan will raise the people of the Jews to put Me to death; and they will lay Me in a rock, and seal a large stone over Me, and I shall remain within that rock three days and three nights.

9 But on the third day I shall rise again, and it shall be salvation to you, O Adam, and to your descen-

dants, to believe in Me. But, O Adam, I will not bring you from under this rock until three days and three nights have passed.”

10 And God withdrew His Word from Adam.

11 But Adam and Eve lived under the rock three days and three nights, as God had told them.

12 And God did so to them because they had left their cave and had come to this same place without God’s order.

13 But, after three days and three nights, God created an opening in the dome of rock and allowed them to get out from under it. Their flesh was dried up, and their eyes and hearts were troubled from crying and sorrow.

Chapter L – Adam and Eve seek to cover their nakedness.

1 Then Adam and Eve went forth and came into the Cave of Treasures, and they stood praying in it the whole of that day, until the evening.

2 And this took place at the end of the fifty days after they had left the garden.

3 But Adam and Eve rose again and prayed to God in the cave the whole of that night, and begged for mercy from Him.

4 And when the day dawned, Adam said to Eve, “Come! Let us go and do some work for our bodies.”

5 So they went out of the cave, and came to the northern border of the garden, and they looked for something to cover their bodies with*. But they found nothing, and knew not how to do the work. Yet their bodies were stained, and they were speechless from cold and heat.

6 Then Adam stood and asked God to show him something with which to cover their bodies.

7 Then came the Word of God and said to him, “O Adam, take Eve and come to the seashore where you

fasted before. There you will find skins of sheep that were left after lions ate the carcasses. Take them and make garments for yourselves, and clothe yourselves with them.

* Chapter XLVI, verse 1, says “Satan blew into the fire ... so that their bodies were singed”. At this time, the garments that the Lord had given them in Genesis 3:21 were burned off so that Adam and Eve were again naked.

Chapter LI – “What is his beauty that you should have followed him?”

1 When Adam heard these words from God, he took Eve and went from the northern end of the garden to the south of it, by the river of water where they once fasted.

2 But as they were going on their way, and before they got there, Satan, the wicked one, had heard the Word of God communing with Adam respecting his covering.

3 It grieved him, and he hastened to the place where the sheep-skins were, with the intention of taking them and throwing them into the sea, or of burning them with fire, so that Adam and Eve would not find them.

4 But as he was about to take them, the Word of God came from heaven, and bound him by the side of those skins until Adam and Eve came near him. But as they got closer to him they were afraid of him, and of his hideous look.

5 Then came the Word of God to Adam and Eve, and said to them, “This is he who was hidden in the serpent, and who deceived you, and stripped you of the garment of light and glory in which you were.

6 This is he who promised you majesty and divinity. Where, then, is the beauty that was on him? Where is his divinity? Where is his light? Where is the glory that rested on him?

7 Now his figure is hideous; he is become abominable among angels; and he has come to be called Satan.

8 O Adam, he wished to take from you this earthly garment of sheep-skins, and to destroy it, and not let you be covered with it.

9 What, then, is his beauty that you should have followed him? And what have you gained by obeying him? See his evil works and then look at Me; at Me, your Creator, and at the good deeds I do you.

10 See, I bound him until you came and saw him and beheld his weakness, that no power is left with him.”

11 And God released him from his bonds.

Chapter LII – Adam and Eve sew the first shirt.

1 After this Adam and Eve said no more, but cried before God on account of their creation, and of their bodies that required an earthly covering.

2 Then Adam said to Eve, “O Eve, this is the skin of beasts with which we shall be covered, but when we put it on, behold, we shall be wearing a token of death on our bodies. Just as the owners of these skins have died and have wasted away, so also shall we die and pass away.”

3 Then Adam and Eve took the skins, and went back to the Cave of Treasures; and when in it, they stood and prayed as they were accustomed.

4 And they thought how they could make garments of those skins; for they had no skill for it.

5 Then God sent to them His angel to show them how to work it out. And the angel said to Adam, “Go forth, and bring some palm-thorns.” Then Adam went out, and brought some, as the angel had commanded him.

6 Then the angel began before them to work out the skins, after the manner of one who prepares a shirt. And he took the thorns and stuck them into the skins, before their eyes.

7 Then the angel again stood up and prayed God that the thorns in those skins should be hidden, so as to be, as it were, sewn with one thread.

8 And so it was, by God’s order; they became garments for Adam and Eve, and He clothed them therewith.

9 From that time the nakedness of their bodies was covered from the sight of each other’s eyes.

10 And this happened at the end of the fifty-first day.

11 Then when Adam’s and Eve’s bodies were covered, they stood and prayed, and sought mercy of the Lord, and forgiveness, and gave Him thanks for that He had had mercy on them, and had covered their nakedness. And they ceased not from prayer the whole of that night.

12 Then when the morning dawned at the rising of the sun, they said their prayers after their custom; and then went out of the cave.

13 And Adam said to Eve, “Since we don’t know what there is to the west of this cave, let us go out and see it today.” Then they came forth and went toward the western border.

Chapter LIII – The prophecy of the Western Lands and of the great flood.

1 They were not very far from the cave, when Satan came towards them, and hid himself between them and the cave, under the form of two ravenous lions three days without food, that came towards Adam and Eve, as if to break them in pieces and devour them.

2 Then Adam and Eve cried, and prayed God to deliver them from their paws.

3 Then the Word of God came to them, and drove away the lions from them.

4 And God said to Adam, “O Adam, what do you seek on the western border? And why have you left of thine own accord the eastern border, in which was your living place?”

5 Now then, turn back to your cave, and remain in it, so that Satan won’t deceive you or work his purpose over you.

6 For in this western border, O Adam, there will go from you a descendant, that shall replenish it; and that will defile themselves with their sins, and with their yielding to the commands of Satan, and by following his works.

7 Therefore will I bring over them the waters of a flood, and overwhelm them all. But I will deliver what is left of the righteous among them; and I will bring them to a distant land, and the land in which you live now shall remain desolate and without one inhabitant in it.

8 After God had thus spoken to them, they went back to the Cave of Treasures. But their flesh was dried up, and they were weak from fasting and praying, and from the sorrow they felt at having trespassed against God.

Chapter LIV – Adam and Eve go exploring.

1 Then Adam and Eve stood up in the cave and prayed the whole of that night until the morning dawned. And when the sun was risen they both went out of the cave; their heads were wandering from heaviness of sorrow and they didn’t know where they were going.

2 And they walked in that condition to the southern border of the garden. And they began to go up that border until they came to the eastern border beyond which there was no more land.

3 And the cherub who guarded the garden was standing at the western gate, and guarding it against Adam and Eve, lest they should suddenly come into the garden. And the cherub turned around, as if to

put them to death; according to the commandment God had given him.

4 When Adam and Eve came to the eastern border of the garden—thinking in their hearts that the cherub was not watching—as they were standing by the gate as if wishing to go in, suddenly came the cherub with a flashing sword of fire in his hand; and when he saw them, he went forth to kill them. For he was afraid that God would destroy him if they went into the garden without His order.

5 And the sword of the cherub seemed to shoot flames a distance away from it. But when he raised it over Adam and Eve, the flame of the sword did not flash forth.

6 Therefore the cherub thought that God was favorable to them, and was bringing them back into the garden. And the cherub stood wondering.

7 He could not go up to Heaven to determine God’s order regarding their getting into the garden; he therefore continued to stand by them, unable as he was to part from them; for he was afraid that if they should enter the garden without permission, God would destroy him.

8 When Adam and Eve saw the cherub coming towards them with a flaming sword of fire in his hand, they fell on their faces from fear, and were as dead.

9 At that time the heavens and the earth shook; and another cherubim came down from heaven to the cherub who guarded the garden, and saw him amazed and silent.

10 Then, again, other angels came down close to the place where Adam and Eve were. They were divided between joy and sorrow.

11 They were glad, because they thought that God was favorable to Adam, and wished him to return to the garden; and wished to restore him to the gladness he once enjoyed.

12 But they sorrowed over Adam, because he was fallen like a dead man, he, and Eve; and they said in their thoughts, “Adam has not died in this place; but

God has put him to death, for his having come to this place, and wishing to get into the garden without His permission.”

Chapter LV – The Conflict between God and Satan.

1 Then came the Word ⁹of God to Adam and Eve, and raised them from their dead state, saying to them, “Why did you come up here? Do you intend to go into the garden, from which I brought you out? It cannot be today; but only when the covenant I have made with you is fulfilled.”

2 Then Adam, when he heard the Word of God, and the fluttering of the angels whom he did not see, but only heard the sound of them with his ears, he and Eve cried, and said to the angels:—

3 “O Spirits, who wait on God, look at me, and at my being unable to see you! For when I was in my former bright nature, then I could see you. I sang praises as you do; and my heart was far above you.

4 But now, that I have transgressed, that bright nature is gone from me, and I am come to this miserable state. And now I have come to this, that I cannot see you, and you do not serve me like you used to do. For I have become animal flesh.

5 Yet now, O angels of God, ask God with me, to restore me to that wherein I was formerly; to rescue me from this misery, and to remove from me the sentence of death He passed on me, for having trespassed against Him.”

6 Then, when the angels heard these words, they all grieved over him; and cursed Satan who had misled Adam, until he came from the garden to misery; from life to death; from peace to trouble; and from gladness to a strange land.

9 John 1:1-4 “1 In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made by him; and without him was not any thing made that was made. ⁴In him was life; and the life was the light of men.

7 Then the angels said to Adam, “You obeyed Satan, and ignored the Word of God who created you; and you believed that Satan would fulfil all he had promised you.

8 But now, O Adam, we will make known to you, what came over us through him, before his fall from heaven.

9 He gathered together his hosts, and deceived them, promising to give them a great kingdom, a divine nature; and other promises he made them.

10 His hosts believed that his word was true, so they yielded to him, and renounced the glory of God.

11 He then sent for us—according to the orders in which we were—to come under his command, and to accept his vain promise. But we would not, and we did not take his advice.

12 Then after he had fought with God, and had dealt forwardly with Him, he gathered together his hosts, and made war with us. And if it had not been for God’s strength that was with us, we could not have prevailed against him to hurl him from heaven.

13 But when he fell from among us, there was great joy in heaven, because of his going down from us. For if he had remained in heaven, nothing, not even one angel would have remained in it.

14 But God in His mercy, drove him from among us to this dark earth; for he had become darkness itself and a worker of unrighteousness.

15 And he has continued, O Adam, to make war against you, until he tricked you and made you come out of the garden, to this strange land, where all these trials have come to you. And death, which God brought to him, he has also brought to you, O Adam, because you obeyed him, and trespassed against God.”

16 Then all the angels rejoiced and praised God, and asked Him not to destroy Adam this time, for his having sought to enter the garden; but to bear with him until the fulfillment of the promise; and to help him in this world until he was free from Satan’s hand.

Chapter LVI - A chapter of divine comfort.

1 Then came the Word of God to Adam, and said to him:—

2 “O Adam, look at that garden of joy and at this earth of toil, and behold the garden is full of angels, but look at yourself alone on this earth with Satan whom you obeyed.

3 Yet, if you had submitted, and been obedient to Me, and had kept My Word, you would be with My angels in My garden.

4 But when you transgressed and obeyed Satan, you became his guests among his angels, that are full of wickedness; and you came to this earth, that brings forth to you thorns and thistles.

5 O Adam, ask him who deceived you, to give you the divine nature he promised you, or to make you a garden as I had made for you; or to fill you with that same bright nature with which I had filled you.

6 Ask him to make you a body like the one I made you, or to give you a day of rest as I gave you; or to create within you a reasonable soul, as I created for you; or to take you from here to some other earth than this one which I gave you. But, O Adam, he will not fulfil even one of the things he told you.

7 Acknowledge, then, My favor towards you, and My mercy on you, My creature; that I have not avenged you for your transgression against Me, but in My pity for you I have promised you that at the end of the great five and a half days I will come and save you.”

8 Then God said again to Adam and Eve, “Get up, go down from here, before the cherub with a sword of fire in his hand destroys you.”

9 But Adam’s heart was comforted by God’s words to him, and he worshipped before Him.

10 And God commanded His angels to escort Adam and Eve to the cave with joy, instead of the fear that had come over them.

11 Then the angels took up Adam and Eve, and brought them down from the mountain by the garden, with songs and psalms, until they arrived at the cave. There the angels began to comfort and to strengthen them, and then departed from them towards heaven, to their Creator, who had sent them.

12 But after the angels had departed from Adam and Eve, Satan came with shamefacedness, and stood at the entrance of the cave in which were Adam and Eve. He then called to Adam, and said, “O Adam, come, let me speak to you.”

13 Then Adam came out of the cave, thinking he was one of God’s angels that was come to give him some good counsel.

Chapter LVII - “Therefore I fell

1 But when Adam came out and saw his hideous figure, he was afraid of him, and said to him, “Who are you?”

2 Then Satan answered and said to him, “It is I, who hid myself within the serpent, and who spoke to Eve, and who enticed her until she obeyed my command. I am he who sent her, using my deceitful speech, to deceive you, until you both ate of the fruit of the tree and abandoned the command of God.”

3 But when Adam heard these words from him, he said to him, “Can you make me a garden as God made for me? Or can you clothe me in the same bright nature in which God had clothed me?”

4 Where is the divine nature you promised to give me? Where is that slick speech of yours that you had with us at first, when we were in the garden?”

5 Then Satan said to Adam, “Do you think that when I have promised one something that I would actually deliver it to him or fulfil my word? Of course not. For I myself have never even thought of obtaining what I promised.

6 Therefore I fell, and I made you fall by that for which I myself fell; and with you also, whosoever accepts my counsel, falls thereby.

7 But now, O Adam, because you fell you are under my rule, and I am king over you; because you have obeyed me and have transgressed against your God. Neither will there be any deliverance from my hands until the day promised you by your God.”

8 Again he said, “Because we do not know the day agreed on with you by your God, nor the hour in which you shall be delivered, for that reason we will multiply war and murder on you and your descendants after you.

9 This is our will and our good pleasure, that we may not leave one of the sons of men to inherit our orders in heaven.

10 For as to our home, O Adam, it is in burning fire; and we will not stop our evil doing, no, not one day nor one hour. And I, O Adam, shall set you on fire when you come into the cave to live there.”

11 When Adam heard these words he cried and mourned, and said to Eve, “Hear what he said; that he won’t fulfil any of what he told you in the garden. Did he really then become king over us?

12 But we will ask God, who created us, to deliver us out of his hands.”

Chapter LVIII – “About sunset on the 53rd day

1 Then Adam and Eve spread their hands before God, praying and begging Him to drive Satan away from them so that he can’t harm them or force them to deny God.

2 Then God sent to them at once, His angel, who drove away Satan from them. This happened about sunset, on the fifty-third day after they had come out of the garden.

3 Then Adam and Eve went into the cave, and stood up and turned their faces to the ground, to pray to God.

4 But before they prayed Adam said to Eve, “Look, you have seen what temptations have befallen us in this land. Come, let us get up, and ask God to forgive us the sins we have committed; and we will not come out until the end of the day next to the fortieth. And if we die in here, He will save us.”

5 Then Adam and Eve got up, and joined together in entreating God.

6 They continued praying like this in the cave; neither did they come out of it, by night or by day, until their prayers went up out of their mouths, like a flame of fire.

Chapter LIX – Eighth apparition of Satan of Satan to Adam and Eve.

1 But Satan, the hater of all good, did not allow them to finish their prayers. For he called to his hosts, and they came, all of them. Then he said to them, “Since Adam and Eve, whom we deceived, have agreed together to pray to God night and day, and to beg Him to deliver them, and since they will not come out of the cave until the end of the fortieth day.

2 And since they will continue their prayers as they have both agreed to do, that He will deliver them out of our hands, and restore them to their former state, see what we shall do to them.” And his hosts said to him, “Power is thine, O our lord, to do what you list.”

3 Then Satan, great in wickedness, took his hosts and came into the cave, in the thirtieth night of the forty days and one; and he beat Adam and Eve, until he left them dead.

4 Then came the Word of God to Adam and Eve, who raised them from their suffering, and God said to Adam, “Be strong, and be not afraid of him who has just come to you.”

5 But Adam cried and said, “Where were you, O my God, that they should punish me with such blows, and that this suffering should come over us; over me and over Eve, Your handmaiden?”

6 Then God said to him, “O Adam, see, he is lord and master of all you have, he who said, he would give you divinity. Where is this love for you? And where is the gift he promised?”

7 Did it please him just once, O Adam, to come to you, comfort you, strengthen you, rejoice with you, or send his hosts to protect you; because you have obeyed him, and have yielded to his counsel; and have followed his commandment and transgressed Mine?”

8 Then Adam cried before the Lord, and said, “O Lord because I transgressed a little, You have severely punished me in return for it, I ask You to deliver me out of his hands; or else have pity on me, and take my soul out of my body now in this strange land.”

9 Then God said to Adam, “If only there had been this sighing and praying before, before you transgressed! Then would you have rest from the trouble in which you are now.”

10 But God had patience with Adam, and let him and Eve remain in the cave until they had fulfilled the forty days.

11 But as to Adam and Eve, their strength and flesh withered from fasting and praying, from hunger and thirst; for they had not tasted either food or drink since they left the garden; nor were the functions of their bodies yet settled; and they had no strength left to continue in prayer from hunger, until the end of the next day to the fortieth. They were fallen down in the cave; yet what speech escaped from their mouths, was only in praises.

Chapter LX - The Devil appears like an old man. He offers “a place of rest.”

1 Then on the eighty-ninth day, Satan came to the cave, clad in a garment of light, and girt about with a bright girdle.

2 In his hands was a staff of light, and he looked most awful; but his face was pleasant and his speech was sweet.

3 He thus transformed himself in order to deceive Adam and Eve, and to make them come out of the cave, before they had fulfilled the forty days.

4 For he said within himself, “Now that when they had fulfilled the forty days’ fasting and praying, God would restore them to their former state; but if He did not do so, He would still be favorable to them; and even if He had not mercy on them, would He yet give them something from the garden to comfort them; as already twice before.”

5 Then Satan drew near the cave in this fair appearance, and said:—

6 “O Adam, get up, stand up, you and Eve, and come along with me, to a good land; and don’t be afraid. I am flesh and bones like you; and at first I was a creature that God created.

7 And it was so, that when He had created me, He placed me in a garden in the north, on the border of the world.

8 And He said to me, ‘Stay here!’ And I remained there according to His Word, neither did I transgress His commandment.

9 Then He made a slumber to come over me, and He brought you, O Adam, out of my side, but did not make you stay with me.

10 But God took you in His divine hand, and placed you in a garden to the eastward.

11 Then I worried about you, for that while God had taken you out of my side, He had not let you stay with me.

12 But God said to me: ‘Do not worry about Adam, whom I brought out of your side; no harm will come to him.

13 For now I have brought out of his side a helpmeet* for him; and I have given him joy by so doing.”

14 Then Satan said again, “I did not know how it is you are in this cave, nor anything about this trial that has come over you—until God said to me, ‘Behold, Adam has transgressed, he whom I had taken out of your side, and Eve also, whom I took out of his side; and I have driven them out of the garden; I have made them live in a land of sorrow and misery, because they transgressed against Me, and have obeyed Satan. And look, they are in suffering until this day, the eightieth.’

15 Then God said to me, ‘Get up, go to them, and make them come to your place, and suffer not that Satan come near them, and afflict them. For they are now in great misery; and lie helpless from hunger.’

16 He further said to me, ‘When you have taken them to yourself, give them to eat of the fruit of the Tree of Life, and give them to drink of the water of peace; and clothe them in a garment of light, and restore them to their former state of grace, and leave them not in misery, for they came from you. But grieve not over them, nor repent of that which has come over them.

17 But when I heard this, I was sorry; and my heart could not patiently bear it for your sake, O my child.

18 But, O Adam, when I heard the name of Satan, I was afraid, and I said within myself, I will not come out because he might trap me as he did my children, Adam, and Eve.

19 And I said, ‘O God, when I go to my children, Satan will meet me in the way, and war against me, as he did against them.’

20 Then God said to me, ‘Fear not; when you find him, hit him with the staff that is in thine hand, and don’t be afraid of him, for you are of old standing, and he shall not prevail against you.’

21 Then I said, ‘O my Lord, I am old, and cannot go. Send Your angels to bring them.’

22 But God said to me, ‘Angels, verily, are not like them; and they will not consent to come with them. But I have chosen you, because they are your off-

spring and are like you, and they will listen to what you say.’

23 God said further to me, ‘If you don’t have enough strength to walk, I will send a cloud to carry you and set you down at the entrance of their cave; then the cloud will return and leave you there.

24 And if they will come with you, I will send a cloud to carry you and them.’

25 Then He commanded a cloud, and it bear me up and brought me to you; and then went back.

26 And now, O my children, Adam, and Eve, look at my old gray hair and at my feeble state, and at my coming from that distant place. Come, come with me, to a place of rest.”

27 Then he began to cry and to sob before Adam and Eve, and his tears poured on the ground like water.

28 And when Adam and Eve raised their eyes and saw his beard, and heard his sweet talk, their hearts softened towards him; they obeyed him, for they believed he was true.

29 And it seemed to them that they were really his offspring, when they saw that his face was like their own; and they trusted him.

* The existence of the two words helpmeet and helpmate, meaning exactly the same thing, is a comedy of errors. God’s promise to Adam, as rendered in the King James version of the Bible, was to give him an help meet for him (that is, a helper fit for him). In the 17th century the two words help and meet in this passage were mistaken for one word, applying to Eve, and thus helpmeet came to mean a wife. Then in the 18th century, in a misguided attempt to make sense of the word, the spelling helpmate was introduced. Both errors are now beyond recall, and both spellings are acceptable.

Chapter LXI – They begin to follow Satan.

1 Then he took Adam and Eve by the hand, and began to bring them out of the cave.

2 But when they had come a little ways out of it, God knew that Satan had overcome them, and had brought them out before the forty days were ended, to take them to some distant place, and to destroy them.

3 Then the Word of the Lord God again came and cursed Satan, and drove him away from them.

4 And God began to speak to Adam and Eve, saying to them, "What made you come out of the cave, to this place?"

5 Then Adam said to God, "Did you create a man before us? For when we were in the cave there suddenly came to us a friendly old man who said to us, 'I am a messenger from God to you, to bring you back to some place of rest.'

6 And we believed, O God, that he was a messenger from you; and we came out with him; and knew not where we should go with him."

7 Then God said to Adam, "See, that is the father of evil arts, who brought you and Eve out of the Garden of Delights. And now, indeed, when he saw that you and Eve both joined together in fasting and praying, and that you came not out of the cave before the end of the forty days, he wished to make your purpose vein, to break your mutual bond; to cut off all hope from you, and to drive you to some place where he might destroy you.

8 Because he couldn't do anything to you unless he showed himself in the likeness of you.

9 Therefore he came to you with a face like your own, and began to give you tokens as if they were all true.

10 But because I am merciful and am favorable to you, I did not allow him to destroy you; instead, I drove him away from you.

11 Now, therefore, O Adam, take Eve, and return to your cave, and remain in it until the morning after the fortieth day. And when you come out, go towards the eastern gate of the garden."

12 Then Adam and Eve worshipped God, and praised and blessed Him for the deliverance that had come to them from Him. And they returned towards the cave. This happened in the evening of the thirty-ninth day.

13 Then Adam and Eve stood up and with a fiery passion, prayed to God, to give them strength; for they had become weak because of hunger and thirst and prayer. But they watched the whole of that night praying, until morning.

14 Then Adam said to Eve, "Get up, let us go towards the eastern gate of the garden as God told us."

15 And they said their prayers as they were accustomed to do every day; and they left the cave to go near to the eastern gate of the garden.

16 Then Adam and Eve stood up and prayed, and appealed to God to strengthen them, and to send them something to satisfy their hunger.

17 But after they finished their prayers, they were too weak to move.

18 Then came the Word of God again, and said to them, "O Adam, get up, go and bring the two figs here."

19 Then Adam and Eve got up, and went until they came near to the cave.

Chapter LXII – Two fruit trees.

1 But Satan the wicked was envious, because of the consolation God had given them.

2 So he prevented them, and went into the cave and took the two figs, and buried them outside the cave, so that Adam and Eve should not find them. He also had in his thoughts to destroy them.

3 But by God's mercy, as soon as those two figs were in the ground, God defeated Satan's counsel regarding them; and made them into two fruit trees, that overshadowed the cave. For Satan had buried them on the eastern side of it.

4 Then when the two trees were grown, and were covered with fruit, Satan grieved and mourned, and said, "It would have been better to have left those figs where they were; for now, behold, they have become two fruit trees, whereof Adam will eat all the days of his life. Whereas I had in mind, when I buried them, to destroy them entirely, and to hide them forever.

5 But God has overturned my counsel; and would not that this sacred fruit should perish; and He has made plain my intention, and has defeated the counsel I had formed against His servants."

6 Then Satan went away ashamed because he hadn't thought his plans all the way through.

Chapter LXIII - The first joy of trees.

1 But Adam and Eve, as they got closer to the cave, saw two fig trees, covered with fruit, and overshadowing the cave.

2 Then Adam said to Eve, "It seems to me that we have gone the wrong way. When did these two trees grow here? It seems to me that the enemy wishes to lead us the wrong way. Do you suppose that there is another cave besides this one in the earth?"

3 Yet, O Eve, let us go into the cave, and find in it the two figs; for this is our cave, in which we were. But if we should not find the two figs in it, then it cannot be our cave."

4 They went then into the cave, and looked into the four corners of it, but found not the two figs.

5 And Adam cried and said to Eve, "Did we go to the wrong cave, then, O Eve? It seems to me these two fig trees are the two figs that were in the cave." And Eve said, "I, for my part, do not know."

6 Then Adam stood up and prayed and said, "O God, You commanded us to come back to the cave, to take the two figs, and then to return to you.

7 But now, we have not found them. O God, have you taken them, and sown these two trees, or have we gone astray in the earth; or has the enemy deceived us? If it be real, then, O God, reveal to us the secret of these two trees and of the two figs."

8 Then came the Word of God to Adam, and said to him, "O Adam, when I sent you to fetch the figs, Satan went before you to the cave, took the figs, and buried them outside, eastward of the cave, thinking to destroy them; and not sowing them with good intent.

9 Not for his mere sake, then, have these trees grown up at once; but I had mercy on you and I commanded them to grow. And they grew to be two large trees, that you be overshadowed by their branches, and find rest; and that I made you see My power and My marvelous works.

10 And, also, to show you Satan's meanness, and his evil works, for ever since you came out of the garden, he has not ceased, no, not one day, from doing you some harm. But I have not given him power over you."

11 And God said, "From now on, O Adam, rejoice on account of the trees, you and Eve; and rest under them when you feel weary. But do not eat any of their fruit or come near them."

12 Then Adam cried, and said, "O God, will You again kill us, or will You drive us away from before Your face, and cut our life from off the face of the earth?"

13 O God, I beg you, if You know that there be in these trees either death or some other evil, as at the first time, root them up from near our cave, and with them; and leave us to die of the heat, of hunger and of thirst.

14 For we know Your marvelous works, O God, that they are great, and that by Your power You can bring one thing out of another, without one's wish. For Your power can make rocks to become trees, and trees to become rocks."

Chapter LXIV – Adam and Eve partake of the first earthly food.

1 Then God looked at Adam and at his strength of mind, at his endurance of hunger and thirst, and of the heat. And He changed the two fig trees into two figs, as they were at first, and then said to Adam and to Eve, “Each of you may take one fig.” And they took them, as the Lord commanded them.

2 And He said to them, “You must now go into the cave and eat the figs, and satisfy your hunger, or else you will die.”

3 So, as God commanded them, they went into the cave about sunset. And Adam and Eve stood up and prayed during the setting sun.

4 Then they sat down to eat the figs; but they knew not how to eat them; for they were not accustomed to eat earthly food. They were afraid that if they ate, their stomach would be burdened and their flesh thickened, and their hearts would take to liking earthly food.

5 But while they were thus seated, God, out of pity for them, sent them His angel, so they wouldn't perish of hunger and thirst.

6 And the angel said to Adam and Eve, “God says to you that you do not have the strength that would be required to fast until death; eat, therefore, and strengthen your bodies; for you are now animal flesh and cannot subsist without food and drink.”

7 Then Adam and Eve took the figs and began to eat of them. But God had put into them a mixture as of savory bread and blood.

8 Then the angel went from Adam and Eve, who ate of the figs until they had satisfied their hunger. Then they put aside what was left; but by the power of God, the figs became whole again, because God blessed them.

9 After this Adam and Eve got up, and prayed with a joyful heart and renewed strength, and praised and rejoiced abundantly the whole of that night. And this was the end of the eighty-third day.

Chapter LXV – Adam and Eve acquire digestive organs. Final hope of returning to the Garden is lost.

1 And when it was day, they got up and prayed, after their custom, and then went out of the cave.

2 But they became sick from the food they had eaten because they were not used to it, so they went about in the cave saying to each other:—

3 “What has our eating caused to happen to us, that we should be in such pain? We are in misery, we shall die! It would have been better for us to have died keeping our bodies pure than to have eaten and defiled them with food.”

4 Then Adam said to Eve, “This pain did not come to us in the garden, neither did we eat such bad food there. Do you think, O Eve, that God will plague us through the food that is in us, or that our innards will come out; or that God means to kill us with this pain before He has fulfilled His promise to us?”

5 Then Adam besought the Lord and said, “O Lord, let us not perish through the food we have eaten. O Lord, don't punish us; but deal with us according to Your great mercy, and forsake us not until the day of the promise You have made us.”

6 Then God looked at them, and then fitted them for eating food at once; as to this day; so that they should not perish.

7 Then Adam and Eve came back into the cave sorrowful and crying because of the alteration of their bodies. And they both knew from that hour that they were altered beings, that all hope of returning to the garden was now lost; and that they could not enter it.

8 For that now their bodies had strange functions; and all flesh that requires food and drink for its existence, cannot be in the garden.

9 Then Adam said to Eve, “Behold, our hope is now lost; and so is our trust to enter the garden. We no longer belong to the inhabitants of the garden; but from now on we are earthy and of the dust, and of the inhabitants of the earth. We shall not return to the garden, until the day in which God has promised

to save us, and to bring us again into the garden, as He promised us.”

10 Then they prayed to God that He would have mercy on them; after which, their mind was quieted, their hearts were broken, and their longing was cooled down; and they were like strangers on earth. That night Adam and Eve spent in the cave, where they slept heavily by reason of the food they had eaten.

Chapter LXVI – Adam does his first day’s work.

1 When it was morning, the day after they had eaten food, Adam and Eve prayed in the cave, and Adam said to Eve, “Look, we asked for food of God, and He gave it. But now let us also ask Him to give us a drink of water.”

2 Then they got up, and went to the bank of the stream of water, that was on the south border of the garden, in which they had before thrown themselves. And they stood on the bank, and prayed to God that He would command them to drink of the water.

3 Then the Word of God came to Adam, and said to him, “O Adam, your body has become brutish, and requires water to drink. Take some and drink it, you and Eve, then give thanks and praise.”

4 Adam and Eve then went down to the stream and drank from it, until their bodies felt refreshed. After having drunk, they praised God, and then returned to their cave, after their former custom. This happened at the end of eighty-three days.

5 Then on the eighty-fourth day, they took the two figs and hung them in the cave, together with the leaves thereof, to be to them a sign and a blessing from God. And they placed them there so that if their descendants came there, they would see the wonderful things God had done for them.

6 Then Adam and Eve again stood outside the cave, and asked God to show them some food with which they could nourish their bodies.

7 Then the Word of God came and said to him, “O Adam, go down to the westward of the cave until you come to a land of dark soil, and there you shall find food.”

8 And Adam obeyed the Word of God, took Eve, and went down to a land of dark soil, and found there wheat* growing in the ear and ripe, and figs to eat; and Adam rejoiced over it.

9 Then the Word of God came again to Adam, and said to him, “Take some of this wheat and make yourselves some bread with it, to nourish your body therewith.” And God gave Adam’s heart wisdom, to work out the corn until it became bread.

10 Adam accomplished all that, until he grew very faint and weary. He then returned to the cave; rejoicing at what he had learned of what is done with wheat, until it is made into bread for one’s use.

* In this book, the terms ‘corn’ and ‘wheat’ are used interchangeably. The reference is possibly used to indicate a type of ancient grain resembling Egyptian Corn also known as Durra. Durra is a wheat-like cereal grain frequently cultivated in dry regions such as Egypt.

Chapter LXVII – “Then Satan began to lead astray Adam and Eve....”

1 When Adam and Eve went down to the land of black mud and came near to the wheat God had showed them and saw that it was ripe and ready for reaping, they did not have a sickle to reap it with. So they readied themselves, and began to pull up the wheat by hand, until it was all done.

2 Then they heaped it into a pile; and, faint from heat and from thirst, they went under a shady tree, where the breeze fanned them to sleep.

3 But Satan saw what Adam and Eve had done. And he called his hosts, and said to them, “Since God has shown to Adam and Eve all about this wheat, wherewith to strengthen their bodies—and, look, they have come and made a big pile of it, and faint from the toil are now asleep—come, let us set fire to this heap of

corn, and burn it, and let us take that bottle of water that is by them, and empty it out, so that they may find nothing to drink, and we kill them with hunger and thirst.

4 Then, when they wake up from their sleep, and seek to return to the cave, we will come to them in the way, and will lead them astray; so that they die of hunger and thirst; when they may, perhaps, deny God, and He destroy them. So shall we be rid of them.”

5 Then Satan and his hosts set the wheat on fire and burned it up.

6 But from the heat of the flame Adam and Eve awoke from their sleep, and saw the wheat burning, and the bucket of water by them, poured out.

7 Then they cried and went back to the cave.

8 But as they were going up from below the mountain where they were, Satan and his hosts met them in the form of angels, praising God.

9 Then Satan said to Adam, “O Adam, why are you so pained with hunger and thirst? It seems to me that Satan has burnt up the wheat.” And Adam said to him, “Yes.”

10 Again Satan said to Adam, “Come back with us; we are angels of God. God sent us to you, to show you another field of corn, better than that; and beyond it is a fountain of good water, and many trees, where you shall live near it, and work the corn field to better purpose than that which Satan has consumed.”

11 Adam thought that he was true, and that they were angels who talked with him; and he went back with them.

12 Then Satan began to lead astray Adam and Eve eight days, until they both fell down as if dead, from hunger, thirst, and faintness. Then he fled with his hosts, and left them.

Chapter LXVIII – How destruction and trouble is of Satan when he is the master. Adam and Eve establish the custom of worship.

1 Then God looked at Adam and Eve, and at what had come over them from Satan, and how he had made them perish.

2 God, therefore, sent His Word, and raised up Adam and Eve from their state of death.

3 Then, Adam, when he was raised, said, “O God, You have burnt and taken from us the corn You have given us, and You have emptied out the bucket of water. And You have sent Your angels, who have caused us to lose our way from the corn field. Will You make us perish? If this be from you, O God, then take away our souls; but punish us not.”

4 Then God said to Adam, “I did not burn down the wheat, and I did not pour the water out of the bucket, and I did not send My angels to lead you astray.

5 But it is Satan, your master who did it; he to whom you have subjected yourself; my commandment being meanwhile set aside. He it is, who burnt down the corn, and poured out the water, and who has led you astray; and all the promises he has made you were just a trick, a deception, and a lie.

6 But now, O Adam, you shall acknowledge My good deeds done to you.”

7 And God told His angels to take Adam and Eve, and to bear them up to the field of wheat, which they found as before, with the bucket full of water.

8 There they saw a tree, and found on it solid manna¹⁰; and wondered at God’s power. And the angels

10 Manna is mentioned in the Holy Bible in the book of Exodus 16:14-16 “¹⁴And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. ¹⁵And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. ¹⁶This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.”

commanded them to eat of the manna when they were hungry.

9 And God admonished Satan with a curse, not to come again, and destroy the field of corn.

10 Then Adam and Eve took of the corn, and made of it an offering, and took it and offered it up on the mountain, the place where they had offered up their first offering of blood.

11 And they offered this offering again on the altar they had built at first. And they stood up and prayed, and besought the Lord saying, "Thus, O God, when we were in the garden, our praises went up to you, like this offering; and our innocence went up to you like incense. But now, O God, accept this offering from us, and don't turn us away, deprived of Your mercy."

12 Then God said to Adam and Eve, "Since you have made this offering and have offered it to Me, I shall make it My flesh, when I come down on earth to save you; and I shall cause it to be offered continually on an altar, for forgiveness and for mercy, for those who partake of it duly."

13 And God sent a bright fire over the offering of Adam and Eve, and filled it with brightness, grace, and light; and the Holy Ghost came down on that offering.

14 Then God commanded an angel to take fire tongs, like a spoon, and with it to take an offering and bring it to Adam and Eve. And the angel did so, as God had commanded him, and offered it to them.

15 And the souls of Adam and Eve were brightened, and their hearts were filled with joy and gladness and with the praises of God.

16 And God said to Adam, "This shall be to you a custom, to do so, when affliction and sorrow come over you. But your deliverance and your entrance in to the garden, shall not be until the days are fulfilled as agreed between you and Me; were it not so, I would, of My mercy and pity for you, bring you back

to My garden and to My favor for the sake of the offering you have just made to My name."

17 Adam rejoiced at these words which he heard from God; and he and Eve worshipped before the altar, to which they bowed, and then went back to the Cave of Treasures.

18 And this took place at the end of the twelfth day after the eightieth day, from the time Adam and Eve came out of the garden.

19 And they stood up the whole night praying until morning; and then went out of the cave.

20 Then Adam said to Eve, with joy of heart, because of the offering they had made to God, and that had been accepted of Him, "Let us do this three times every week, on the fourth day [Wednesday], on the preparation day Friday, and on the Sabbath [Saturday], all the days of our life."

21 And as they agreed to these words between themselves, God was pleased with their thoughts, and with the resolution they had each taken with the other.

22 After this, came the Word of God to Adam, and said, "O Adam, you have determined beforehand the days in which sufferings shall come over Me, when I am made flesh; for they are the fourth Wednesday, and the preparation day Friday.

23 But as to the first day, I created in it all things, and I raised the heavens. And, again, through My rising again on this day, will I create joy, and raise them on high, who believe in Me; O Adam, offer this offering, all the days of your life."

24 Then God withdrew His Word from Adam.

25 But Adam continued to offer this offering thus, every week three times, until the end of seven weeks. And on the first day, which is the fiftieth, Adam made an offering as he was accustomed, and he and Eve took it and came to the altar before God, as He had taught them.

Chapter LXIX – Twelfth apparition of Satan to Adam and Eve, while Adam was praying over the offering on the altar; when Satan beat him.

1 Then Satan, the hater of all good, envious of Adam and of his offering through which he found favor with God, hastened, and took a sharp stone from among the sharp iron stones; appeared in the form of a man, and went and stood by Adam and Eve.

2 Adam was then offering on the altar, and had begun to pray, with his hands spread before God.

3 Then Satan hastened with the sharp iron stone he had with him, and with it pierced Adam on the right side, from which flowed blood and water, then Adam fell on the altar like a corpse. And Satan fled.

4 Then Eve came, and took Adam and placed him below the altar. And there she stayed, crying over him; while a stream of blood flowed from Adam's side over his offering.

5 But God looked at the death of Adam. He then sent His Word, and raised him up and said to him, "Fulfil your offering, for indeed, Adam, it is worth much, and there is no shortcoming in it."

6 God said further to Adam, "Thus will it also happen to Me, on the earth, when I shall be pierced and blood and water shall flow from My side and run over My body, which is the true offering; and which shall be offered on the altar as a perfect offering."

7 Then God commanded Adam to finish his offering, and when he had ended it he worshipped before God, and praised Him for the signs He had showed him.

8 And God healed Adam in one day, which is the end of the seven weeks; and that is the fiftieth day.

9 Then Adam and Eve returned from the mountain, and went into the Cave of Treasures, as they were used to do. This completed for Adam and Eve, one hundred and forty days since their coming out of the garden.

10 Then they both stood up that night and prayed to God. And when it was morning, they went out, and

went down westward of the cave, to the place where their corn was, and there rested under the shadow of a tree, as they were accustomed.

11 But when there a multitude of beasts came all around them. It was Satan's doing, in his wickedness; in order to wage war against Adam through marriage.

Chapter LXX – Thirteenth apparition of Satan, to trick Adam into marrying Eve.

1 After this Satan, the hater of all good, took the form of an angel, and with him two others, so that they looked like the three angels who had brought to Adam gold, incense, and myrrh.

2 They passed before Adam and Eve while they were under the tree, and greeted Adam and Eve with fair words that were full of deceit.

3 But when Adam and Eve saw their pleasant expression, and heard their sweet speech, Adam rose, welcomed them, and brought them to Eve, and they remained all together; Adam's heart the while, being glad because he thought concerning them, that they were the same angels, who had brought him gold, incense, and myrrh.

4 Because, when they came to Adam the first time, there came over him from them, peace, and joy, through their bringing him good tokens; so Adam thought that they had come a second time to give him other tokens for him to rejoice therewith. For he did not know it was Satan; therefore he received them with joy and consorted with them.

5 Then Satan, the tallest of them, said, "Rejoice, O Adam, and be glad. Look, God has sent us to you to tell you something."

6 And Adam said, "What is it?" Then Satan answered, "It is a simple thing, yet it is the Word of God, will you accept it from us and do it? But if you will not accept it, we will return to God, and tell Him that you would not receive His Word."

7 And Satan said again to Adam, “Don’t be afraid and don’t tremble; don’t you know us?”

8 But Adam said, “I do not know you.”

9 Then Satan said to him, “I am the angel that brought you gold, and took it to the cave; this other angel is the one that brought you incense; and that third angel, is the one who brought you myrrh when you were on top of the mountain, and who carried you to the cave.

10 But as to the other angels our fellows, who bare you to the cave, God has not sent them with us this time; for He said to us, ‘You will be enough.’”

11 So when Adam heard these words he believed them, and said to these angels, “Speak the Word of God, that I may receive it.”

12 And Satan said to him, “Swear, and promise me that you will receive it.”

13 Then Adam said, “I do not know how to swear and promise.”

14 And Satan said to him, “Hold out your hand, and put it inside my hand¹¹.”

15 Then Adam held out his hand, and put it into Satan’s hand; when Satan said to him, “Say, now—So true as God is living, rational, and speaking, who raised the stars in heaven, and established the dry ground on the waters, and has created me out of the four elements*, and out of the dust of the earth—I will not break my promise, nor renounce my word¹².”

16 And Adam swore thus.

17 Then Satan said to him, “Look, it is now some time since you came out of the garden, and you know neither wickedness nor evil. But now God says to you, to take Eve who came out of your side, and to marry her so that she will bear you children, to com-

11 The oldest recorded handshake was between the Babylonians and Assyrians on a stone tablet in 3000 B.C. (Before Christ).

12 Swearing is mentioned in the Holy Bible in Matthew 5:37
⁴⁷ **But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.”**

fort you, and to drive from you trouble and sorrow; now this thing is not difficult, neither is there any scandal in it to you.

* See the previous footnote in chapter XXXIV regarding the ‘four elements’.

Chapter LXXI – Adam is troubled by the thought of marrying Eve.

1 But when Adam heard these words from Satan, he sorrowed much, because of his oath and of his promise, and said, “Shall I commit adultery with my flesh and my bones, and shall I sin against myself, for God to destroy me, and to blot me out from off the face of the earth?

2 Since, when at first, I ate of the tree, He drove me out of the garden into this strange land, and deprived me of my bright nature, and brought death over me. If, then, I should do this, He will cut off my life from the earth, and He will cast me into hell, and will plague me there a long time.

3 But God never spoke the words that you have said; and you are not God’s angels, and you weren’t sent from Him. But you are devils that have come to me under the false appearance of angels. Away from me; you cursed of God!”

4 Then those devils fled from before Adam. And he and Eve got up, and returned to the Cave of Treasures, and went into it.

5 Then Adam said to Eve, “If you saw what I did, don’t tell anyone; for I sinned against God in swearing by His great name, and I have placed my hand another time into that of Satan.” Eve, then, held her peace, as Adam told her.

6 Then Adam got up, and spread his hands before God, beseeching and entreating Him with tears, to forgive him what he had done. And Adam remained thus standing and praying forty days and forty nights. He neither ate nor drank until he dropped down on the ground from hunger and thirst.

7 Then God sent His Word to Adam, who raised him up from where he lay, and said to him, “O Adam, why have you sworn by My name, and why have you made agreement with Satan another time?”

8 But Adam cried, and said, “O God, forgive me, for I did this unwittingly; believing they were God’s angels.”

9 And God forgave Adam, saying to him, “Beware of Satan.”

10 And He withdrew His Word from Adam.

11 Then Adam’s heart was comforted; and he took Eve, and they went out of the cave, to prepare some food for their bodies.

12 But from that day Adam struggled in his mind about his marrying Eve; afraid that if he was to do it, God would be angry with him.

13 Then Adam and Eve went to the river of water, and sat on the bank, as people do when they enjoy themselves.

14 But Satan was jealous of them; and planned to destroy them.

Chapter LXXII - Adam’s heart is set on fire. Satan appears as beautiful maidens.

1 Then Satan, and ten from his hosts, transformed themselves into maidens, unlike any others in the whole world for grace.

2 They came up out of the river in presence of Adam and Eve, and they said among themselves, “Come, we will look at the faces of Adam and Eve, who are of the men on earth. How beautiful they are, and how different is their look from our own faces.” Then they came to Adam and Eve, and greeted them; and stood wondering at them.

3 Adam and Eve looked at them also, and wondered at their beauty, and said, “Is there, then, under us, another world, with such beautiful creatures as these in it?”

4 And those maidens said to Adam and Eve, “Yes, indeed, we are an abundant creation.”

5 Then Adam said to them, “But how do you multiply?”

6 And they answered him, “We have husbands who have married us, and we bear them children, who grow up, and who in their turn marry and are married, and also bear children; and thus we increase. And if so be, O Adam, you will not believe us, we will show you our husbands and our children.”

7 Then they shouted ¹³over the river as if to call their husbands and their children, who came up from the river, men, and children; and every man came to his wife, his children being with him.

8 But when Adam and Eve saw them, they stood dumb, and wondered at them.

9 Then they said to Adam and Eve, “See all our husbands and our children? You should marry Eve, as we have married our husbands, so that you will have children as we have.” This was a device of Satan to deceive Adam.

10 Satan also thought within himself, “God at first commanded Adam concerning the fruit of the tree, saying to him, ‘Eat not of it; else of death you shall die.’ But Adam ate of it, and yet God did not kill him; He only decreed on him death, and plagues and trials, until the day he shall come out of his body.

11 Now, then, if I deceive him to do this thing, and to marry Eve without God’s permission, God will kill him then.”

12 Therefore Satan worked this apparition before Adam and Eve; because he sought to kill him, and to make him disappear from off the face of the earth.

13 Meanwhile the fire of sin came over Adam, and he thought of committing sin. But he restrained himself,

¹³ Scholars believe this is the origin of the advertisement as Satan is the adversary of all mankind. In this apparition, Satan used covetousness to influence Adam to lay with Eve and explore an alternative lifestyle to the will of God.

fearing that if he followed this advice of Satan, God would put him to death.

14 Then Adam and Eve got up, and prayed to God, while Satan and his hosts went down into the river, in presence of Adam and Eve; to let them see that they were going back to their own world.

15 Then Adam and Eve went back to the Cave of Treasures, as they usually did; about evening time.

16 And they both got up and prayed to God that night. Adam remained standing in prayer, yet not knowing how to pray, by reason of the thoughts in his heart regarding his marrying Eve; and he continued so until morning.

17 And when light came up, Adam said to Eve, "Get up, let us go below the mountain, where they brought us gold, and let us ask the Lord concerning this matter."

18 Then Eve said, "What is that matter, O Adam?"

19 And he answered her, "That I may request the Lord to inform me about marrying you; for I will not do it without His permission or else He will make us perish, you and me. For those devils have set my heart on fire, with thoughts of what they showed us, in their sinful apparitions.

20 Then Eve said to Adam, "Why need we go below the mountain? Let us rather stand up and pray in our cave to God, to let us know whether this counsel is good or not."

21 Then Adam rose up in prayer and said, "O God, you know that we transgressed against you, and from the moment we transgressed, we were stripped of our bright nature; and our body became brutish, requiring food and drink; and with animal desires.

22 Command us, O God, not to give way to them without Your permission, for fear that You will turn us into nothing. Because if you do not give us permission, we shall be overpowered, and follow that advice of Satan; and You will again make us perish.

23 If not, then take our souls from us; let us be rid of this animal lust. And if You give us no order respecting this thing, then sever Eve from me, and me from her; and place us each far away from the other.

24 Then again, O God, if You separate us from each other, the devils will deceive us with their apparitions that resemble us, and destroy our hearts, and defile our thoughts towards each other. Yet if it is not each of us towards the other, it will, at all events, be through their appearance when the devils come to us in our likeness." Here Adam ended his prayer.

Chapter LXXIII – The marriage of Adam and Eve.

1 Then God considered the words of Adam that they were true, and that he could long await His order, respecting the counsel of Satan.

2 And God approved Adam in what he had thought concerning this, and in the prayer he had offered in His presence; and the Word of God came to Adam and said to him, "O Adam, if only you had had this caution at first, before you came out of the garden into this land!"

3 After that, God sent His angel who had brought gold, and the angel who had brought incense, and the angel who had brought myrrh to Adam, that they should inform him respecting his marriage to Eve.

4 Then those angels said to Adam, "Take the gold and give it to Eve as a wedding gift, and promise to marry her; then give her some incense and myrrh as a present; and be you, you and she, one flesh."

5 Adam obeyed the angels, and took the gold and put it into Eve's bosom in her garment; and promised to marry her with his hand.

6 Then the angels commanded Adam and Eve to get up and pray forty days and forty nights; when that was done, then Adam was to have sexual intercourse with his wife; for then this would be an act pure and undefiled; so that he would have children who would multiply, and replenish the face of the earth.

7 Then both Adam and Eve received the words of the angels; and the angels departed from them.

8 Then Adam and Eve began to fast and pray, until the end of the forty days; and then they had sexual intercourse, as the angels had told them. And from the time Adam left the garden until he wedded Eve, were two hundred and twenty-three days, that is seven months and thirteen days.

9 Thus was Satan's war with Adam defeated.

Chapter LXXIV - The birth of Cain and Luluwa. Why they received those names.

1 And they lived on the earth working in order to keep their bodies in good health; and they continued so until the nine months of Eve's pregnancy were over, and the time drew near when she must give birth.

2 Then she said to Adam, "The signs placed in this cave since we left the garden indicate that this is a pure place and we will be praying in it again some time. It is not appropriate then, that I should give birth in it. Let us instead go to the sheltering rock cave that was formed by the command of God when Satan threw a big rock down on us in an attempt to kill us with it.

3 Adam then took Eve to that cave. When the time came for her to give birth, she strained a lot. Adam felt sorry, and he was very worried about her because she was close to death and the words of God to her were being fulfilled: "In suffering shall you bear a child, and in sorrow shall you bring forth a child."

4 But when Adam saw the distress in which Eve was, he got up and prayed to God, and said, "O Lord, look at me with the eye of Your mercy, and bring her out of her distress."

5 And God looked at His maid-servant Eve, and delivered her, and she gave birth to her first-born son, and with him a daughter.

6 The Adam rejoiced at Eve's deliverance, and also over the children she had borne him. And Adam

ministered to Eve in the cave, until the end of eight days; when they named the son Cain, and the daughter Luluwa.

7 The meaning of Cain is "hater," because he hated his sister in their mother's womb; before they came out of it. Therefore Adam named him Cain.

8 But Luluwa means "beautiful," because she was more beautiful than her mother.

9 Then Adam and Eve waited until Cain and his sister were forty days old, when Adam said to Eve, "We will make an offering and offer it up in behalf of the children."

10 And Eve said, "We will make one offering for the first-born son and then later we shall make one for the daughter."

Chapter LXXV - The family revisits the Cave of Treasures. Birth of Abel and Aklia.

1 Then Adam prepared an offering, and he and Eve offered it up for their children, and brought it to the altar they had built at first.

2 And Adam offered up the offering, and asked God to accept his offering.

3 Then God accepted Adam's offering, and sent a light from heaven that shown on the offering. Adam and his son drew near to the offering, but Eve and the daughter did not approach it.

4 Adam and his son were joyful as they came down from on the altar. Adam and Eve waited until the daughter was eighty days old, then Adam prepared an offering and took it to Eve and to the children. They went to the altar, where Adam offered it up, as he was accustomed, asking the Lord to accept his offering.

5 And the Lord accepted the offering of Adam and Eve. Then Adam, Eve, and the children, drew near together, and came down from the mountain, rejoicing.

6 But they returned not to the cave in which they were born; but came to the Cave of Treasures, in order that the children should go around in it, and be blessed with the tokens brought from the garden.

7 But after they had been blessed with these tokens, they went back to the cave in which they were born.

8 However, before Eve had offered up the offering, Adam had taken her, and had gone with her to the river of water, in which they threw themselves at first; and there they washed themselves. Adam washed his body and Eve hers also clean, after the suffering and distress that had come over them.

9 But Adam and Eve, after washing themselves in the river of water, returned every night to the Cave of Treasures, where they prayed and were blessed; and then went back to their cave, where their children were born.

10 Adam and Eve did this until the children had been weaned. After they were weaned, Adam made an offering for the souls of his children in addition to the three times every week he made an offering for them.

11 When the children were weaned, Eve again conceived, and when her pregnancy came to term, she gave birth to another son and daughter. They named the son Abel and the daughter Akliā.

12 Then at the end of forty days, Adam made an offering for the son, and at the end of eighty days he made another offering for the daughter, and treated them, as he had previously treated Cain and his sister Luluwa.

13 He brought them to the Cave of Treasures, where they received a blessing, and then returned to the cave where they were born. After these children were born, Eve stopped having children.

Chapter LXXVI - Cain becomes jealous of Abel because of his sisters.

1 And the children began to grow stronger and taller; but Cain was hard-hearted, and ruled over his younger brother.

2 Often when his father made an offering, Cain would remain behind and not go with them, to offer up.

3 But, as to Abel, he had a meek heart, and was obedient to his father and mother. He frequently moved them to make an offering, because he loved it. He prayed and fasted a lot.

4 Then came this sign to Abel. As he was coming into the Cave of Treasures, and saw the golden rods, the incense, and the myrrh, he asked his parents, Adam, and Eve, to tell him about them and asked, "Where did you get these from?"

5 Then Adam told him all that had befallen them. And Abel felt deeply about what his father told him.

6 Furthermore his father, Adam, told him of the works of God, and of the garden. After hearing that, Abel remained behind after his father left and stayed the whole of that night in the Cave of Treasures.

7 And that night, while he was praying, Satan appeared to him under the figure of a man, who said to him, "You have frequently moved your father into making offerings, fasting and praying, therefore I will kill you, and make you perish from this world."

8 But as for Abel, he prayed to God, and drove away Satan from him; and did not believe the words of the devil. Then when it was day, an angel of God appeared to him, who said to him, "Do not cut short either fasting, prayer, or offering up an offering to your God. For, look, the Lord had accepted your prayer. Be not afraid of the figure which appeared to you in the night, and who cursed you to death." And the angel departed from him.

9 Then when it was day, Abel came to Adam and Eve, and told them of the vision he had seen. When they heard it, they grieved much over it, but said nothing to him about it; they only comforted him.

10 But as to the hard-hearted Cain, Satan came to him by night, showed himself and said to him, "Since Adam and Eve love your brother Abel so much more than they love you, they wish to join him in marriage to your beautiful sister because they love him. How-

ever, they wish to join you in marriage to his ugly sister, because they hate you.

11 Now before they do that, I am telling you that you should kill your brother. That way your sister will be left for you, and his sister will be cast away.”

12 And Satan departed from him. But the devil remained behind in Cain’s heart, and frequently aspired to kill his brother.

Chapter LXXVII – Cain, 15 years old, and Abel 12 years old, grow apart.

1 But when Adam saw that the older brother hated the younger, he endeavored to soften their hearts, and said to Cain, “O my son, take of the fruits of your sowing and make an offering to God, so that He might forgive you for your wickedness and sin.”

2 He said also to Abel, “Take some of your sowing and make an offering and bring it to God, so that He might forgive you for your wickedness and sin.”

3 Then Abel obeyed his father’s voice, took some of his sowing, and made a good offering, and said to his father, Adam, “Come with me and show me how to offer it up.”

4 And they went, Adam and Eve with him, and they showed him how to offer up his gift on the altar. Then after that, they stood up and prayed that God would accept Abel’s offering.

5 Then God looked at Abel and accepted his offering. And God was more pleased with Abel than with his offering, because of his good heart and pure body. There was no trace of guile in him.

6 Then they came down from the altar, and went to the cave in which they lived. But Abel, by reason of his joy at having made his offering, repeated it three times a week, after the example of his father Adam.

7 But as to Cain, he did not want to make an offering, but after his father became very angry, he offered up a gift once. He took the smallest of his sheep for

an offering and when he offered it up, his eyes were on the lamb.

8 Therefore God did not accept his offering, because his heart was full of murderous thoughts.

9 And they all thus lived together in the cave in which Eve had brought forth, until Cain was fifteen years old, and Abel twelve years old.

Chapter LXXVIII – Jealousy overcomes Cain. He makes trouble in the family. How the first murder was planned.

1 Then Adam said to Eve, “Behold the children are grown up; we must think of finding wives for them.”

2 Then Eve answered, “How can we do it?”

3 Then Adam said to her, “We will join Abel’s sister in marriage to Cain, and Cain’s sister to Abel.

4 The said Eve to Adam, “I do not like Cain because he is hard-hearted; but let them stay with us until we offer up to the Lord in their behalf.”

5 And Adam said no more.

6 Meanwhile Satan came to Cain in the figure of a man of the field, and said to him, “Behold Adam and Eve have taken counsel together about the marriage of you two; and they have agreed to marry Abel’s sister to you, and your sister to him.

7 But if it was not that I love you, I would not have told you this thing. Yet if you will take my advice, and obey me, I will bring to you on your wedding day beautiful robes, gold and silver in plenty, and my relations will attend you.”

8 Then Cain said with joy, “Where are your relations?”

9 And Satan answered, “My relations are in a garden in the north, where I once meant to bring your father Adam; but he would not accept my offer.

10 But you, if you will receive my words and if you will come to me after your wedding, you shall rest from the misery in which you are; and you shall rest and be better off than your father Adam.”

11 At these words of Satan Cain opened his ears, and leaned towards his speech.

12 And he did not remain in the field, but he went to Eve, his mother, and beat her, and cursed her, and said to her, “Why are you planning to take my sister to wed her to my brother? Am I dead?”

13 His mother, however, quieted him, and sent him to the field where he had been.

14 Then when Adam came, she told him of what Cain had done.

15 But Adam grieved and held his peace, and said not a word.

16 Then on the next morning Adam said to Cain his son, “Take of your sheep, young and good, and offer them up to your God; and I will speak to your brother, to make to his God an offering of corn.”

17 They both obeyed their father Adam, and they took their offerings, and offered them up on the mountain by the altar.

18 But Cain behaved haughtily towards his brother, and shoved him from the altar, and would not let him offer up his gift on the altar; but he offered his own on it, with a proud heart, full of guile, and fraud.

19 But as for Abel, he set up stones that were near at hand, and on that, he offered up his gift with a heart humble and free from guile.

20 Cain was then standing by the altar on which he had offered up his gift; and he cried to God to accept his offering; but God did not accept it from him; neither did a divine fire come down to consume his offering.

21 But he remained standing over against the altar, out of humor and meanness, looking towards his

brother Abel, to see if God would accept his offering or not.

22 And Abel prayed to God to accept his offering. Then a divine fire came down and consumed his offering. And God smelled the sweet savor of his offering; because Abel loved Him and rejoice in Him.

23 And because God was well pleased with him, He sent him an angel of light in the figure of a man who had partaken of his offering, because He had smelled the sweet savor of his offering, and they comforted Abel and strengthened his heart.

24 But Cain was looking on all that took place at his brother’s offering, and was angry because of it.

25 Then he opened his mouth and blasphemed God, because He had not accepted his offering.

26 But God said to Cain, “Why do you look sad? Be righteous, that I may accept your offering. Not against Me have you murmured, but against yourself.

27 And God said this to Cain in rebuke, and because He abhorred him and his offering.

28 And Cain came down from the altar, his color changed and with a sad face, and came to his father and mother and told them all that had befallen him. And Adam grieved much because God had not accepted Cain’s offering.

29 But Abel came down rejoicing, and with a glad-some heart, and told his father and mother how God had accepted his offering. And they rejoiced at it and kissed his face.

30 And Abel said to his father, “Because Cain shoved me from the altar, and would not allow me to offer my gift on it, I made an altar for myself and offered my gift on it.”

31 But when Adam heard this he was very sorry, because it was the altar he had built at first, and on which he had offered his own gifts.

32 As to Cain, he was so resentful and so angry that he went into the field, where Satan came to him and

said to him, "Since your brother Abel has taken refuge with your father Adam, because you shoved him from the altar, they have kissed his face, and they rejoice over him, far more than over you."

33 When Cain heard these words of Satan, he was filled with rage; and he let no one know. But he was laying wait to kill his brother, until he brought him into the cave, and then said to him:—

34 "O brother, the country is so beautiful, and there are such beautiful and pleasurable trees in it, and charming to look at! But brother, you have never been one day in the field to take your pleasure in that place.

35 Today, O, my brother, I very much wish you would come with me into the field, to enjoy yourself and to bless our fields and our flocks, for you are righteous, and I love you much, O my brother! But you have alienated yourself from me."

36 Then Abel consented to go with his brother Cain into the field.

37 But before going out, Cain said to Abel, "Wait for me, until I fetch a staff, because of wild beasts."

38 Then Abel stood waiting in his innocence. But Cain, the forward, fetched a staff and went out.

39 And they began, Cain and his brother Abel, to walk in the way; Cain talking to him, and comforting him, to make him forget everything.

Chapter LXXIX - A wicked plan is carried to a tragic conclusion. Cain is frightened. "Am I my brother's keeper?" The seven punishments. Peace is shattered.

1 And so they went on, until they came to a lonely place, where there were no sheep; then Abel said to Cain, "Behold, my brother, we are tired from walking; for we see none of the trees, nor of the fruits, nor of the flourishing green plants, nor of the sheep, nor any one of the things of which you told me. Where are those sheep of thine you told me to bless?"

2 Then Cain said to him, "Come on, and you shall see many beautiful things very soon, but go before me, until I catch up to you."

3 Then went Abel forward, but Cain remained behind him.

4 And Abel was walking in his innocence, without guile; not believing his brother would kill him.

5 Then Cain, when he came up to him, comforted him with his talk, walking a little behind him; then he ran up to him and beat him with the staff, blow after blow, until he was stunned.

6 But when Abel fell down on the ground, seeing that his brother meant to kill him, he said to Cain, "O, my brother, have pity on me. By the breasts we have sucked, don't hit me! By the womb that bore us and that brought us into the world, don't beat me to death with that staff! If you will kill me, take one of these large stones and kill me outright."

7 Then Cain, the hard-hearted, and cruel murderer, took a large stone, and beat his brother's head with it, until his brains oozed out, and he wallowed in his blood, before him.

8 And Cain repented not of what he had done.

9 But the earth, when the blood of righteous Abel fell on it, trembled, as it drank his blood, and would have destroyed Cain because of it.

10 And the blood of Abel cried mysteriously to God, to avenge him of his murderer.

11 Then Cain began at once to dig the ground wherein to lay his brother; for he was trembling from the fear that came over him, when he saw the earth tremble on his account.

12 He then cast his brother into the pit he made, and covered him with dust. But the ground would not receive him; but it threw him up at once.

13 Again Cain dug the ground and hid his brother in it; but again the ground threw him up on itself;

until three times the ground thus threw up on itself the body of Abel.

14 The muddy ground threw him up the first time, because he was not the first creation; and it threw him up the second time and would not receive him, because he was righteous and good, and was killed without a cause; and the ground threw him up the third time and would not receive him, that there might remain before his brother a witness against him.

15 And so the earth mocked Cain, until the Word of God, came to him concerning his brother.

16 Then was God angry, and much displeased at Abel's death; and He thundered from heaven, and lightnings went before Him, and the Word of the Lord God came from heaven to Cain, and said to him, "Where is Abel your brother?"

17 Then Cain answered with a proud heart and a gruff voice, "How, O God? Am I my brother's keeper?"

18 Then God said to Cain, "Cursed be the earth that has drunk the blood of Abel your brother; and as for you, you will always be trembling and shaking; and this will be a mark on you so that whoever finds you, will kill you."

19 But Cain cried because God had said those words to him; and Cain said to Him, "O God, whosoever finds me shall kill me, and I shall be blotted out from the face of the earth."

20 Then God said to Cain, "Whoever finds you will not kill you;" because before this, God had been saying to Cain, "I shall put seven punishments on anyone that kills Cain." For as to the word of God to Cain, "Where is your brother?" God said it in mercy for him, to try and make him repent.

21 For if Cain had repented at that time, and had said, "O God, forgive me my sin, and the murder of

my brother," God would then have forgiven him his sin.

22 And as to God saying to Cain, "Cursed be the ground that has drunk the blood of your brother." That also, was God's mercy on Cain. For God did not curse him, but He cursed the ground; although it was not the ground that had killed Abel, and committed a wicked sin.

23 For it was fitting that the curse should fall on the murderer; yet in mercy did God so manage His thoughts as that no one should know it, and turn away from Cain.

24 And He said to him, "Where is your brother?" To which he answered and said, "I know not." Then the Creator said to him, "Be trembling and quaking."

25 Then Cain trembled and became terrified; and through this sign did God make him an example before all the creation, as the murderer of his brother. Also did God bring trembling and terror over him, that he might see the peace in which he was at first, and see also the trembling and terror he endured at the last; so that he might humble himself before God, and repent of his sin, and seek the peace that he enjoyed at first.

26 And in the word of God that said, "I will put seven punishments on anyone who kills Cain," God was not seeking to kill Cain with the sword, but He sought to make him die of fasting, and praying and crying by hard rule, until the time that he was delivered from his sin.

27 And the seven punishments are the seven generations during which God awaited Cain for the murder of his brother.

28 But as to Cain, ever since he had killed his brother, he could find no rest in any place; but went back to Adam and Eve, trembling, terrified, and defiled with blood. . .

THE SECOND BOOK OF ADAM AND EVE

CHAP. I – The grief stricken family. Cain marries Luluwa and they move away.

WHEN Luluwa heard Cain's words, she wept and went to 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."

13 And he said, "Go and take with thee thy daughter to wait on thee; but I will remain in this Cave of Treasures before the body of my son Abel."

14 Then Eve hearkened to Adam, and went, she and her daughter. But Adam remained by himself in the Cave of Treasures.

CHAP. II – A third son is born to Adam and Eve.

AND Eve brought forth a son perfectly beautiful in figure and in countenance. His beauty was like that of his father Adam, yet more beautiful.

2 Then Eve was comforted when she saw him, and remained eight days in the cave; then she sent her daughter unto Adam to tell him to come and see the child and name him. But the daughter stayed in his place by the body of her brother, until Adam returned. So did she.

3 But when Adam came and saw the child's good looks, his beauty, and his perfect figure, he rejoiced over him, and was comforted for Abel. Then he named the child Seth, that means, "that God has heard my prayer, and has delivered me out of my affliction." But it means also "power and strength."

4 Then after Adam had named the child, he returned to the Cave of Treasures; and his daughter went back to her mother.

5 But Eve continued in her cave, until forty days were fulfilled, when she came to Adam, and brought with her the child and her daughter.

6 And they came to a river of water, where Adam and his daughter washed themselves, because of their sorrow for Abel; but Eve and the babe washed for purification.

7 Then they returned, and took an offering, and went to the mountain and offered it up, for the babe; and God accepted their offering, and sent His blessing upon them, and upon their son Seth; and they came back to the Cave of Treasures.

8 As for Adam, he knew not 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, Akliia, and Seth alone.

9 But Seth waxed in stature and in strength; and began to fast and pray, fervently.

CHAP. 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 everyone 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 of an angel; on another occasions, in the similitude of a serpent; and at another time, in the semblance of a god; but he does all that only to destroy thy soul.

16 “Now, therefore, 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.”

CHAP. IV. – Adam sees the Devil in his true colors.

THEN God ordered Satan to show himself to Adam in 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.

CHAP. V. – The devil paints a brilliant picture for Seth to feast his thoughts upon.

AS for Seth, when he was seven years old, he knew good and evil, and was consistent in fasting and praying, and spent all his nights in 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."

CHAP. VI. – Seth's conscience helps him. He returns to Adam and Eve.

WHEN Seth heard these words he was amazed, and inclined his heart to Satan's treacherous speech, and said to him, "Saidst thou there is another 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, where he found in the way, longing to hear his voice; for he had tarried a while.

15 He then began to tell them what had befallen him from Satan, under the form of an angel.

16 But when Adam heard his account, he kissed his face, and warned him against that angel, telling him it was Satan who thus appeared to him. Then Adam took Seth, and they went to the Cave of Treasures, and rejoiced therein.

17 But from that day forth Adam and Eve never parted from him, to whatever place he might go, whether for his offering or for any thing else.

18 This sign happened to Seth, when he was nine years old.

CHAP. VII. – Seth marries Akliā. Adam lives to see grandchildren 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 Akliā, 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 Akliā. 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 life-time, and dwelt by the Cave of Treasures.

10 Then were the days of Adam nine hundred and thirty years, and those of Mahalaleel one hundred. But Mahalaleel, when he was grown up, loved fasting, praying, and with hard labours, until the end of our father Adam’s days drew near.

CHAP. VIII. – Adam’s remarkable last words. He predicts the Flood. He exhorts his offspring to good. He reveals certain mysteries of life.

WHEN our father Adam saw that his end was near, he called his son Seth, who came to him in the Cave of Treasures, and he said unto him:--

2 “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 now 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 casia, 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 “Cold 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,”

CHAP. IX. – The death of Adam.

WHEN Adam had ended his commandment to Seth, his limbs were loosened, his hands and feet lost all power, his mouth became dumb, and his tongue ceased altogether to speak. He closed his eyes and gave up the ghost.

2 But when his children saw that he was dead, they threw themselves over him, men, and women, old and young, weeping.

3 The death of Adam took place at the end of nine hundred and thirty years that he lived upon the earth; on the fifteenth day of Barmudeh¹⁴, 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 big 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.

CHAP. 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.

14 Barmudeh- Is Considered the eighth month of the ancient Egyptian and Coptic calendars. It lasts between April 9 and May 8 of the Gregorian calendar.

7 But Adam was the first whose soul died in the land of Eden, in the Cave of Treasures; for no one died before him, but his son Abel, who died murdered.

8 Then all the children of Adam rose up, and wept over their father Adam, and made offerings to him, one hundred and forty days.

CHAP. XI.- Seth becomes head of the most happy and just tribe of people who ever lived.

AFTER the death of Adam and of Eve, Seth severed his children, and his children's children, from Cain's children. Cain and his seed went down and dwelt westward, below the place where he had killed his brother Abel.

2 But Seth and his children, dwelt northwards upon the mountain of the Cave of Treasures, in order to be near to their father Adam.

3 And Seth the elder, tall, and good, with a fine soul, and of a strong mind, stood at the head of his people; and tended them in innocence, penitence, and meekness, and did not allow one of them to go down to Cain's children.

4 But because of their own purity, they were named "Children of God," and they were with God, instead of the hosts of angels who fell; for they continued in praises to God, and in singing psalms unto Him, in their cave--the Cave of Treasures.

5 Then Seth stood before the body of his father Adam, and of his mother Eve, and prayed night and day, and asked for mercy towards himself and his children; and that when he had some difficult dealing with a child, He would give him counsel.

6 But Seth and his children did not like earthly work, but gave themselves to heavenly things; for they had no other thought than praises, doxologies, and psalms unto God.

7 Therefore did they at 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.

CHAP. XII.- Seth's family affairs. His death. The headship of Enos. How the outcast branch of Adam's family fared.

THEN Seth, the just, called his son Enos, and Cainan, son of Enos, and Mahalaleel, son of Cainan, and said unto them:--

2 “As my end is near, I wish to build a roof over the altar on which gifts are offered.”

3 They hearkened to his commandment and went out, all of them, both old and young, and worked hard at it, and built a beautiful roof over the altar.

4 And Seth’s thought in so doing, was that a blessing should come upon his children on the (p. 69) 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 carefully the body of Seth, and embalmed him with sweet spices, and laid him in the Cave of Treasures, on the right side of our father Adam’s body, and they mourned for him forty days. They offered gifts for him, as they had done for our father Adam.

15 After the death of Seth Enos rose at the head of his people, whom he fed in righteousness, and judgment, as his father had commanded him.

16 But by the time Enos was eight hundred and twenty years old, Cain had a large progeny; for they married frequently, being given to animal lusts; until the land below the mountain, was filled with them.

CHAP. XIII.- “Among the children of Cain there was much robbery, murder and sin.”

IN those days lived Lamech 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!”

13 Then was Lamech sorry for it, and from the bitterness of his regret, he clapped his hands together, and struck with his flat palm the head of the youth, who fell as if dead; but Lamech thought it was a feint; so he took up a stone and smote him, and smashed his head until he died.

CHAP. XIV.- Time, like an ever-rolling stream, bears away another generation of men.

WHEN Enos was nine hundred years old, all the children of Seth, and of Cainan, and his first-born, with their wives and children, gathered around 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.

CHAP. XV.- The offspring of Adam continue to keep the Cave of Treasures as a family shrine.

AFTER the death of Enos, Cainan stood at the head 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.

CHAP. XVI.- The good branch of the family is still afraid of the children of Cain.

THEN Mahalaleel stood over his people, and fed them in righteousness and innocence, and watched them to see they held no intercourse with the children of Cain.

2 He also continued in the Cave of Treasures praying and ministering before the body of our father Adam, asking God for mercy on himself and on his people; until he was eight hundred and seventy years old, when he fell sick.

3 Then all his children gathered unto him, to see him, and to ask for his blessing on them all, ere he left this world.

4 Then Mahalaleel arose and sat on his bed, his tears streaming down his face, and he called his eldest son Jared, who came to him.

5 He then kissed his face, and said to him, "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.

CHAP. XVII. - Jared turns martinet. He is lured away to the land of Cain where he sees many voluptuous sights. Jared barely escapes with a clean heart.

THEN Jared kept his father'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 (p. 74) 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 hint 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.

CHAP. XVIII.- Confusion in the Cave of Treasures. Miraculous speech of the dead Adam.

THE children of Jared were in the habit of visiting him hour after hour, to receive his blessing and to ask his advice for every thing they did; and when he had a work to do, they did it for him.

2 But this time when they went into the cave they found not Jared, but they found the lamp put out, and the bodies of the fathers thrown about, and voices came from them by the power of God, that said, "Satan in an apparition has deceived our son, wishing to destroy him, as he destroyed our son Cain."

3 They said also, "Lord God of heaven and earth, deliver our son from the hand of Satan, who wrought a great and false apparition before him," They also spake of other matters, by the power of God.

4 But when the children of Jared heard these voices they feared, and stood weeping for their father; for they knew not what had befallen him.

5 And they wept for him that day until the setting of the sun.

6 Then came Jared with a woeful countenance, wretched in mind and body, and sorrowful at having been separated from the bodies of his fathers.

7 But as he was drawing near to the cave, his children saw him, and hastened to the cave, and hung upon his neck, crying, and saying to him, "O father, where hast thou been, and why hast thou left us, as thou wast not wont to do?" And again, "O father, when thou didst disappear, the lamp over the bodies of our fathers went out, the bodies were thrown about, and voices came from them."

8 When Jared heard this he was sorry, and went into the cave; and there found the bodies thrown about, the lamp put out, and the fathers themselves praying for his deliverance from the hand of Satan.

9 Then Jared fell upon the bodies and embraced them, and said, "O my fathers, through your intercession, let God deliver me from the hand of Satan! And I beg you will ask God to keep me and to bide 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 it first; and Jared and his children stood praying the whole of that night, until break of day.¹

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.

CHAP. XIX.- The children of Jared are led astray.

THEN God revealed to him again the promise He had made to Adam; He explained to him the 5500 years, and revealed unto him the mystery of His coming upon the earth.

2 And God said to Jared, “As to that fire which thou hast taken from the altar to light the lamp 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.

CHAP. XX.- Ravishing music; strong drink loosed among the sons of Cain. They don colorful clothing. The children of Seth look on with longing eyes. They revolt from wise counsel; they descend the mountain into the valley of iniquity. They cannot 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 com; 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. p. 78

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 its 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

reft¹⁵ 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 (p. 79)

[paragraph continues]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.

15 Reft- past tense, rob(a person or place) of something by force.

Send a messenger to those that are left, that they may not go down, and be lost.”

36 Then Jared wept before the Lord, and asked of Him mercy and forgiveness. But he wished that his soul might depart from his body, rather than hear these words from God about the going down of his children from the Holy Mountain.

37 But he followed God’s order, and preached unto them not to go down from that holy mountain, and not to hold intercourse with the children of Cain.

38 But they heeded not his message, and would not obey his counsel.

CHAP. XXI.— Jared dies in sorrow for his sons who had gone astray. A prediction of the Flood.

AFTER this another company gathered together, and they 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 Takhsas¹⁶ on a Friday.

¹⁶ Takhsas- The Ethiopian month approximately from 10 December to 8 January.

14 But as Jared died, tears streamed down his face by reason of his great sorrow, for the children of Seth, who had fallen in his days.

15 Then Enoch, Methuselah, Lamech and Noah, these four, wept over him; embalmed him carefully, and then laid him in the Cave of Treasures. Then they rose and mourned for him forty days.

16 And when these days of mourning were ended, Enoch, Methuselah, Lamech and Noah remained in sorrow of heart, because their father had departed from them, and they saw him no more.

CHAP. XXII.- Only three righteous men left in the world. The evil 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.

5 He then said to his son, "O my son, I know that God intends to bring the waters of the Flood upon the earth, and to destroy our creation.

6 "And ye are the last rulers over this people on this mountain; for I know that not one will be left you to beget children on this holy mountain; neither shall any one of you rule over the children of his people; neither shall any great company be left of you, on this mountain."

7 Enoch said also to them, "Watch over your souls, and hold fast by your fear of God and by your service of Him, and worship Him in upright faith, and serve Him in righteousness, innocence and judgment, in repentance and also in purity."

8 When Enoch had ended his commandments to them, God transported him from that mountain to the land of life, to the mansions of the righteous and of the chosen, the abode of Paradise of joy, in light that reaches up to heaven; light that is outside the light of this world; for it is the light of God, that fills the whole world, but which no place can contain.

9 Thus, because Enoch was in the light of God, he found himself out of the reach of death; until God would have him die.

10 Altogether, not one of our fathers or of their children, remained on that holy mountain, except those three, Methuselah, Lamech, and Noah. For all the rest went down from the mountain and fell into sin with the children of Cain. Therefore were they forbidden that mountain, and none remained on it but those three men.

THE THIRD BOOK OF ADAM & EVE

CHAPTER I

1 Noah noticed from his youth up, how sin had multiplied, how wickedness prevailed ; how generations of men perished, how sorrow increased, how righteous men diminished.

2 Therefore did he afflict his soul ; he restrained his members, and retained his virginity ; and grieved over the ruin wrought by the generations of men.

And this Noah habitually mourned and wept and was of a sad countenance ; and thus he held his soul in fasting, so that the enemy had no advantage over him, and did not come near him.

3 This Noah also, ever since he was a child with his parents,* never made them angry, never transgressed against them ; nor ever did a thing without their advice. And when he was away from them, if he wished to pray or to do aught else ; he would ask of God, to guide him aright therein; wherefore God watched over him.

4 And while he was on the mountain, he did not transgress against God in any one evil thing, nor did he willfully depart from what pleased God ; neither did he ever anger God.

5 Many were the wonderful things which happened to him, more than to any of his fathers before him, about the time of the Flood.

NOAH BUILDS THE ARK.

6 And Noah continued in his virginity and in his obedience to God five hundred years ; but after that it pleased God to raise him a seed ; He therefore spake unto him, saying,

7 “Arise, O Noah, and take unto thyself a wife, that of her thou mayest have children that may be a comfort to thee ; for thou art left alone, and thou shalt go

out of this country unto a strange land ; for the earth shall be peopled with thy posterity.”

8 Then when Noah heard this from God, he did not transgress His commandment, but took unto himself a wife, whose name was Haikal, the daughter of Abaraz, who was of the children of Enos’s children, that went into perdition.

9 And she bare unto him three sons. Sham, Ham, and Japhet.

CHAPTER II.

1 After these things, God spake unto Noah about the Flood that it should come upon the earth, and destroy all creatures, so as not to let one of them be seen.

2 And God said unto Noah, “ Guard thy children ; command them and make them understand not to have intercourse with the children of Cain, lest they perish with them.”

3 And Noah hearkened to God’s words, and kept his children on the mountain, and would not let them go down to the children of Cain.

4 Then God spake again unto Noah, saying, “Make unto thyself an ark of wood that will not rot ; to be a deliverance to thee and to the men of thy house.”

5 “ But begin to build it in the low land of Eden, in presence of the children of Cain, that they may see thee working at it ; and if they will not repent they shall perish ; and the blame shall rest on them.

“But cut on this holy mountain, the trees whereof thou shalt make the ark; let the length of the ark be three hundred cubits, the breadth thereof fifty cubits, and the height thereof thirty cubits.”

6 “ And when thou hast made and finished it, let there be in it one door above, and three compartments ;* and every compartment ten cubits high.

7 “The first story shall be for lions, and beasts, animals and ostriches all together. The second story shall be for birds, and creeping things.

8 “ And the third story shall be for thee and thy wife, and for thy sons and their wives.

“ And make in the ark wells for water, and openings to them, to draw water thereat, for drink to thee and to those that are with thee. And thou shalt line those wells with lead, both in and out.

“ And make in the ark store-houses for corn ; for food to thee and to those that are with thee. “ Then make also unto thyself a trumpet* of ebony wood, three cubits long, one and a half cubit wide, with a mouthpiece of the same wood.

9 “ And thou shalt blow it three times ; the first time in the morning, that the workmen [working] at the ark may hear it, and gather to their work. Then thou shalt blow it the second time, and when the workmen hear it, they will gather to their meal. And thou shalt blow it a third time in the evening, for the workmen to go and rest from their labour.*”

10 And God said unto Noah, “ Go about among the people and tell them that a flood shall come and shall overwhelm them ; and make the ark before their eyes.

11 “ And when they question thee about the making of the ark, tell them : God has commanded me to make it, that we may get into it, I and my children, and be saved from the waters of the Flood.”

12 But when Noah went about among them and told them, they laughed at him, and only committed adultery and revelled together all the more, and said, “That twaddling old man !

Whence will ever the waters come, above the tops of high mountains ? We never saw water rise above mountains ; and this old man says, a flood is coming ! “

13 But Noah did all his works, as God had told him concerning them.

CHAPTER III.

DEATH OF LAMEGH.

1 And Noah begat his three sons, during the first hundred years he worked at the ark.

2 During these hundred years he ate no food, whence blood flows ; the shoes on his feet were neither changed, nor worn, nor grown old.

3 During these hundred years also, he did not change his garments from off him, neither did they wear out, in the least ; he did not change the staff in his hand, nor did the cloth about his head grow old ; and the hair of his head neither increased nor grew less.

4 As to those three sons of Noah, the first of them is Shem ; the next is Ham; and the third is Japhet. They married wives from among the daughters of Methuselah ; as the wise LXXII interpreters have told us; as it is written in the first [sacred] book of the Greeks.

5 The life also of Lamech, Noah’s father, was five hundred and fifty-three years ; and when he drew nigh unto death, he called unto him his father Methuselah and his son Noah, and he wept before his father Methuselah and said unto him, “ Dismiss me, O my father, and bless me.”

6 Then Methuselah blessed his son Lamech, and said, “Not one of all our fathers died before his father, but the father [died] before his son, in order that there should be his son to bury him in the earth. Now, however, my son, thou diest.

7 before me, and I shall drink [the cup of] sorrow on thy account, ere I go out of the flesh.

8 “ Henceforth, my son, behold the world is changed, and the [order] of deaths of men is changed : for from to-day the son shall die before his father ; and the father shall not rejoice in his son, nor be satisfied with him. So also shall the son not be satisfied with his father, nor rejoice in him.”

9 Then Lamech died, and they embalmed him, and laid him in the Cave of Treasures. His death took place seven years before the Flood came and his father Methuselah and his son Noah remained alone on the Holy Mountain.

10 But Noah went down every day to work at the ark, and came up at eventide. And he instructed his sons and their wives not to come down after him, and not to hold intercourse with the children of Cain.

11 For Noah was anxious about his sons, and said in his mind, "They are young and might be overcome by passion." So he went down by night; and gave old Methuselah directions about them.

CHAPTER IV

1 But Noah preached repeatedly to the children of Cain, saying, "The flood will come and destroy you, if we do not repent." But they would not hearken to him; they only laughed at him.[^]

2 When the children of Seth went down from the Holy Mountain, and dwelt with the children of Cain, and defiled themselves with their abominations, there were born unto them children called Garsina,* who were giants, mighty men of valour, such as no other giants were of equal might.[^]

3 Certain wise men of old wrote concerning them, and say in their [sacred] books, that angels came down from heaven, and mingled with the daughters of Cain, who bare unto them these giants.

4 But those [wise men] err in what they say. God forbid such a thing, that angels who are spirits,* should be found committing sin with human beings. Never; that cannot be.[^]

5 And if such a thing were of the nature of angels, or Satan's, that fell, they would not leave one woman on earth, undefiled. For Satans are very wicked and infamous. Moreover, they are not male and female by nature; but they are small, subtle spirits, that have been black ever since they transgressed.

6 But many men say that angels came down from heaven, and joined themselves to women, and had children by them. This cannot be true. If they were children of Seth, who were of the children of Adam, that dwelt on the mountain, high up [or suspended], while they preserved their virginity, their innocence, and their glory like angels; and were then called "angels of God."*

7 But when they transgressed and mingled with the children of Cain, and begat children, *ill-informed* men said, that angels ¹⁷had come down from heaven, and mingled with daughters of men, who bare them giants.

CHAPTER V

1 Then the ancient old man Methuselah who remained on the mountain with Noah's sons, lived nine hundred and eighty-seven years and then sickened; and his sickness was such that, on account of it, he must depart [from this world] .

2 When Noah and his sons, Shem, Ham and Japhet, became aware of it, they came to him with their wives, and wept before him, and said, "our father, and [our] elder, bless us, and pray God to have mercy on us when thou art gone from us"

3 Then Methuselah said to them with a sorrowful heart, "Hear me, my dear children; for none of our fathers are left, but you, eight souls.

4 "The Lord God created our father Adam and our mother Eve, and from them filled the earth [with] people in the neighborhood of the garden, and multiplied their seed.

17 The Holy Bible briefly mentions this in Genesis 6:1-4 "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them. 2 That the sons of God saw that the daughters of men that they were fair and they took them wives of all which they chose. 3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. 4 There were giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old men of renown.

5 “ But they have not kept His commandment, and He will destroy them. But had they kept His commandment. He would then have filled heaven and earth with them.

6 “ Yet will I ask the Lord my God to bless you, to multiply you, and to spread your race in a strange land, to which ye shall go.

7 “And now, my children, behold, God will bring you inside an ark unto a land to which ye have never been. And the Lord God of all our pure fathers, be with you!

8 “ And the glorious gifts God bestowed on our father Adam from the garden in this blessed Cave of Treasures, may He bestow them on you also!

9 “These are the three glorious gifts which God made to Adam. The first is — kingdom wherein God made Adam king over His works. The second glorious gift is — priesthood, in that God breathed into his face a spirit of life. And the third glorious gift is — prophecy, for Adam prophesied concerning what God thought [of doing].

10 “ But I will ask the Lord my God, to bestow those three glorious gifts on your posterity.”

11 Then Methuselah said also to Noah, “ Noah, thou art blessed of God. I warn thee and tell thee that I am going from thee to [be with] all our fathers that have gone before me.

11 “ But thou, who shalt be left alone with thy children on this holy mountain, keep the commandment I give thee, and forsake not anything of what I have told thee.

12 “ Behold my God shall quickly bring a flood upon the earth ; embalm my body, and lay it in the Cave of Treasures.

13 * Then take thy wife with thy sons and their wives, and go down from this holy mountain, and take with thee the body of our father Adam j^ go into the ark and lay it there, until the waters of the Flood are assuaged from off the face of the earth.

14 “ my son, when about to die, command thy first-born son Shem, to take Melchizedec,* son of Cainan, and grandson of Arphaxad ;^ for that Melchizedec is priest of the Most High God ;^^ and to take with them the body of our father Adam from within the ark, and remove it and lay it in the earth.

15 *’ And Melchizedec shall stand ministering on that mountain that is in the middle of the earth, before the body of our father Adam forever.

16 For from that place, Noah my son, God shall work salvation for Adam and for all of his seed that believe in God.”

17 Methuselah said also to Noah and to his sons, “ The angel of God will go with you, until you come to that place in the middle of the earth.”

18 Again Methuselah said to Noah, “ my son, let him who ministers unto God and before the body of our father Adam, have a clothing of skin, and be girt about his loins with leather.

19 Let him wear no ornament, but let his raiment be poor ; let him be alone, and stand praying our Lord God to watch over the body of our father Adam ; for it is a body of great value before God.

20 “ And let him continue in his ministry, he the priest of the Most High God ; for he is well pleasing unto God, and so is the ministry he fulfils before God.”

21 After this Methuselah commanded Noah [saying], “Mind, then, all these commandments, and keep them.”

22 Then Methuselah’s hands were loosened ; he ceased speaking ; he gradually closed his eyes, and entered into rest like all his fathers ; his tears the time streaming down his cheeks, and his heart grieving at being separated from them [all] ; bat mostly because of that mountain of the garden, on which not one of them was left ; for God was purposed to destroy all creatures, and to blot them out from the face of the earth.

23 The rest of Methuselah took place when he was nine hundred and sixty-seven years old, on the twelfth of Magabit¹⁸ on a Sunday.

24 Then Noah and his sons embalmed him, weeping and sorrowing over him, and laid him in the Cave of Treasures.

And they wailed over him with a great wailing, they and their wives, forty days.

25 And when mourning and grief over Methuselah were ended, Noah and his sons began to do as Methuselah had commanded them.

CHAPTER VI

1 After his death, Noah, his sons, and their wives came to the bodies of our fathers, worshipped them, and blessed themselves in them, weeping and being in the deepest grief.

2 But Noah had finished the ark, and not one workman was left in it. And he, with his sons, continued in prayer to God, asking Him to show them the way of safety.

3 When Noah and his sons had ended their prayers, God said unto him, "Go thou into the Cave of Treasures, thou and thy sons, and take the body of our father Adam and lay it in the ark likewise take the gold, the incense, and the myrrh, and lay them in the ark together with his body."

4 And Noah hearkened to God's voice, and went into the Cave of Treasures, he, and his sons ; they worshipped the bodies of our fathers, and then Noah took the body of our father Adam, and carried it in the strength of God, not requiring the help of any one and would (or wished) not that one should help him.

5 Then Shem his son, took the gold with him, and Ham carried the myrrh, and Japhet carried the incense ; and they brought them out of the Cave of

Treasures, their tears the while streaming down their cheeks.

6 But as they were bringing them out, the bodies among which Adam had been laid, cried out, "Are we then to be separated from thee, our father Adam, Then Adam's body answered, "Oh, that I must part from you my sons, from this holy mountain ! Yet do I know, my sons, that God will gather all our bodies together another time.

7 "But wait patiently until our Saviour have pity on us."

8 And the other bodies went on talking together, by the power of God's Word.

9 Then Adam asked God that the divine fire might remain in the lamp, before his sons, until the time when bodies shall rise again.

10 And God left the divine fire by them, to shed light on them.

11 He then closed the cave upon them, and left not a trace to show [where it is] until the day of the Resurrection, when He will raise them up, like all other bodies.

12 But the discourse Adam held, and that too, he being dead, was by the command of God, who would show His wonders among the dead and the living.

13 After this let none of you say, that Adam's soul had already been under Satan's judgment. It was not so ; but God commanded the souls of the dead, to come from under His hand ; and to speak of the wonders of God from within their bodies."

14 Then they returned to their places until the day of the sure deliverance that shall be unto them all.

CHAPTER VII

1 But when Noah and his sons heard these voices from those dead bodies, they wondered greatly, and their faith in God was strengthened.

18 Magabit- Ethiopian month February - March

2 Then they went out of the cave and began to go down from the Holy Mountain, weeping and wailing with a fervent heart, for their being thus parted from the holy mountain, the abode of their fathers.

3 And Noah and his sons went back and sought the cave, but could not find it. Then they broke out into bitter lamentation and deep sorrow ; for they saw that from that day forth, they should have neither existence nor abode in it.

4 Then once more they raised their eyes and looked at the garden and at the trees [that were] in it, and they lifted up their voices in weeping and in loud crying, and said, *

5 ‘We salute thee in worship, garden of joy !^^ abode of brilliant beings, a place for the righteous ! We salute thee, place of joy that was the abode of our father Adam, the chief of creation ; who, when he had transgressed, fell from thee ; and then saw his body in life, naked and disgraced.

6 “ And we, behold, we depart from the Holy Mountain to the lower side of thee ; neither shall we dwell in it, nor yet behold thee so long as we live. We wish God would remove thee with us to the country to which we shall go ; but God would not remove thee into a cursed land.

7 *’ But God will take us, and will bring us into that land with our children, until He has ended the punishment for our transgression of His commandment.”

8 Noah and his sons said also, “ We salute thee, cave, abode of the bodies of our holy fathers ; we salute thee, pure spot, hidden from our eyes, yet fit to have those bodies laid within thee ! The Lord God preserve thee, for the sake of the bodies of our fathers !

9 Again they said, “ We greet you, O our fathers, righteous judges, and we ask you to pray for us before God, that He will have pity on us, and deliver us out of this passing world.

10 “ We ask you to pray for us — for us, the only ones left of your seed ; We give you a greeting of peace !

11 “ O Seth, great master, among the fathers, we greet thee with peace ! O Holy Mountain abode of our fathers, we give thee a greeting of peace !”

12 Then Noah and his sons wept again, and said, “ Alas, for us eight souls that are left ! Behold we are taken away from the sight of the garden.”

13 And as they were coming down the mountain they greeted the stones, took them in their hands and put them upon their shoulders they stroked down the trees, and did so weeping.

14 And they continued coming down from the mountain, until they came to the door of the ark.

15 Then Noah and his sons turned their faces to the east, and requested the Lord to have mercy on them, to save them, and to command them where to lay the body of our father Adam.

16 Then the Word of God came to Noah, saying, “ Lift up the body of Adam to the third story [of the ark] , and lay it there on the eastern side ; and the gold, the incense and the myrrh together with him.”^

17” And thou and thy sons shall stand before him praying. But thy wife, and the wives of thy sons, shall be on the western side of the ark ; and they and their wives shall not come together.”

18 Then when Noah heard these words from God, he and his sons went into the ark, and laid the body of our father Adam on the eastern side, and the three offerings together with him.

19 And Noah brought into the ark the body of Adam, on a Friday, at the second hour, on the twenty-seventh of the month of Gembot¹⁹.

CHAPTER VIII

1 Then God said unto Noah, “ Go upon the top of the ark and blow the trump three times, that all beasts gather together unto the ark.”

19 Gembot- Ethiopian month May.

2 But Noah said, “ Shall the sound of the trump reach unto the ends of the earth to gather together the beasts and the birds ?”

3 Then God said unto him, “ It is not the sound of this trump alone that shall go forth, but My power shall go with it, to make it come into the ears of the beasts and of the birds .”

4 “And when thou blowest thy trump, I will command My angel to blow the horn from heaven ; and all these animals shall be gathered unto thee.”

5 Then Noah made haste and blew the trump, as God had told him. Then the angel blew the horn from heaven, until the earth quaked, and all creatures on it trembled.

6 Then all the beasts, birds and creeping things were gathered together at the third hour, on a Friday ; when all the beasts, lions and ostriches went into the lower story at the third hour.

7 Then at midday, came the birds and creeping things into the middle story ; and Noah and his sons went into the third story, at the ninth hour of the day.

8 And when Noah, with his wife, his sons and their wives came into the upper story, he commanded the women to dwell on the western side ; but Noah and his sons, with the body of our father Adam, dwelt on the eastern side.

CHAPTER IX

1 And Noah stood asking God to save him from the waters of the Flood.

2 Then God talked to Noah, and said to him, “ Of every kind of birds, take one pair, male and female of the clean ; and of the unclean also one pair, male and female. But also of the clean take six [more] pairs, male and female.”

3 And Noah did all this. Then when they all had got into the ark, God shut to the door of the ark upon them by His power.

4 He then commanded the windows of heaven to open wide, and to pour down from them cataracts of water. And so it was by God’s order.

5 And He commanded all fountains to burst open, and the depths to pour forth water, upon the face of the earth. So that the sea all round rose above the whole world, and surged, and the deep waters arose.

6 But when the windows of heaven opened wide, all stores [of water] and depths were opened, and all the stores* of the winds, and the whirlwind, thick mist, gloom, and darkness spread abroad. The sun and moon and stars, withheld their light. It was a day of terror, such as had never been.

7 Then the sea all round, began to raise its waves on high like mountains ; and it covered the whole face of the earth.

8 But when the sons of Seth, who were fallen into wickedness and adultery with the children of Cain, saw this, they then knew that God was angry with them ; and that Noah had told them the truth.

9 Then they all ran round the ark, to Noah, begging and entreating him to open for them the door of the ark; inasmuch as they could not climb the Holy Mountain, by reason of the stones thereof, that were like fire.

10 But as to the ark, it was closed and sealed by the power of God.^* An angel of God sat upon the ark, and was like a captain to Noah, to his sons, and to all inside the ark.

11 And the waters of the flood increased on the children of Cain and overwhelmed them ; and they began to sink, and the words of Noah were fulfilled, which he preached to them [saying], the waters of the Flood should come and drown them.

12 And the waters continued above and below over Noah and his sons, until they were suspended in the ark ; and by the strength of the water, the ark rose from the earth ; and the flesh of every moving thing perished.

13 And the water rose until it covered the earth, and until it covered all high mountains ;^^ and the waters rose above them, and above the tops of high mountains fifteen cubits, by the cubit of the Holy Ghost, which is equal to* three cubits [of man]. So that the number of these were forty- five cubits [above the highest mountains] .

14 And the water increased and bare the ark, and brought it to the lower side of the garden, which the waters, the rain, the whirlwind and all that went about on the earth — did worship.

15 As did also Noah and his sons and all that was in the ark — they bowed in worship to the holy garden.

16 And the water returned to its former state, and destroyed every thing that was upon the earth and under heaven.

17 But the ark was floating on the waters and rose up before the winds ; while the angel of God steered and led it from east to west. 18 And the ark thus moved about on the face of the waters a hundred and fifty days.

19 After that, the ark stood upon the mountains of Ararat,^^ on the twenty-seventh day of the month of Tkarnt.

CHAPTER X

1 Then God sent again His order to Noah, saying, “ Be quiet and wait until the waters are assuaged.”*

2 Then the waters parted asunder and returned every water to its own place, where it was at first ; the fountains ceased to pour forth over the earth ; the depths that are on the face of the earth, ceased to rise ; and the windows of heaven were closed. For floods of rain fell from heaven at the beginning of the Flood forty days and forty nights.

3 But on the first day of the eleventh month the tops of high mountains were seen ; and Noah waited yet forty days, and then opened the window he had made on the western side of the ark, and let go a raven, to

see if the waters were assuaged ²⁰from the face of the earth or not,^^

4 Then the raven went forth, but returned no more to Noah ; for the harmless dove is the sign of the mystery of the Christian Church,

5 But Noah waited yet a little while after the waters were assuaged, and then sent out a dove, to see if the water had retired or not.

6 But when the dove went out, she found not a place whereon to rest her foot, and no abode ; and she returned to Noah.

7 Then Noah waited seven days more, and sent out the dove to see if the water had retired or not. 8 And the dove came back to Noah, about eventide ; and in her mouth was an olive leaf²¹.*

CHAPTER XI.

1 In the six hundred and seventh year of Noah’s life, on the second day of the month Barmudeh, the water dried from off the earth.^^ And in the next month, which is Gembot, on the twenty-seventh day thereof, which is the day on which Noah went into the ark, on that self-same day did Noah also come out of the ark, on a Sunday.

2 But when Noah, his wife, his sons, and their wives went out of the ark, they again came together, and did not part asunder one from another; at first, when they went into the ark, the men and the women remained apart, Noah fearing lest they should come together. But when the Flood was over, they again came together, the husband with his wife.^

20 Assuage-To make an unpleasant feeling less intense.

21 The meaning of the dove is, that she is taken as a figure of the old and of the new [covenants] .^^ The first time when she went out, and found nowhere to rest her feet, that is, a place of rest [is a figure of] the stiff-necked Jews, in whom no grace remained, nor any mercy whatever. Wherefore Christ, the meek one, who is figured in the dove, did not find among them rest for the sole of His feet. But the second time when the dove found a place of rest [is a figure of] the nations that have received the glad tidings of the holy Gospel, and among whom Christ has found a resting- place.

3 God also had sent great quietness over the beasts, the lions that were in the ark, and over the birds and creeping things, not to disagree among themselves.

4 Then Noah came out of the ark, and built an altar upon the mountain. And he stood, and requested the Lord to show him of what sacrifices he ought to take, and bring them unto Him in offerings.

5 Then God sent His Word to Noah, saying, “Noah, take of the clean kind, and offer of them upon the altar before me ; and let the animals go out of the ark.”

6 Then Noah went into the ark, and took of clean birds as many as God had commanded him ; and offered them up in offerings upon the altar before the Lord.*

CHAPTER XII – Pattern of the covenant God made with Noah, when He showed him, the bow on the cloud in heaven.

1 And God smelled the smell of Noah’s offerings, and He made a covenant with him, that the waters of the flood should not again come upon the earth, henceforth and forever.

2 And this is the covenant God made with Noah: —

God said unto Noah, “I will make the bow of My covenant come out in the cloud and when it appears, then men shall know that it; and when it appears, then men shall know that it is done in truth.

3 And if I was wroth, when the bow was seen in the cloud, then [it would show] that My anger and the punishment I meant to bring upon men were over.

4 Then again, O Noah, I have made this bow of My covenant to be seen in heaven, in order that all creatures should see it, and think of the trials and afflictions that came upon them at first, and repent, and turn from their evil ways.”

5 And God accepted Noah’s offering, and blessed him and his sons, and said unto them, “Be fruitful and multiply, and replenish ²²the face of the earth.”

6 Then God commanded the earth to bring forth herb as it did of old, for beasts, for birds, and for all that moves on the earth. Then Noah worshipped before God, with his sons, and their wives; and they praised Him for the salvation He had wrought for them.

CHAPTER XIII

1 After this Noah took his sons, and built them a city and called it Semanān, as they were eight souls that came out of the ark.

2 And Noah and his sons dwelt on that mountain about a hundred years, until he had children and children’s children.

3 And Noah took a root of vine and planted it, and dressed it, until it yield fruit. It was sweet, and Noah took some of it, and pressed wine out of it, and took it one night and drank of it, and was drunk. And he came in to his wife unawares. Then Ham, his son, came into the house in the morning and saw his father uncovered, and drunk with wine, and without sense to know anything.

4 Then Ham his son kept on laughing at him, and said, “What is this thou hast done, O thou old man?”

But the old man understood not what he said ; only Noah’s wife understood it well.

5 Then Ham went out laughing at his father, and told his brothers Shem and Japhet what his father had done ; and laughed at his parents. But his brothers were angry with him, and rebuked him well for so doing ; because they were afraid of him, as regards the old man ; for Ham was rough and hard in his talk.

22 God gave the same command to Adam & Eve in Genesis 1:29 “And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

6 Then Shem and Japhet rose quickly, and took with them a coverlet, and put behind their backs that coverlet that reached unto their feet ; and they walked backwards, and turned their face towards the way they had gone, until they came to their parents.

7 Then they threw the coverlet over them, and went from them in haste, so as not to see them.

8 But on the morrow after this, Noah's wife told him what Ham had said and what he had done. Then was Noah very angry with his son Ham^{23*} for what he had done ; and he cursed him, and made him servant of his brothers.

9 But Noah blessed Shem and Japhet, his sons, because they had behaved well to him.

10 Then Noah married another wife, who bare him seven children. And he continued to dwell on that mountain until the days drew near when he must depart [this life] .

11 And Noah lived three hundred and fifty years after he came out of the ark.

12 Then he called his first-born son Shem, and conversed with him, saying, "O my son, hearken unto what I command thee.

13 "Behold [what] I command thee now [is] , to hold good until I die and ye bury me. Then, when ye have ended mourning for me, go into the ark in which we were saved from the flood ; then bring out of it the body of our father Adam ; but let no one know of it but one that is of thy seed Then make a beautiful case for it, and lay it therein.

14 " Then take with thee some bread to be for provision unto thee by the way, and wine whereof to drink

on thy way ; for the land to which thou shalt go is rough and hungry.

15 "Then take Melchizedec the youngest son of Cainan, * thy son ; for God has chosen him from all generations of men, to stand before Him to worship and to minister unto Him, by the body of our father Adam.

16 Then lay the body of Adam in the midst of the earth ; and set Melchizedec to stand by it ; and show him how to fulfil his ministry before God. "

17 Moreover Noah said unto Shem his son, " If ye will keep my commandment and go [as I tell you] , an angel of the Lord will go with you, and show you the way, until ye come to the place where ye shall lay the body [of Adam] in the midst of the earth ; for in that self- same place shall God work salvation²⁴ for the whole world.

18 " But, O my son, I know that our children forsook this good commandment, and went down the Holy Mountain, and mingled with the children of Cain, and that they perished with them in the waters of the Flood.

19 "Know, O my son, that from Adam until this day, every one of the ancients, gave commandments to one of the rest, at the time of his resting from the flesh, and that they taught [these commandments] among themselves.

20 "The first, O my son, who taught this commandment and made it plain, was our father Adam ; he gave it to his son Seth, who received it.

21 "Then Seth handed it to his son Enos who kept it. And Enos gave it to his son Cainan who kept it. Then Cainan gave it to his son Mahalaleel, who kept it, and handed it to his son Jared.

22 "And Jared kept it and gave it to his son Enoch, who also kept this commandment and gave it to his son Methuselah, who kept it, and gave it to his son

23 This is also mentioned in Genesis 9:22-25 ²²And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

²³And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. ²⁴And Noah awoke from his wine, and knew what his younger son had done unto him.

²⁵And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

24 The same place Adam was laid, ends up being the same place Jesus was crucified.

Lamech who kept it, and who gave it to me, his son ; and I have kept it.

23 “ But my grandfather Methuselah also gave me a great commandment which I have kept ; and which I give thee likewise. So, then, receive my commandment, and hold fast my words ; and hide this mystery within thy heart ; but reveal it not to one of all thy kindred. But go, and lay the body of our father Adam in the earth ; and let it remain there unto the day of salvation.”

CHAPTER XIV.

1 But the ark was closed during the days of Noah ; neither was anyone allowed to touch it. Yet they went to it, blessed themselves in it, and talked about it.

2 Noah, however, went into it every evening, to light the lamp which he had made before our father Adam, and blessed himself in that body.

3 And he did not neglect his office regarding the lamp, as it was at first in the Cave of Treasures.

4 But as Noah knew that after him, the ark would not remain whole, and that his children would part asunder and not return to look after the body of our father Adam, and that wickedness would increase in the earth and abominations among men, therefore did he command his son Shem to hasten to take the body of our father Adam, and to remove it unto the middle of the earth ; according to God’s order.

CHAPTER XV.

1 Then when Noah had ended giving orders to his son Shem, concerning the body of our father Adam, Noah said to his son Shem, “Bring hither to me thy brothers, and make them “come near me.”

2 Then when they came to Noah, he looked at them and said unto them, “O my sons, after my death ye shall part asunder, and sore troubles shall happen to your race.

3 “But I will from now, divide among you the earth into three portions ; as every one of you shall be settled in his own portion.

4 “ Unto Shem my first-born son, shall his lot be from Jerusalem which is a great city, as far as Qar-dayun and Andika. It takes in the border mountain that reaches unto Gefur, between the land of Egypt and that of the Philistines ²⁵.

5 “Unto my next son Ham, his portion shall be from Aris towards the south, unto Fardundan and unto Gaduriun, and unto the borders of the west.

6 “And unto my third son Japhet, his portion shall be from the corner of the west towards the south unto Damatha, a large tract of country ; and all the north also as far as Aris.”

7 He then said to them, “ Let every one of you take a portion different from that of his brothers ; and let every one of you dwell in his own portion.”

8 And they settled in it, as he commanded them. And they all had sons and daughters during their father Noah’s lifetime.

9 And Noah divided the earth among them by God’s order, in order that there should be no enmity between the three brothers.

10 Then when Noah had ended his commandments to Shem and to his brothers, his hands dropped, his tongue became dumb, his eyes closed and he died, like his fathers.

11 He died aged nine hundred and fifty years, on a Wednesday, the second day of the month Gembot, on the mountain on the which was the ark ; and there he will remain until the day God reveals [his resting-place] . And they mourned for him forty days.

25 Modern locations for Shem’s descendants are believed to be the following cities: Gaza, Ashkelon, Ashdod, Gath, this is the location between Egypt and modern day Israel.

CHAPTER XVI.

1 After they had ended mourning for Noah, an angel of God appeared unto Cainan father of Melchizedec, and said unto him in a vision, “ Knowest thou me ?”

2 And Cainan answered, “No, my Lord. “

3 Then the angel said to him, “ I am the angel whom God has sent unto thee, to give thee this commandment. And transgress not the command of God.”

4 When Cainan heard this from the angel of God, he wondered and said unto him, “ Speak, O my Lord !”

5 And the angel of God said unto him, “ I am the angel who brought gold to thy father Adam, when he was below the garden ; I am the angel who entreated God together with him, when he offered his own blood upon the altar. “I am Michael the angel who received the soul of Abel the just ; I am the angel who was with Seth when he was born in the cave.

6 “ I am the angel who was with Enos and Cainan, and Mahalaleel and Jared and Enoch, and Methuselah and Lamech, and with Noah. But since he entered into rest, I stand by his first-born son Shem.

7 “And, behold, God has sent me to thee, to take thy son Melchizedec, and to remove him to the land, in which God shall lay the body of our father Adam, and that he may be high exalted before God. Let not thy heart be grieved at his going away. “

8 When Cainan heard these words from the angel, he worshipped before him ; and said unto him, “ The will of God be done ! Behold, I and my son are in His hands. Let Him do what He pleases.’

9 This angel appeared unto Cainan, not on account of Cainan’s righteousness and purity, but on account of Melchizedec, and of his righteousness and purity.

10 Then the angel said unto Cainan, “ Commit not this mystery to anyone but to Shem alone. “ And the angel departed from him.

CHAPTER XVII.

1 Then the angel of God came unto Melchizedec that night while he was lying on his bed.

2 And he appeared unto him in the figure of a youth like him, who smote him on the side, and awoke him out of his sleep .

3 When Melchizedec heard it, he rose up, and saw the house full of light, and a figure standing before him. And he was afraid, for he was not accustomed to see angels, but this once only.

4 But the angel prevented fear from overcoming him, and anointed him on the head and on the breast, and said unto him,

5 “ Fear not, I am an angel of God ; and He has sent me to thee with this message, that thou fulfil it unto thy God. “

6 Melchizedec then said unto him, “ What is that message ?” For he was a youth of a perfect heart.

7 And the angel said unto him, “ It is that thou go with the body of our father Adam, unto the middle of the earth ; and that thou stand ministering before it there ; and that thou serve God ; for He has chosen thee from thy childhood. For thou art of the seed of the blessed.”

8 Then Melchizedec said unto him, “Who will bring the body of my father Adam, and me with it, unto the middle of the earth ? “

9 And the angel said unto him, “ Shem, the son of Noah thy father’s grandfather.”

10 Then the angel strengthened his heart, and comforted him tenderly one whole hour, and then said unto him, “Commit not these hidden words to any but to Shem only ; lest the report of it spread abroad ; and they hang on to the body of Adam, and not let it go to the land, to which God has commanded [it to be taken]” And the angel departed from him.

CHAPTER XVIII.

1 Then the angel went to Shem the son of Noah and said unto him, "Arise, and take the body of Adam, as thy father Noah gave thee commandment ; and take with thee Melchizedec and go with them to the place ordered by God ; and tarry not. "

2 When it was day, Shem made a beautiful case and hid it close to the ark. He then prepared bread and wine and provisions, and came to Cainan ; and inquired for his son Melchizedec.

3 Then Cainan began to tell him all that the angel had said unto him; and he gave him up his son Melchizedec, with a good heart.

4 Then Shem said to Cainan, " Keep this mystery secret, and reveal it to no one."

5 Then Shem took Melchizedec and they saddled an ass between them, and they went to the ark. But they had no key wherewith to open the ark ; for Noah had fastened it with a padlock, after he had come out of it.

6 When, therefore, they came to the ark, they besought themselves how to open it. Then came Shem to the door, and said to Melchizedec, " Come, open it, O thou great God. "

7 Then came Melchizedec to the door when he heard [Shem's voice] , and seized the padlock ; and at once the door was opened.

8 But a voice cried from within the ark, and said, " Rejoice, O thou priest of the Most High God, for that thou hast been found meet to enter upon the office of priest of God ; the first created by Him in the world."

9 This voice was from the Holy Ghost.

10 And Melchizedec knew that voice when it breathed into his face ; he knew it also through great grace that was in him.

11 He then marvelled, and said to Shem, "O my Lord, I know by the breathing in my face, though I saw no form, and heard no voice speaking to me ; for I saw

no one. This voice is from the body of our father Adam."

12 And Shem remained trembling, not knowing what to say to him. But while they were wondering at the door of the ark, the Word of God came, that said, " I am He that made thee priest and that breathed of My Spirit into thee. Thou art My righteous priest ; and thou art worthy to bear the body of Adam whom I created, and into whom I breathed of My Spirit. And I made him priest and a king, and a prophet. Go in first, and bring out his body."

13 Then Melchizedec went into the ark, and bowed in worship to the body of our father Adam ; he blessed himself in it, and brought it out ; the angel Michael, helping him the while to carry it.

14 And Shem went in also, and brought out the gold, the incense, and the myrrh, and laid them together with the body of our father Adam ; he then placed the body within the case, and shut it upon the body. And then he shut the door of the ark, as it was at first.

CHAPTER XIX.

1 Then Shem and Melchizedec took the body of Adam, and went on their way ; and the angel of God went with them and showed them whither to go. And so they went on that day until the evening ; and alighted at a certain place to rest.

2 Then Shem and Melchizedec stood up to pray ; and while they prayed there came a voice from inside the coffin of Adam, that said,

3 " Glory to God who created me, who gave me life, who made me die ; and who again returns me to the earth out of which He took me !"

4 And the voice blessed the youth Melchizedec and said unto him, Of all our race, God chose no one but thee ; neither did He anoint any one of them priest with His own hand, but thee; neither did He breathe into the face of any one His pure Spirit as He breathed it into thee ; and I rejoice, O my son, that thou hast been found worthy of such honour from God."

5 Then the voice withdrew from Melchizedec, who wondered at this voice that came forth from a dead man. But it was done by the power of God.

6 But when Shem saw this first wonder wrought on Melchizedec, he kissed his face, and rejoiced greatly on his account.

7 But as for Melchizedec, he tasted nothing that night, for the joy that filled his heart ; but he continued standing before the coffin of Adam, praising God, and praying until morning. This vision happened to Melchizedec in the fifteenth year of his age.

8 Then Shem and Melchizedec put the coffin upon the ass, and went on their way ; and the angel of God went with them.

9 And it was so that when they came to rough places, the angel bare them up by the power of God, and made them pass over them, whether they were lands or mountains.

10 And so they went on their way until the evening of the second day, when they alighted ²⁶to rest, after their custom

11 Then Shem and Melchizedec stood up to pray ; and as they were praying, behold a great light shone over them, wherefore Melchizedec did not feel* aught of fatigue, by reason of the strength of God, that was in him ; but he rejoiced like one that is going to his wedding.

12 But they stood praying as they were wont before the coffin of our father Adam.

13 Then came a voice from the top of the coffin, that said to Melchizedec and to Shem, “ Behold, we are drawing near to the place our Lord has decreed for us.”

14 And the voice said unto Melchizedec, “Upon the land to which we are going, shall the Word of God come down ; and suffer and be crucified on the place in which my body is laid.

15 “ The crown of my head shall be baptized with His blood ; and then shall my salvation be wrought ; and He shall restore me to my kingdom, and shall give me my priesthood and my gift of prophecy.”

16 Then the voice was silent by the power of God.

17 But Melchizedec and Shem marvelled at the voice that talked with them. And Melchizedec remained the whole of that night praying joyfully until the day dawned. Then they put the body of Adam on the ass, and went on their way.

18 And the angel of God went with them, until they neared the place.

19 Then he went before them, and stood before the ass, and took down from her the coffin, himself alone ; and not as on the two former occasions, when Melchizedec took it down [from the ass].

20 But when the coffin reached the rock, the rock split asunder into two parts, that was the place for the coffin ; and Melchizedec and Shem knew thereby that it was the place God had appointed .

21 Then the angel went up from them into heaven, while saying unto God, “ Behold, the body of our father Adam has arrived, and is come to the place Thou didst choose. I have done that which Thou didst command me.”

22 Then came the Word of God to the angel, saying, “ Go down to Melchizedec and strengthen his heart ; and command him to abide by the body of Adam. 23 And when Shem enters into rest, tell Melchizedec to go, and to take from Shem the bread and wine he has with him, and to preserve them.”

CHAPTER XX.

1 Then the angel came down from God, in the figure of a man, who appeared to Melchizedec and to Shem, and strengthened their hearts.

2 He then laid the body of our father Adam in its place ; and said to Melchizedec, “ Take from Shem

26 Alight- to descend from somewhere.

the bread and the wine.” And he took them, as the angel told him [to do]

3 But Melchizedec and Shem stood praying by the body of our father Adam until the evening, when a great light came down upon the body, and angels ascended and descended in that place upon the body of our father Adam.

4 They were rejoicing, and praising, and saying, “ Glory be to Thee, O God, who didst create the worlds ; and madest men of the dust of the earth, to exalt them above heavenly beings. “

5 And the angels thus praised God over the body of our father Adam, the whole of that night, until the dawn of day.

6 But as the sun rose, the Word of God came to Melchizedec, and said to him, “ Arise, and take twelve of these stones ; make of them an altar, and offer upon it of the bread and wine that was with Shem ; and offer them, thou and he.”

7 Then when Melchizedec heard the Word of God, he worshipped between his hands ; and he hastened, and did as God commanded him.

8 And at the time he was offering the gift upon the altar, and asked God to sanctify it, the Holy Ghost came down upon the offering ; and the mountain was filled with light.

9 And angels said unto him, “ This offering is acceptable unto God. Glory be to him who created earthly men, and has revealed great mysteries unto them!”

10 Then the Word of God appeared to Melchizedec, and said unto him, “ Behold, I have made thee priest ; and thou and Shem shall offer this offering thou didst make first ; and in like manner as thou didst set up these twelve solid foundation stones, will I raise twelve apostles to be the pillars of the world. And they are firm .

11 “In like manner also, as thou didst make this altar, will I make thee an altar in the world ; and like as thou didst make an offering of bread and wine, will I

also present the offering of My Body and Blood, and make it [to be] unto forgiveness of sins.

12 “And this place on which thou art standing and in which the body of Adam is laid, will I make a holy place ; all creatures on earth shall be blessed in it ; and in it I will grant forgiveness unto **all** who come hither.”

13 Then the Word of God, blessed Melchizedec-named him priest-and then went up from him into heaven in glory and rejoicing with His angels.

CHAPTER XXI.

1 Then Melchizedec praised God ; and he and Shem made an offering. And Shem stayed with him that day, to rest from the toil of the journey.

2 But when the day dawned, it seemed good to Shem to depart. Then Melchizedec wished him God speed, and blessed him, and said unto him, “ The Lord God who led us to this place, be with thee; and guide thee until thou come to thine own place.

3 Melchizedec said also to him, “ When they inquire of thee about me, direct them not in the way ; that they come not too And when my father and my mother ask thee about me, say to them, ‘ He has departed [on a pilgrimage] ; and I do not know the place of his pilgrimage.

4 “So that, when thou sayest so to them, their hope of me will be cut short ; and they will feel it is of no use thinking of me ; so that they will not press thee, and make thee come to me.”

5 Shem, then departed, and returned to his kindred ; while Melchizedec remained standing before the body of our father Adam, ministering unto God, and worshipping Him evermore.

6 And an angel abode with him, who protected him and brought him food, until the time of Abraham the patriarch.

7 And the raiment of this Melchizedec was of skins, with a leathern girdle around his loins. And he ministered unto God, with much praying and fasting.

CHAPTER XXII.

1 But Shem and his brothers, multiplied abundantly upon the earth ; and begat sons and daughters ; and went on this way, until Shem was five hundred and fifty years old, when he died.

2 Then they embalmed him, and continued mourning for him forty days.

3 After this, Arphaxad, son of Shem, lived four hundred and eighty-five years, and then died ; and they embalmed him and mourned for him forty days.

4 Then after him was Cainan, son of Arphaxad and father of Melchizedec, who lived five hundred and eighty-nine years, and then died.

5 After him Saleh, son of Cainan, and brother of Melchizedec lived four hundred and eight years, and then died.

6 After him Eber* his son, lived four hundred and thirty- four years, and then died.

7 Then Phalek was born when his father was two hundred and seven years old. In the days of Phalek, the earth was divided a second time among the three sons of Noah, Shem, Ham, and Japhet.

8 Wherefore were they much aggrieved through this division among themselves ; because during their father's life- time, they were gathered together. But now they were divided asunder, and much affliction befell them on that account.

9 But Phalek died, and they buried him in his own city Phalek. For they had built a city, and had called it after his name.

10 But after his death, which happened when he was four hundred and thirty years old, there were great disturbances, and men gathered together within fenced cities.

11 And after this, tongues ²⁷(there are seventy-two) were divided ; for God divided them when men built the tower in Sennaar; but it was destroyed over them.

12 And God divided their languages; and what remained of them He dispersed over the earth ; because they built without a fixed plan.

13 Therefore God dispersed them and scattered them, and brought upon them the division of their languages ; until if one of them spake, no other understood what he said. " And the number of languages is seventy-two.

14 And when they were thus divided, they had over them seventy-two rulers, one to every tongue, and to every country, by way of a king. And of the seed of Japhet were six peoples.

CHAPTER XXIII

1 Then Ragu, Phalek's son, lived two hundred and thirty-two years, and died. But when Ragu, Phalek's first-born son, was one hundred and thirty years old, there reigned one of the first kings that ever reigned on the earth, whose name was Nimrud, a giant.

2 That Nimrud saw a cloud of light under heaven ; a mere apparition of Satan. And he inclined his heart to it, and coveted its beauty ; and then called to one whose name was Santal, a carver, and said to him,

3 "Carve me a crown of gold, after the pattern of that cloud.

4 Then Santal made him a crown [of gold] which Nimrud took and placed upon his own head.

5 Wherefore was it said that a cloud had come [down] from heaven, and overshadowed him. And he became so wicked, as to think within himself that he was God.

27 Refers to "The LORD shall bring a nation against thee from far, from the end of the earth, as *swift* as the eagle flieth; a nation whose tongue thou shalt not understand;" Deuteronomy 28:49.

6 And in those days Ragu was one hundred and eighty years old, and in his one hundred and fortieth year, Yanuf* reigned over the land of Egypt.

7 That is He is the first king that reigned over it ; and he built the city of Memphis²⁸, and named it after his own name. Misr ; whose name is rendered Masrin.

8 This Yanuf died ; and in his stead, in the days of Ragu, one from the land of India reigned, whose name was Sasen ; and who built the city of Saba.

9 And all the kings who reigned over that country were called Sabæans²⁹, after the name of the city. And it was so, until the days of Solomon, son of David.

10 Then again Phar'an reigned over the children of Saphir, and built the city of Saphirt with stones of gold ; and that is the land of Sar'ania, and because of these stones of gold, they say that the mountains of that country and the stones thereof are all of gold .

11 Then the children of Lebensa of the country of India, made king over them, one named Bahlul, who built the city of Bahlu.

12 Then Ragu died in his two hundred and eighty-ninth year.

CHAPTER XXIV

1 After [him] came Serok his son, in whose days idol- gods of stone, were openly worshipped in the world. The children of men began to make idols of stone, the first of which were Kalithon and Helodon.

28 This is referring to the Memphis Pyramid, formerly known as the Great American Pyramid and the Pyramid Arena, is a pyramid-shaped building located in downtown Memphis, Tennessee, United States, at the bank of the Mississippi River.

29 Sabæan- One from the land of India reigned, whose name was Sasen and who built the city of Saba, and all the kings who reigned over that country which was Egypt ran by Indians were called Sabæans. Sabæans are mentioned in the Holy Quran, in the 2nd surah, Al-Baqarah, they are mentioned as follows: "Those who believe and those who are Jewish and the Christians, and the Sabæans—any who believe in God and the Last Day, and act righteously—will have their reward with their Lord; they have nothing to fear, nor will they grieve"

2 And the children of men multiplied upon the earth, and their wickedness increased also ; for they had neither law nor order ; and no teachers to guide them in the way of righteousness ; nor any one to be judge among them.

3 Wherefore they grew worse and worse, and wandered farther from the way of God ; every one of them did what he himself listed ; and they made for themselves idol-gods, which they worshipped.

4 They had no hope in the resurrection of the dead. But whenever one of them died, they buried him, and set up an idol over his grave ; and said, that was his god, that would show him mercy in his grave.

5 They said also, as regards the dead, that when his god was set up over his grave, the remembrance of him, would not be cut off from the face of the earth.

6 This was a common saying brought out by Satan ; and the earth was thus filled with idols ; and those idols were of divers kinds, men, and women.

7 After this Serok died two hundred and thirty years old ; and they embalmed him in Sar'ania his city, that was built in his name.

8 After that Nahor, when twenty-nine years old begat Terah.

9 And when Nahor was eighty- six years of age, God looked down upon the children of men, [and saw] that they were ruined and worshipped idols.

10 Then God sent forth winds, and the whirlwind, and earthquakes on the earth, until the idols were broken one against another.

11 Yet the children of men did not repent of their sins, neither did they turn to God from their iniquities that He might save them ; but rather increased in wickedness.

12 And in the twentieth year of Terah's life, the worship of idols spread over the earth in the city of Aarat, which Barwin, the son of Eber, had built.

13 And at that time there was a rich man living in it, who died ; and his son made an idol of gold in the likeness of his father, and set it up on his [father's] grave.

14 He then ordered one of his servants, to stand by the idol, and to minister unto it ; to sweep the ground around it, to pour water to it and to burn incense.

15 But when Satan saw this he entered into the idol of gold, and talked to the servant, like his master's father that was dead ; and said to him, " Thou doest well thus."

16 After this a thief took by surprise the house of the youth, son of the man who was dead ; who then came to his father's grave, weeping.

17 And he said, " O my father, they have carried away all my goods."

18 Then Satan answered him from within the idol, and said, " Do not stay here, but go and bring thy son , and offer him up in oblation to me, and then I will return to thee all thy goods. "

19 Then that youth went, and did with his son, as Satan had commanded him. And at that time Satan entered into him, and taught him to practise enchantments, and magic, the mixture of drugs, and divination.

20 That was the first evil example [of the kind] set to men, to take their children and to offer them up in oblation to idols and to devils .

CHAPTER XXV.

1 Then in the hundredth year of Nahor, God looked down upon the children of men [and saw] that they sacrificed their children to idols.

2 Then God commanded the stores of winds to open, and to send forth the whirlwind, and gales, and darkness upon the whole face of the earth, until all the idols and images, and figures were brought together [by the winds] in mountains upon mountains high.

And the idols remained buried under them until this day.

3 Many wise men have written about this wind, that it was the wind of the Flood ; and many of them say it was the water of the Flood that thus brought together these mountains [of idols]

4 But they erred, and said what is false concerning it ; because ere the water of the Flood came upon the earth, there were no idols in it. But the Flood came upon the men at that time because of their adulteries, and of the sins which they committed among themselves ; both the children of Cain, and those who followed them.

5 Moreover at that time the whole earth was not filled with people ; but only the land of the garden, in which dwelt the children of Seth ; and the place inhabited by the children of Cain ; besides that, the whole earth was bare [of inhabitants] .

6 But when the Flood came, it bare the ark, and brought it to this land of trouble. And this earth was filled with people ; and that land was laid waste.

7 Then in those days, king Nimrud saw a flaming fire in the east, which arose from the earth. *

8 Then said Nimrud, " What is that fire ?" He then went towards it ; and when he saw it, he bowed to it in worship, and appointed a priest to minister before it, to burn incense to it, and to sacrifice victims to it.

9 From that day the men of Fars began to fill the earth.

10 Then Satan the worker of idols saw a fountain of water near the fire- pit, and he came to it, and looked at it, and made a horse of gold, and set it up on the edge of the fountain of water ; and it so happened that all those who came to wash in that fountain of water, bowed in worship to that golden horse; and from that time, the people of Fars began to worship horses.

11 But the priest whom Nimrud appointed to minister to the fire and to burn incense to it, wished to be

a teacher, and wise of the same wisdom as Nimrud, whom Barwin, Noah's fourth son had taught.

12 That priest, therefore, kept on asking Satan, while standing before the fire, to teach him this evil ministry and abominable wisdom.

13 So, when Satan saw him doing his best in the service [of the fire] , he talked to him, and said, " No man can become a teacher, or wise, or great before

me, unless he hearkens to me, and goes and weds his mother, his sister and his daughter."

14 Then that priest hearkened to Satan in all that he commanded him, and taught him all manner of wisdom and of wickedness. And from that time, the people of Fars have committed like sins unto this day.

And Nimrud built great cities in the east ; and wrought all manner of iniquities in them.

THE FOURTH BOOK OF ADAM & EVE

CHAPTER I.

1 THEN when Terah was two hundred and thirty years old, he fell sick, and called Abraham¹ his son, and said unto him,

2 “O my son, I wish to die.”

3 But Abraham stood up and comforted him, paid him all due honour, and did not aggrieve him about his being a maker of idols.

4 For Abraham his son, was a righteous man, and could not bear idols ; but he paid him all due respect, as being his father.

5 Then Terah died ; and Abraham and Nahor buried him in a mountain.

6 But when Abraham was grown up, God said unto him, “ O Abraham, come out of thy land, of thy kindred and of thy father’s house, and go to the land that I will show thee.”

7 Then Abraham arose, and took Sarah his wife, and Lot his brother’s son, * and they came to the land of the Amorites.¹

8 And Abraham was seventy years old when he saw this vision ; and this was his first wandering from the land of the east, to the western side of the river Euphrates.

9 So Abraham came, and dwelt among kings ; and those kings rose up against his brother’s son, and carried him away captive.

10 Then Abraham took his servants, and all those who were about him, and came to his brother’s son, and delivered him out of their hands.

11 At that time Abraham was eighty years old, and no son was born to him, because that Sarah his wife, was barren.

12 Then as he was returning from the war with those kings, the grace of God drew him, until he had passed over the hill of Nablus ; and from the hill of Nablus, he came near to Jerusalem, ere it was built.

13 Then Melchizedec, priest of the Most High God, came out, and welcomed him with joy.

14 And Abraham, when he saw Melchizedec, made haste and bowed to him in worship, and kissed him on the face ; and Melchizedec gave him a good blessing.

15 Then Abraham gave Melchizedec a tenth of all he had with him. After that Abraham communed with Melchizedec of the holy mysteries which Melchizedec had consecrated with his own hand. For that was an exalted place, not by man’s hand, but God Himself had anointed it.

16 But after Abraham had communed with Melchizedec, God said unto Abraham, “ Fear not, great is thy reward with Me ; and in like manner as Melchizedec My high priest blessed thee, and made thee partaker with himself of Holy Mysteries, so will I make thee partaker with him of heavenly grace.”

17 Again did God say to Abraham, “ In blessing will I bless thee, and in multiplying will I multiply thy seed upon the face of the earth.”

CHAPTER II.

1 After this there was a famine in the land of Palestine ; and Abraham went down into the land of Egypt.

2 And Sarah his wife was with him, and she was good- looking.

3 So Abraham said to her, “ Say not, I am Abraham’s wife, lest they kill me, and take thee from me. But say, I am his sister.”

4 Then when they came into the land of Egypt, men spake to Pharaoh king of Egypt, and said to him, “

5 Behold a man has come hither ; and with him is his beautiful sister.”

6 Then Pharaoh sent and took her from Abraham, who remained weeping.

7 But God in His mercy sent an angel who smote Pharaoh, and said to him, “ Send back to Abraham his wife, lest God kill thee. “

8 Then in the morning, Pharaoh called Abraham, and said unto him, “ Forgive me. “ He then gave him his wife Sarah ; and gave to Sarah, Hagar the Egyptian, and gave her many presents.

9 After this Abraham took Sarah his wife, with Hagar her maidservant, and returned to Palestine.

10 And after that, Abraham took to himself Hagar to wife, who bare him Ishmael, when Abraham was eighty- seven years old.

11 But in that Abraham said, “ Sarah is my sister,” he did not lie ; inasmuch as Terah, his father, married two wives ; one of which was called Tona, the mother of Abraham, who died shortly after he was born.

12 Then Terah married again another wife whose name was Tahdif, who bare him Sarah, whom Abraham married, and who, for that reason, said, “ She is my sister “ on my father’s side, but not on my mother’s.

13 After this, when Abraham was dwelling in tents, the Lord came to him with angels of His, and gave him a sign of the birth of his son Isaac, who was born to him when he was a hundred years old.

14 The Lord showed him also many mysteries. Then days after this, God said to Abraham, when Isaac was fourteen years old, “ Offer unto me thy son Isaac, in oblation . “

15 Then Abraham fortified himself and took courage for this trial ; and brought his son to offer him in oblation to God.”

16 But God redeemed Isaac with a lamb that was tied to a bush. And the bush to which the lamb was tied, is the very place into which the tree of the Cross was planted.

17 And the lamb that saved Isaac from death, was a figure of the Lamb of God who saved us all from death.

18 That mountain also, on which king David saw an angel standing with a sharp sword of fire in his hand, as if going to smite Jerusalem with it-is the place where Abraham saw with the eye of the Holy Ghost, the Son of God, hanging on it.

19 For this reason did the Lord say to the Jews, “ Abraham, your father, rejoiced and longed to see my day, and he did see it, and was glad³⁰.”

20 Again, this is the place, as the blessed Paul said, “ For the sake of Jesus Christ my Lord am I minister of the circumcision “—where Christ was circumcised on the eighth day. *

21 That is also the place where the patriarch Abraham offered up an oblation to God.

22 And again, as it was in the days of Moses, when they offered up a lamb for the sins of the people, to cleanse them from their sins-so also did the Lamb of God offer up Himself in oblation for us, to set us free from our sins.

CHAPTER III.

1 After this Melchizedec showed himself to men, who saw him, and who were comforted by his words, everywhere.

2 The kings of the earth and peoples, when they heard his voice, did gather together ; a multitude of creatures and of kings ; that numbered twelve hosts.

30 Matthew 8:56 “Your father Abraham rejoiced to see my day: and he saw it, and was glad”

3 They came to him and bowed to him in worship, and were blessed by him, and asked him, saying, “Come, let us make thee king over us.”

4 But Melchizedec king of Salem, and priest of the Most High God, would not.

5 And the kings wondered at his beauty ; their hearts were drawn to him by his discourse, and they fell down at his feet in worship ; and they asked God, that Melchizedec might dwell among them in their palaces.

6 But Melchizedec would not, and said unto them, “ I cannot leave this place, and go to another one.”

7 So those kings said among themselves, “ Let every one of us who can, come, and let us build a city on this mountain for Melchizedec.”

8 They all took pleasure in the work, brought together materials in abundance, and built the City of Jerusalem³¹, that means the middle of the earth.”

9 Then Melchizedec continued to dwell in it, at that place ; and the kings came, and were blessed by him, until the day of his departure, when his life ended in this world.

CHAPTER IV.

1 After this, Abraham ordered one of his servants, to take a wife for his son Isaac ; and adjured him not to marry Isaac, but to one of his own kindred .

2 And Abraham entered into rest when one hundred and seventy-five years old ; and Isaac and Ishmael his sons buried him.

3 Then Isaac married when he was forty years old ; and Esau and Jacob his sons, were born unto him when he was about sixty years of age. * And God blessed Isaac greatly.

4 Then after this Jacob went to the land of Haran, to Laban, his mother’s brother, and married his two daughters Leah and Rachel.

5 He had by Leah, Reuben, Simeon, Levi, Judah, Issachar, and Zebulun ; and by Rachel he had Joseph and Benjamin.

6 Then he had also by Zilpah, Leah’s maid-servant, Gad, and Asher ; and by Bilhah, Rachel’s maid-servant, he had Dan and Naphtali.

7 And about twenty years after Jacob’s return from the land of Haran, before his father Isaac died, Joseph was sold by his brothers, because they were jealous of him.

8 But when Isaac died, his two sons Esau and Jacob came to him, embalmed him, and laid him in the sepulchre of his father.

9 Then six years after the death of Isaac, Rebecca died ; and they buried her by Sarah, Abraham’s wife. And when, after that Leah, Jacob’s wife died, they buried her by the side of them.

10 Then after this Judah took to himself a wife whose name was Habwadiya, that means, “house-wife ; “+ but in the law her name is Sewa.

11 She was of a Canaanitish family, and Jacob’s heart suffered much on that account ; and he said to Judah his son who had married that wife, “

12 The God of Abraham and of Isaac will not allow the seed of this Canaanitish woman to mingle with my seed.”

13 But some days after this, Sewa bare three sons unto Judah, whose names were Er, Onan, and Selah³². And when Er was grown up, Judah married him, his first-born son, unto a woman named Tamar, daughter of Kadesh Levi .

31 Galatians 4:26 “ But Jerusalem which is above is free, which is the mother of us all”

32 In the Book of Psalms, King David, the seed of Judah, ends verses with the word *Selah*, while early scholars believed *Selah* was a derivative or in some way connected to “Amen” this verse here, however, uncovers the origin of *Selah* and that *Selah* was in reverence of King David’s forefathers, in this case the son of Judah named *Selah*.

14 And Er continued with her a long time, and behaved after the manner of the men of Sodom and Gomorrah. But God looked down upon his evil deeds and killed him.

15 Then Judah married his son Onan to Tamar, saying, “ He shall raise seed unto his brother. “

16 But him also did God kill because of his evil deeds ; on account of Jacob’s curse, “That no Canaanitish seed should mingle with his own.”

17 So God would not let any of it mingle with that of Jacob the righteous.

18 Therefore did Tamar go to Judah her father-in-law, who had intercourse with her, not knowing she was his son’s wife ; and she bare unto him twins, Pharez and Zarah.

CHAPTER V.

1 After this Jacob went to Joseph, and continued fourteen years in the land of Egypt, where he died at the age of one hundred and fifty- seven ; when the good Joseph was fifty-three years old.

2 Then when he was dead, Joseph called cunning Egyptian embalmers, who embalmed him beautifully ; and then Joseph carried his body to the land of Canaan, and buried him in the sepulchre of his father’s Abraham and Isaac.

3 After this Pharez begat Judah³³, and Judah begat Ezrom, and Ezrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Naasson.

4 And this Naasson was great among the sons of Judah ; and the daughter of Aminadab married Eleazar the son of Aaron, who prayed to God, until His wrath abated. Thus, O my son, have I told thee in detail the genealogies from the first until now.

CHAPTER VI.

1 After this, there began to issue a race from Naasson, who was great among the sons of Judah ; and from him began a kingdom and a priesthood, and the Jews became celebrated through him.

2 Then Naasson begat Salmon, and Salmon begat Boaz of Rahab. And thou must know that from Boaz and Ruth the Moabitess, began the kingdom whereby Lot, the son of Abraham’s brother, obtained a share [in the generations] of the kingdom [of Judah] .

3 For God denied not seed to Lot, neither would He cut it short. For this Lot was righteous, and shared all Abraham’s troubles with him ; and received the angels of God in Sodom and Gomorrah.

33 This mirrors Matthew 1:1-17 “The book of the generation of Jesus Christ, the son of David, the son of Abraham.2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram;4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias;11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon:12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel;13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.17 So all the generations from Abraham to David are fourteen generations; and from David until the arrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations

4 Therefore did God give to Lot's children fellowship in the kingdom, and that was [reckoned] for righteousness unto Lot the righteous. For this reason also were [Lot's children] mentioned among the genealogies of the kingdom of Abraham and of Lot ; for Christ was born of their seed.

5 Then, again, Obed, Ruth's son, was of Lot's seed, on his mother's [side] ; and Obed begat Jesse ; and Jesse begat David the king. And king David begat Solomon ; all these are of Ruth the Moabitess.

6 Again, Amnan, * the daughter of [Dan] , king of the Ammonites, was of Lot's seed ; and Solomon the king took this daughter of Dan to wife ; and had by her, Rehoboam, who reigned after Solomon.

7 But king Solomon took to himself many wives, seven hundred daughters of kings, three hundred concubines, one thousand in number.

8 But although Solomon took to himself these many wives, they did not bare him a single male child, but Rehoboam, of Amnan, the daughter of Dan, king of Ammon ; who was of a blessed race.

9 Thus, again, God would not allow the seed of Canaanites to mingle with that of strange peoples, which God had made strangers. And this shows that Christ came of the seed of Abraham the blessed father, and of Lot his brother's son.

10 And all the families of the children of Israel in the land of Egypt, were Levi, Amram, Moses, Joshua, and Caleb, son of Jephunneh ; all these were great chiefs over their peoples.

CHAPTER VII.

1 As to Moses, when they had thrown him into the river, Sephurah, the daughter of Pharaoh, took him up thence, and brought him up. She it is, whom the Hebrews call Mariam, the mother of Moses.

2 And Moses abode forty years in Pharaoh's house ; and other forty years in the land of Midian, ere God spake to him.

3 Then, again, when God spake to Moses from within the bush his tongue faltered ; and [his] tongue was-as God said, " From the time that I spake to My servant Moses, he was of a faltering tongue."

4 And Moses dwelt forty years in the land of Egypt, and forty years in the land of Midian, with the priest Jethro, his father-in-law ; then forty years more in the wilderness ; when Moses died, aged one hundred and twenty years.

5 Then after him arose Joshua, the son of Nun. He was twenty- seven years judge over the children of Israel, and exercised judgment over them ; he was prophet among them, and kept them, and led them in the right way ; and he entered into rest and died, when sixty years old.

6 Then after him arose Kusarat the judge, eight years, and he died ; and after him Phutamiral, the son of Kaba, judged the children of Israel forty years, and died.

7 After him Naod, son of Phuru, judged the children of Israel eighty years. But in the twenty- fifth year of Naod, ended four thousand years since Adam.

8 Naod died, and Sikar judged the children of Israel.

9 But in his days a king of Canaan rose against Sikar, wishing to make war against him. But God gave Sikar victory over him, whom he defeated ; and Sikar judged forty years.

10 After him Yarod was judge over the people of Israel, forty years ; and after him Abimelec judged ten years, and died .

11 And after him Banu, son of Yuorani, judged twenty- three years, and died. After him Yar of Phila, judged twenty-two years, and died.

12 After him the son of Aminadab, judged fifty- eight years, and died.

13 And after him the daughter of Nasyamu judged seven years, and died.

14 After her, Ansyus judged seven years, and died ; and after him the Philistine judged forty years. But God gave him into the hands of the champion Samson, who slew him.

15 Then the champion Samson arose and was judge over the children of Israel twenty years, and then died. Then the children of Israel were left without a judge twelve years, when Eli the priest began to judge ; and judged them forty years, and then died.

16 After him Samuel was judge over the children of Israel forty years, and died. Then after him, Saul reigned over them forty years, and died.

17 Then after him, David reigned over the children of Israel forty years, and then died . And after him, his son Solomon arose, who also reigned forty years over the children of Israel, and then died .

18 He wrought more wonders in the earth than all other kings who were before him. For he was the first whom God filled with wisdom. So that he made [and did] many things peculiar to him ; so far as to make a ship, and go in it to the city of Saphir ; [where] he wrought gold in ornaments, and brought it to Jerusalem.

19 During his reign, there was great peace ; there was no trouble ; but there was peace between him and Hiram king of Tyre ; who reigned five hundred years over the city of Tyre, and whose kingdom lasted from the reign of Solomon, to that of Zedekiah ; until, from the length of his days and of his years, and from the greatness of his kingdom, he exalted himself and said, “ I am God, and no man.’

20 God was wroth against him because of his evil deed ; and God looked down upon it, and delivered him into the hands of king Nebuchadnezzar who put him to death ; removed his army, and took his spoil.

CHAPTER VIII.

1 But we will inform thee of the things king Solomon¹² gave every day in his house. On account of his many wives, they made bread in his house of thirty

cores of fine flour ; one hundred cores of wheat flour, which hardly sufficed.

2 And they slaughtered in his house daily, ten bullocks well- fatted, and twenty fat oxen, and one hundred sheep ; besides what they slew of buffaloes, gazelles, and wild deer, which they hunted every day.

3 And in Solomon’s house they drank daily four hundred basins of wine. And many other things did they.

4 And Solomon reigned over his large kingdom with the greatest wisdom ever found. But he did not keep his soul ; but inclined his heart to the love of women, and forsook God who had created him, and who had given him this kingdom.

5 And he died in his denial of Him, and in his sins.

6 After him reigned Rehoboam, his son, seventeen years, and did evil. He defiled Jerusalem with abominable sacrifices, and sacrificed to Satan ; and adultery increased greatly in his days.

7 Wherefore God cut off his kingdom swiftly ; and took it from the house of David.

8 But in the fifth year of Rehoboam, a king whose name was Susakim came up against Jerusalem. He took all the spoil of the temple, and spoiled all Roboam had, and spoiled all the house of David, and removed them and took them to his own country.

9 And he boasted, and said to the Jews, “ The things I have taken from you as spoil, are goods that belonged to my fathers, of which your fathers spoiled them, when they came out of the land of Egypt, and which they brought unto this place ; and behold, I have taken them from you.’

10 And Rehoboam died in his denial [of God] ; and after him, his son Abius, reigned twenty years over the children of Israel .

11 But he, too, walked in his father’s ways, by reason of Makia his mother, the daughter of Absalom ; wherefore, did he many wicked things, and then died.

12 After him arose Asaph his son, who reigned forty-one years over the children of Israel. He did what was right, just, and good before God ; he brake down the idols that were in his day, and removed their images from the face of the land ; and he took his wicked mother Anna, and threw her down from the roof [of her house] and she died, because of her adulteries.

13 After that, came Eleazar a black king, who was king of Endena, to fight Asaph. But God delivered him into the hands of Asaph, who defeated him.

14 Then Asaph died ; and his son Jehoshaphat reigned in his stead. He also did that which is just and good before God, and pleased God all his days, and then died.

15 Then his son Aram reigned in his stead ; but he transgressed the commandments of God, and forsook His law, and sacrificed unto idols.

16 Then Zambri rose up against him, made war against him, and he died in his denial [of God] .

17 Then Yusia, his son, reigned [after him] ; but on account of his transgressions, God delivered him into the hands of his enemies, who put him to death.

18 But when he was dead, his mother rose up against all the royal children and put them to death, and said, “ I will take the kingdom from the house of David.”

19 Then Yusabet daughter of the king of Aram, arose, took Agragarina, and slew him before the eyes of the royal children that were left. But when she had put him to death, she feared, and hid herself and those with her, under a bed.

20 And Gotholia was queen over the children of Israel, and died.

21 Then the whole people of Israel said, “ Whom shall we make king over us ?”

22 Then when Yuda the high priest heard they spake thus, he gathered together the whole of the Jews within the Temple, and waited until the messengers of thousands and the messengers of hundreds came ; and then Yuda the high priest, said to them, “ What

do you require of me, and who is he whom ye will make king over the house of David ?”

23 Then they said to him, “ Thou hast authority.”

24 Then Yuda rose and took Barsia, and brought him before them, and said to them, “ Does this one suit you for a king ?”

25 The people were pleased with him ; so Yuda brought him into the house of God, and set him over the kingdom ; then all the people rejoiced, and the whole country was quiet in his days ; and he was king in Jerusalem forty years.

26 But Barsia did not bear in mind all the good things Yuda the priest had told him ; but he took him and put him to death.

27 After this, enemies rose up against Barsia and put him also to death.

CHAPTER IX.

1 After him his son Amazias reigned twenty-nine years, and put to death those who had killed his father ; but he did not put to death their children, so as to fulfil the law of Moses, that says, “ Ye shall not put to death children for the sins of their fathers. “

2 Then Amazias died, and after him Ozia reigned fifty- two years, and in his reign exercised justice and judgment, and right before God.

3 Yet did he do one wicked act, and that was that-without due orders, * he offered sacrifices unto God, and oblations that did not become him. So he died.

4 After him Yonathan his son, reigned sixteen years. But during his reign, he did evil before God, and angered his Creator, and forsook His commandment and His law ; and burnt incense to idols, and sacrificed unto them.

5 For this reason did God deliver him to death, into the hands of Caran, king of Elmosal.

6 And when the king of Elmosal led him away [captive] , he [Yonathan] took all the vessels he found in the house of God, and sent them all to the great king of Elmosal ; and left nothing in the house of God.

7 In the days of this king, did the children of Israel, go the first time into captivity. He removed them to his own country, and the land of Israel remained bare.

8 Then the king of Elmosal, sent people to dwell in the land and to till it, instead of the children of Israel who had left it.

9 But when those people came to dwell in that land, [wild] beasts rent them asunder and devoured them, and prevailed against them in all the borders of the land.

10 Then they sent word to the king in their own tongue, and asked him to send them Urias the priest, to give them the law, so that wild beasts should no longer come near them, and hurt them.

11 When the king heard this he sent them Urias the priest, and commanded him to give them a law, for them to keep, so that the wild beasts hurt them not.

12 Urias the priest came, and did as the king had commanded him, and he gave the people the law of the Jews ; it was in their hands, they recited it and ruled themselves after it.

13 And those were the Samar ; whom the king, of whom we have just spoken, had sent to till the land of Israel.

14 Then Yunathan died, and after him reigned Akaz his son, who did well before God, and then died.

15 After him reigned his son Hezkias, when he was twenty- five years old ; and he reigned twenty-two years ; and did good, and judgment, equity, and justice ; and he pleased the Lord ; he kept His law and His commandments ; he brake down the idols, and destroyed their houses.

16 But in the fourth year of his reign, came Sanakreb king of Assarium, and took away captive all that were left and sent them to Babylon.

17 But Hezkias served the Lord God, and fulfilled His law, until he fell sick and became very weak, and was in great distress by reason of his sickness ; his heart suffered, and he said to himself, "Woe is me ! I shall die without a son to reign after me."

18 And in his sickness he wept before God and said, " Woe is me, O Lord ! behold, I die without a son ; and behold the promise Thou madest unto David, shall fail in me ; and the kingdom shall pass from the house of David."

19 Then God looked upon his sorrow of heart, and upon his sickness, for his sickness was sore. And God had pity on him and gave him fifteen years over and above the rest of his days ; and he recovered from his sickness.

20 Then three years after he had recovered, and God had raised him from his sickness, he begat Manasseh. 21 And he died, rejoicing greatly at having a son born unto him, to sit upon his throne.

CHAPTER X.

1 After him Manasseh his son reigned twelve years in Jerusalem. He did much evil, and made the people of Jerusalem worship idols.

2 Then when he had thus transgressed the law of God, Isaias the prophet came to him and rebuked him for the wickednesses he had wrought.

3 Then Manasseh was angry with him, and commanded valiant and wicked men to take Isaias the prophet, and to saw him asunder with a saw of wood, * from his head down to his feet, among the trees of the wilderness ; and then to cast him to

4 the beasts [of the field] to devour him. And they did so to him.

5 Isaias was then one hundred and twenty years old . His raiment was of shaggy goat's hair upon his body ; and he fasted regularly every second day [of the week] all the days of his life.

6 Then Manasseh died ; and after him reigned his son Amots, who did evil before God ; for he offered sons and daughters in sacrifice unto idols.

7 Then Amots died ; and after him reigned Yusias his son.

8 He was twenty years old when he [began] to reign, and continued twenty-two years in his kingdom in the city of Jerusalem. He did justice and right before God ; and kept the Passover of the Lord, such as the children of Israel never were able to keep, except the one Moses kept for them in the wilderness. This king purified Jerusalem of all wickedness.

9 But Pharhon the lame, king of Egypt, killed Yusias in Carmelos.

10 Then after him Akaz reigned three months. But Pharhon bound Akaz in chains and sent him into the land of Egypt ; and he died in that place.

11 After his death Yuakem his brother reigned fourteen years ; but in the third year of his reign, Nabukadanatsor came to the city of Jerusalem, and God delivered Yuakem into his hands ; and Yuakem was under his orders, bowed unto him, and paid him tribute ; he then sickened and died.

12 After him reigned his brother Yekonias three months ; then came Nabukadanatsor who took captive Yekonias and all his army, and sent them to Babylon.

13 On the way thither, Daniel's mother gave him birth. Anania, Azaria, and Misael, sons of Yekonias, were also born on the first transportation of Yuakem.

14 Then Yekonias died, and after him Zedekias reigned twelve years. This was the end of kings that reigned over the children of Israel, and all Judah ; after them, no king was left to them.

15 And at the end of the fourteenth year of Zedekias, Nabukadanatsor came and transported all the people of Jerusalem, as far as the west, and as far as the river Euphrates, and as far as the great river. He laid waste Tyre, and burnt Hiram king of Tyre with fire, who had reigned five hundred years.

16 Then after this Nabukadanatsor went into Egypt, and put to death Pharhon ; destroyed his army, and laid waste the land of Egypt ; and then took the city of Jerusalem.

17 And God delivered Zedekias into his hands, whom he took, and brought out before idols, and set him before the people, and slew his children before him, without pity.

18 He then put out his eyes, bound his hands with chains and his feet with fetters ; and sent him to Babylon, because of his folly, and of the evil he had done to Irmias* the prophet, by casting him into springs of water in a marsh.

19 After this Nabuzaradan captain of the king's army, destroyed the walls of Jerusalem, burnt the House of God with fire ; and did all manner of evil to Jerusalem.

20 But Simeon the priest, found favour and grace with the captain of the king's army, and requested him to give him the house* of records ; and he gave him a command accordingly.

21 Then Simeon the priest came in and gathered together the ashes of the books, and laid them in a pot in a vault, and he took a censer of brass, and put fire therein, and threw pure incense upon it, and hung it in the vault over the place in which the ashes of the books lay.

22 But [Nebuzaradan] laid waste Jerusalem, like a wilderness .

23 And Jeremiah the prophet sat weeping and mourning over Jerusalem twenty years, after which this prophet Jeremiah went into the land of Egypt, and died there.

24 But the writers and the interpreters destroyed the writings, and the Hebrews changed the writings ; and the Syrians and the Greeks rejected many sections of those writings.

25 So that the children of the people could not ascertain [their kindred] , neither could men or women hear who were their fathers or their mothers, except very few of them ;

26 And this was because of the laying waste of Jerusalem ; so that until this day, nothing certain is found among the writings, except the chief writings alone, which writings had been translated before the ruin of Jerusalem.

27 Then again since some of the writings were altered, people could not ascertain how they were marred, and could not know who were their wives or daughters ; they did not know their names or their kindred ; nor the order of generations ; neither did they know that of the priesthood .

28 And Jechonias remained twenty- seven years bound in prison at Babylon. After that he was released by Marzuk king of Babylon, who gave him to wife, a woman called Dalilah daughter of Eliakim, by whom he had Salathiel in Babylon.

29 But Jechonias, Salathiel's father, died at Babylon.

30 Then Salathiel took to wife Hadast, daughter of Elkanah ; and had by her Zerubbabel. And Zerubbabel married a woman whose name was Malka, daughter of Ezra the scribe ; but he had no child by her in Babylon.

31 Then in the days of Zerubbabel, who was elder among the children of Israel, a Persian king, called Cyrus, who reigned over Babylon, took to wife a woman called Meshar,

32 sister of Zerubbabel, elder among the children of Israel ; and he made her queen after the manner of the queens of Persia.

33 And when she became queen, she found favour with the king, and asked him to show mercy to the

children of Israel, and to send them back to the city of Jerusalem.

CHAPTER XI.

1 But Cyrus loved much Meshar, sister of Zerubbabel, [even] as his own soul. So he gave an urgent order that they should go about the whole land of the Chaldæans, and gather together the children of Israel into Babylon, the house of the kingdom ; and they gathered them according to the king's order.

2 Then Cyrus said to Zerubbabel, his wife's brother, " Take thy people and go to thy city Jerusalem ; and rebuild it as it was at first.

3 Then when dutiful Cyrus had given this order concerning the return of the children of Israel to Jerusalem, in the land of the sanctuary ; God appeared unto him in a vision during sleep, and said unto him,

4 " Because thou hast done this, they shall call thee Cyrus the Messiahnic ; and this name, Messiahnic, shall be given thee, because thou hast sent back strangers to their own city ; and because thou hast given commandment concerning the rebuilding of Jerusalem. "

5 Then the children of Israel returned from the captivity of Babylon, Zerubbabel was elder over them ; and Josiah, son of Zadok, of the sons of Aaron, was high priest over them ; as the angel of God spake to the prophet Zachariah saying,

6 "Those two sons that stand before the Lord of the whole earth shall minister unto them, as becomes their service."

7 Cyrus had assumed the kingdom two years, when the captivity returned from Babylon ; and at the end of that year, the five thousand years [spoken of] to Adam were fulfilled .

8 But when the children of Israel returned from Babylon they had not the law, neither was there a book in their hands ; inasmuch as the voices of the prophets had departed from among them.

9 So, when they came to Jerusalem and were settled in it, Ezra the scribe came to the vault in which were the ashes of the books, which Simeon the priest, had gathered together.

10 And Ezra found the censer that was full of fire, hanging with [smoke of] incense rising from it on high.

11 Then Ezra prayed to God, wept abundantly, and spread his hand towards the ashes of the books of the law and of the prophets, and all of them three times. *

12 Then came the Spirit of God upon him, and the [same] Spirit spake through him that had spoken through the prophets.

13 And he wrote the law and the prophets, and made them new a second time.

14 And the fire which he found in the censer, is the divine fire that was all the time in the House of God.

15 Then Zerubbabel settled in Jerusalem as king over the children of Israel, and Josiah son of Zadok as high priest, with Ezra the scribe of the law and the prophets also, as chief over the children of Israel.

16 And the children of Israel kept a solemn Passover unto the Lord, when they returned from their captivity at Babylon.

17 These were the three great, full, and solemn feasts of the Passover, which the children of Israel kept during their existence.

18 The first Passover was in Egypt, in the days of Moses ; the second Passover was in the days of king Josiah ; and the third Passover was when they returned from their captivity in Babylon.

CHAPTER XII.

1 From the first transportation to Babylon, when they carried away Daniel's mother, and she brought him forth , unto the second year of Cyrus the Per-

sian, are seventy years, during which the children of Israel were captive, according to the prophecy of holy* Jeremiah the prophet.

2 And the children of Israel began to build the House of God, in the days of Zerubbabel, of Josiah the son of Zadok, and of Ezra the scribe. And they were forty-six years building it, until it was finished, as it is written in the holy Gospel-that they were forty- six years building it.

3 Moreover, scribes arranged tables of genealogy, and recorded the names of the men ; but they could not record the names of the women because they knew them not, except very few.

4 But, O my brethren, I have watched much, and I have searched long in the books of the Greeks and of the ancient Hebrews, and I have found the name of the women written in them.

5 For I found that when the children of Israel came from Babylon, that Zerubbabel begat Abiud of Maukabt the daughter of Ezra the scribe ; and that Abiud took to wife Tsamita the daughter of Zadok the high priest, and she bare Eliakim.

6 And Eliakim married Hasbia, the daughter of Aram, and brought forth Azar. And Azar begat Zadok of Lebaida.

7 And Zadok took to wife Kalem, the daughter of Waikam, who gave birth to Akim.

8 And Akim married Asbaidi, who gave birth to Eliud. And Eliud married Awad, the daughter of Gasulius, who gave birth to Azar.

9 And Azar married Hayat, daughter of Walha, who brought forth Mattan ; and Mattan married Sabartyal the daughter of Phulius, who brought forth twins, namely, Jacob and Joachim.

10 And Jacob married Gadat, the daughter of Eleazar, who gave birth to Joseph the betrothed of Mary. And Joachim, the brother of Jacob, married Hannah the daughter of Makah ; and she brought forth the pure Virgin Mary ; and of her was born Christ.

11 The former scribes, however, could not find a good lineage for the Virgin and her father, or kindred ; wherefore did the Jews crucify Christ, and taunt Him, and mock Him, and say to Him, “ Show us the fathers of Mary the Virgin and her people, and what is her genealogy.”

12 Therefore did they blaspheme her and Christ. But henceforth shall the mouth of those unbelieving Jews be closed ; and they shall know that Mary is of the seed of David the king, and of that of the patriarch Abraham.

13 Moreover, the unbelieving Jews had no registers to guide them aright, neither did they know, how the lines of kindred ran at first, inasmuch as the law and the prophets were three times burnt [out] from them.

14 The first time in the days of Antiochus, who burnt down the whole House [of God] ; The second time they burnt those books in the days of Qablar the great king of Mosul ;

15 And the third time they burnt the books was at the transportation by king Nabukadanatsor when Abumirdan came and burnt the House of God, and destroyed the walls of Jerusalem ; when Simeon the priest asked of him the store of books, and he gave them to him.

CHAPTER XIII.

1 But we will make known to you all the genealogies in detail. Judah begat Pharez, and Pharez married Barayah, the daughter of Levi, and begat Esrom.

2 And Esrom married Kanita, the daughter of Zebulun, and he begat Aram. And Aram married Phozib the daughter of Judah ; and he begat Aminadab.

3 And Aminadab married Thehara, the daughter of Esrom, and he begat Naasson. And Naasson married Simar, the daughter of Yuhanas, and he begat Salmon ; and Salmon married Saphila, the daughter of Aminadab, by whom he had Booz.

And Booz married Ruth the Moabite, of the seed of Mot, and begat Obed ; and Obed married Abalit,

the daughter of Sonas, and begat Jesse. Jesse married Habliar, the daughter of Abrias, and begat David the king.

4 And king David took to wife Bathsheba, the wife of Uriah, and begat Solomon. And Solomon married Nan, the same as Makiya, the daughter of Dan king of Ammon, of the seed of Lot, and begat Rehoboam.

5 And Rehoboam married Makin, the daughter of Bilos, and begat Abia. And Abia married Malkit, the daughter of Absalom, and begat Asaph.

6 And Asaph married Nirona, the daughter of Sala, and begat Joshaphat.

7 And Joshaphat married Malkiya, the daughter of Abiud, and begat Joram. And Joram married Phitalia, the daughter of Naphrim, and begat Osias ; and Osias married Sophia, the daughter of Habralias, and begat Jotham .

8 And Jotham married Hadast, the daughter of Elkanah, and begat Ahaz. And Ahaz married Bikaz, the daughter of Zachariah, and begat Hezekiah ; and Hezekiah married Basyar, the daughter of Bartenas, and begat Manasseh ;

9 And Manasseh married Amasisan, and begat Amos ; and Amos married Nadyas, and begat Josias. And Josias married Dalilah, the daughter of Kermias, and begat Joachim.

10 And Joachim married Phurdia, the daughter of Phulek, and begat Jechonias and his brother during the captivity of Babylon.

11 And Marsas who reigned over Babylon, released Jechonias from prison, and gave him to wife, a woman whose name was Dalilah, the daughter of Eliakim, by whom he had Salathiel.

12 But Jechonias died at Babylon ; where Salathiel continued forty-nine years after him, and married Hadast, the daughter of Elkanah, and begat Zerubbabel. And Zerubbabel married Maukab, the daughter of Esdras the scribe, and had by her Abiud.

13 And Abiud married Hadast, the daughter of Zadok the high priest, and begat Eliakim. And Eliakim married Kwebedai, the daughter of Aram, and begat Azar.

14 And Azar married Salambeta, the daughter of Zadok. And Zadok married Kalim, the daughter of Waikan, and begat Akim. And Akim married Zsbaidi, and begat Eliud.

15 And Eliud married Awad, the daughter of Gasalias, and begat Eleazar. And Eleazar married Hayat, the daughter of Thalka, and begat Matthan. And Matthan married Sabartia, the daughter of Phunius, and had by her twins, namely, Jacob and Joachim.

16 And Jacob married Gadat, the daughter of Eleazar, and begat Joseph the betrothed [husband] of Mary. But Joachim married Hannah, the daughter of Makah, and begat the pure Mary ; Here ends the genealogy of pure Mary.

CHAPTER XIV.

1 And here, O my brother, behold, I have settled for thee that which is true, and I have revealed unto thee the genealogy, and laid for thee the firm foundation, which not one of the writers and of the wise men, could make known.

2 But, O my brother, give me thy heart and make it clean, that I may tell thee what things remain, and how the reckoning of generations come all round to reach unto and to stand firm by the birth of Christ.

3 But after the birth of Christ there remained no more trustworthy reckoning [of kindred] to the Jews. For Christ was the end of the generations ; He took it and gave it to us.

4 But let me tell thee, O my brother, that the five thousand years from [the creation of] Adam, did not end before the days of Cyrus, king of Persia.

5 Then from Cyrus to the sufferings of our Saviour Jesus Christ, even as the faithful Daniel prophesied, saying, “ After seven weeks Christ shall come, and shall be put to death. ”

6 Now seven weeks are four hundred and ninety years ; for a great week is of seventy years. But in that the prophet said,

7 “After seven years,” he pointed to the ten years [that remained] ; for he did not say, “ Christ shall come at the end of the seven weeks,” but he said, “ After seven weeks [He shall come] and be put to death. ”

8 But the meaning here of “ after,” is-those ten years, that make up the five hundred years.

9 And that is the fulfilment of the promise that God made to Adam, that He would save him at the end [of that time] .

10 Henceforth are the mouths of the Jews struck dumb, and to them belongs shame, because they blaspheme and say that Christ is not yet come.

But while they say so, they, of necessity, believe the first statement [of the prophets] to be true and the last to be a lie.

11 If they say, “ Christ came,” believing, as they do, the prophecy of the prophet Daniel, they now see that the prophecy of Daniel is fulfilled, and that the House of

12 God is laid waste [and taken] from them; that the priesthood is abolished, and that the seven weeks were fulfilled, and that Christ came, and was put to death ; and that the Holy City was laid waste by king Vespasian and his son Titus.

13 “But let me also tell thee, O my brother, that in the thirty second year of the reign of Augustus Cæsar, Christ was born in Bethlehem of Judah, as it is written in the Gospel.

14 And, behold, it is made plain to us, that Christ came when the prophecy was fulfilled. As Micah the prophet said, “ But thou, O Bethlehem, [in the] land of Judah, thou art not lower than the kings of Judah ; for from thee shall come a king, that shall feed my people Israel. “

15 Let the Jews now feel ashamed of themselves ; for if they make Daniel a liar, they cannot again make

the prophet Micah a liar ; yet if they will make them liars still, behold, Christ was born in Bethlehem [in] the land of Judah.

16 And when He was born at Bethlehem [in] the land of Judah, a star in the East made it known, and was seen by Magi. That star shone in heaven, amid all the other stars ; it flashed and was like the face of a woman, a young virgin, sitting among the stars, flashing, as it were carrying a little child of a beautiful countenance.

17 From the beauty of His looks, both heaven and earth shone, and were filled with His beauty and light above and below ; and that child was on the virgin woman's arms ; and there was a cloud of light around the child's head, like a crown.

18 But it was a custom of the Chaldæans to observe the stars of heaven ; to take counsel from them ; and they were numbered by them.

19 So when they saw the star of the figure we have just mentioned, they were greatly troubled, and said among themselves, " Surely the king of the Helonæans is putting himself in battle array against us ! "

20 And they inquired among soothsayers and philosophers, until they ascertained the fact and discovered that the king of the children of Israel was born.

21 As to this matter of the stars , the Chaldæans used to work it out, and to take counsel from the power of the stars ; so that they knew every event that should be, ere it happened.

22 Likewise the captains of large ships, when they went on a voyage upon the seas, [knew beforehand] the signs of winds, of whirlwind, of gloom, and of thick darkness.

23 Thus the Magi when they read in their books, knew from them, that Christ should be born in the land of Judah.

24 So they went upon a high mountain in the east, while coming westward ; and they took with them the presents they had prepared ere they set off on their journey ; that is, gold, frankincense, and myrrh—that

had been with Adam in the Cave of Treasures. Gold, namely as unto a king ; frankincense, as unto God ; and myrrh, as for His death.

CHAPTER XV.

1 But when Hor, king of Persia, heard who it was they called King of kings, he prepared his chariot and mounted it.

2 Basantar also, king of Saba, came out ; and Kar-sundas, king of the East, got himself ready and came out also.

3 They were all in great tribulation, and also all other kings in the borders of the West trembled with them, and every country in the East was in great alarm at the sight of that glory.

4 Then the Magi while on their journey said, " This star has not risen but for some great event." And they went on their way until they came to Jerusalem. But when Herod heard of it, he was troubled, and called the Magi to him, and communed with them ; and they rehearsed unto him the [whole] thing.

5 Then he and all his hosts trembled ; and he said to the Magi, " Go ye, and inquire diligently concerning this Child ; and when ye have found Him, come, and tell me, that I also may go and worship Him.

6 Then the Magi went forthwith to Bethlehem, and found Christ, and offered Him their gifts. But they did not return to Herod ; they went back to their own country.

7 But after they were gone, Herod was wroth, and commanded all children of two years and under, to be put to death.

8 Then an angel of the Lord appeared unto Joseph, and said to him, " Arise, and take the Child and His mother, and go to the land of Egypt ; and abide there until I tell thee."

9 And Joseph went into the land of Egypt. Then Herod began to slay all children, until he had not left one. And he died of an evil death.

10 After his death an angel of the Lord appeared unto Joseph in the land of Egypt. And Joseph came up out of Egypt, and dwelt at Nazareth, he, the child, and Mary His mother.

11 And they abode at Jerusalem until Christ was thirty years of age, and was baptized by John.

12 This John lived all his days in the wilderness, and his food was locusts and wild honey.

13 And in the nineteenth year of Tiberius, our Lord Christ was crucified . He died in the body, and was buried, and rose again from among the dead on the third day ; as it is written.

14 And He went down into hell, and saved Adam and Eve, and all their righteous seed, according to His first and firm promise.

15 And thus He fulfilled all that the prophets had prophesied concerning Him.

16 He then went up into heaven ; whence He will come again with His holy angels, to judge the quick and dead.

17 Unto Him be glory, and thanksgiving, and honour, and power and worship forever. Amen.

End of the Lost Books of Adam & Eve

THE BOOK OF JASHER

About the Book of Jasher

The Book of Jasher, an ancient Hebrew text of historical and biblical significance. It provides additional insights and narratives from the Old Testament. The Book of Jasher covers events from the creation of the world to the Israelite conquest of Canaan. Its name translates to “The Book of the Upright” or “The Book of the Just.” The text offers unique perspectives on familiar biblical stories, providing a broader context.

BOOK OF JASHER

Referred to in Joshua and Second Samuel.

CHAPTER 1

1 And God said, Let us make man in our image , after our likeness, and God created man in his own image.

2 And God formed man from the ground , and he blew into his nostrils the breath of life, and man became a living soul endowed with speech.

3 And the Lord said, It is not good for man to be alone; I will make unto him a helpmeet.

4 And the Lord caused a deep sleep to fall upon Adam, and he slept, and he took away one of his ribs, and he built flesh upon it, and formed it and brought it to Adam, and Adam awoke from his sleep, and behold a woman was standing before him.

5 And he said, This is a bone of my bones and it shall be called woman, for this has been taken from man; and Adam called her name Eve, for she was the mother of all living.

6 And God blessed them and called their names Adam and Eve in the day that he created them, and the Lord God said, Be fruitful and multiply and fill the earth.

7 And the Lord God took Adam and his wife, and he placed them in the garden of Eden to dress it and to keep it; and he commanded them and said unto them, From every tree of the garden you may eat, but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat thereof you shall surely die.

8 And when God had blessed and commanded them, he went from them, and Adam and his wife dwelt in the garden according to the command which the Lord had commanded them.

9 And the serpent, which God had created with them in the earth, came to them to incite them to transgress the command of God which he had commanded them.

10 And the serpent enticed and persuaded the woman to eat from the tree of knowledge, and the woman hearkened to the voice of the serpent, and she transgressed the word of God, and took from the tree of the knowledge of good and evil, and she ate, and she took from it and gave also to her husband and he ate.

11 And Adam and his wife transgressed the command of God which he commanded them, and God knew it, and his anger was kindled against them and he cursed them.

12 And the Lord God drove them that day from the garden of Eden, to till the ground from which they were taken, and they went and dwelt at the east of the garden of Eden; and Adam knew his wife Eve and she bore two sons and three daughters .

13 And she called the name of the first born Cain, saying, I have obtained a man from the Lord, and the name of the other she called Abel, for she said, In vanity we came into the earth, and in vanity we shall be taken from it.

14 And the boys grew up and their father gave them a possession in the land; and Cain was a tiller of the ground, and Abel a keeper of sheep.

15 And it was at the expiration of a few years, that they brought an approximating offering to the Lord, and Cain brought from the fruit of the ground, and Abel brought from the firstlings of his flock from the fat thereof, and God turned and inclined to Abel and his offering, and a fire came down from the Lord from heaven and consumed it.

16 And unto Cain and his offering the Lord did not turn, and he did not incline to it, for he had brought from the inferior fruit of the ground before the Lord, and Cain was jealous against his brother Abel on account of this, and he sought a pretext to slay him.

17 And in some time after, Cain and Abel his brother, went one day into the field to do their work; and they were both in the field, Cain tilling and ploughing his ground, and Abel feeding his flock; and the flock passed that part which Cain had ploughed in the ground, and it sorely grieved Cain on this account.

18 And Cain approached his brother Abel in anger, and he said unto him, What is there between me and thee, that thou comest to dwell and bring thy flock to feed in my land?

19 And Abel answered his brother Cain and said unto him, What is there between me and thee, that thou shalt eat the flesh of my flock and clothe thyself with their wool?

20 And now therefore, put off the wool of my sheep with which thou hast clothed thyself, and recompense me for their fruit and flesh which thou hast eaten, and when thou shalt have done this, I will then go from thy land as thou hast said?

21 And Cain said to his brother Abel, Surely if I slay thee this day, who will require thy blood from me?

22 And Abel answered Cain, saying, Surely God who has made us in the earth, he will avenge my cause, and he will require my blood from thee shouldst thou slay me, for the Lord is the judge and arbiter, and it is he who will requite man according to his evil, and

the wicked man according to the wickedness that he may do upon earth.

23 And now, if thou shouldst slay me here, surely God knoweth thy secret views, and will judge thee for the evil which thou didst declare to do unto me this day.

24 And when Cain heard the words which Abel his brother had spoken, behold the anger of Cain was kindled against his brother Abel for declaring this thing.

25 And Cain hastened and rose up, and took the iron part of his ploughing instrument, with which he suddenly smote his brother and he slew him, and Cain spilt the blood of his brother Abel upon the earth, and the blood of Abel streamed upon the earth before the flock.

26 And after this Cain repented having slain his brother, and he was sadly grieved, and he wept over him and it vexed him exceedingly.

27 And Cain rose up and dug a hole in the field, wherein he put his brother's body, and he turned the dust over it.

28 And the Lord knew what Cain had done to his brother, and the Lord appeared to Cain and said unto him, Where is Abel thy brother that was with thee?

29 And Cain dissembled, and said, I do not know, am I my brother's keeper? And the Lord said unto him, What hast thou done? The voice of thy brother's blood crieth unto me from the ground where thou hast slain him.

30 For thou hast slain thy brother and hast dissembled before me, and didst imagine in thy heart that I saw thee not, nor knew all thy actions.

31 But thou didst this thing and didst slay thy brother for naught and because he spoke rightly to thee, and now, therefore, cursed be thou from the ground which opened its mouth to receive thy brother's blood from thy hand, and wherein thou didst bury him.

32 And it shall be when thou shalt till it, it shall no more give thee its strength as in the beginning, for thorns and thistles shall the ground produce, and thou shalt be moving and wandering in the earth until the day of thy death.

33 And at that time Cain went out from the presence of the Lord, from the place where he was, and he went moving and wandering in the land toward the east of Eden, he and all belonging to him.

34 And Cain knew his wife in those days, and she conceived and bare a son, and he called his name Enoch, saying, In that time the Lord began to give him rest and quiet in the earth.

35 And at that time Cain also began to build a city: and he built the city and he called the name of the city Enoch, according to the name of his son; for in those days the Lord had given him rest upon the earth, and he did not move about and wander as in the beginning.

36 And Irad was born to Enoch, and Irad begat Mechuyael and Mechuyael begat Methusael.

CHAPTER 2

1 And it was in the hundred and thirtieth year of the life of Adam upon the earth, that he again knew Eve his wife, and she conceived and bare a son in his likeness and in his image, and she called his name Seth, saying, Because God has appointed me another seed in the place of Abel, for Cain has slain him.

2 And Seth lived one hundred and five years, and he begat a son; and Seth called the name of his son Enosh, saying, Because in that time the sons of men began to multiply, and to afflict their souls and hearts by transgressing and rebelling against God.

3 And it was in the days of Enosh that the sons of men continued to rebel and transgress against God, to increase the anger of the Lord against the sons of men.

4 And the sons of men went and they served other gods, and they forgot the Lord who had created them

in the earth: and in those days the sons of men made images of brass and iron, wood, and stone, and they bowed down and served them.

5 And every man made his god and they bowed down to them, and the sons of men forsook the Lord all the days of Enosh and his children; and the anger of the Lord was kindled on account of their works and abominations which they did in the earth.

6 And the Lord caused the waters of the river Gihon to overwhelm them, and he destroyed and consumed them, and he destroyed the third part of the earth, and notwithstanding this, the sons of men did not turn from their evil ways, and their hands were yet extended to do evil in the sight of the Lord.

7 And in those days there was neither sowing nor reaping in the earth; and there was no food for the sons of men and the famine was very great in those days.

8 And the seed which they sowed in those days in the ground became thorns, thistles, and briars; for from the days of Adam was this declaration concerning the earth, of the curse of God, which he cursed the earth, on account of the sin which Adam sinned before the Lord.

9 And it was when men continued to rebel and transgress against God, and to corrupt their ways, that the earth also became corrupt.

10 And Enosh lived ninety years and he begat Cainan;

11 And Cainan grew up and he was forty years old, and he became wise and had knowledge and skill in all wisdom, and he reigned over all the sons of men, and he led the sons of men to wisdom and knowledge; for Cainan was a very wise man and had understanding in all wisdom, and with his wisdom he ruled over spirits and demons;

12 And Cainan knew by his wisdom that God would destroy the sons of men for having sinned upon earth, and that the Lord would in the latter days bring upon them the waters of the flood.

13 And in those days Cainan wrote upon tablets of stone, what was to take place in time to come, and he put them in his treasures.

14 And Cainan reigned over the whole earth, and he turned some of the sons of men to the service of God.

15 And when Cainan was seventy years old, he begat three sons and two daughters.

16 And these are the names of the children of Cainan; the name of the first born Mahlallel, the second Enan, and the third Mered, and their sisters were Adah and Zillah; these are the five children of Cainan that were born to him.

17 And Lamech, the son of Methusael, became related to Cainan by marriage, and he took his two daughters for his wives, and Adah conceived and bare a son to Lamech, and she called his name Jabal.

18 And she again conceived and bare a son, and called his name Jubal; and Zillah, her sister, was barren in those days and had no offspring.

19 For in those days the sons of men began to trespass against God, and to transgress the commandments which he had commanded to Adam, to be fruitful and multiply in the earth.

20 And some of the sons of men caused their wives to drink a draught that would render them barren, in order that they might retain their figures and whereby their beautiful appearance might not fade.

21 And when the sons of men caused some of their wives to drink, Zillah drank with them.

22 And the child-bearing women appeared abominable in the sight of their husbands as widows, whilst their husbands lived, for to the barren ones only they were attached.

23 And in the end of days and years, when Zillah became old, the Lord opened her womb.

24 And she conceived and bare a son and she called his name Tubal Cain, saying, After I had withered away have I obtained him from the Almighty God.

25 And she conceived again and bare a daughter, and she called her name Naamah, for she said, After I had withered away have I obtained pleasure and delight.

26 And Lamech was old and advanced in years, and his eyes were dim that he could not see, and Tubal Cain, his son, was leading him and it was one day that Lamech went into the field and Tubal Cain his son was with him, and whilst they were walking in the field, Cain the son of Adam advanced towards them; for Lamech was very old and could not see much, and Tubal Cain his son was very young.

27 And Tubal Cain told his father to draw his bow, and with the arrows he smote Cain, who was yet far off, and he slew him, for he appeared to them to be an animal.

28 And the arrows entered Cain's body although he was distant from them, and he fell to the ground and died.

29 And the Lord requited Cain's evil according to his wickedness, which he had done to his brother Abel, according to the word of the Lord which he had spoken.

30 And it came to pass when Cain had died, that Lamech and Tubal went to see the animal which they had slain, and they saw, and behold Cain their grandfather was fallen dead upon the earth.

31 And Lamech was very much grieved at having done this, and in clapping his hands together he struck his son and caused his death.

32. And the wives of Lamech heard what Lamech had done, and they sought to kill him.

33 And the wives of Lamech hated him from that day, because he slew Cain and Tubal Cain, and the wives of Lamech separated from him, and would not hearken to him in those days.

34 And Lamech came to his wives, and he pressed them to listen to him about this matter.

35 And he said to his wives Adah and Zillah, Hear my voice O wives of Lamech, attend to my words, for

now you have imagined and said that I slew a man with my wounds, and a child with my stripes for their having done no violence, but surely know that I am old and grey-headed, and that my eyes are heavy through age, and I did this thing unknowingly.

36 And the wives of Lamech listened to him in this matter, and they returned to him with the advice of their father Adam, but they bore no children to him from that time, knowing that God's anger was increasing in those days against the sons of men, to destroy them with the waters of the flood for their evil doings.

37 And Mahlallel the son of Cainan lived sixty-five years and he begat Jared; and Jared lived sixty-two years and he begat Enoch.

CHAPTER 3

1 And Enoch lived sixty-five years and he begat Methuselah; and Enoch walked with God after having begot Methuselah, and he served the Lord, and despised the evil ways of men.

2 And the soul of Enoch was wrapped up in the instruction of the Lord, in knowledge and in understanding; and he wisely retired from the sons of men, and secreted himself from them for many days.

3 And it was at the expiration of many years, whilst he was serving the Lord, and praying before him in his house, that an angel of the Lord called to him from Heaven, and he said, Here am I.

4 And he said, Rise, go forth from thy house and from the place where thou dost hide thyself, and appear to the sons of men, in order that thou mayest teach them the way in which they should go and the work which they must accomplish to enter in the ways of God.

5 And Enoch rose up according to the word of the Lord, and went forth from his house, from his place and from the chamber in which he was concealed; and he went to the sons of men and taught them the ways of the Lord, and at that time assembled the sons

of men and acquainted them with the instruction of the Lord.

6 And he ordered it to be proclaimed in all places where the sons of men dwelt, saying, Where is the man who wishes to know the ways of the Lord and good works? let him come to Enoch.

7 And all the sons of men then assembled to him, for all who desired this thing went to Enoch, and Enoch reigned over the sons of men according to the word of the Lord, and they came and bowed to him and they heard his word.

8 And the spirit of God was upon Enoch, and he taught all his men the wisdom of God and his ways, and the sons of men served the Lord all the days of Enoch, and they came to hear his wisdom.

9 And all the kings of the sons of men, both first and last, together with their princes and judges, came to Enoch when they heard of his wisdom, and they bowed down to him, and they also required of Enoch to reign over them, to which he consented.

10 And they assembled in all, one hundred and thirty kings and princes, and they made Enoch king over them and they were all under his power and command.

11 And Enoch taught them wisdom, knowledge, and the ways of the Lord; and he made peace amongst them, and peace was throughout the earth during the life of Enoch.

12 And Enoch reigned over the sons of men two hundred and forty-three years, and he did justice and righteousness with all his people, and he led them in the ways of the Lord.

13 And these are the generations of Enoch, Methuselah, Elisha, and Elimelech, three sons; and their sisters were Melca and Nahmah, and Methuselah lived eighty-seven years and he begat Lamech.

14 And it was in the fifty-sixth year of the life of Lamech when Adam died; nine hundred and thirty years old was he at his death, and his two sons, with Enoch and Methuselah his son, buried him with

great pomp, as at the burial of kings, in the cave which God had told him.

15 And in that place all the sons of men made a great mourning and weeping on account of Adam; it has therefore become a custom among the sons of men to this day.

16 And Adam died because he ate of the tree of knowledge; he and his children after him, as the Lord God had spoken.

17 And it was in the year of Adam's death which was the two hundred and forty-third year of the reign of Enoch, in that time Enoch resolved to separate himself from the sons of men and to secret himself as at first in order to serve the Lord.

18 And Enoch did so, but did not entirely secret himself from them, but kept away from the sons of men three days and then went to them for one day.

19 And during the three days that he was in his chamber, he prayed to, and praised the Lord his God, and the day on which he went and appeared to his subjects he taught them the ways of the Lord, and all they asked him about the Lord he told them.

20 And he did in this manner for many years, and he afterward concealed himself for six days, and appeared to his people one day in seven; and after that once in a month, and then once in a year, until all the kings, princes and sons of men sought for him, and desired again to see the face of Enoch, and to hear his word; but they could not, as all the sons of men were greatly afraid of Enoch, and they feared to approach him on account of the Godlike awe. that was seated upon his countenance; therefore no man could look at him, fearing he might be punished and die.

21 And all the kings and princes resolved to assemble the sons of men, and to come to Enoch, thinking that they might all speak to him at the time when he should come forth amongst them, and they did so.

22 And the day came when Enoch went forth and they all assembled and came to him, and Enoch spoke to them the words of the Lord and he taught them wisdom and knowledge, and they bowed down

before him and they said, May the king live! May the king live!

23 And in some time after, when the kings and princes and the sons of men were speaking to Enoch, and Enoch was teaching them the ways of God, behold an angel of the Lord then called unto Enoch from heaven, and wished to bring him up to heaven to make him reign there over the sons of God, as he had reigned over the sons of men upon earth.

24 When at that time Enoch heard this he went and assembled all the inhabitants of the earth, and taught them wisdom and knowledge and gave them divine instructions, and he said to them, I have been required to ascend into heaven, I therefore do not know the day of my going.

25 And now therefore I will teach you wisdom and knowledge and will give you instruction before I leave you, how to act upon earth whereby you may live; and he did so.

26 And he taught them wisdom and knowledge, and gave them instruction, and he reprov'd them, and he placed before them statutes and judgments to do upon earth, and he made peace amongst them, and he taught them everlasting life, and dwelt with them some time teaching them all these things.

27 And at that time the sons of men were with Enoch, and Enoch was speaking to them, and they lifted up their eyes and the likeness of a great horse descended from heaven, and the horse paced in the air;

28 And they told Enoch what they had seen, and Enoch said to them, On my account does this horse descend upon earth; the time is come when I must go from you and I shall no more be seen by you.

29 And the horse descended at that time and stood before Enoch, and all the sons of men that were with Enoch saw him.

30 And Enoch then again ordered a voice to be proclaimed, saying, Where is the man who delighteth to know the ways of the Lord his God, let him come this day to Enoch before he is taken from us.

31 And all the sons of men assembled and came to Enoch that day; and all the kings of the earth with their princes and counsellors remained with him that day; and Enoch then taught the sons of men wisdom and knowledge, and gave them divine instruction; and he bade them serve the Lord and walk in his ways all the days of their lives, and he continued to make peace amongst them.

32 And it was after this that he rose up and rode upon the horse; and he went forth and all the sons of men went after him, about eight hundred thousand men; and they went with him one day's journey.

33 And the second day he said to them, Return home to your tents, why will you go? perhaps you may die; and some of them went from him, and those that remained went with him six day's journey; and Enoch said to them every day, Return to your tents, lest you may die; but they were not willing to return, and they went with him.

34 And on the sixth day some of the men remained and clung to him, and they said to him, We will go with thee to the place where thou goest; as the Lord liveth, death only shall separate us.

35 And they urged so much to go with him, that he ceased speaking to them; and they went after him and would not return;

36 And when the kings returned they caused a census to be taken, in order to know the number of remaining men that went with Enoch; and it was upon the seventh day that Enoch ascended into heaven in a whirlwind, with horses and chariots of fire.

37 And on the eighth day all the kings that had been with Enoch sent to bring back the number of men that were with Enoch, in that place from which he ascended into heaven.

38 And all those kings went to the place and they found the earth there filled with snow, and upon the snow were large stones of snow, and one said to the other, Come, let us break through the snow and see, perhaps the men that remained with Enoch are dead, and are now under the stones of snow, and they

searched but could not find him, for he had ascended into heaven.

CHAPTER 4

1 And all the days that Enoch lived upon earth, were three hundred and sixty-five years.

2 And when Enoch had ascended into heaven, all the kings of the earth rose and took Methuselah his son and anointed him, and they caused him to reign over them in the place of his father.

3 And Methuselah acted uprightly in the sight of God, as his father Enoch had taught him, and he likewise during the whole of his life taught the sons of men wisdom, knowledge, and the fear of God, and he did not turn from the good way either to the right or to the left.

4 But in the latter days of Methuselah, the sons of men turned from the Lord, they corrupted the earth, they robbed and plundered each other, and they rebelled against God and they transgressed, and they corrupted their ways, and would not hearken to the voice of Methuselah, but rebelled against him.

5 And the Lord was exceedingly wroth against them, and the Lord continued to destroy the seed in those days, so that there was neither sowing nor reaping in the earth.

6 For when they sowed the ground in order that they might obtain food for their support, behold, thorns and thistles were produced which they did not sow.

7 And still the sons of men did not turn from their evil ways, and their hands were still extended to do evil in the sight of God, and they provoked the Lord with their evil ways, and the Lord was very wroth, and repented that he had made man.

8 And he thought to destroy and annihilate them and he did so.

9 In those days when Lamech the son of Methuselah was one hundred and sixty years old, Seth the son of Adam died.

10 And all the days that Seth lived, were nine hundred and twelve years, and he died.

11 And Lamech was one hundred and eighty years old when he took Ashmua, the daughter of Elisha the son of Enoch his uncle, and she conceived.

12 And at that time the sons of men sowed the ground, and a little food was produced, yet the sons of men did not turn from their evil ways, and they trespassed and rebelled against God.

13 And the wife of Lamech conceived and bare him a son at that time, at the revolution of the year.

14 And Methuselah called his name Noah, saying, The earth was in his days at rest and free from corruption, and Lamech his father called his name Menachem, saying, This one shall comfort us in our works and miserable toil in the earth, which God had cursed.

15 And the child grew up and was weaned, and he went in the ways of his father Methuselah, perfect and upright with God.

16 And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against the Lord.

17 And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence.

18 And their judges and rulers went to the daughters of men and took their wives by force from their husbands according to their choice, and the sons of men in those days took from the cattle of the earth, the beasts of the field and the fowls of the air, and taught the mixture of animals of one species with the other, in order therewith to provoke the Lord; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

19 And the Lord said, I will blot out man that I created from the face of the earth, yea from man to the birds of the air, together with cattle and beasts that are in the field for I repent that I made them.

20 And all men who walked in the ways of the Lord, died in those days, before the Lord brought the evil upon man which he had declared, for this was from the Lord, that they should not see the evil which the Lord spoke of concerning the sons of men.

21 And Noah found grace in the sight of the Lord, and the Lord chose him and his children to raise up seed from them upon the face of the whole earth.

CHAPTER 5

1 And it was in the eighty-fourth year of the life of Noah, that Enoch the son of Seth died, he was nine hundred and five years old at his death.

2 And in the one hundred and seventy ninth year of the life of Noah, Cainan the son of Enosh died, and all the days of Cainan were nine hundred and ten years, and he died.

3 And in the two hundred and thirty fourth year of the life of Noah, Mahlallel the son of Cainan died, and the days of Mahlallel were eight hundred and ninety-five years, and he died.

4 And Jared the son of Mahlallel died in those days, in the three hundred and thirty-sixth year of the life of Noah; and all the days of Jared were nine hundred and sixty-two years, and he died.

5 And all who followed the Lord died in those days, before they saw the evil which God declared to do upon earth.

6 And after the lapse of many years, in the four hundred and eightieth year of the life of Noah, when all those men, who followed the Lord had died away from amongst the sons of men, and only Methuselah was then left, God said unto Noah and Methuselah, saying,

7 Speak ye, and proclaim to the sons of men, saying, Thus saith the Lord, return from your evil ways and forsake your works, and the Lord will repent of the evil that he declared to do to you, so that it shall not come to pass.

8 For thus saith the Lord, Behold I give you a period of one hundred and twenty years ; if you will turn to me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, saith the Lord.

9 And Noah and Methuselah spoke all the words of the Lord to the sons of men, day after day, constantly speaking to them.

10 But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiff necked.

11 And the Lord granted them a period of one hundred and twenty years, saying, If they will return, then will God repent of the evil, so as not to destroy the earth.

12 Noah the son of Lamech refrained from taking a wife in those days, to beget children, for he said, Surely now God will destroy the earth, wherefore then shall I beget children?

13 And Noah was a just man, he was perfect in his generation, and the Lord chose him to raise up seed from his seed upon the face of the earth.

14 And the Lord said unto Noah, Take unto thee a wife, and beget children, for I have seen thee righteous before me in this generation.

15 And thou shalt raise up seed, and thy children with thee, in the midst of the earth; and Noah went and took a wife, and he chose Naamah the daughter of Enoch, and she was five hundred and eighty years old.

16 And Noah was four hundred and ninety-eight years old, when he took Naamah for a wife.

17 And Naamah conceived and bare a son, and he called his name Japheth, saying, God has enlarged

me in the earth; and she conceived again and bare a son, and he called his name Shem, saying, God has made me a remnant, to raise up seed in the midst of the earth.

18 And Noah was five hundred and two years old when Naamah bare Shem, and the boys grew up and went in the ways of the Lord, in all that Methuselah and Noah their father taught them.

19 And Lamech the father of Noah, died in those days; yet verily he did not go with all his heart in the ways of his father, and he died in the hundred and ninety-fifth year of the life of Noah.

20 And all the days of Lamech were seven hundred and seventy years, and he died.

21 And all the sons of men who knew the Lord, died in that year before the Lord brought evil upon them; for the Lord willed them to die, so as not to behold the evil that God would bring upon their brothers and relatives, as he had so declared to do.

22 In that time, the Lord said to Noah and Methuselah, Stand forth and proclaim to the sons of men all the words that I spoke to you in those days, peradventure they may turn from their evil ways, and I will then repent of the evil and will not bring it.

23 And Noah and Methuselah stood forth, and said in the ears of the sons of men, all that God had spoken concerning them.

24 But the sons of men would not hearken, neither would they incline their ears to all their declarations.

25 And it was after this that the Lord said to Noah, The end of all flesh is come before me, on account of their evil deeds, and behold I will destroy the earth.

26 And do thou take unto thee gopher wood, and go to a certain place and make a large ark, and place it in that spot.

27 And thus shalt thou make it; three hundred cubits its length, fifty cubits broad and thirty cubits high.

28 And thou shalt make unto thee a door, open at its side, and to a cubit thou shalt finish above, and cover it within and without with pitch.

29 And behold I will bring the flood of waters upon the earth, and all flesh be destroyed, from under the heavens all that is upon earth shall perish.

30 And thou and thy household shall go and gather two couple of all living things, male and female, and shall bring them to the ark, to raise up seed from them upon earth.

31 And gather unto thee all food that is eaten by all the animals, that there may be food for thee and for them.

32 And thou shalt choose for thy sons three maidens, from the daughters of men, and they shall be wives to thy sons.

33 And Noah rose up, and he made the ark, in the place where God had commanded him, and Noah did as God had ordered him.

34 In his five hundred and ninety-fifth year Noah commenced to make the ark, and he made the ark in five years, as the Lord had commanded.

35 Then Noah took the three daughters of Eliakim, son of Methuselah, for wives for his sons, as the Lord had commanded Noah.

36 And it was at that time Methuselah the son of Enoch died, nine hundred and sixty years old was he, at his death.

CHAPTER 6

1 At that time, after the death of Methuselah, the Lord said to Noah, Go thou with thy household into the ark; behold I will gather to thee all the animals of the earth, the beasts of the field and the fowls of the air, and they shall all come and surround the ark.

2 And thou shalt go and seat thyself by the doors of the ark, and all the beasts, the animals, and the fowls, shall assemble and place themselves before thee, and

such of them as shall come and crouch before thee, shalt thou take and deliver into the hands of thy sons, who shall bring them to the ark, and all that will stand before thee thou shalt leave.

3 And the Lord brought this about on the next day, and animals, beasts and fowls came in great multitudes and surrounded the ark.

4 And Noah went and seated himself by the door of the ark, and of all flesh that crouched before him, he brought into the ark, and all that stood before him he left upon earth.

5 And a lioness came, with her two whelps, male and female, and the three crouched before Noah, and the two whelps rose up against the lioness and smote her, and made her flee from her place, and she went away, and they returned to their places, and crouched upon the earth before Noah.

6 And the lioness ran away, and stood in the place of the lions.

7 And Noah saw this, and wondered greatly, and he rose and took the two whelps, and brought them into the ark.

8 And Noah brought into the ark from all living creatures that were upon earth, so that there was none left but which Noah brought into the ark.

9 Two and two came to Noah into the ark, but from the clean animals, and clean fowls, he brought seven couples, as God had commanded him.

10 And all the animals, and beasts, and fowls, were still there, and they surrounded the ark at every place, and the rain had not descended till seven days after.

11 And on that day, the Lord caused the whole earth to shake, and the sun darkened, and the foundations of the world raged, and the whole earth was moved violently, and the lightning flashed, and the thunder roared, and all the fountains in the earth were broken up, such as was not known to the inhabitants before; and God did this mighty act, in order to terrify the sons of men, that there might be no more evil upon earth.

12 And still the sons of men would not return from their evil ways, and they increased the anger of the Lord at that time, and did not even direct their hearts to all this.

13 And at the end of seven days, in the six hundredth year of the life of Noah, the waters of the flood were upon the earth.

14 And all the fountains of the deep were broken up, and the windows of heaven were opened, and the rain was upon the earth forty days and forty nights.

15 And Noah and his household, and all the living creatures that were with him, came into the ark on account of the waters of the flood, and the Lord shut him in.

16 And all the sons of men that were left upon the earth, became exhausted through evil on account of the rain, for the waters were coming more violently upon the earth, and the animals and beasts were still surrounding the ark.

17 And the sons of men assembled together, about seven hundred thousand men and women, and they came unto Noah to the ark.

18 And they called to Noah, saying, Open for us that we may come to thee in the ark—and wherefore shall we die?

19 And Noah, with a loud voice, answered them from the ark, saying, Have you not all rebelled against the Lord, and said that he does not exist? and therefore the Lord brought upon you this evil, to destroy and cut you off from the face of the earth.

20 Is not this the thing that I spoke to you of one hundred and twenty years back, and you would not hearken to the voice of the Lord, and now do you desire to live upon earth?

21 And they said to Noah, We are ready to return to the Lord; only open for us that we may live and not die.

22 And Noah answered them, saying, Behold now that you see the trouble of your souls, you wish to

return to the Lord; why did you not return during these hundred and twenty years, which the Lord granted you as the determined period?

23 But now you come and tell me this on account of the troubles of your souls, now also the Lord will not listen to you, neither will he give ear to you on this day, so that you will not now succeed in your wishes .

24 And the sons of men approached in order to break into the ark, to come in on account of the rain, for they could not bear the rain upon them.

25 And the Lord sent all the beasts and animals that stood round the ark. And the beasts overpowered them and drove them from that place, and every man went his way and they again scattered themselves upon the face of the earth.

26 And the rain was still descending upon the earth, and it descended forty days and forty nights, and the waters prevailed greatly upon the earth; and all flesh that was upon the earth or in the waters died, whether men, animals, beasts, creeping things, or birds of the air, and there only remained Noah and those that were with him in the ark.

27 And the waters prevailed and they greatly increased upon the earth, and they lifted up the ark and it was raised from the earth.

28 And the ark floated upon the face of the waters, and it was tossed upon the waters so that all the living creatures within were turned about like pottage in a cauldron.

29 And great anxiety seized all the living creatures that were in the ark, and the ark was like to be broken.

30 And all the living creatures that were in the ark were terrified, and the lions roared, and the oxen lowed, and the wolves howled, and every living creature in the ark spoke and lamented in its own language, so that their voices reached to a great distance, and Noah and his sons cried and wept in their troubles; they were greatly afraid that they had reached the gates of death.

31 And Noah prayed unto the Lord, and cried unto him on account of this, and he said, O Lord help us, for we have no strength to bear this evil that has encompassed us, for the waves of the waters have surrounded us, mischievous torrents have terrified us, the snares of death have come before us; answer us, O Lord, answer us, light up thy countenance toward us and be gracious to us, redeem us and deliver us.

32 And the Lord hearkened to the voice of Noah, and the Lord remembered him.

33 And a wind passed over the earth, and the waters were still and the ark rested.

34 And the fountains of the deep and the windows of heaven were stopped, and the rain from heaven was restrained.

35 And the waters decreased in those days, and the ark rested upon the mountains of Ararat.

36 And Noah then opened the windows of the ark, and Noah still called out to the Lord at that time and he said, O Lord, who didst form the earth and the heavens and all that are therein, bring forth our souls from this confinement, and from the prison wherein thou hast placed us, for I am much wearied with sighing.

37 And the Lord hearkened to the voice of Noah, and said to him, When thou shalt have completed a full year thou shalt then go forth.

38 And at the revolution of the year, when a full year was completed to Noah's dwelling in the ark, the waters were dried from off the earth, and Noah put off the covering of the ark.

39 At that time, on the twenty-seventh day of the second month, the earth was dry, but Noah and his sons, and those that were with him, did not go out from the ark until the Lord told them.

40 And the day came that the Lord told them to go out, and they all went out from the ark.

41 And they went and returned every one to his way and to his place, and Noah and his sons dwelt in the

land that God had told them, and they served the Lord all their days, and the Lord blessed Noah and his sons on their going out from the ark.

42 And he said to them, Be fruitful and fill all the earth; become strong and increase abundantly in the earth and multiply therein.

CHAPTER 7

1 And these are the names of the sons of Noah: Japheth, Ham, and Shem; and children were born to them after the flood, for they had taken wives before the flood.

2 These are the sons of Japheth; Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, seven sons.

3 And the sons of Gomer were Askinaz, Rephath and Tegarmah.

4 And the sons of Magog were Elichanaf and Lubal.

5 And the children of Madai were Achon, Zeelo, Chazoni and Lot.

6 And the sons of Javan were Elisha, Tarshish, Chittim and Dudonim.

7 And the sons of Tubal were Ariphe, Kesed and Tafari.

8 And the sons of Meshech were Dedon, Zaron and Shebashni.

9 And the sons of Tiras were Benib, Gera, Lupirion and Gilak; these are the sons of Japheth according to their families, and their numbers in those days were about four hundred and sixty men.

10 And these are the sons of Ham; Cush, Mitzraim, Phut and Canaan, four sons; and the sons of Cush were Seba, Havilah, Sabta, Raama and Satecha, and the sons of Raama were Sheba and Dedan.

11 And the sons of Mitzraim were Lud, Anom and Pathros, Chasloth and Chapthor.

12 And the sons of Phut were Gebul, Hadan, Benah and Adan.

13 And the sons of Canaan were Zidon, Heth, Amori, Gergashi, Hivi, Arkee, Seni, Arodi, Zimodi and Chamothi.

14 These are the sons of Ham, according to their families, and their numbers in those days were about seven hundred and thirty men.

15 And these are the sons of Shem; Elam, Ashur, Arpachshad, Lud and Aram, five sons; and the sons of Elam were Shushan, Machul and Harmon.

16 And the sons of Ashar were Mirus and Mokil, and the sons of Arpachshad were Shelach, Anar and Ashcol.

17 And the sons of Lud were Pethor and Bizayon, and the sons of Aram were Uz, Chul, Gather and Mash.

18 These are the sons of Shem, according to their families; and their numbers in those days were about three hundred men.

19 These are the generations of Shem; Shem begat Arpachshad and Arpachshad begat Shelach, and Shelach begat Eber and to Eber were born two children, the name of one was Peleg, for in his days the sons of men were divided, and in the latter days, the earth was divided.

20 And the name of the second was Yoktan, meaning that in his day the lives of the sons of men were diminished and lessened.

21 These are the sons of Yoktan; Almodad, Shelaf, Chazarmoveth, Yerach, Hadurom, Ozel, Diklah, Obal, Abimael, Sheba, Ophir, Havilah and Jobab; all these are the sons of Yoktan.

22 And Peleg his brother begat Yen, and Yen begat Serug, and Serug begat Nahor and Nahor begat Terah, and Terah was thirty-eight years old, and he begat Haran and Nahor.

23 And Cush the son of Ham, the son of Noah, took a wife in those days in his old age, and she bare a

son, and they called his name Nimrod, saying, At that time the sons of men again began to rebel and transgress against God, and the child grew up, and his father loved him exceedingly, for he was the son of his old age.

24 And the garments of skin which God made for Adam and his wife, when they went out of the garden, were given to Cush.

25 For after the death of Adam and his wife, the garments were given to Enoch, the son of Jared, and when Enoch was taken up to God, he gave them to Methuselah, his son.

26 And at the death of Methuselah, Noah took them and brought them to the ark, and they were with him until he went out of the ark.

27 And in their going out, Ham stole those garments from Noah his father, and he took them and hid them from his brothers.

28 And when Ham begat his first born Cush, he gave him the garments in secret, and they were with Cush many days.

29 And Cush also concealed them from his sons and brothers, and when Cush had begotten Nimrod, he gave him those garments through his love for him, and Nimrod grew up, and when he was twenty years old he put on those garments.

30 And Nimrod became strong when he put on the garments, and God gave him might and strength, and he was a mighty hunter in the earth, yea, he was a mighty hunter in the field, and he hunted the animals and he built altars, and he offered upon them the animals before the Lord.

31 And Nimrod strengthened himself, and he rose up from amongst his brethren, and he fought the battles of his brethren against all their enemies round about.

32 And the Lord delivered all the enemies of his brethren in his hands, and God prospered him from time to time in his battles, and he reigned upon earth.

33 Therefore it became current in those days, when a man ushered forth those that he had trained up for battle, he would say to them, Like God did to Nimrod, who was a mighty hunter in the earth, and who succeeded in the battles that prevailed against his brethren, that he delivered them from the hands of their enemies, so may God strengthen us and deliver us this day.

34 And when Nimrod was forty years old, at that time there was a war between his brethren and the children of Japheth, so that they were in the power of their enemies.

35 And Nimrod went forth at that time, and he assembled all the sons of Cush and their families, about four hundred and sixty men, and he hired also from some of his friends and acquaintances about eighty men, and he gave them their hire, and he went with them to battle, and when he was on the road, Nimrod strengthened the hearts of the people that went with him.

36 And he said to them, Do not fear, neither be alarmed, for all our enemies will be delivered into our hands, and you may do with them as you please.

37 And all the men that went were about five hundred, and they fought against their enemies, and they destroyed them, and subdued them, and Nimrod placed standing officers over them in their respective places.

38 And he took some of their children as security, and they were all servants to Nimrod and to his brethren, and Nimrod and all the people that were with him turned homeward.

39 And when Nimrod had joyfully returned from battle, after having conquered his enemies, all his brethren, together with those who knew him before, assembled to make him king over them, and they placed the regal crown upon his head.

40 And he set over his subjects and people, princes, judges, and rulers, as is the custom amongst kings.

41 And he placed Terah the son of Nahor the prince of his host, and he dignified him and elevated him above all his princes.

42 And whilst he was reigning according to his heart's desire, after having conquered all his enemies around, he advised with his counselors to build a city for his palace, and they did so.

43 And they found a large valley opposite to the east, and they built him a large and extensive city, and Nimrod called the name of the city that he built Shinar, for the Lord had vehemently shaken his enemies and destroyed them.

44 And Nimrod dwelt in Shinar, and he reigned securely, and he fought with his enemies and he subdued them, and he prospered in all his battles, and his kingdom became very great.

45 And all nations and tongues heard of his fame, and they gathered themselves to him, and they bowed down to the earth, and they brought him offerings, and he became their lord and king, and they all dwelt with him in the city at Shinar, and Nimrod reigned in the earth over all the sons of Noah, and they were all under his power and counsel.

46 And all the earth was of one tongue and words of union, but Nimrod did not go in the ways of the Lord, and he was more wicked than all the men that were before him, from the days of the flood until those days.

47 And he made gods of wood and stone, and he bowed down to them, and he rebelled against the Lord, and taught all his subjects and the people of the earth his wicked ways; and Mardon his son was more wicked than his father.

48 And every one that heard of the acts of Mardon the son of Nimrod would say, concerning him, From the wicked goeth forth wickedness; therefore it became a proverb in the whole earth, saying, From the wicked goeth forth wickedness, and it was current in the words of men from that time to this.

49 And Terah the son of Nahor, prince of Nimrod's host, was in those days very great in the sight of the king and his subjects, and the king and princes loved him, and they elevated him very high.

50 And Terah took a wife and her name was Amthelo the daughter of Cornebo; and the wife of Terah conceived and bare him a son in those days.

51 Terah was seventy years old when he begat him, and Terah called the name of his son that was born to him Abram, because the king had raised him in those days, and dignified him above all his princes that were with him.

CHAPTER 8

1 And it was in the night that Abram was born, that all the servants of Terah, and all the wise men of Nimrod, and his conjurors came and ate and drank in the house of Terah, and they rejoiced with him on that night.

2 And when all the wise men and conjurors went out from the house of Terah, they lifted up their eyes toward heaven that night to look at the stars, and they saw, and behold one very large star came from the east and ran in the heavens, and he swallowed up the four stars from the four sides of the heavens.

3 And all the wise men of the king and his conjurors were astonished at the sight, and the sages understood this matter, and they knew its import.

4 And they said to each other, This only betokens the child that has been born to Terah this night, who will grow up and be fruitful, and multiply, and possess all the earth, he, and his children for ever, and he and his seed will slay great kings, and inherit their lands.

5 And the wise men and conjurors went home that night, and in the morning all these wise men and conjurors rose up early, and assembled in an appointed house.

6 And they spoke and said to each other, Behold the sight that we saw last night is hidden from the king, it has not been made known to him.

7 And should this thing get known to the king in the latter days, he will say to us, Why have you concealed this matter from me, and then we shall all suffer death; therefore, now let us go and tell the king the sight which we saw, and the interpretation thereof, and we shall then remain clear.

8 And they did so, and they all went to the king and bowed down to him to the ground, and they said, May the king live, may the king live.

9 We heard that a son was born to Terah the son of Nahor, the prince of thy host, and we yesternight came to his house, and we ate and drank and rejoiced with him that night.

10 And when thy servants went out from the house of Terah, to go to our respective homes to abide there for the night, we lifted up our eyes to heaven, and we saw a great star coming from the east, and the same star ran with great speed, and swallowed up four great stars, from the four sides of the heavens.

11 And thy servants were astonished at the sight which we saw, and were greatly terrified, and we made our judgment upon the sight, and knew by our wisdom the proper interpretation thereof, that this thing applies to the child that is born to Terah, who will grow up and multiply greatly, and become powerful, and kill all the kings of the earth, and inherit all their lands, he, and his seed forever.

12 And now our lord and king, behold we have truly acquainted thee with what we have seen concerning this child.

13 If it seemeth good to the king to give his father value for this child, we will slay him before he shall grow up and increase in the land, and his evil increase against us, that we and our children perish through his evil.

14 And the king heard their words and they seemed good in his sight, and he sent and called for Terah, and Terah came before the king.

15 And the king said to Terah, I have been told that a son was yesternight born to thee, and after this manner was observed in the heavens at his birth.

16 And now therefore give me the child, that we may slay him before his evil springs up against us, and I will give thee for his value, thy house full of silver and gold.

17 And Terah answered the king and said to him: My Lord and king, I have heard thy words, and thy servant shall do all that his king desireth.

18 But my lord and king, I will tell thee what happened to me yesternight, that I may see what advice the king will give his servant, and then I will answer the king upon what he has just spoken; and the king said, Speak.

19 And Terah said to the king, Ayon, son of Mored, came to me yesternight, saying,

20 Give unto me the great and beautiful horse that the king gave thee, and I will give thee silver and gold, and straw and provender for its value; and I said to him, Wait till I see the king concerning thy words, and behold whatever the king saith, that will I do.

21 And now my lord and king, behold I have made this thing known to thee, and the advice which my king will give unto his servant, that will I follow.

22 And the king heard the words of Terah, and his anger was kindled and he considered him in the light of a fool.

23 And the king answered Terah, and he said to him, Art thou so silly, ignorant, or deficient in understanding, to do this thing, to give thy beautiful horse for silver and gold or even for straw and provender?

24 Art thou so short of silver and gold, that thou shouldst do this thing, because thou canst not obtain straw and provender to feed thy horse? and what is silver and gold to thee, or straw and provender, that thou shouldst give away that fine horse which I gave thee, like which there is none to be had on the whole earth?

25 And the king left off speaking, and Terah answered the king, saying, Like unto this has the king spoken to his servant;

26 I beseech thee, my lord and king, what is this which thou didst say unto me, saying, Give thy son that we may slay him, and I will give thee silver and gold for his value; what shall I do with silver and gold after the death of my son? who shall inherit me? surely then at my death, the silver and gold will return to my king who gave it.

27 And when the king heard the words of Terah, and the parable which he brought concerning the king, it grieved him greatly and he was vexed at this thing, and his anger burned within him.

28 And Terah saw that the anger of the king was kindled against him, and he answered the king, saying, All that I have is in the king's power; whatever the king desireth to do to his servant, that let him do, yea, even my son, he is in the king's power, without value in exchange, he and his two brothers that are older than he.

29 And the king said to Terah, No, but I will purchase thy younger son for a price.

30 And Terah answered the king, saying, I beseech thee my lord and king to let thy servant speak a word before thee, and let the king hear the word of his servant, and Terah said, Let my king give me three days' time till I consider this matter within myself, and consult with my family concerning the words of my king; and he pressed the king greatly to agree to this.

31 And the king hearkened to Terah, and he did so and he gave him three days' time, and Terah went out from the king's presence, and he came home to his family and spoke to them all the words of the king; and the people were greatly afraid.

32 And it was in the third day that the king sent to Terah, saying, Send me thy son for a price as I spoke to thee; and shouldst thou not do this, I will send and slay all thou hast in thy house, so that thou shalt not even have a dog remaining.

33 And Terah hastened, (as the thing was urgent from the king), and he took a child from one of his servants, which his handmaid had born to him that day, and Terah brought the child to the king and received value for him.

34 And the Lord was with Terah in this matter, that Nimrod might not cause Abram's death, and the king took the child from Terah and with all his might dashed his head to the ground, for he thought it had been Abram; and this was concealed from him from that day, and it was forgotten by the king, as it was the will of Providence not to suffer Abram's death.

35 And Terah took Abram his son secretly, together with his mother and nurse, and he concealed them in a cave, and he brought them their provisions monthly.

36 And the Lord was with Abram in the cave and he grew up, and Abram was in the cave ten years, and the king and his princes, soothsayers, and sages, thought that the king had killed Abram.

CHAPTER 9

1 And Haran, the son of Terah, Abram's oldest brother, took a wife in those days.

2 Haran was thirty-nine years old when he took her; and the wife of Haran conceived and bare a son, and he called his name Lot.

3 And she conceived again and bare a daughter, and she called her name Milca; and she again conceived and bare a daughter, and she called her name Sarai.

4 Haran was forty-two years old when he begat Sarai, which was in the tenth year of the life of Abram; and in those days Abram and his mother and nurse went out from the cave, as the king and his subjects had forgotten the affair of Abram.

5 And when Abram came out from the cave, he went to Noah and his son Shem, and he remained with them to learn the instruction of the Lord and his ways, and no man knew where Abram was, and Abram served Noah and Shem his son for a long time.

6 And Abram was in Noah's house thirty-nine years, and Abram knew the Lord from three years old, and he went in the ways of the Lord until the day of his

death, as Noah and his son Shem had taught him; and all the sons of the earth in those days greatly transgressed against the Lord, and they rebelled against him and they served other gods, and they forgot the Lord who had created them in the earth; and the inhabitants of the earth made unto themselves, at that time, every man his god; gods of wood and stone which could neither speak, hear, nor deliver, and the sons of men served them and they became their gods.

7 And the king and all his servants, and Terah with all his household were then the first of those that served gods of wood and stone.

8 And Terah had twelve gods of large size, made of wood and stone, after the twelve months of the year, and he served each one monthly, and every month Terah would bring his meat offering and drink offering to his gods; thus did Terah all the days.

9 And all that generation were wicked in the sight of the Lord, and they thus made every man his god, but they forsook the Lord who had created them.

10 And there was not a man found in those days in the whole earth, who knew the Lord (for they served each man his own God) except Noah and his household, and all those who were under his counsel knew the Lord in those days.

11 And Abram the son of Terah was waxing great in those days in the house of Noah, and no man knew it, and the Lord was with him.

12 And the Lord gave Abram an understanding heart, and he knew all the works of that generation were vain, and that all their gods were vain and were of no avail.

13 And Abram saw the sun shining upon the earth, and Abram said unto himself Surely now this sun that shines upon the earth is God, and him will I serve.

14 And Abram served the sun in that day and he prayed to him, and when evening came the sun set as usual, and Abram said within himself, Surely this cannot be God?

15 And Abram still continued to speak within himself, Who is he who made the heavens and the earth? who created upon earth? where is he?

16 And night darkened over him, and he lifted up his eyes toward the west, north, south, and east, and he saw that the sun had vanished from the earth, and the day became dark.

17 And Abram saw the stars and moon before him, and he said, Surely this is the God who created the whole earth as well as man, and behold these his servants are gods around him: and Abram served the moon and prayed to it all that night.

18 And in the morning when it was light and the sun shone upon the earth as usual, Abram saw all the things that the Lord God had made upon earth.

19 And Abram said unto himself Surely these are not gods that made the earth and all mankind, but these are the servants of God, and Abram remained in the house of Noah and there knew the Lord and his ways' and he served the Lord all the days of his life, and all that generation forgot the Lord, and served other gods of wood and stone, and rebelled all their days.

20 And king Nimrod reigned securely, and all the earth was under his control, and all the earth was of one tongue and words of union.

21 And all the princes of Nimrod and his great men took counsel together; Phut, Mitzraim, Cush and Canaan with their families, and they said to each other, Come let us build ourselves a city and in it a strong tower, and its top reaching heaven, and we will make ourselves famed, so that we may reign upon the whole world, in order that the evil of our enemies may cease from us, that we may reign mightily over them, and that we may not become scattered over the earth on account of their wars.

22 And they all went before the king, and they told the king these words, and the king agreed with them in this affair, and he did so.

23 And all the families assembled consisting of about six hundred thousand men, and they went to seek an extensive piece of ground to build the city and the

tower, and they sought in the whole earth and they found none like one valley at the east of the land of Shinar, about two days' walk, and they journeyed there and they dwelt there.

24 And they began to make bricks and burn fires to build the city and the tower that they had imagined to complete.

25 And the building of the tower was unto them a transgression and a sin, and they began to build it, and whilst they were building against the Lord God of heaven, they imagined in their hearts to war against him and to ascend into heaven.

26 And all these people and all the families divided themselves in three parts; the first said We will ascend into heaven and fight against him; the second said, We will ascend to heaven and place our own gods there and serve them; and the third part said, We will ascend to heaven and smite him with bows and spears; and God knew all their works and all their evil thoughts, and he saw the city and the tower which they were building.

27 And when they were building they built themselves a great city and a very high and strong tower; and on account of its height the mortar and bricks did not reach the builders in their ascent to it, until those who went up had completed a full year, and after that, they reached to the builders and gave them the mortar and the bricks; thus was it done daily.

28 And behold these ascended and others descended the whole day; and if a brick should fall from their hands and get broken, they would all weep over it, and if a man fell and died, none of them would look at him.

29 And the Lord knew their thoughts, and it came to pass when they were building they cast the arrows toward the heavens, and all the arrows fell upon them filled with blood, and when they saw them they said to each other, Surely we have slain all those that are in heaven.

30 For this was from the Lord in order to cause them to err, and in order; to destroy them from off the face of the ground.

31 And they built the tower and the city, and they did this thing daily until many days and years were elapsed.

32 And God said to the seventy angels who stood foremost before him, to those who were near to him, saying, Come let us descend and confuse their tongues, that one man shall not understand the language of his neighbor, and they did so unto them.

33 And from that day following, they forgot each man his neighbor's tongue, and they could not understand to speak in one tongue, and when the builder took from the hands of his neighbor lime or stone which he did not order, the builder would cast it away and throw it upon his neighbor, that he would die.

34 And they did so many days, and they killed many of them in this manner.

35 And the Lord smote the three divisions that were there, and he punished them according to their works and designs; those who said, We will ascend to heaven and serve our gods, became like apes and elephants; and those who said, We will smite the heaven with arrows, the Lord killed them, one man through the hand of his neighbor; and the third division of those who said, We will ascend to heaven and fight against him, the Lord scattered them throughout the earth.

36 And those who were left amongst them, when they knew and understood the evil which was coming upon them, they forsook the building, and they also became scattered upon the face of the whole earth .

37 And they ceased building the city and the tower; therefore he called that place Babel, for there the Lord confounded the Language of the whole earth; behold it was at the east of the land of Shinar.

38 And as to the tower which the sons of men built, the earth opened its mouth and swallowed up one third part thereof, and a fire also descended from heaven and burned another third, and the other third is left to this day, and it is of that part which was aloft, and its circumference is three days' walk.

39 And many of the sons of men died in that tower, a people without number.

CHAPTER 10

1 And Peleg the son of Eber died in those days, in the forty-eighth year of the life of Abram son of Terah, and all the days of Peleg were two hundred and thirty-nine years.

2 And when the Lord had scattered the sons of men on account of their sin at the tower, behold they spread forth into many divisions, and all the sons of men were dispersed into the four corners of the earth.

3 And all the families became each according to its language, its land, or its city.

4 And the sons of men built many cities according to their families, in all the places where they went, and throughout the earth where the Lord had scattered them.

5 And some of them built cities in places from which they were afterward extirpated, and they called these cities after their own names, or the names of their children, or after their particular occurrences.

6 And the sons of Japheth the son of Noah went and built themselves cities in the places where they were scattered, and they called all their cities after their names, and the sons of Japheth were divided upon the face of the earth into many divisions and languages.

7 And these are the sons of Japheth according to their families, Gomer, Magog, Medai, Javan, Tubal, Meshech and Tiras; these are the children of Japheth according to their generations.

8 And the children of Gomer, according to their cities, were the Francum, who dwell in the land of Franza, by the river Franza, by the river Senah.

9 And the children of Rephath are the Bartonim, who dwell in the land of Bartonim by the river Ledah, which empties its waters in the great sea Gihon, that is, oceanus.

10 And the children of Tugarma are ten families, and these are their names: Buzar, Parzunac, Balgar, Elicanum, Ragbib, Tarki, Bid, Zebuc, Ongal and Tilmaz; all these spread and rested in the north and built themselves cities.

11 And they called their cities after their own names, those are they who abide by the rivers Hithlah and Italac unto this day.

12 But the families of Angoli, Balgar and Parzunac, they dwell by the great river Dubnee; and the names of their cities are also according to their own names.

13 And the children of Javan are the Javanim who dwell in the land of Makdonia, and the children of Medaiare are the Orelum that dwell in the land of Curson, and the children of Tubal are those that dwell in the land of Tuskanah by the river Pashiah.

14 And the children of Meshech are the Shibashni and the children of Tiras are Rushash, Cushni, and Ongolis; all these went and built themselves cities; those are the cities that are situate by the sea Jabus by the river Cura, which empties itself in the river Tragan.

15 And the children of Elishah are the Almanim, and they also went and built themselves cities; those are the cities situate between the mountains of Job and Shibathmo; and of them were the people of Lumbaridi who dwell opposite the mountains of Job and Shibathmo, and they conquered the land of Italia and remained there unto this day.

16 And the children of Chittim are the Romim who dwell in the valley of Canopia by the river Tibreu.

17 And the children of Dudonim are those who dwell in the cities of the sea Gihon, in the land of Bordna.

18 These are the families of the children of Japheth according to their cities and languages, when they were scattered after the tower, and they called their cities after their names and occurrences; and these are the names of all their cities according to their families, which they built in those days after the tower.

19 And the children of Ham were Cush, Mitzraim, Phut and Canaan according to their generation and cities.

20 All these went and built themselves cities as they found fit places for them, and they called their cities after the names of their fathers Cush, Mitzraim, Phut and Canaan.

21 And the children of Mitzraim are the Ludim, Ananim, Lehabim, Naphtuchim, Pathrusim, Casluchim and Caphturim, seven families.

22 All these dwell by the river Sihor, that is the brook of Egypt, and they built themselves cities and called them after their own names.

23 And the children of Pathros and Casloch intermarried together, and from them went forth the Pelishtim, the Azathim, and the Gerarim, the Githim and the Ekronim, in all five families; these also built themselves cities, and they called their cities after the names of their fathers unto this day.

24 And the children of Canaan also built themselves cities, and they called their cities after their names, eleven cities and others without number.

25 And four men from the family of Ham went to the land of the plain; these are the names of the four men, Sodom, Gomorrah, Admah and Zeboyim.

26 And these men built themselves four cities in the land of the plain, and they called the names of their cities after their own names.

27 And they and their children and all belonging to them dwelt in those cities, and they were fruitful and multiplied greatly and dwelt peaceably.

28 And Seir the son of Hur, son of Hivi, son of Canaan, went and found a valley opposite to Mount Paran, and he built a city there, and he and his seven sons and his household dwelt there, and he called the city which he built Seir, according to his name; that is the land of Seir unto this day.

29 These are the families of the children of Ham, according to their languages and cities, when they were scattered to their countries after the tower.

30 And some of the children of Shem son of Noah, father of all the children of Eber, also went and built themselves cities in the places wherein they were scattered, and they called their cities after their names.

31 And the sons of Shem were Elam, Ashur, Arpachshad, Lud and Aram, and they built themselves cities and called the names of all their cities after their names.

32 And Ashur son of Shem and his children and household went forth at that time, a very large body of them, and they went to a distant land that they found, and they met with a very extensive valley in the land that they went to, and they built themselves four cities, and they called them after their own names and occurrences.

33 And these are the names of the cities which the children of Ashur built, Ninevah, Resen, Calach and Rehobother; and the children of Ashur dwell there unto this day.

34 And the children of Aram also went and built themselves a city, and they called the name of the city Uz after their eldest brother, and they dwell therein; that is the land of Uz to this day.

35 And in the second year after the tower a man from the house of Ashur, whose name was Bela, went from the land of Ninevah to sojourn with his household wherever he could find a place; and they came until opposite the cities of the plain against Sodom, and they dwelt there.

36 And the man rose up and built there a small city, and called its name Bela, after his name; that is the land of Zoar unto this day.

37 And these are the families of the children of Shem according to their language and cities, after they were scattered upon the earth after the tower.

38 And every kingdom, city, and family of the families of the children of Noah built themselves many cities after this.

39 And they established governments in all their cities, in order to be regulated by their orders; so did all the families of the children of Noah forever.

CHAPTER 11

1 And Nimrod son of Cush was still in the land of Shinar, and he reigned over it and dwelt there, and he built cities in the land of Shinar.

2 And these are the names of the four cities which he built, and he called their names after the occurrences that happened to them in the building of the tower.

3 And he called the first Babel, saying, Because the Lord there confounded the language of the whole earth; and the name of the second he called Erech, because from there God dispersed them.

4 And the third he called Eched, saying there was a great battle at that place; and the fourth he called Calnah, because his princes and mighty men were consumed there, and they vexed the Lord, they rebelled and transgressed against him.

5 And when Nimrod had built these cities in the land of Shinar, he placed in them the remainder of his people, his princes and his mighty men that were left in his kingdom.

6 And Nimrod dwelt in Babel, and he there renewed his reign over the rest of his subjects, and he reigned securely, and the subjects and princes of Nimrod called his name Amraphel, saying that at the tower his princes and men fell through his means.

7 And notwithstanding this, Nimrod did not return to the Lord, and he continued in wickedness and teaching wickedness to the sons of men; and Mardon, his son, was worse than his father, and continued to add to the abominations of his father.

8 And he caused the sons of men to sin, therefore it is said, From the wicked goeth forth wickedness.

9 At that time there was war between the families of the children of Ham, as they were dwelling in the cities which they had built.

10 And Chedorlaomer, king of Elam, went away from the families of the children of Ham, and he fought with them and he subdued them, and he went to the five cities of the plain and he fought against them and he subdued them, and they were under his control.

11 And they served him twelve years, and they gave him a yearly tax.

12 At that time died Nahor, son of Serug, in the forty-ninth year of the life of Abram son of Terah.

13 And in the fiftieth year of the life of Abram son of Terah, Abram came forth from the house of Noah, and went to his father's house.

14 And Abram knew the Lord, and he went in his ways and instructions, and the Lord his God was with him.

15 And Terah his father was in those days, still captain of the host of king Nimrod, and he still followed strange gods.

16 And Abram came to his father's house and saw twelve gods standing there in their temples, and the anger of Abram was kindled when he saw these images in his father's house.

17 And Abram said, As the Lord liveth these images shall not remain in my father's house; so shall the Lord who created me do unto me if in three days' time I do not break them all.

18 And Abram went from them, and his anger burned within him. And Abram hastened and went from the chamber to his father's outer court, and he found his father sitting in the court, and all his servants with him, and Abram came and sat before him.

19 And Abram asked his father, saying, Father, tell me where is God who created heaven and earth, and

all the sons of men upon earth, and who created thee and me. And Terah answered his son Abram and said, Behold those who created us are all with us in the house.

20 And Abram said to his father, My lord, shew them to me I pray thee; and Terah brought Abram into the chamber of the inner court, and Abram saw, and behold the whole room was full of gods of wood and stone, twelve great images and others less than they without number.

21 And Terah said to his son, Behold these are they which made all thou seest upon earth, and which created me and thee, and all mankind.

22 And Terah bowed down to his gods, and he then went away from them, and Abram, his son, went away with him.

23 And when Abram had gone from them he went to his mother and sat before her, and he said to his mother, Behold, my father has shown me those who made heaven and earth, and all the sons of men.

24 Now, therefore, hasten and fetch a kid from the flock, and make of it savory meat, that I may bring it to my father's gods as an offering for them to eat; perhaps I may thereby become acceptable to them.

25 And his mother did so, and she fetched a kid, and made savory meat thereof, and brought it to Abram, and Abram took the savory meat from his mother and brought it before his father's gods, and he drew nigh to them that they might eat; and Terah his father, did not know of it.

26 And Abram saw on the day when he was sitting amongst them, that they had no voice, no hearing, no motion, and not one of them could stretch forth his hand to eat.

27 And Abram mocked them, and said, Surely the savory meat that I prepared has not pleased them, or perhaps it was too little for them, and for that reason they would not eat; therefore tomorrow I will prepare fresh savory meat, better and more plentiful than this, in order that I may see the result.

28 And it was on the next day that Abram directed his mother concerning the savory meat, and his mother rose and fetched three fine kids from the flock, and she made of them some excellent savory meat, such as her son was fond of, and she gave it to her son Abram; and Terah his father did not know of it.

29 And Abram took the savory meat from his mother, and brought it before his father's gods into the chamber; and he came nigh unto them that they might eat, and he placed it before them, and Abram sat before them all day, thinking perhaps they might eat.

30 And Abram viewed them, and behold they had neither voice nor hearing, nor did one of them stretch forth his hand to the meat to eat.

31 And in the evening of that day in that house Abram was clothed with the spirit of God.

32 And he called out and said, Wo unto my father and this wicked generation, whose hearts are all inclined to vanity, who serve these idols of wood and stone which can neither eat, smell, hear nor speak, who have mouths without speech, eyes without sight, ears without hearing, hands without feeling, and legs which cannot move; like them are those that made them and that trust in them.

33 And when Abram saw all these things his anger was kindled against his father, and he hastened and took a hatchet in his hand, and came unto the chamber of the gods, and he broke all his father's gods.

34 And when he had done breaking the images, he placed the hatchet in the hand of the great god which was there before them, and he went out; and Terah his father came home, for he had heard at the door the sound of the striking of the hatchet; so Terah came into the house to know what this was about.

35 And Terah, having heard the noise of the hatchet in the room of images, ran to the room to the images, and he met Abram going out.

36 And Terah entered the room and found all the idols fallen down and broken, and the hatchet in the

hand of the largest, which was not broken, and the savory meat which Abram his son had made was still before them.

37 And when Terah saw this his anger was greatly kindled, and he hastened and went from the room to Abram.

38 And he found Abram his son still sitting in the house; and he said to him, What is this work thou hast done to my gods?

39 And Abram answered Terah his father and he said, Not so my lord, for I brought savory meat before them, and when I came nigh to them with the meat that they might eat, they all at once stretched forth their hands to eat before the great one had put forth his hand to eat.

40 And the large one saw their works that they did before him, and his anger was violently kindled against them, and he went and took the hatchet that was in the house and came to them and broke them all, and behold the hatchet is yet in his hand as thou seest.

41 And Terah's anger was kindled against his son Abram, when he spoke this; and Terah said to Abram his son in his anger, What is this tale that thou hast told? Thou speakest lies to me.

42 Is there in these gods spirit, soul, or power to do all thou hast told me? Are they not wood and stone, and have I not myself made them, and canst thou speak such lies, saying that the large god that was with them smote them? It is thou that didst place the hatchet in his hands, and then sayest he smote them all.

43 And Abram answered his father and said to him, And how canst thou then serve these idols in whom there is no power to do anything? Can those idols in which thou trustest deliver thee? can they hear thy prayers when thou callest upon them? can they deliver thee from the hands of thy enemies, or will they fight thy battles for thee against thy enemies, that thou shouldst serve wood and stone which can neither speak nor hear?

44 And now surely it is not good for thee nor for the sons of men that are connected with thee, to do these things; are you so silly, so foolish or so short of understanding that you will serve wood and stone, and do after this manner?

45 And forget the Lord God who made heaven and earth, and who created you in the earth, and thereby bring a great evil upon your souls in this matter by serving stone and wood?

46 Did not our fathers in days of old sin in this matter, and the Lord God of the universe brought the waters of the flood upon them and destroyed the whole earth?

47 And how can you continue to do this and serve gods of wood and stone, who cannot hear, or speak, or deliver you from oppression, thereby bringing down the anger of the God of the universe upon you?

48 Now therefore my father refrain from this, and bring not evil upon thy soul and the souls of thy household.

49 And Abram hastened and sprang from before his father, and took the hatchet from his father's largest idol, with which Abram broke it and ran away.

50 And Terah, seeing all that Abram had done, hastened to go from his house, and he went to the king and he came before Nimrod and stood before him, and he bowed down to the king; and the king said, What dost thou want?

51 And he said, I beseech thee my lord, to hear me-Now fifty years back a child was born to me, and thus has he done to my gods and thus has he spoken; and now therefore, my lord and king, send for him that he may come before thee, and judge him according to the law, that we may be delivered from his evil.

52 And the king sent three men of his servants, and they went and brought Abram before the king. And Nimrod and all his princes and servants were that day sitting before him, and Terah sat also before them.

53 And the king said to Abram, What is this that thou hast done to thy father and to his gods? And Abram answered the king in the words that he spoke to his father, and he said, The large god that was with them in the house did to them what thou hast heard.

54 And the king said to Abram, Had they power to speak and eat and do as thou hast said? And Abram answered the king, saying, And if there be no power in them why dost thou serve them and cause the sons of men to err through thy follies?

55 Dost thou imagine that they can deliver thee or do anything small or great, that thou shouldst serve them? And why wilt thou not sense the God of the whole universe, who created thee and in whose power it is to kill and keep alive?

56 O foolish, simple, and ignorant king, woe unto thee forever.

57 I thought thou wouldst teach thy servants the upright way, but thou hast not done this, but hast filled the whole earth with thy sins and the sins of thy people who have followed thy ways.

58 Dost thou not know, or hast thou not heard, that this evil which thou doest, our ancestors sinned therein in days of old, and the eternal God brought the waters of the flood upon them and destroyed them all, and also destroyed the whole earth on their account? And wilt thou and thy people rise up now and do like unto this work, in order to bring down the anger of the Lord God of the universe, and to bring evil upon thee and the whole earth?

59 Now therefore put away this evil deed which thou doest, and serve the God of the universe, as thy soul is in his hands, and then it will be well with thee.

60 And if thy wicked heart will not hearken to my words to cause thee to forsake thy evil ways, and to serve the eternal God, then wilt thou die in shame in the latter days, thou, thy people and all who are connected with thee, hearing thy words, or walking in thy evil ways.

61 And when Abram had ceased speaking before the king and princes, Abram lifted up his eyes to the heavens, and he said, The Lord seeth all the wicked, and he will judge them.

CHAPTER 12

1 And when the king heard the words of Abram he ordered him to be put into prison; and Abram was ten days in prison.

2 And at the end of those days the king ordered that all the kings, princes and governors of different provinces and the sages should come before him, and they sat before him, and Abram was still in the house of confinement.

3 And the king said to the princes and sages, Have you heard what Abram, the son of Terah, has done to his father? Thus has he done to him, and I ordered him to be brought before me, and thus has he spoken; his heart did not misgive him, neither did he stir in my presence, and behold now he is confined in the prison.

4 And therefore decide what judgment is due to this man who reviled the king; who spoke and did all the things that you heard.

5 And they all answered the king saying, The man who revileth the king should be hanged upon a tree; but having done all the things that he said, and having despised our gods, he must therefore be burned to death, for this is the law in this matter.

6 If it pleaseth the king to do this, let him order his servants to kindle a fire both night and day in thy brick furnace, and then we will cast this man into it. And the king did so, and he commanded his servants that they should prepare a fire for three days and three nights in the king's furnace, that is in Casdim; and the king ordered them to take Abram from prison and bring him out to be burned.

7 And all the king's servants, princes, lords, governors, and judges, and all the inhabitants of the land, about nine hundred thousand men, stood opposite the furnace to see Abram.

8 And all the women and little ones crowded upon the roofs and towers to see what was doing with Abram, and they all stood together at a distance; and there was not a man left that did not come on that day to behold the scene.

9 And when Abram was come, the conjurors of the king and the sages saw Abram, and they cried out to the king, saying, Our sovereign lord, surely this is the man whom we know to have been the child at whose birth the great star swallowed the four stars, which we declared to the king now fifty years since.

10 And behold now his father has also transgressed thy commands, and mocked thee by bringing thee another child, which thou didst kill.

11 And when the king heard their words, he was exceedingly wroth, and he ordered Terah to be brought before him.

12 And the king said, Hast thou heard what the conjurors have spoken? Now tell me truly, how didst thou; and if thou shalt speak truth thou shalt be acquitted.

13 And seeing that the king's anger was so much kindled, Terah said to the king, My lord and king, thou hast heard the truth, and what the sages have spoken is right. And the king said, How couldst thou do this thing, to transgress my orders and to give me a child that thou didst not beget, and to take value for him?

14 And Terah answered the king, Because my tender feelings were excited for my son, at that time, and I took a son of my handmaid, and I brought him to the king.

15 And the king said Who advised thee to this? Tell me, do not hide aught from me, and then thou shalt not die.

16 And Terah was greatly terrified in the king's presence, and he said to the king, It was Haran my eldest son who advised me to this; and Haran was in those days that Abram was born, two and thirty years old.

17 But Haran did not advise his father to anything, for Terah said this to the king in order to deliver his

soul from the king, for he feared greatly; and the king said to Terah, Haran thy son who advised thee to this shall die through fire with Abram; for the sentence of death is upon him for having rebelled against the king's desire in doing this thing.

18 And Haran at that time felt inclined to follow the ways of Abram, but he kept it within himself.

19 And Haran said in his heart, Behold now the king has seized Abram on account of these things which Abram did, and it shall come to pass, that if Abram prevail over the king I will follow him, but if the king prevail I will go after the king.

20 And when Terah had spoken this to the king concerning Haran his son, the king ordered Haran to be seized with Abram.

21 And they brought them both, Abram, and Haran his brother, to cast them into the fire; and all the inhabitants of the land and the king's servants and princes and all the women and little ones were there, standing that day over them.

22 And the king's servants took Abram and his brother, and they stripped them of all their clothes excepting their lower garments which were upon them.

23 And they bound their hands and feet with linen cords, and the servants of the king lifted them up and cast them both into the furnace.

24 And the Lord loved Abram and he had compassion over him, and the Lord came down and delivered Abram from the fire and he was not burned.

25 But all the cords with which they bound him were burned, while Abram remained and walked about in the fire.

26 And Haran died when they had cast him into the fire, and he was burned to ashes, for his heart was not perfect with the Lord; and those men who cast him into the fire, the flame of the fire spread over them, and they were burned, and twelve men of them died.

27 And Abram walked in the midst of the fire three days and three nights, and all the servants of the king saw him walking in the fire, and they came and told the king, saying, Behold we have seen Abram walking about in the midst of the fire, and even the lower garments which are upon him are not burned, but the cord with which he was bound is burned.

28 And when the king heard their words his heart fainted and he would not believe them; so he sent other faithful princes to see this matter, and they went and saw it and told it to the king; and the king rose to go and see it, and he saw Abram walking to and fro in the midst of the fire, and he saw Haran's body burned, and the king wondered greatly.

29 And the king ordered Abram to be taken out from the fire; and his servants approached to take him out and they could not, for the fire was round about and the flame ascending toward them from the furnace.

30 And the king's servants fled from it, and the king rebuked them, saying, Make haste and bring Abram out of the fire that you shall not die.

31 And the servants of the king again approached to bring Abram out, and the flames came upon them and burned their faces so that eight of them died.

32 And when the king saw that his servants could not approach the fire lest they should be burned, the king called to Abram, O servant of the God who is in heaven, go forth from amidst the fire and come hither before me; and Abram hearkened to the voice of the king, and he went forth from the fire and came and stood before the king.

33 And when Abram came out the king and all his servants saw Abram coming before the king, with his lower garments upon him, for they were not burned, but the cord with which he was bound was burned.

34 And the king said to Abram, How is it that thou wast not burned in the fire?

35 And Abram said to the king, The God of heaven and earth in whom I trust and who has all in his

power, he delivered me from the fire into which thou didst cast me.

36 And Haran the brother of Abram was burned to ashes, and they sought for his body, and they found it consumed.

37 And Haran was eighty-two years old when he died in the fire of Casdim. And the king, princes, and inhabitants of the land, seeing that Abram was delivered from the fire, they came and bowed down to Abram.

38 And Abram said to them, Do not bow down to me, but bow down to the God of the world who made you, and serve him, and go in his ways for it is he who delivered me from out of this fire, and it is he who created the souls and spirits of all men, and formed man in his mother's womb, and brought him forth into the world, and it is he who will deliver those who trust in him from all pain.

39 And this thing seemed very wonderful in the eyes of the king and princes, that Abram was saved from the fire and that Haran was burned; and the king gave Abram many presents and he gave him his two head servants from the king's house; the name of one was Oni and the name of the other was Eliezer.

40 And all the kings, princes and servants gave Abram many gifts of silver and gold and pearl, and the king and his princes sent him away, and he went in peace.

41 And Abram went forth from the king in peace, and many of the king's servants followed him, and about three hundred men joined him.

42 And Abram returned on that day and went to his father's house, he and the men that followed him, and Abram served the Lord his God all the days of his life, and he walked in his ways and followed his law.

43 And from that day forward Abram inclined the hearts of the sons of men to serve the Lord.

44 And at that time Nahor and Abram took unto themselves wives, the daughters of their brother Haran; the wife of Nahor was Milca and the name of

Abram's wife was Sarai. And Sarai, wife of Abram, was barren; she had no offspring in those days.

45 And at the expiration of two years from Abram's going out of the fire, that is in the fiftysecond year of his life, behold king Nimrod sat in Babel upon the throne, and the king fell asleep and dreamed that he was standing with his troops and hosts in a valley opposite the king's furnace.

46 And he lifted up his eyes and saw a man in the likeness of Abram coming forth from the furnace, and that he came and stood before the king with his drawn sword, and then sprang to the king with his sword, when the king fled from the man, for he was afraid; and while he was running, the man threw an egg upon the king's head, and the egg became a great river.

47 And the king dreamed that all his troops sank in that river and died, and the king took flight with three men who were before him and he escaped.

48 And the king looked at these men and they were clothed in princely dresses as the garments of kings, and had the appearance and majesty of kings.

49 And while they were running, the river again turned to an egg before the king, and there came forth from the egg a young bird which came before the king, and flew at his head and plucked out the king's eye.

50 And the king was grieved at the sight, and he awoke out of his sleep and his spirit was agitated; and he felt a great terror.

51 And in the morning the king rose from his couch in fear, and he ordered all the wise men and magicians to come before him, when the king related his dream to them.

52 And a wise servant of the king, whose name was Anuki, answered the king, saying, This is nothing else but the evil of Abram and his seed which will spring up against my Lord and king in the latter days.

53 And behold the day will come when Abram and his seed and the children of his household will war

with my king, and they will smite all the king's hosts and his troops.

54 And as to what thou hast said concerning three men which thou didst see like unto thyself, and which did escape, this means that only thou wilt escape with three kings from the kings of the earth who will be with thee in battle.

55 And that which thou sawest of the river which turned to an egg as at first, and the young bird plucking out thine eye, this means nothing else but the seed of Abram which will slay the king in latter days.

56 This is my king's dream, and this is its interpretation, and the dream is true, and the interpretation which thy servant has given thee is right.

57 Now therefore my king, surely thou knowest that it is now fifty-two years since thy sages saw this at the birth of Abram, and if my king will suffer Abram to live in the earth it will be to the injury of my lord and king, for all the days that Abram liveth neither thou nor thy kingdom will be established, for this was known formerly at his birth; and why will not my king slay him, that his evil may be kept from thee in latter days?

58 And Nimrod hearkened to the voice of Anuki, and he sent some of his servants in secret to go and seize Abram, and bring him before the king to suffer death.

59 And Eliezer, Abram's servant whom the king had given him, was at that time in the presence of the king, and he heard what Anuki had advised the king, and what the king had said to cause Abram's death.

60 And Eliezer said to Abram, Hasten, rise up and save thy soul, that thou mayest not die through the hands of the king, for thus did he see in a dream concerning thee, and thus did Anuki interpret it, and thus also did Anuki advise the king concerning thee.

61 And Abram hearkened to the voice of Eliezer, and Abram hastened and ran for safety to the house of Noah and his son Shem, and he concealed himself there and found a place of safety; and the king's servants came to Abram's house to seek him, but they

could not find him, and they searched throughout the country and he was not to be found, and they went and searched in every direction and he was not to be met with.

62 And when the king's servants could not find Abram they returned to the king, but the king's anger against Abram was stilled, as they did not find him, and the king drove from his mind this matter concerning Abram.

63 And Abram was concealed in Noah's house for one month, until the king had forgotten this matter, but Abram was still afraid of the king; and Terah came to see Abram his son secretly in the house of Noah, and Terah was very great in the eyes of the king.

64 And Abram said to his father, Dost thou not know that the king thinketh to slay me, and to annihilate my name from the earth by the advice of his wicked counsellors?

65 Now whom hast thou here and what hast thou in this land? Arise, let us go together to the land of Canaan, that we may be delivered from his hand, lest thou perish also through him in the latter days.

66 Dost thou not know or hast thou not heard that it is not through love that Nimrod giveth thee all this honor, but it is only for his benefit that he bestoweth all this good upon thee?

67 And if he do unto thee greater good than this, surely these are only vanities of the world, for wealth and riches cannot avail in the day of wrath and anger.

68 Now therefore hearken to my voice, and let us arise and go to the land of Canaan, out of the reach of injury from Nimrod; and serve thou the Lord who created thee in the earth and it will be well with thee; and cast away all the vain things which thou pursuest.

69 And Abram ceased to speak, when Noah and his son Shem answered Terah, saying, True is the word which Abram hath said unto thee.

70 And Terah hearkened to the voice of his son Abram, and Terah did all that Abram said, for this was from the Lord, that the king should not cause Abram's death.

CHAPTER 13

1 And Terah took his son Abram and his grandson Lot, the son of Haran, and Sarai his daughter-in-law, the wife of his son Abram, and all the souls of his household and went with them from Ur Casdim to go to the land of Canaan. And when they came as far as the land of Haran they remained there, for it was exceedingly good land for pasture, and of sufficient extent for those who accompanied them.

2 And the people of the land of Haran saw that Abram was good and upright with God and men, and that the Lord his God was with him, and some of the people of the land of Haran came and joined Abram, and he taught them the instruction of the Lord and his ways; and these men remained with Abram in his house and they adhered to him.

3 And Abram remained in the land three years, and at the expiration of three years the Lord appeared to Abram and said to him; I am the Lord who brought thee forth from Ur Casdim, and delivered thee from the hands of all thine enemies.

4 And now therefore if thou wilt hearken to my voice and keep my commandments, my statutes, and my laws, then will I cause thy enemies to fall before thee, and I will multiply thy seed like the stars of heaven, and I will send my blessing upon all the works of thy hands, and thou shalt lack nothing.

5 Arise now, take thy wife and all belonging to thee and go to the land of Canaan and remain there, and I will there be unto thee for a God, and I will bless thee. And Abram rose and took his wife and all belonging to him, and he went to the land of Canaan as the Lord had told him; and Abram was fifty years old when he went from Haran.

6 And Abram came to the land of Canaan and dwelt in the midst of the city, and he there pitched his tent

amongst the children of Canaan, inhabitants of the land.

7 And the Lord appeared to Abram when he came to the land of Canaan, and said to him, This is the land which I gave unto thee and to thy seed after thee forever, and I will make thy seed like the stars of heaven, and I will give unto thy seed for an inheritance all the lands which thou seest.

8 And Abram built an altar in the place where God had spoken to him, and Abram there called upon the name of the Lord.

9 At that time, at the end of three years of Abram's dwelling in the land of Canaan, in that year Noah died, which was the fifty-eighth year of the life of Abram; and all the days that Noah lived were nine hundred and fifty years and he died.

10 And Abram dwelt in the land of Canaan, he, his wife, and all belonging to him, and all those that accompanied him, together with those that joined him from the people of the land; but Nahor, Abram's brother, and Terah his father, and Lot the son of Haran and all belonging to them dwelt in Haran.

11 In the fifth year of Abram's dwelling in the land of Canaan the people of Sodom and Gomorrah and all the cities of the plain revolted from the power of Chedorlaomer, king of Elam; for all the kings of the cities of the plain had served Chedorlaomer for twelve years, and given him a yearly tax, but in those days in the thirteenth year, they rebelled against him.

12 And in the tenth year of Abram's dwelling in the land of Canaan there was war between Nimrod king of Shinar and Chedorlaomer king of Elam, and Nimrod came to fight with Chedorlaomer and to subdue him.

13 For Chedorlaomer was at that time one of the princes of the hosts of Nimrod, and when all the people at the tower were dispersed and those that remained were also scattered upon the face of the earth, Chedorlaomer went to the land of Elam and reigned over it and rebelled against his lord.

14 And in those days when Nimrod saw that the cities of the plain had rebelled, he came with pride and anger to war with Chedorlaomer, and Nimrod assembled all his princes and subjects, about seven hundred thousand men, and went against Chedorlaomer, and Chedorlaomer went out to meet him with five thousand men, and they prepared for battle in the valley of Babel which is between Elam and Shinar.

15 And all those kings fought there, and Nimrod and his people were smitten before the people of Chedorlaomer, and there fell from Nimrod's men about six hundred thousand, and Mardon the king's son fell amongst them.

16 And Nimrod fled and returned in shame and disgrace to his land, and he was under subjection to Chedorlaomer for a long time, and Chedorlaomer returned to his land and sent princes of his host to the kings that dwelt around him, to Arioch king of Elasar, and to Tidal king of Goyim, and made a covenant with them, and they were all obedient to his commands.

17 And it was in the fifteenth year of Abram's dwelling in the land of Canaan, which is the seventieth year of the life of Abram, and the Lord appeared to Abram in that year and he said to him, I am the Lord who brought thee out from Ur Casdim to give thee this land for an inheritance.

18 Now therefore walk before me and be perfect and keep my commands, for to thee and to thy seed I will give this land for an inheritance, from the river Mitzraim unto the great river Euphrates.

19 And thou shalt come to thy fathers in peace and in good age, and the fourth generation shall return here in this land and shall inherit it forever; and Abram built an altar, and he called upon the name of the Lord who appeared to him, and he brought up sacrifices upon the altar to the Lord.

20 At that time Abram returned and went to Haran to see his father and mother, and his father's household, and Abram and his wife and all belonging to him returned to Haran, and Abram dwelt in Haran five years.

21 And many of the people of Haran, about seventy-two men, followed Abram and Abram taught them the instruction of the Lord and his ways, and he taught them to know the Lord.

22 In those days the Lord appeared to Abram in Haran, and he said to him, Behold, I spoke unto thee these twenty years back saying,

23 Go forth from thy land, from thy birth-place and from thy father's house, to the land which I have shown thee to give it to thee and to thy children, for there in that land will I bless thee, and make thee a great nation, and make thy name great, and in thee shall the families of the earth be blessed.

24 Now therefore arise, go forth from this place, thou, thy wife, and all belonging to thee, also every one born in thy house and all the souls thou hast made in Haran, and bring them out with thee from here, and rise to return to the land of Canaan.

25 And Abram arose and took his wife Sarai and all belonging to him and all that were born to him in his house and the souls which they had made in Haran, and they came out to go to the land of Canaan.

26 And Abram went and returned to the land of Canaan, according to the word of the Lord. And Lot the son of his brother Haran went with him, and Abram was seventy-five years old when he went forth from Haran to return to the land of Canaan.

27 And he came to the land of Canaan according to the word of the Lord to Abram, and he pitched his tent and he dwelt in the plain of Mamre, and with him was Lot his brother's son, and all belonging to him.

28 And the Lord again appeared to Abram and said, To thy seed will I give this land; and he there built an altar to the Lord who appeared to him, which is still to this day in the plains of Mamre.

CHAPTER 14

1 In those days there was in the land of Shinar a wise man who had understanding in all wisdom, and of a

beautiful appearance, but he was poor and indigent; his name was Rikayon and he was hard set to support himself.

2 And he resolved to go to Egypt, to Oswiris the son of Anom king of Egypt, to show the king his wisdom; for perhaps he might find grace in his sight, to raise him up and give him maintenance; and Rikayon did so.

3 And when Rikayon came to Egypt he asked the inhabitants of Egypt concerning the king, and the inhabitants of Egypt told him the custom of the king of Egypt, for it was then the custom of the king of Egypt that he went from his royal palace and was seen abroad only one day in the year, and after that the king would return to his palace to remain there.

4 And on the day when the king went forth he passed judgment in the land, and every one having a suit came before the king that day to obtain his request.

5 And when Rikayon heard of the custom in Egypt and that he could not come into the presence of the king, he grieved greatly and was very sorrowful.

6 And in the evening Rikayon went out and found a house in ruins, formerly a bake house in Egypt, and he abode there all night in bitterness of soul and pinched with hunger, and sleep was removed from his eyes.

7 And Rikayon considered within himself what he should do in the town until the king made his appearance, and how he might maintain himself there.

8 And he rose in the morning and walked about, and met in his way those who so vegetables and various sorts of seed with which they supplied the inhabitants.

9 And Rikayon wished to do the same in order to get a maintenance in the city, but he was unacquainted with the custom of the people, and he was like a blind man among them.

10 And he went and obtained vegetables to sell them for his support, and the rabble assembled about him

and ridiculed him, and took his vegetables from him and left him nothing.

11 And he rose up from there in bitterness of soul, and went sighing to the bake house in which he had remained all the night before, and he slept there the second night.

12 And on that night again he reasoned within himself how he could save himself from starvation, and he devised a scheme how to act.

13 And he rose up in the morning and acted ingeniously, and went and hired thirty strong men of the rabble, carrying their war instruments in their hands, and he led them to the top of the Egyptian sepulchre, and he placed them there.

14 And he commanded them, saying, Thus saith the king, Strengthen yourselves and be valiant men, and let no man be buried here until two hundred pieces of silver be given, and then he may be buried; and those men did according to the order of Rikayon to the people of Egypt the whole of that year.

15 And in eight months' time Rikayon and his men gathered great riches of silver and gold, and Rikayon took a great quantity of horses and other animals, and he hired more men, and he gave them horses and they remained with him.

16 And when the year came round, at the time the king went forth into the town, all the inhabitants of Egypt assembled together to speak to him concerning the work of Rikayon and his men.

17 And the king went forth on the appointed day, and all the Egyptians came before him and cried unto him, saying,

18 May the king live forever. What is this thing thou doest in the town to thy servants, not to suffer a dead body to be buried until so much silver and gold be given? Was there ever the like unto this done in the whole earth, from the days of former kings yea even from the days of Adam, unto this day, that the dead should not be buried only for a set price?

19 We know it to be the custom of kings to take a yearly tax from the living, but thou dost not only do this, but from the dead also thou exactest a tax day by day.

20 Now, O king, we can no more bear this, for the whole city is ruined on this account, and dost thou not know it?

21 And when the king heard all that they had spoken he was very wroth, and his anger burned within him at this affair, for he had known nothing of it.

22 And the king said, Who and where is he that dares to do this wicked thing in my land without my command? Surely you will tell me.

23 And they told him all the works of Rikayon and his men, and the king's anger was aroused, and he ordered Rikayon and his men to be brought before him.

24 And Rikayon took about a thousand children, sons, and daughters, and clothed them in silk and embroidery, and he set them upon horses and sent them to the king by means of his men, and he also took a great quantity of silver and gold and precious stones, and a strong and beautiful horse, as a present for the king, with which he came before the king and bowed down to the earth before him; and the king, his servants and all the inhabitants of Egypt wondered at the work of Rikayon, and they saw his riches and the present that he had brought to the king.

25 And it greatly pleased the king and he wondered at it; and when Rikayon sat before him the king asked him concerning all his works, and Rikayon spoke all his words wisely before the king, his servants and all the inhabitants of Egypt.

26 And when the king heard the words of Rikayon and his wisdom, Rikayon found grace in his sight, and he met with grace and kindness from all the servants of the king and from all the inhabitants of Egypt, on account of his wisdom and excellent speeches, and from that time they loved him exceedingly.

27 And the king answered and said to Rikayon, Thy name shall no more be called Rikayon but Pharaoh

shall be thy name, since thou didst exact a tax from the dead; and he called his name Pharaoh.

28 And the king and his subjects loved Rikayon for his wisdom, and they consulted with all the inhabitants of Egypt to make him prefect under the king.

29 And all the inhabitants of Egypt and its wise men did so, and it was made a law in Egypt.

30 And they made Rikayon Pharaoh prefect under Oswiris king of Egypt, and Rikayon Pharaoh governed over Egypt, daily administering justice to the whole city, but Oswiris the king would judge the people of the land one day in the year, when he went out to make his appearance.

31 And Rikayon Pharaoh cunningly usurped the government of Egypt, and he exacted a tax from all the inhabitants of Egypt.

32 And all the inhabitants of Egypt greatly loved Rikayon Pharaoh, and they made a decree to call every king that should reign over them and their seed in Egypt, Pharaoh.

33 Therefore all the kings that reigned in Egypt from that time forward were called Pharaoh unto this day.

CHAPTER 15

1 And in that year there was a heavy famine throughout the land of Canaan, and the inhabitants of the land could not remain on account of the famine for it was very grievous.

2 And Abram and all belonging to him rose and went down to Egypt on account of the famine, and when they were at the brook Mitzraim they remained there some time to rest from the fatigue of the road.

3 And Abram and Sarai were walking at the border of the brook Mitzraim, and Abram beheld his wife Sarai that she was very beautiful.

4 And Abram said to his wife Sarai, Since God has created thee with such a beautiful countenance, I am afraid of the Egyptians lest they should slay me and

take thee away, for the fear of God is not in these places.

5 Surely then thou shalt do this, Say thou art my sister to all that may ask thee, in order that it may be well with me, and that we may live and not be put to death.

6 And Abram commanded the same to all those that came with him to Egypt on account of the famine; also his nephew Lot he commanded, saying, If the Egyptians ask thee concerning Sarai say she is the sister of Abram.

7 And yet with all these orders Abram did not put confidence in them, but he took Sarai and placed her in a chest and concealed it amongst their vessels, for Abram was greatly concerned about Sarai on account of the wickedness of the Egyptians.

8 And Abram and all belonging to him rose up from the brook Mitzraim and came to Egypt; and they had scarcely entered the gates of the city when the guards stood up to them saying, give tithe to the king from what you have, and then you may come into the town; and Abram and those that were with him did so.

9 And Abram with the people that were with him came to Egypt, and when they came they brought the chest in which Sarai was concealed and the Egyptians saw the chest.

10 And the king's servants approached Abram, saying, What hast thou here in this chest which we have not seen? Now open thou the chest and give tithe to the king of all that it contains.

11 And Abram said, This chest I will not open, but all you demand upon it I will give. And Pharaoh's officers answered Abram, saying, It is a chest of precious stones, give us the tenth thereof.

12 Abram said, All that you desire I will give, but you must not open the chest.

13 And the king's officers pressed Abram, and they reached the chest and opened it with force, and they saw, and behold a beautiful woman was in the chest.

14 And when the officers of the king beheld Sarai they were struck with admiration at her beauty, and all the princes and servants of Pharaoh assembled to see Sarai, for she was very beautiful. And the king's officers ran and told Pharaoh all that they had seen, and they praised Sarai to the king; and Pharaoh ordered her to be brought, and the woman came before the king.

15 And Pharaoh beheld Sarai and she pleased him exceedingly, and he was struck with her beauty, and the king rejoiced greatly on her account, and made presents to those who brought him the tidings concerning her.

16 And the woman was then brought to Pharaoh's house, and Abram grieved on account of his wife, and he prayed to the Lord to deliver her from the hands of Pharaoh.

17 And Sarai also prayed at that time and said, O Lord God thou didst tell my Lord Abram to go from his land and from his father's house to the land of Canaan, and thou didst promise to do well with him if he would perform thy commands; now behold we have done that which thou didst command us, and we left our land and our families, and we went to a strange land and to a people whom we have not known before.

18 And we came to this land to avoid the famine, and this evil accident has befallen me; now therefore, O Lord God, deliver us and save us from the hand of this oppressor, and do well with me for the sake of thy mercy.

19 And the Lord hearkened to the voice of Sarai, and the Lord sent an angel to deliver Sarai from the power of Pharaoh.

20 And the king came and sat before Sarai and behold an angel of the Lord was standing over them, and he appeared to Sarai and said to her, Do not fear, for the Lord has heard thy prayer.

21 And the king approached Sarai and said to her, What is that man to thee who brought thee hither? and she said, He is my brother.

22 And the king said, It is incumbent upon us to make him great, to elevate him and to do unto him all the good which thou shalt command us; and at that time the king sent to Abram silver and gold and precious stones in abundance, together with cattle, men servants and maid servants; and the king ordered Abram to be brought, and he sat in the court of the king's house, and the king greatly exalted Abram on that night.

23 And the king approached to speak to Sarai, and he reached out his hand to touch her, when the angel smote him heavily, and he was terrified and he refrained from reaching to her.

24 And when the king came near to Sarai, the angel smote him to the ground, and acted thus to him the whole night, and the king was terrified.

25 And the angel on that night smote heavily all the servants of the king, and his whole household, on account of Sarai, and there was a great lamentation that night amongst the people of Pharaoh's house.

26 And Pharaoh, seeing the evil that befell him, said, Surely on account of this woman has this thing happened to me, and he removed himself at some distance from her and spoke pleasing words to her.

27 And the king said to Sarai, Tell me I pray thee concerning the man with whom thou camest here; and Sarai said, This man is my husband, and I said to thee that he was my brother for I was afraid, lest thou shouldst put him to death through wickedness.

28 And the king kept away from Sarai, and the plagues of the angel of the Lord ceased from him and his household; and Pharaoh knew that he was smitten on account of Sarai, and the king was greatly astonished at this.

29 And in the morning the king called for Abram and said to him, What is this thou hast done to me? Why didst thou say, She is my sister, owing to which I took her unto me for a wife, and this heavy plague has therefore come upon me and my household.

30 Now therefore here is thy wife, take her and go from our land lest we all die on her account. And

Pharaoh took more cattle, men servants and maid servants, and silver and gold, to give to Abram, and he returned unto him Sarai his wife.

31 And the king took a maiden whom he begat by his concubines, and he gave her to Sarai for a handmaid.

32 And the king said to his daughter, It is better for thee my daughter to be a handmaid in this man's house than to be mistress in my house, after we have beheld the evil that befell us on account of this woman.

33 And Abram arose, and he and all belonging to him went away from Egypt; and Pharaoh ordered some of his men to accompany him and all that went with him.

34 And Abram returned to the land of Canaan, to the place where he had made the altar, where he at first had pitched his tent.

35 And Lot the son of Haran, Abram's brother, had a heavy stock of cattle, flocks and herds and tents, for the Lord was bountiful to them on account of Abram.

36 And when Abram was dwelling in the land the herdsmen of Lot quarrelled with the herdsmen of Abram, for their property was too great for them to remain together in the land, and the land could not bear them on account of their cattle.

37 And when Abram's herdsmen went to feed their flock they would not go into the fields of the people of the land, but the cattle of Lot's herdsmen did otherwise, for they were suffered to feed in the fields of the people of the land.

38 And the people of the land saw this occurrence daily, and they came to Abram and quarrelled with him on account of Lot's herdsmen.

39 And Abram said to Lot, What is this thou art doing to me, to make me despicable to the inhabitants of the land, that thou orderest thy herdsmen to feed thy cattle in the fields of other

people? Dost thou not know that I am a stranger in this land amongst the children of Canaan, and why wilt thou do this unto me?

40 And Abram quarrelled daily with Lot on account of this, but Lot would not listen to Abram, and he continued to do the same and the inhabitants of the land came and told Abram.

41 And Abram said unto Lot, How long wilt thou be to me for a stumbling block with the inhabitants of the land? Now I beseech thee let there be no more quarrelling between us, for we are kinsmen.

42 But I pray thee separate from me, go, and choose a place where thou mayest dwell with thy cattle and all belonging to thee, but Keep thyself at a distance from me, thou, and thy household.

43 And be not afraid in going from me, for if any one do an injury to thee, let me know and I will avenge thy cause from him, only remove from me.

44 And when Abram had spoken all these words to Lot, then Lot arose and lifted up his eyes toward the plain of Jordan.

45 And he saw that the whole of this place was well watered, and good for man as well as affording pasture for the cattle.

46 And Lot went from Abram to that place, and he there pitched his tent and he dwelt in Sodom, and they were separated from each other.

47 And Abram dwelt in the plain of Mamre, which is in Hebron, and he pitched his tent there, and Abram remained in that place many years.

CHAPTER 16

1 At that time Chedorlaomer king of Elam sent to all the neighboring kings, to Nimrod, king of Shinar who was then under his power, and to Tidal, king of Goyim, and to Arioch, king of Elasar, with whom he made a covenant, saying, Come up to me and assist me, that we may smite all the towns of Sodom and its

inhabitants, for they have rebelled against me these thirteen years.

2 And these four kings went up with all their camps, about eight hundred thousand men, and they went as they were, and smote every man they found in their road.

3 And the five kings of Sodom and Gomorrah, Shinab king of Admah, Shemeber king of Zeboyim, Bera king of Sodom, Bersha king of Gomorrah, and Bela king of Zoar, went out to meet them, and they all joined together in the valley of Siddim.

4 And these nine kings made war in the valley of Siddim; and the kings of Sodom and Gomorrah were smitten before the kings of Elam.

5 And the valley of Siddim was full of lime pits and the kings of Elam pursued the kings of Sodom, and the kings of Sodom with their camps fled and fell into the lime pits, and all that remained went to the mountain for safety, and the five kings of Elam came after them and pursued them to the gates of Sodom, and they took all that there was in Sodom.

6 And they plundered all the cities of Sodom and Gomorrah, and they also took Lot, Abram's brother's son, and his property, and they seized all the goods of the cities of Sodom, and they went away; and Unic, Abram's servant, who was in the battle, saw this, and told Abram all that the kings had done to the cities of Sodom, and that Lot was taken captive by them.

7 And Abram heard this, and he rose up with about three hundred and eighteen men that were with him, and he that night pursued these kings and smote them, and they all fell before Abram and his men, and there was none remaining but the four kings who fled, and they went each his own road.

8 And Abram recovered all the property of Sodom, and he also recovered Lot and his property, his wives, and little ones and all belonging to him, so that Lot lacked nothing.

9 And when he returned from smiting these kings, he and his men passed the valley of Siddim where the kings had made war together.

10 And Bera king of Sodom, and the rest of his men that were with him, went out from the lime pits into which they had fallen, to meet Abram and his men.

11 And Adonizedek king of Jerusalem, the same was Shem, went out with his men to meet Abram and his people, with bread and wine, and they remained together in the valley of Melech.

12 And Adonizedek blessed Abram, and Abram gave him a tenth from all that he had brought from the spoil of his enemies, for Adonizedek was a priest before God.

13 And all the kings of Sodom and Gomorrah who were there, with their servants, approached Abram and begged of him to return them their servants whom he had made captive, and to take unto himself all the property.

14 And Abram answered the kings of Sodom, saying, As the Lord liveth who created heaven and earth, and who redeemed my soul from all affliction, and who delivered me this day from my enemies, and gave them into my hand, I will not take anything belonging to you, that you may not boast tomorrow, saying, Abram became rich from our property that he saved.

15 For the Lord my God in whom I trust said unto me, Thou shalt lack nothing, for I will bless thee in all the works of thy hands.

16 And now therefore behold, here is all belonging to you, take it and go; as the Lord liveth I will not take from you from a living soul down to a shoe tie or thread, excepting the expense of the food of those who went out with me to battle, as also the portions of the men who went with me, Anar, Ashcol, and Mamre, they and their men, as well as those also who had remained to watch the baggage, they shall take their portion of the spoil.

17 And the kings of Sodom gave Abram according to all that he had said, and they pressed him to take of whatever he chose, but he would not.

18 And he sent away the kings of Sodom and the remainder of their men, and he gave them orders about Lot, and they went to their respective places.

19 And Lot, his brother's son, he also sent away with his property, and he went with them, and Lot returned to his home, to Sodom, and Abram and his people returned to their home to the plains of Mamre, which is in Hebron.

20 At that time the Lord again appeared to Abram in Hebron, and he said to him, Do not fear, thy reward is very great before me, for I will not leave thee, until I shall have multiplied thee, and blessed thee and made thy seed like the stars in heaven, which cannot be measured nor numbered.

21 And I will give unto thy seed all these lands that thou seest with thine eyes, to them will I give them for an inheritance forever, only be strong and do not fear, walk before me and be perfect.

22 And in the seventy-eighth year of the life of Abram, in that year died Reu, the son of Peleg, and all the days of Reu were two hundred and thirty-nine years, and he died.

23 And Sarai, the daughter of Haran, Abram's wife, was still barren in those days; she did not bear to Abram either son or daughter.

24 And when she saw that she bare no children she took her handmaid Hagar, whom Pharaoh had given her, and she gave her to Abram her husband for a wife.

25 For Hagar learned all the ways of Sarai as Sarai taught her, she was not in any way deficient in following her good ways.

26 And Sarai said to Abram, Behold here is my handmaid Hagar, go to her that she may bring forth upon my knees, that I may also obtain children through her.

27 And at the end of ten years of Abram's dwelling in the land of Canaan, which is the eighty-fifth year of Abram's life, Sarai gave Hagar unto him.

28 And Abram hearkened to the voice of his wife Sarai, and he took his handmaid Hagar and Abram came to her and she conceived.

29 And when Hagar saw that she had conceived she rejoiced greatly, and her mistress was despised in her eyes, and she said within herself, This can only be that I am better before God than Sarai my mistress, for all the days that my mistress has been with my lord, she did not conceive, but me the Lord has caused in so short a time to conceive by him.

30 And when Sarai saw that Hagar had conceived by Abram, Sarai was jealous of her handmaid, and Sarai said within herself, This is surely nothing else but that she must be better than I am.

31 And Sarai said unto Abram, My wrong be upon thee, for at the time when thou didst pray before the Lord for children why didst thou not pray on my account, that the Lord should give me seed from thee?

32 And when I speak to Hagar in thy presence, she despiseth my words, because she has conceived, and thou wilt say nothing to her; may the Lord judge between me and thee for what thou hast done to me.

33 And Abram said to Sarai, Behold thy handmaid is in thy hand, do unto her as it may seem good in thy eyes; and Sarai afflicted her, and Hagar fled from her to the wilderness.

34 And an angel of the Lord found her in the place where she had fled, by a well, and he said to her, Do not fear, for I will multiply thy seed, for thou shalt bear a son and thou shalt call his name Ishmael; now then return to Sarai thy mistress, and submit thyself under her hands.

35 And Hagar called the place of that well Beerlahai-roi, it is between Kadesh and the wilderness of Bered.

36 And Hagar at that time returned to her master's house, and at the end of days Hagar bare a son to Abram, and Abram called his name Ishmael ; and Abram was eighty-six years old when he begat him.

CHAPTER 17

1 And in those days, in the ninety-first year of the life of Abram, the children of Chittim made war with the children of Tubal, for when the Lord had scat-

tered the sons of men upon the face of the earth, the children of Chittim went and embodied themselves in the plain of Canopia, and they built themselves cities there and dwelt by the river Tibreu.

2 And the children of Tubal dwelt in Tuscanah, and their boundaries reached the river Tibreu, and the children of Tubal built a city in Tuscanan, and they called the name Sabinah, after the name of Sabinah son of Tubal their father, and they dwelt there unto this day.

3 And it was at that time the children of Chittim made war with the children of Tubal, and the children of Tubal were smitten before the children of Chittim, and the children of Chittim caused three hundred and seventy men to fall from the children of Tubal.

4 And at that time the children of Tubal swore to the children of Chittim, saying, You shall not intermarry amongst us, and no man shall give his daughter to any of the sons of Chittim.

5 For all the daughters of Tubal were in those days fair, for no women were then found in the whole earth so fair as the daughters of Tubal.

6 And all who delighted in the beauty of women went to the daughters of Tubal and took wives from them, and the sons of men, kings, and princes, who greatly delighted in the beauty of women, took wives in those days from the daughters of Tubal.

7 And at the end of three years after the children of Tubal had sworn to the children of Chittim not to give them their daughters for wives, about twenty men of the children of Chittim went to take some of the daughters of Tubal, but they found none.

8 For the children of Tubal kept their oaths not to intermarry with them, and they would not break their oaths.

9 And in the days of harvest the children of Tubal went into their fields to get in their harvest, when the young men of Chittim assembled and went to the city of Sabinah, and each man took a young woman from the daughters of Tubal, and they came to their cities.

10 And the children of Tubal heard of it and they went to make war with them, and they could not prevail over them, for the mountain was exceedingly high from them, and when they saw they could not prevail over them they returned to their land.

11 And at the revolution of the year the children of Tubal went and hired about ten thousand men from those cities that were near them, and they went to war with the children of Chittim.

12 And the children of Tubal went to war with the children of Chittim, to destroy their land and to distress them, and in this engagement the children of Tubal prevailed over the children of Chittim, and the children of Chittim, seeing that they were greatly distressed, lifted up the children which they had had by the daughters of Tubal, upon the wall which had been built, to be before the eyes of the children of Tubal.

13 And the children of Chittim said to them, Have you come to make war with your own sons and daughters, and have we not been considered your flesh and bones from that time till now?

14 And when the children of Tubal heard this they ceased to make war with the children of Chittim, and they went away.

15 And they returned to their cities, and the children of Chittim at that time assembled and built two cities by the sea, and they called one Purtu and the other Ariza.

16 And Abram the son of Terah was then ninety-nine years old.

17 At that time the Lord appeared to him and he said to him, I will make my covenant between me and thee, and I will greatly multiply thy seed, and this is the covenant which I make between me and thee, that every male child be circumcised, thou and thy seed after thee.

18 At eight days old shall it be circumcised, and this covenant shall be in your flesh for an everlasting covenant.

19 And now therefore thy name shall no more be called Abram but Abraham , and thy wife shall no more be called Sarai but Sarah .

20 For I will bless you both, and I will multiply your seed after you that you shall become a great nation, and kings shall come forth from you.

CHAPTER 18

1 And Abraham rose and did all that God had ordered him, and he took the men of his household and those bought with his money, and he circumcised them as the Lord had commanded him.

2 And there was not one left whom he did not circumcise, and Abraham and his son Ishmael were circumcised in the flesh of their foreskin; thirteen years old was Ishmael when he was circumcised in the flesh of his foreskin.

3 And in the third day Abraham went out of his tent and sat at the door to enjoy the heat of the sun, during the pain of his flesh.

4 And the Lord appeared to him in the plain of Mamre, and sent three of his ministering angels to visit him, and he was sitting at the door of the tent, and he lifted his eyes and saw, and lo three men were coming from a distance, and he rose up and ran to meet them, and he bowed down to them and brought them into his house.

5 And he said to them, If now I have found favor in your sight, turn in and eat a morsel of bread; and he pressed them, and they turned in and he gave them water and they washed their feet, and he placed them under a tree at the door of the tent.

6 And Abraham ran and took a calf, tender and good, and he hastened to kill it, and gave it to his servant Eliezer to dress.

7 And Abraham came to Sarah into the tent, and he said to her, Make ready quickly three measures of fine meal, knead it and make cakes to cover the pot containing the meat, and she did so.

8 And Abraham hastened and brought before them butter and milk, beef, and mutton, and gave it before them to eat before the flesh of the calf was sufficiently done, and they did eat.

9 And when they had done eating one of them said to him, I will return to thee according to the time of life, and Sarah thy wife shall have a son.

10 And the men afterward departed and went their ways, to the places to which they were sent.

11 In those days all the people of Sodom and Gomorrah, and of the whole five cities, were exceedingly wicked and sinful against the Lord and they provoked the Lord with their abominations, and they strengthened in aging abominably and scornfully before the Lord, and their wickedness and crimes were in those days great before the Lord.

12 And they had in their land a very extensive valley, about half a day's walk, and in it there were fountains of water and a great deal of herbage surrounding the water.

13 And all the people of Sodom and Gomorrah went there four times in the year, with their wives and children and all belonging to them, and they rejoiced there with timbrels and dances.

14 And in the time of rejoicing they would all rise and lay hold of their neighbor's wives, and some, the virgin daughters of their neighbors, and they enjoyed them, and each man saw his wife and daughter in the hands of his neighbor and did not say a word.

15 And they did so from morning to night, and they afterward returned home each man to his house and each woman to her tent; so they always did four times in the year.

16 Also when a stranger came into their cities and brought goods which he had purchased with a view to dispose of there, the people of these cities would assemble, men, women, and children, young and old, and go to the man and take his goods by force, giving a little to each man until there was an end to all the goods of the owner which he had brought into the land.

17 And if the owner of the goods quarreled with them, saying, What is this work which you have done to me, then they would approach to him one by one, and each would show him the little which he took and taunt him, saying, I only took that little which thou didst give me; and when he heard this from them all, he would arise and go from them in sorrow and bitterness of soul, when they would all arise and go after him, and drive him out of the city with great noise and tumult.

18 And there was a man from the country of Elam who was leisurely going on the road, seated upon his ass, which carried a fine mantle of divers colors, and the mantle was bound with a cord upon the ass.

19 And the man was on his journey passing through the street of Sodom when the sun set in the evening, and he remained there in order to abide during the night, but no one would let him into his house; and at that time there was in Sodom a wicked and mischievous man, one skillful to do evil, and his name was Hedad.

20 And he lifted up his eyes and saw the traveler in the street of the city, and he came to him and said, Whence comest thou and whither dost thou go?

21 And the man said to him, I am traveling from Hebron to Elam where I belong, and as I passed the sun set and no one would suffer me to enter his house, though I had bread and water and also straw and provender for my ass, and am short of nothing.

22 And Hedad answered and said to him, All that thou shalt want shall be supplied by me, but in the street thou shalt not abide all night.

23 And Hedad brought him to his house, and he took off the mantle from the ass with the cord, and brought them to his house, and he gave the ass straw and provender whilst the traveler ate and drank in Hedad's house, and he abode there that night.

24 And in the morning the traveler rose up early to continue his journey, when Hedad said to him, Wait, comfort thy heart with a morsel of bread and then go, and the man did so; and he remained with him,

and they both ate and drank together during the day, when the man rose up to go.

25 And Hedad said to him, Behold now the day is declining, thou hadst better remain all night that thy heart may be comforted; and he pressed him so that he tarried there all night, and on the second day he rose up early to go away, when Hedad pressed him, saying, Comfort thy heart with a morsel of bread and then go, and he remained and ate with him also the second day, and then the man rose up to continue his journey.

26 And Hedad said to him, Behold now the day is declining, remain with me to comfort thy heart and in the morning rise up early and go thy way.

27 And the man would not remain, but rose and saddled his ass, and whilst he was saddling his ass the wife of Hedad said to her husband, Behold this man has remained with us for two days eating and drinking and he has given us nothing, and now shall he go away from us without giving anything? and Hedad said to her, Be silent.

28 And the man saddled his ass to go, and he asked Hedad to give him the cord and mantle to tie it upon the ass.

29 And Hedad said to him, What sayest thou? And he said to him, That thou my lord shalt give me the cord and the mantle made with divers colors which thou didst conceal with thee in thy house to take care of it.

30 And Hedad answered the man, saying, This is the interpretation of thy dream, the cord which thou didst see, means that thy life will be lengthened out like a cord, and having seen the mantle colored with all sorts of colors, means that thou shalt have a vineyard in which thou wilt plant trees of all fruits.

31 And the traveler answered, saying, Not so my lord, for I was awake when I gave thee the cord and also a mantle woven with different colors, which thou didst take off the ass to put them by for me; and Hedad answered and said, Surely I have told thee the interpretation of thy dream and it is a good dream, and this is the interpretation thereof.

32 Now the sons of men give me four pieces of silver, which is my charge for interpreting dreams, and of thee only I require three pieces of silver.

33 And the man was provoked at the words of Hedad, and he cried bitterly, and he brought Hedad to Serak judge of Sodom.

34 And the man laid his cause before Serak the judge, when Hedad replied, saying, It is not so, but thus the matter stands; and the judge said to the traveler, This man Hedad telleth thee truth, for he is famed in the cities for the accurate interpretation of dreams.

35 And the man cried at the word of the judge, and he said, Not so my Lord, for it was in the day that I gave him the cord and mantle which was upon the ass, in order to put them by in his house; and they both disputed before the judge, the one saying, Thus the matter was, and the other declaring otherwise.

36 And Hedad said to the man, Give me four pieces of silver that I charge for my interpretations of dreams; I will not make any allowance; and give me the expense of the four meals that thou didst eat in my house.

37 And the man said to Hedad, Truly I will pay thee for what I ate in thy house, only give me the cord and mantle which thou didst conceal in thy house.

38 And Hedad replied before the judge and said to the man, Did I not tell thee the interpretation of thy dream? the cord means that thy days shall be prolonged like a cord, and the mantle, that thou wilt have a vineyard in which thou wilt plant all kinds of fruit trees.

39 This is the proper interpretation of thy dream, now give me the four pieces of silver that I require as a compensation, for I will make thee no allowance.

40 And the man cried at the words of Hedad and they both quarreled before the judge, and the judge gave orders to his servants, who drove them rashly from the house.

41 And they went away quarreling from the judge, when the people of Sodom heard them, and they

gathered about them and they exclaimed against the stranger, and they drove him rashly from the city.

42 And the man continued his journey upon his ass with bitterness of soul, lamenting and weeping.

43 And whilst he was going along he wept at what had happened to him in the corrupt city of Sodom.

CHAPTER 19

1 And the cities of Sodom had four judges to four cities, and these were their names, Serak in the city of Sodom, Sharkad in Gomorrah, Zabnac in Admah, and Menon in Zeboyim.

2 And Eliezer Abraham's servant applied to them different names, and he converted Serak to Shakra, Sharkad to Shakrura, Zebnac to Kezobim, and Menon to Matzlodin.

3 And by desire of their four judges the people of Sodom and Gomorrah had beds erected in the streets of the cities, and if a man came to these places they laid hold of him and brought him to one of their beds, and by force made him to lie in them.

4 And as he lay down, three men would stand at his head and three at his feet, and measure him by the length of the bed, and if the man was less than the bed these six men would stretch him at each end, and when he cried out to them they would not answer him.

5 And if he was longer than the bed they would draw together the two sides of the bed at each end, until the man had reached the gates of death.

6 And if he continued to cry out to them, they would answer him, saying, Thus shall it be done to a man that cometh into our land.

7 And when men heard all these things that the people of the cities of Sodom did, they refrained from coming there.

8 And when a poor man came to their land they would give him silver and gold, and cause a

proclamation in the whole city not to give him a morsel of bread to eat, and if the stranger should remain there some days, and die from hunger, not having been able to obtain a morsel of bread, then at his death all the people of the city would come and take their silver and gold which they had given to him.

9 And those that could recognize the silver or gold which they had given him took it back, and at his death they also stripped him of his garments, and they would fight about them, and he that prevailed over his neighbor took them.

10 They would after that carry him and bury him under some of the shrubs in the deserts; so they did all the days to any one that came to them and died in their land.

11 And in the course of time Sarah sent Eliezer to Sodom, to see Lot and inquire after his welfare.

12 And Eliezer went to Sodom, and he met a man of Sodom fighting with a stranger, and the man of Sodom stripped the poor man of all his clothes and went away.

13 And this poor man cried to Eliezer and supplicated his favor on account of what the man of Sodom had done to him.

14 And he said to him, Why dost thou act thus to the poor man who came to thy land?

15 And the man of Sodom answered Eliezer, saying, Is this man thy brother, or have the people of Sodom made thee a judge this day, that thou speakest about this man?

16 And Eliezer strove with the man of Sodom on account of the poor man, and when Eliezer approached to recover the poor man's clothes from the man of Sodom, he hastened and with a stone smote Eliezer in the forehead.

17 And the blood flowed copiously from Eliezer's forehead, and when the man saw the blood he caught hold of Eliezer, saying, Give me my hire for having rid thee of this bad blood that was in thy forehead, for such is the custom and the law in our land.

18 And Eliezer said to him, Thou hast wounded me and requirest me to pay thee thy hire; and Eliezer would not hearken to the words of the man of Sodom.

19 And the man laid hold of Eliezer and brought him to Shakra the judge of Sodom for judgment.

20 And the man spoke to the judge, saying, I beseech thee my lord, thus has this man done, for I smote him with a stone that the blood flowed from his forehead, and he is unwilling to give me my hire.

21 And the judge said to Eliezer, This man speaketh truth to thee, give him his hire, for this is the custom in our land; and Eliezer heard the words of the judge, and he lifted up a stone and smote the judge, and the stone struck on his forehead, and the blood flowed copiously from the forehead of the judge, and Eliezer said, If this then is the custom in your land give thou unto this man what I should have given him, for this has been thy decision, thou didst decree it.

22 And Eliezer left the man of Sodom with the judge, and he went away.

23 And when the kings of Elam had made war with the kings of Sodom, the kings of Elam captured all the property of Sodom, and they took Lot captive, with his property, and when it was told to Abraham he went and made war with the kings of Elam, and he recovered from their hands all the property of Lot as well as the property of Sodom.

24 At that time the wife of Lot bare him a daughter, and he called her name Paltith, saying, because God had delivered him and his whole household from the kings of Elam; and Paltith daughter of Lot grew up, and one of the men of Sodom took her for a wife.

25 And a poor man came into the city to seek a maintenance, and he remained in the city some days, and all the people of Sodom caused a proclamation of their custom not to give this man a morsel of bread to eat, until he dropped dead upon the earth, and they did so.

26 And Paltith the daughter of Lot saw this man lying in the streets starved with hunger, and no one

would give him any thing to keep him alive, and he was just upon the point of death.

27 And her soul was filled with pity on account of the man, and she fed him secretly with bread for many days, and the soul of this man was revived.

28 For when she went forth to fetch water she would put the bread in the water pitcher, and when she came to the place where the poor man was, she took the bread from the pitcher and gave it him to eat; so she did many days.

29 And all the people of Sodom and Gomorrah wondered how this man could bear starvation for so many days.

30 And they said to each other, This can only be that he eats and drinks, for no man can bear starvation for so many days or live as this man has, without even his countenance changing; and three men concealed themselves in a place where the poor man was stationed, to know who it was that brought him bread to eat.

31 And Paltith daughter of Lot went forth that day to fetch water, and she put bread into her pitcher of water, and she went to draw water by the poor man's place, and she took out the bread from the pitcher and gave it to the poor man and he ate it.

32 And the three men saw what Paltith did to the poor man, and they said to her, It is thou then who hast supported him, and therefore has he not starved, nor changed in appearance nor died like the rest.

33 And the three men went out of the place in which they were concealed, and they seized Paltith and the bread which was in the poor man's hand.

34 And they took Paltith and brought her before their judges, and they said to them, Thus did she do, and it is she who supplied the poor man with bread, therefore did he not die all this time; now therefore declare to us the punishment due to this woman for having transgressed our law.

35 And the people of Sodom and Gomorrah assembled and kindled a fire in the street of the city, and

they took the woman and cast her into the fire and she was burned to ashes.

36 And in the city of Admah there was a woman to whom they did the like.

37 For a traveler came into the city of Admah to abide there all night, with the intention of going home in the morning, and he sat opposite the door of the house of the young woman's father, to remain there, as the sun had set when he had reached that place; and the young woman saw him sitting by the door of the house.

38 And he asked her for a drink of water and she said to him, Who art thou? and he said to her, I was this day going on the road, and reached here when the sun set, so I will abide here all night, and in the morning I will arise early and continue my journey.

39 And the young woman went into the house and fetched the man bread and water to eat and drink.

40 And this affair became known to the people of Admah, and they assembled and brought the young woman before the judges, that they should judge her for this act.

41 And the judge said, The judgment of death must pass upon this woman because she transgressed our law, and this therefore is the decision concerning her.

42 And the people of those cities assembled and brought out the young woman, and anointed her with honey from head to foot, as the judge had decreed, and they placed her before a swarm of bees which were then in their hives, and the bees flew upon her and stung her that her whole body was swelled.

43 And the young woman cried out on account of the bees, but no one took notice of her or pitied her, and her cries ascended to heaven.

44 And the Lord was provoked at this and at all the works of the cities of Sodom, for they had abundance of food, and had tranquility amongst them, and still would not sustain the poor and the needy, and in those days their evil doings and sins became great before the Lord.

45 And the Lord sent for two of the angels that had come to Abraham's house, to destroy Sodom and its cities.

46 And the angels rose up from the door of Abraham's tent, after they had eaten and drunk, and they reached Sodom in the evening, and Lot was then sitting in the gate of Sodom, and when he saw them he rose to meet them, and he bowed down to the ground.

47 And he pressed them greatly and brought them into his house, and he gave them victuals which they ate, and they abode all night in his house.

48 And the angels said to Lot, Arise, go forth from this place, thou and all belonging to thee, lest thou be consumed in the iniquity of this city, for the Lord will destroy this place.

49 And the angels laid hold upon the hand of Lot and upon the hand of his wife, and upon the hands of his children, and all belonging to him, and they brought him forth and set him without the cities.

50 And they said to Lot, Escape for thy life, and he fled and all belonging to him.

51 Then the Lord rained upon Sodom and upon Gomorrah and upon all these cities brimstone and fire from the Lord out of heaven.

52 And he overthrew these cities, all the plain and all the inhabitants of the cities, and that which grew upon the ground; and Ado the wife of Lot looked back to see the destruction of the cities, for her compassion was moved on account of her daughters who remained in Sodom, for they did not go with her.

53 And when she looked back she became a pillar of salt, and it is yet in that place unto this day.

54 And the oxen which stood in that place daily licked up the salt to the extremities of their feet, and in the morning it would spring forth afresh, and they again licked it up unto this day.

55 And Lot and two of his daughters that remained with him fled and escaped to the cave of Adullam, and they remained there for some time.

56 And Abraham rose up early in the morning to see what had been done to the cities of Sodom; and he looked and beheld the smoke of the cities going up like the smoke of a furnace.

57 And Lot and his two daughters remained in the cave, and they made their father drink wine, and they lay with him, for they said there was no man upon earth that could raise up seed from them, for they thought that the whole earth was destroyed.

58 And they both lay with their father, and they conceived and bare sons, and the first born called the name of her son Moab, saying, From my father did I conceive him; he is the father of the Moabites unto this day.

59 And the younger also called her son Benami; he is the father of the children of Ammon unto this day.

60 And after this Lot and his two daughters went away from there, and he dwelt on the other side of the Jordan with his two daughters and their sons, and the sons of Lot grew up, and they went and took themselves wives from the land of Canaan, and they begat children and they were fruitful and multiplied.

CHAPTER 20

1 And at that time Abraham journeyed from the plain of Mamre, and he went to the land of the Philistines, and he dwelt in Gerar; it was in the twenty-fifth year of Abraham's being in the land of Canaan, and the hundredth year of the life of Abraham, that he came to Gerar in the land of the Philistines.

2 And when they entered the land he said to Sarah his wife, Say thou art my sister, to any one that shall ask thee, in order that we may escape the evil of the inhabitants of the land.

3 And as Abraham was dwelling in the land of the Philistines, the servants of Abimelech, king

of the Philistines, saw that Sarah was exceedingly beautiful, and they asked Abraham concerning her, and he said, She is my sister.

4 And the servants of Abimelech went to Abimelech, saying, A man from the land of Canaan is come to dwell in the land, and he has a sister that is exceeding fair.

5 And Abimelech heard the words of his servants who praised Sarah to him, and Abimelech sent his officers, and they brought Sarah to the king.

6 And Sarah came to the house of Abimelech, and the king saw that Sarah was beautiful, and she pleased him exceedingly.

7 And he approached her and said to her, What is that man to thee with whom thou didst come to our land? and Sarah answered and said He is my brother, and we came from the land of Canaan to dwell wherever we could find a place.

8 And Abimelech said to Sarah, Behold my land is before thee, place thy brother in any part of this land that pleases thee, and it will be our duty to exalt and elevate him above all the people of the land since he is thy brother.

9 And Abimelech sent for Abraham, and Abraham came to Abimelech.

10 And Abimelech said to Abraham, Behold I have given orders that thou shalt be honored as thou desirest on account of thy sister Sarah.

11 And Abraham went forth from the king, and the king's present followed him.

12 As at evening time, before men lie down to rest, the king was sitting upon his throne, and a deep sleep fell upon him, and he lay upon the throne and slept till morning.

13 And he dreamed that an angel of the Lord came to him with a drawn sword in his hand, and the angel stood over Abimelech, and wished to slay him with the sword, and the king was terrified in his dream,

and said to the angel, In what have I sinned against thee that thou comest to slay me with thy sword?

14 And the angel answered and said to Abimelech, Behold thou diest on account of the woman which thou didst yesternight bring to thy house, for she is a married woman, the wife of Abraham who came to thy house; now therefore return that man his wife, for she is his wife; and shouldst thou not return her, know that thou wilt surely die, thou and all belonging to thee.

15 And on that night there was a great outcry in the land of the Philistines, and the inhabitants of the land saw the figure of a man standing with a drawn sword in his hand, and he smote the inhabitants of the land with the sword, yea he continued to smite them.

16 And the angel of the Lord smote the whole land of the Philistines on that night, and there was a great confusion on that night and on the following morning.

17 And every womb was closed, and all their issues, and the hand of the Lord was upon them on account of Sarah, wife of Abraham, whom Abimelech had taken.

18 And in the morning Abimelech rose with terror and confusion and with a great dread, and he sent and had his servants called in, and he related his dream to them, and the people were greatly afraid.

19 And one man standing amongst the servants of the king answered the king, saying, O sovereign king, restore this woman to her husband, for he is her husband, for the like happened to the king of Egypt when this man came to Egypt.

20 And he said concerning his wife, She is my sister, for such is his manner of doing when he cometh to dwell in the land in which he is a stranger.

21 And Pharaoh sent and took this woman for a wife and the Lord brought upon him grievous plagues until he returned the woman to her husband.

22 Now therefore, O sovereign king, know what happened yesternight to the whole land, for there was

a very great consternation and great pain and lamentation, and we know that it was on account of the woman which thou didst take.

23 Now, therefore, restore this woman to her husband, lest it should befall us as it did to Pharaoh king of Egypt and his subjects, and that we may not die; and Abimelech hastened and called and had Sarah called for, and she came before him, and he had Abraham called for, and he came before him.

24 And Abimelech said to them, What is this work you have been doing in saying you are brother and sister, and I took this woman for a wife?

25 And Abraham said, Because I thought I should suffer death on account of my wife; and Abimelech took flocks and herds, and men servants and maid servants, and a thousand pieces of silver, and he gave them to Abraham, and he returned Sarah to him.

26 And Abimelech said to Abraham, Behold the whole land is before thee, dwell in it wherever thou shalt choose.

27 And Abraham and Sarah, his wife, went forth from the king's presence with honor and respect, and they dwelt in the land, even in Gerar.

28 And all the inhabitants of the land of the Philistines and the king's servants were still in pain, through the plague which the angel had inflicted upon them the whole night on account of Sarah.

29 And Abimelech sent for Abraham, saying, Pray now for thy servants to the Lord thy God, that he may put away this mortality from amongst us.

30 And Abraham prayed on account of Abimelech and his subjects, and the Lord heard the prayer of Abraham, and he healed Abimelech and all his subjects.

CHAPTER 21

1 And it was at that time at the end of a year and four months of Abraham's dwelling in the land of the Philistines in Gerar, that God visited Sarah, and the

Lord remembered her, and she conceived and bare a son to Abraham.

2 And Abraham called the name of the son which was born to him, which Sarah bare to him, Isaac.

3 And Abraham circumcised his son Isaac at eight days old, as God had commanded Abraham to do unto his seed after him; and Abraham was one hundred, and Sarah ninety years old, when Isaac was born to them.

4 And the child grew up and he was weaned, and Abraham made a great feast upon the day that Isaac was weaned.

5 And Shem and Eber and all the great people of the land, and Abimelech king of the Philistines, and his servants, and Phicol, the captain of his host, came to eat and drink and rejoice at the feast which Abraham made upon the day of his son Isaac's being weaned.

6 Also Terah, the father of Abraham, and Nahor his brother, came from Haran, they and all belonging to them, for they greatly rejoiced on hearing that a son had been born to Sarah.

7 And they came to Abraham, and they ate and drank at the feast which Abraham made upon the day of Isaac's being weaned.

8 And Terah and Nahor rejoiced with Abraham, and they remained with him many days in the land of the Philistines.

9 At that time Serug the son of Reu died, in the first year of the birth of Isaac son of Abraham.

10 And all the days of Serug were two hundred and thirty-nine years, and he died.

11 And Ishmael the son of Abraham was grown up in those days; he was fourteen years old when Sarah bare Isaac to Abraham.

12 And God was with Ishmael the son of Abraham, and he grew up, and he learned to use the bow and became an archer.

13 And when Isaac was five years old he was sitting with Ishmael at the door of the tent.

14 And Ishmael came to Isaac and seated himself opposite to him, and he took the bow and drew it and put the arrow in it, and intended to slay Isaac.

15 And Sarah saw the act which Ishmael desired to do to her son Isaac, and it grieved her exceedingly on account of her son, and she sent for Abraham, and said to him, Cast out this bondwoman and her son, for her son shall not be heir with my son, for thus did he seek to do unto him this day.

16 And Abraham hearkened to the voice of Sarah, and he rose up early in the morning, and he took twelve loaves and a bottle of water which he gave to Hagar, and sent her away with her son, and Hagar went with her son to the wilderness, and they dwelt in the wilderness of Paran with the inhabitants of the wilderness, and Ishmael was an archer, and he dwelt in the wilderness a long time.

17 And he and his mother afterward went to the land of Egypt, and they dwelt there, and Hagar took a wife for her son from Egypt, and her name was Meribah.

18 And the wife of Ishmael conceived and bare four sons and two daughters, and Ishmael and his mother and his wife and children afterward went and returned to the wilderness.

19 And they made themselves tents in the wilderness, in which they dwelt, and they continued to travel and then to rest monthly and yearly.

20 And God gave Ishmael flocks and herds and tents on account of Abraham his father, and the man increased in cattle.

21 And Ishmael dwelt in deserts and in tents, traveling and resting for a long time, and he did not see the face of his father.

22 And in some time after, Abraham said to Sarah his wife, I will go and see my son Ishmael, for I have a desire to see him, for I have not seen him for a long time.

23 And Abraham rode upon one of his camels to the wilderness to seek his son Ishmael, for he heard that he was dwelling in a tent in the wilderness with all belonging to him.

24 And Abraham went to the wilderness, and he reached the tent of Ishmael about noon, and he asked after Ishmael, and he found the wife of Ishmael sitting in the tent with her children, and Ishmael her husband and his mother were not with them.

25 And Abraham asked the wife of Ishmael, saying, Where has Ishmael gone? and she said, He has gone to the field to hunt, and Abraham was still mounted upon the camel, for he would not get off to the ground as he had sworn to his wife Sarah that he would not get off from the camel.

26 And Abraham said to Ishmael's wife, My daughter, give me a little water that I may drink, for I am fatigued from the journey.

27 And Ishmael's wife answered and said to Abraham, We have neither water nor bread, and she continued sitting in the tent and did not notice Abraham, neither did she ask him who he was.

28 But she was beating her children in the tent, and she was cursing them, and she also cursed her husband Ishmael and reproached him, and Abraham heard the words of Ishmael's wife to her children, and he was very angry and displeased.

29 And Abraham called to the woman to come out to him from the tent, and the woman came and stood opposite to Abraham, for Abraham was still mounted upon the camel.

30 And Abraham said to Ishmael's wife, When thy husband Ishmael returneth home say these words to him,

31 A very old man from the land of the Philistines came hither to seek thee, and thus was his appearance and figure; I did not ask him who he was, and seeing thou wast not here he spoke unto me and said, When Ishmael thy husband returneth tell him thus did this man say, When thou comest home put away this nail of the tent which thou hast placed here, and

place another nail in its stead.

32 And Abraham finished his instructions to the woman, and he turned and went off on the camel homeward.

33 And after that Ishmael came from the chase he and his mother, and returned to the tent, and his wife spoke these words to him,

34 A very old man from the land of the Philistines came to seek thee, and thus was his appearance and figure; I did not ask him who he was, and seeing thou wast not at home he said to me, When thy husband cometh home tell him, thus saith the old man, Put away the nail of the tent which thou hast placed here and place another nail in its stead.

35 And Ishmael heard the words of his wife, and he knew that it was his father, and that his wife did not honor him.

36 And Ishmael understood his father's words that he had spoken to his wife, and Ishmael hearkened to the voice of his father, and Ishmael cast off that woman and she went away.

37 And Ishmael afterward went to the land of Canaan, and he took another wife and he brought her to his tent to the place where he then dwelt.

38 And at the end of three years Abraham said, I will go again and see Ishmael my son, for I have not seen him for a long time.

39 And he rode upon his camel and went to the wilderness, and he reached the tent of Ishmael about noon.

40 And he asked after Ishmael, and his wife came out of the tent and she said, He is not here my lord, for he has gone to hunt in the fields, and to feed the camels, and the woman said to Abraham, Turn in my lord into the tent, and eat a morsel of bread, for thy soul must be wearied on account of the journey.

41 And Abraham said to her, I will not stop for I am in haste to continue my journey, but give me a little water to drink, for I have thirst; and the woman

hastened and ran into the tent and she brought out water and bread to Abraham, which she placed before him and she urged him to eat, and he ate and drank and his heart was comforted and he blessed his son Ishmael.

42 And he finished his meal and he blessed the Lord, and he said to Ishmael's wife, When Ishmael cometh home say these words to him,

43 A very old man from the land of the Philistines came hither and asked after thee, and thou wast not here; and I brought him out bread and water and he ate and drank and his heart was comforted.

44 And he spoke these words to me: When Ishmael thy husband cometh home, say unto him, The nail of the tent which thou hast is very good, do not put it away from the tent.

45 And Abraham finished commanding the woman, and he rode off to his home to the land of the Philistines; and when Ishmael came to his tent his wife went forth to meet him with joy and a cheerful heart.

46 And she said to him, An old man came here from the land of the Philistines and thus was his appearance, and he asked after thee and thou wast not here, so I brought out bread and water, and he ate and drank and his heart was comforted.

47 And he spoke these words to me, When Ishmael thy husband cometh home say to him, The nail of the tent which thou hast is very good, do not put it away from the tent.

48 And Ishmael knew that it was his father, and that his wife had honored him, and the Lord blessed Ishmael.

CHAPTER 22

1 And Ishmael then rose up and took his wife and his children and his cattle and all belonging to him, and he journeyed from there and he went to his father in the land of the Philistines.

2 And Abraham related to Ishmael his son the transaction with the first wife that Ishmael took, according to what she did.

3 And Ishmael and his children dwelt with Abraham many days in that land, and Abraham dwelt in the land of the Philistines a long time.

4 And the days increased and reached twenty six years, and after that Abraham with his servants and all belonging to him went from the land of the Philistines and removed to a great distance, and they came near to Hebron, and they remained there, and the servants of Abraham dug wells of water, and Abraham and all belonging to him dwelt by the water, and the servants of Abimelech king of the Philistines heard the report that Abraham's servants had dug wells of water in the borders of the land.

5 And they came and quarreled with the servants of Abraham, and they robbed them of the great well which they had dug.

6 And Abimelech king of the Philistines heard of this affair, and he with Phicol the captain of his host and twenty of his men came to Abraham, and Abimelech spoke to Abraham concerning his servants, and Abraham rebuked Abimelech concerning the well of which his servants had robbed him.

7 And Abimelech said to Abraham, As the Lord liveth who created the whole earth, I did not hear of the act which my servants did unto thy servants until this day.

8 And Abraham took seven ewe lambs and gave them to Abimelech, saying, Take these, I pray thee, from my hands that it may be a testimony for me that I dug this well.

9 And Abimelech took the seven ewe lambs which Abraham had given to him, for he had also given him cattle and herds in abundance, and Abimelech swore to Abraham concerning the well, therefore he called that well Beersheba, for there they both swore concerning it.

10 And they both made a covenant in Beersheba, and Abimelech rose up with Phicol the captain of his host

and all his men, and they returned to the land of the Philistines, and Abraham and all belonging to him dwelt in Beersheba and he was in that land a long time.

11 And Abraham planted a large grove in Beersheba, and he made to it four gates facing the four sides of the earth, and he planted a vineyard in it, so that if a traveler came to Abraham he entered any gate which was in his road, and remained there and ate and drank and satisfied himself and then departed.

12 For the house of Abraham was always open to the sons of men that passed and repassed, who came daily to eat and drink in the house of Abraham.

13 And any man who had hunger and came to Abraham's house, Abraham would give him bread that he might eat and drink and be satisfied, and any one that came naked to his house he would clothe with garments as he might choose, and give him silver and gold and make known to him the Lord who had created him in the earth; this did Abraham all his life.

14 And Abraham and his children and all belonging to him dwelt in Beersheba, and he pitched his tent as far as Hebron.

15 And Abraham's brother Nahor and his father and all belonging to them dwelt in Haran, for they did not come with Abraham to the land of Canaan.

16 And children were born to Nahor which Milca the daughter of Haran, and sister to Sarah, Abraham's wife, bare to him.

17 And these are the names of those that were born to him, Uz, Buz, Kemuel, Kesed, Chazo, Pildash, Tidlaf, and Bethuel, being eight sons, these are the children of Milca which she bare to Nahor, Abraham's brother.

18 And Nahor had a concubine and her name was Reumah, and she also bare to Nahor, Zebach, Gachash, Tachash and Maacha, being four sons.

19 And the children that were born to Nahor were twelve sons besides his daughters, and they also had children born to them in Haran.

20 And the children of Uz the first born of Nahor were Abi, Cheref, Gadin, Melus, and Deborah their sister.

21 And the sons of Buz were Berachel, Naamath, Sheva, and Madonu.

22 And the sons of Kemuel were Aram and Rechob.

23 And the sons of Kesed were Anamlech, Meshai, Benon and Yifi; and the sons of Chazo were Pildash, Mechi and Opher.

24 And the sons of Pildash were Arud, Chamum, Mered and Moloch.

25 And the sons of Tidlaf were Mushan, Cushan and Mutzi.

26 And the children of Bethuel were Sechar, Laban and their sister Rebecca.

27 These are the families of the children of Nahor, that were born to them in Haran; and Aram the son of Kemuel and Rechob his brother went away from Haran, and they found a valley in the land by the river Euphrates.

28 And they built a city there, and they called the name of the city after the name of Pethor the son of Aram, that is Aram Naherayim unto this day.

29 And the children of Kesed also went to dwell where they could find a place, and they went and they found a valley opposite to the land of Shinar, and they dwelt there.

30 And they there built themselves a city, and they called the name at the city Kesed after the name of their father, that is the land Kasdim unto this day, and the Kasdim dwelt in that land and they were fruitful and multiplied exceedingly.

31 And Terah, father of Nahor and Abraham, went and took another wife in his old age, and her name was Pelilah, and she conceived and bare him a son and he called his name Zoba.

32 And Terah lived twenty-five years after he begat Zoba.

33 And Terah died in that year, that is in the thirty-fifth year of the birth of Isaac son of Abraham.

34 And the days of Terah were two hundred and five years, and he was buried in Haran.

35 And Zoba the son of Terah lived thirty years and he begat Aram, Achlis and Merik.

36 And Aram son of Zoba son of Terah, had three wives and he begat twelve sons and three daughters; and the Lord gave to Aram the son of Zoba, riches and possessions, and abundance of cattle, and flocks and herds, and the man increased greatly.

37 And Aram the son of Zoba and his brother and all his household journeyed from Haran, and they went to dwell where they should find a place, for their property was too great to remain in Haran; for they could not stop in Haran together with their brethren the children of Nahor.

38 And Aram the son of Zoba went with his brethren, and they found a valley at a distance toward the eastern country and they dwelt there.

39 And they also built a city there, and they called the name thereof Aram, after the name of their eldest brother; that is Aram Zoba to this day.

40 And Isaac the son of Abraham was growing up in those days, and Abraham his father taught him the way of the Lord to know the Lord, and the Lord was with him.

41 And when Isaac was thirty-seven years old, Ishmael his brother was going about with him in the tent.

42 And Ishmael boasted of himself to Isaac, saying, I was thirteen years old when the Lord spoke to my father to circumcise us, and I did according to the word of the Lord which he spoke to my father, and I gave my soul unto the Lord, and I did not transgress his word which he commanded my father.

43 And Isaac answered Ishmael, saying, Why dost thou boast to me about this, about a little bit of thy flesh which thou didst take from thy body, concerning which the Lord commanded thee?

44 As the Lord liveth, the God of my father Abraham, if the Lord should say unto my father, Take now thy son Isaac and bring him up an offering before me, I would not refrain but I would joyfully accede to it.

45 And the Lord heard the word that Isaac spoke to Ishmael, and it seemed good in the sight of the Lord, and he thought to try Abraham in this matter.

46 And the day arrived when the sons of God came and placed themselves before the Lord, and Satan also came with the sons of God before the Lord.

47 And the Lord said unto Satan, Whence comest thou? and Satan answered the Lord and said, From going to and fro in the earth, and from walking up and down in it.

48 And the Lord said to Satan, What is thy word to me concerning all the children of the earth? and Satan answered the Lord and said, I have seen all the children of the earth who serve thee and remember thee when they require anything from thee.

49 And when thou givest them the thing which they require from thee, they sit at their ease, and forsake thee and they remember thee no more.

50 Hast thou seen Abraham the son of Terah, who at first had no children, and he served thee and erected altars to thee wherever he came, and he brought up offerings upon them, and he proclaimed thy name continually to all the children of the earth.

51 And now that his son Isaac is born to him, he has forsaken thee, he has made a great feast for all the inhabitants of the land, and the Lord he has forgotten.

52 For amidst all that he has done he brought thee no offering; neither burnt offering nor peace offering, neither ox, lamb nor goat of all that he killed on the day that his son was weaned.

53 Even from the time of his son's birth till now, being thirty-seven years, he built no altar before thee, nor brought any offering to thee, for he saw that thou didst give what he requested before thee, and he therefore forsook thee.

54 And the Lord said to Satan, Hast thou thus considered my servant Abraham? for there is none like him upon earth, a perfect and an upright man before me, one that feareth God and avoideth evil; as I live, were I to say unto him, Bring up Isaac thy son before me, he would not withhold him from me, much more if I told him to bring up a burnt offering before me from his flock or herds.

55 And Satan answered the Lord and said, Speak then now unto Abraham as thou hast said, and thou wilt see whether he will not this day transgress and cast aside thy words.

CHAPTER 23

1 At that time the word of the Lord came to Abraham, and he said unto him, Abraham, and he said, Here I am.

2 And he said to him, Take now thy son, thine only son whom thou lovest, even Isaac, and go to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which shall be shown to thee, for there wilt thou see a cloud and the glory of the Lord.

3 And Abraham said within himself, How shall I separate my son Isaac from Sarah his mother, in order to bring him up for a burnt offering before the Lord?

4 And Abraham came into the tent, and he sat before Sarah his wife, and he spoke these words to her,

5 My son Isaac is grown up and he has not for some time studied the service of his God, now tomorrow I will go and bring him to Shem, and Eber his son, and there he will learn the ways of the Lord, for they will teach him to know the Lord as well as to know that when he prayeth continually before the Lord, he will answer him, therefore there he will know the way of

servicing the Lord his God.

6 And Sarah said, Thou hast spoken well, go my lord and do unto him as thou hast said, but remove him not at a great distance from me, neither let him remain there too long, for my soul is bound within his soul.

7 And Abraham said unto Sarah, My daughter, let us pray to the Lord our God that he may do good with us.

8 And Sarah took her son Isaac and he abode all that night with her, and she kissed and embraced him, and gave him instructions till morning.

9 And she said to him, O my son, how can my soul separate itself from thee? And she still kissed him and embraced him, and she gave Abraham instructions concerning him.

10 And Sarah said to Abraham, O my lord, I pray thee take heed of thy son, and place thine eyes over him, for I have no other son nor daughter but him.

11 O forsake him not. If he be hungry give him bread, and if he be thirsty give him water to drink; do not let him go on foot, neither let him sit in the sun.

12 Neither let him go by himself in the road, neither force him from whatever he may desire, but do unto him as he may say to thee.

13 And Sarah wept bitterly the whole night on account of Isaac, and she gave him instructions till morning.

14 And in the morning Sarah selected a very fine and beautiful garment from those garments which she had in the house, that Abimelech had given to her.

15 And she dressed Isaac her son therewith, and she put a turban upon his head, and she enclosed a precious stone in the top of the turban, and she gave them provision for the road, and they went forth, and Isaac went with his father Abraham, and some of their servants accompanied them to see them off the road.

16 And Sarah went out with them, and she accompanied them upon the road to see them off, and they said to her, Return to the tent.

17 And when Sarah heard the words of her son Isaac she wept bitterly, and Abraham her husband wept with her, and their son wept with them a great weeping; also those who went with them wept greatly.

18 And Sarah caught hold of her son Isaac, and she held him in her arms, and she embraced him and continued to weep with him, and Sarah said, Who knoweth if after this day I shall ever see thee again?

19 And they still wept together, Abraham, Sarah, and Isaac, and all those that accompanied them on the road wept with them, and Sarah afterward turned away from her son, weeping bitterly, and all her men servants and maid servants returned with her to the tent.

20 And Abraham went with Isaac his son to bring him up as an offering before the Lord, as He had commanded him.

21 And Abraham took two of his young men with him, Ishmael the son of Hagar and Eliezer his servant, and they went together with them, and whilst they were walking in the road the young men spoke these words to themselves,

22 And Ishmael said to Eliezer, Now my father Abraham is going with Isaac to bring him up for a burnt offering to the Lord, as He commanded him.

23 Now when he returneth he will give unto me all that he possesses, to inherit after him, for I am his first born.

24 And Eliezer answered Ishmael and said, Surely Abraham did cast thee away with thy mother, and swear that thou shouldst not inherit any thing of all he possesses, and to whom will he give all that he has, with all his treasures, but unto me his servant, who has been faithful in his house, who has served him night and day, and has done all that he desired me? to me will he bequeath at his death all that he possesses.

25 And whilst Abraham was proceeding with his son Isaac along the road, Satan came and appeared to Abraham in the figure of a very aged man, humble and of contrite spirit, and he approached Abraham and said to him, Art thou silly or brutish, that thou goest to do this thing this day to thine only son?

26 For God gave thee a son in thy latter days, in thy old age, and wilt thou go and slaughter him this day because he committed no violence, and wilt thou cause the soul of thine only son to perish from the earth?

27 Dost thou not know and understand that this thing cannot be from the Lord? for the Lord cannot do unto man such evil upon earth to say to him, Go slaughter thy child.

28 And Abraham heard this and knew that it was the word of Satan who endeavored to draw him aside from the way of the Lord, but Abraham would not hearken to the voice of Satan, and Abraham rebuked him so that he went away.

29 And Satan returned and came to Isaac; and he appeared unto Isaac in the figure of a young man comely and well favored.

30 And he approached Isaac and said unto him, Dost thou not know and understand that thy old silly father bringeth thee to the slaughter this day for naught?

31 Now therefore, my son, do not listen nor attend to him, for he is a silly old man, and let not thy precious soul and beautiful figure be lost from the earth.

32 And Isaac heard this, and said unto Abraham, Hast thou heard, my father, that which this man has spoken? even thus has he spoken.

33 And Abraham answered his son Isaac and said to him, Take heed of him and do not listen to his words, nor attend to him, for he is Satan, endeavoring to draw us aside this day from the commands of God.

34 And Abraham still rebuked Satan, and Satan went from them, and seeing he could not prevail over them he hid himself from them, and he went and passed before them in the road; and he transformed him-

self to a large brook of water in the road, and Abraham and Isaac and his two young men reached that place, and they saw a brook large and powerful as the mighty waters.

35 And they entered the brook and passed through it, and the waters at first reached their legs.

36 And they went deeper in the brook and the waters reached up to their necks, and they were all terrified on account of the water; and whilst they were going over the brook Abraham recognized that place, and he knew that there was no water there before.

37 And Abraham said to his son Isaac, I know this place in which there was no brook nor water, now therefore it is this Satan who does all this to us, to draw us aside this day from the commands of God.

38 And Abraham rebuked him and said unto him, The Lord rebuke thee, O Satan, begone from us for we go by the commands of God.

39 And Satan was terrified at the voice of Abraham, and he went away from them, and the place again became dry land as it was at first.

40 And Abraham went with Isaac toward the place that God had told him.

41 And on the third day Abraham lifted up his eyes and saw the place at a distance which God had told him of.

42 And a pillar of fire appeared to him that reached from the earth to heaven, and a cloud of glory upon the mountain, and the glory of the Lord was seen in the cloud.

43 And Abraham said to Isaac, My son, dost thou see in that mountain, which we perceive at a distance, that which I see upon it?

44 And Isaac answered and said unto his father, I see and lo a pillar of fire and a cloud, and the glory of the Lord is seen upon the cloud.

45 And Abraham knew that his son Isaac was accepted before the Lord for a burnt offering.

46 And Abraham said unto Eliezer and unto Ishmael his son, Do you also see that which we see upon the mountain which is at a distance?

47 And they answered and said, We see nothing more than like the other mountains of the earth. And Abraham knew that they were not accepted before the Lord to go with them, and Abraham said to them, Abide ye here with the ass whilst I and Isaac my son will go to yonder mount and worship there before the Lord and then return to you.

48 And Eliezer and Ishmael remained in that place, as Abraham had commanded.

49 And Abraham took wood for a burnt offering and placed it upon his son Isaac, and he took the fire and the knife, and they both went to that place.

50 And when they were going along Isaac said to his father, Behold, I see here the fire and wood, and where then is the lamb that is to be the burnt offering before the Lord?

51 And Abraham answered his son Isaac, saying, The Lord has made choice of thee my son, to be a perfect burnt offering instead of the lamb.

52 And Isaac said unto his father, I will do all that the Lord spoke to thee with joy and cheerfulness of heart.

53 And Abraham again said unto Isaac his son, Is there in thy heart any thought or counsel concerning this, which is not proper? tell me my son, I pray thee, O my son conceal it not from me.

54 And Isaac answered his father Abraham and said unto him, O my father, as the Lord liveth and as thy soul liveth, there is nothing in my heart to cause me to deviate either to the right or to the left from the word that he has spoken to thee.

55 Neither limb nor muscle has moved or stirred at this, nor is there in my heart any thought or evil counsel concerning this.

56 But I am of joyful and cheerful heart in this matter, and I say, Blessed is the Lord who has this day chosen me to be a burnt offering before Him.

57 And Abraham greatly rejoiced at the words of Isaac, and they went on and came together to that place that the Lord had spoken of.

58 And Abraham approached to build the altar in that place, and Abraham was weeping, and Isaac took stones and mortar until they had finished building the altar.

59 And Abraham took the wood and placed it in order upon the altar which he had built.

60 And he took his son Isaac and bound him in order to place him upon the wood which was upon the altar, to slay him for a burnt offering before the Lord.

61 And Isaac said to his father, Bind me securely and then place me upon the altar lest I should turn and move, and break loose from the force of the knife upon my flesh and thereof profane the burnt offering; and Abraham did so.

62 And Isaac still said to his father, O my father, when thou shalt have slain me and burnt me for an offering, take with thee that which shall remain of my ashes to bring to Sarah my mother, and say to her, This is the sweet smelling savor of Isaac; but do not tell her this if she should sit near a well or upon any high place, lest she should cast her soul after me and die.

63 And Abraham heard the words of Isaac, and he lifted up his voice and wept when Isaac spake these words; and Abraham's tears gushed down upon Isaac his son, and Isaac wept bitterly, and he said to his father, Hasten thou, O my father, and do with me the will of the Lord our God as He has commanded thee.

64 And the hearts of Abraham and Isaac rejoiced at this thing which the Lord had commanded them; but the eye wept bitterly whilst the heart rejoiced.

65 And Abraham bound his son Isaac, and placed him on the altar upon the wood, and Isaac stretched forth his neck upon the altar before his father, and

Abraham stretched forth his hand to take the knife to slay his son as a burnt offering before the Lord.

66 At that time the angels of mercy came before the Lord and spake to him concerning Isaac, saying,

67 O Lord, thou art a merciful and compassionate King over all that thou hast created in heaven and in earth, and thou supportest them all; give therefore ransom and redemption instead of thy servant Isaac, and pity and have compassion upon Abraham and Isaac his son, who are this day performing thy commands.

68 Hast thou seen, O Lord, how Isaac the son of Abraham thy servant is bound down to the slaughter like an animal? now therefore let thy pity be roused for them, O Lord.

69 At that time the Lord appeared unto Abraham, and called to him, from heaven, and said unto him, Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God in performing this act, and in not withholding thy son, thine only son, from me.

70 And Abraham lifted up his eyes and saw, and behold, a ram was caught in a thicket by his horns; that was the ram which the Lord God had created in the earth in the day that he made earth and heaven.

71 For the Lord had prepared this ram from that day, to be a burnt offering instead of Isaac.

72 And this ram was advancing to Abraham when Satan caught hold of him and entangled his horns in the thicket, that he might not advance to Abraham, in order that Abraham might slay his son.

73 And Abraham, seeing the ram advancing to him and Satan withholding him, fetched him and brought him before the altar, and he loosened his son Isaac from his binding, and he put the ram in his stead, and Abraham killed the ram upon the altar, and brought it up as an offering in the place of his son Isaac.

74 And Abraham sprinkled some of the blood of the ram upon the altar, and he exclaimed and said, This

is in the place of my son, and may this be considered this day as the blood of my son before the Lord.

75 And all that Abraham did on this occasion by the altar, he would exclaim and say, This is in the room of my son, and may it this day be considered before the Lord in the place of my son; and Abraham finished the whole of the service by the altar, and the service was accepted before the Lord, and was accounted as if it had been Isaac; and the Lord blessed Abraham and his seed on that day.

76 And Satan went to Sarah, and he appeared to her in the figure of an old man very humble and meek, and Abraham was yet engaged in the burnt offering before the Lord.

77 And he said unto her, Dost thou not know all the work that Abraham has made with thine only son this day? for he took Isaac and built an altar, and killed him, and brought him up as a sacrifice upon the altar, and Isaac cried and wept before his father, but he looked not at him, neither did he have compassion over him.

78 And Satan repeated these words, and he went away from her, and Sarah heard all the words of Satan, and she imagined him to be an old man from amongst the sons of men who had been with her son, and had come and told her these things.

79 And Sarah lifted up her voice and wept and cried out bitterly on account of her son; and she threw herself upon the ground and she cast dust upon her head, and she said, O my son, Isaac my son, O that I had this day died instead of thee. And she continued to weep and said, It grieves me for thee, O my son, my son Isaac, O that I had died this day in thy stead.

80 And she still continued to weep, and said, It grieves me for thee after that I have reared thee and have brought thee up; now my joy is turned into mourning over thee, I that had a longing for thee, and cried and prayed to God till I bare thee at ninety years old; and now hast thou served this day for the knife and the fire, to be made an offering.

81 But I console myself with thee, my son, in its being the word of the Lord, for thou didst perform

the command of thy God; for who can transgress the word of our God, in whose hands is the soul of every living creature?

82 Thou art just, O Lord our God, for all thy works are good and righteous; for I also am rejoiced with thy word which thou didst command, and whilst mine eye weepeth bitterly my heart rejoiceth.

83 And Sarah laid her head upon the bosom of one of her handmaids, and she became as still as a stone.

84 She afterward rose up and went about making inquiries till she came to Hebron, and she inquired of all those whom she met walking in the road, and no one could tell her what had happened to her son.

85 And she came with her maid servants and men servants to Kireatharba, which is Hebron, and she asked concerning her Son, and she remained there while she sent some of her servants to seek where Abraham had gone with Isaac; they went to seek him in the house of Shem and Eber, and they could not find him, and they sought throughout the land and he was not there.

86 And behold, Satan came to Sarah in the shape of an old man, and he came and stood before her, and he said unto her, I spoke falsely unto thee, for Abraham did not kill his son and he is not dead; and when she heard the word her joy was so exceedingly violent on account of her son, that her soul went out through joy; she died and was gathered to her people.

87 And when Abraham had finished his service he returned with his son Isaac to his young men, and they rose up and went together to Beersheba, and they came home.

88 And Abraham sought for Sarah, and could not find her, and he made inquiries concerning her, and they said unto him, She went as far as Hebron to seek you both where you had gone, for thus was she informed.

89 And Abraham and Isaac went to her to Hebron, and when they found that she was dead they lifted up their voices and wept bitterly over her; and Isaac fell upon his mother's face and wept over her, and he

said, O my mother, my mother, how hast thou left me, and where hast thou gone? O how, how hast thou left me!

90 And Abraham and Isaac wept greatly and all their servants wept with them on account of Sarah, and they mourned over her a great and heavy mourning.

CHAPTER 24

1 And the life of Sarah was one hundred and twenty-seven years, and Sarah died; and Abraham rose up from before his dead to seek a burial place to bury his wife Sarah; and he went and spoke to the children of Heth, the inhabitants of the land, saying,

2 I am a stranger and a sojourner with you in your land; give me a possession of a burial place in your land, that I may bury my dead from before me.

3 And the children of Heth said unto Abraham, behold the land is before thee, in the choice of our sepulchers bury thy dead, for no man shall withhold thee from burying thy dead.

4 And Abraham said unto them, If you are agreeable to this go and entreat for me to Ephron, the son of Zochar, requesting that he may give me the cave of Machpelah, which is in the end of his field, and I will purchase it of him for whatever he desire for it.

5 And Ephron dwelt among the children of Heth, and they went and called for him, and he came before Abraham, and Ephron said unto Abraham, Behold all thou requirest thy servant will do; and Abraham said, No, but I will buy the cave and the field which thou hast for value, In order that it may be for a possession of a burial place for ever.

6 And Ephron answered and said, Behold the field and the cave are before thee, give whatever thou desirest; and Abraham said, Only at full value will I buy it from thy hand, and from the hands of those that go in at the gate of thy city, and from the hand of thy seed for ever.

7 And Ephron and all his brethren heard this, and Abraham weighed to Ephron four hundred shekels

of silver in the hands of Ephron and in the hands of all his brethren; and Abraham wrote this transaction, and he wrote it and testified it with four witnesses.

8 And these are the names of the witnesses, Amigal son of Abishna the Hittite, Adichorom son of Ashunach the Hivite, Abdon son of Achiram the Gomerite, Bakdil the son of Abudish the Zidonite.

9 And Abraham took the book of the purchase, and placed it in his treasures, and these are the words that Abraham wrote in the book, namely:

10 That the cave and the field Abraham bought from Ephron the Hittite, and from his seed, and from those that go out of his city, and from their seed for ever, are to be a purchase to Abraham and to his seed and to those that go forth from his loins, for a possession of a burial place for ever; and he put a signet to it and testified it with witnesses.

11 And the field and the cave that was in it and all that place were made sure unto Abraham and unto his seed after him, from the children of Heth; behold it is before Mamre in Hebron, which is in the land of Canaan.

12 And after this Abraham buried his wife Sarah there, and that place and all its boundary became to Abraham and unto his seed for a possession of a burial place.

13 And Abraham buried Sarah with pomp as observed at the interment of kings, and she was buried in very fine and beautiful garments.

14 And at her bier was Shem, his sons Eber and Abimelech, together with Anar, Ashcol and Mamre, and all the grandees of the land followed her bier.

15 And the days of Sarah were one hundred and twenty-seven years and she died, and Abraham made a great and heavy mourning, and he performed the rites of mourning for seven days.

16 And all the inhabitants of the land comforted Abraham and Isaac his son on account of Sarah.

17 And when the days of their mourning passed by Abraham sent away his son Isaac, and he went to the house of Shem and Eber, to learn the ways of the Lord and his instructions, and Abraham remained there three years.

18 At that time Abraham rose up with all his servants, and they went and returned homeward to Beersheba, and Abraham and all his servants remained in Beersheba.

19 And at the revolution of the year Abimelech king of the Philistines died in that year; he was one hundred and ninety-three years old at his death; and Abraham went with his people to the land of the Philistines, and they comforted the whole household and all his servants, and he then turned and went home.

20 And it was after the death of Abimelech that the people of Gerar took Benmalich his son, and he was only twelve years old, and they made him lying in the place of his father.

21 And they called his name Abimelech after the name of his father, for thus was it their custom to do in Gerar, and Abimelech reigned instead of Abimelech his father, and he sat upon his throne.

22 And Lot the son of Haran also died in those days, in the thirty-ninth year of the life of Isaac, and all the days that Lot lived were one hundred and forty years and he died.

23 And these are the children of Lot, that were born to him by his daughters, the name of the first born was Moab, and the name of the second was Benami.

24 And the two sons of Lot went and took themselves wives from the land of Canaan, and they bare children to them, and the children of Moab were Ed, Mayon, Tarsus, and Kanvil, four sons, these are fathers to the children of Moab unto this day.

25 And all the families of the children of Lot went to dwell wherever they should light upon, for they were fruitful and increased abundantly.

26 And they went and built themselves cities in the land where they dwelt, and they called the names of the cities which they built after their own names.

27 And Nahor the son of Terah, brother to Abraham, died in those days in the fortieth year of the life of Isaac, and all the days of Nahor were one hundred and seventy-two years and he died and was buried in Haran.

28 And when Abraham heard that his brother was dead he grieved sadly, and he mourned over his brother many days.

29 And Abraham called for Eliezer his head servant, to give him orders concerning his house, and he came and stood before him.

30 And Abraham said to him, Behold I am old, I do not know the day of my death; for I am advanced in days; now therefore rise up, go forth and do not take a wife for my son from this place and from this land, from the daughters of the Canaanites amongst whom we dwell.

31 But go to my land and to my birthplace, and take from thence a wife for my son, and the Lord God of Heaven and earth who took me from my father's house and brought me to this place, and said unto me, To thy seed will I give this land for an inheritance for ever, he will send his angel before thee and prosper thy way, that thou mayest obtain a wife for my son from my family and from my father's house.

32 And the servant answered his master Abraham and said, Behold I go to thy birthplace and to thy father's house, and take a wife for thy son from there; but if the woman be not willing to follow me to this land, shall I take thy son back to the land of thy birthplace?

33 And Abraham said unto him, Take heed that thou bring not my son hither again, for the Lord before whom I have walked he will send his angel before thee and prosper thy way.

34 And Eliezer did as Abraham ordered him, and Eliezer swore unto Abraham his master upon this matter; and Eliezer rose up and took ten camels of the camels of his master, and ten men from his master's servants with him, and they rose up and went to Haran, the city of Abraham and Nahor, in order to fetch a wife for Isaac the son of Abraham; and whilst they were gone Abraham sent to the house of Shem and Eber, and they brought from thence his son Isaac.

35 And Isaac came home to his father's house to Beersheba, whilst Eliezer and his men came to Haran; and they stopped in the city by the watering place, and he made his camels to kneel down by the water and they remained there.

36 And Eliezer, Abraham's servant, prayed and said, O God of Abraham my master; send me I pray thee good speed this day and show kindness unto my master, that thou shalt appoint this day a wife for my master's son from his family.

37 And the Lord hearkened to the voice of Eliezer, for the sake of his servant Abraham, and he happened to meet with the daughter of Bethuel, the son of Milcah, the wife of Nahor, brother to Abraham, and Eliezer came to her house.

38 And Eliezer related to them all his concerns, and that he was Abraham's servant, and they greatly rejoiced at him.

39 And they all blessed the Lord who brought this thing about, and they gave him Rebecca, the daughter of Bethuel, for a wife for Isaac.

40 And the young woman was of very comely appearance, she was a virgin, and Rebecca was ten years old in those days.

41 And Bethuel and Laban and his children made a feast on that night, and Eliezer and his men came and ate and drank and rejoiced there on that night.

42 And Eliezer rose up in the morning, he and the men that were with him, and he called to the whole household of Bethuel, saying, Send me away that I may go to my master; and they rose up and sent away Rebecca and her nurse Deborah, the daughter of Uz,

and they gave her silver and gold, men servants and maid servants, and they blessed her.

43 And they sent Eliezer away with his men; and the servants took Rebecca, and he went and returned to his master to the land of Canaan.

44 And Isaac took Rebecca and she became his wife, and he brought her into the tent.

45 And Isaac was forty years old when he took Rebecca, the daughter of his uncle Bethuel, for a wife.

CHAPTER 25

1 And it was at that time that Abraham again took a wife in his old age, and her name was Keturah, from the land of Canaan.

2 And she bare unto him Zimran, Jokshan, Medan, Midian, Ishbak and Shuach, being six sons. And the children of Zimran were Abihen, Molich and Narim.

3 And the sons of Jokshan were Sheba and Dedan, and the sons of Medan were Amida, Joab, Gochi, Elisha and Nothach; and the sons of Midian were Ephah, Epher, Chanoch, Abida and Eldaah.

4 And the sons of Ishbak were Makiro, Beyodua and Tator.

5 And the sons of Shuach were Bildad, Mamdad, Munnan and Meban; all these are the families of the children of Keturah the Canaanitish woman which she bare unto Abraham the Hebrew.

6 And Abraham sent all these away, and he gave them gifts, and they went away from his son Isaac to dwell wherever they should find a place.

7 And all these went to the mountain at the east, and they built themselves six cities in which they dwelt unto this day.

8 But the children of Sheba and Dedan, children of Jokshan, with their children, did not dwell with their brethren in their cities, and they journeyed and en-

camped in the countries and wildernesses unto this day.

9 And the children of Midian, son of Abraham, went to the east of the land of Cush, and they there found a large valley in the eastern country, and they remained there and built a city, and they dwelt therein, that is the land of Midian unto this day.

10 And Midian dwelt in the city which he built, he and his five sons and all belonging to him.

11 And these are the names of the sons of Midian according to their names in their cities, Ephah, Epher, Chanoch, Abida and Eldaah.

12 And the sons of Ephah were Methach, Meshar, Avi and Tzanua, and the sons of Epher were Ephron, Zur, Alirun and Medin, and the sons of Chanoch were Reuel, Rekem, Azi, Alyoshub and Alad.

13 And the sons of Abida were Chur, Melud, Kerury, Molchi; and the sons of Eldaah were Miker, and Reba, and Malchiyah and Gabol; these are the names of the Midianites according to their families; and afterward, the families of Midian spread throughout the land of Midian.

14 And these are the generations of Ishmael the son Abraham, whom Hagar, Sarah's handmaid, bare unto Abraham.

15 And Ishmael took a wife from the land of Egypt, and her name was Ribah, the same is Meribah.

16 And Ribah bare unto Ishmael Nebayoth, Kedar, Adbeel, Mibsam and their sister Bosmath.

17 And Ishmael cast away his wife Ribah, and she went from him and returned to Egypt to the house of her father, and she dwelt there, for she had been very bad in the sight of Ishmael, and in the sight of his father Abraham.

18 And Ishmael afterward took a wife from the land of Canaan, and her name was Malchuth, and she bare unto him Nishma, Dumah, Masa, Chadad, Tema, Yetur, Naphish and Kedma.

19 These are the sons of Ishmael, and these are their names, being twelve princes according to their nations; and the families of Ishmael afterward spread forth, and Ishmael took his children and all the property that he had gained, together with the souls of his household and all belonging to him, and they went to dwell where they should find a place.

20 And they went and dwelt near the wilderness of Paran, and their dwelling was from Havilah unto Shur, that is before Egypt as thou comest toward Assyria.

21 And Ishmael and his sons dwelt in the land, and they had children born to them, and they were fruitful and increased abundantly.

22 And these are the names of the sons of Nebayoth the first born of Ishmael; Mend, Send, Mayon; and the sons of Kedar were Alyon, Kezem, Chamad and Eli.

23 And the sons of Adbeel were Chamad and Jabin; and the sons of Mibsam were Obadiah, Ebedmelech and Yeush; these are the families of the children of Ribah the wife of Ishmael.

24 And the sons of Mishma the son of Ishmael were Shamua, Zecaryon and Obed; and the sons of Dumah were Kezed, Eli, Machmad and Amed.

25 And the sons of Masa were Melon, Mula and Ebidadon; and the sons of Chadad were Azur, Minzar and Ebedmelech; and the sons of Tema were Seir, Sadon and Yakol.

26 And the sons of Yetur were Merith, Yaish, Alyo, and Pachoth; and the sons of Naphish were Ebed-Tamed, Abiyasaph and Mir; and the sons of Kedma were Calip, Tacht, and Omir; these were the children of Malchuth the wife of Ishmael according to their families.

27 All these are the families of Ishmael according to their generations, and they dwelt in those lands wherein they had built themselves cities unto this day.

28 And Rebecca the daughter of Bethuel, the wife of Abraham's son Isaac, was barren in those days, she had no offspring; and Isaac dwelt with his father in the land of Canaan; and the Lord was with Isaac; and Arpachshad the son of Shem the son of Noah died in those days, in the forty-eighth year of the life of Isaac, and all the days that Arpachshad lived were four hundred and thirty-eight years, and he died.

CHAPTER 26

1 And in the fifty-ninth year of the life of Isaac the son of Abraham, Rebecca his wife was still barren in those days.

2 And Rebecca said unto Isaac, Truly I have heard, my lord, that thy mother Sarah was barren in her days until my Lord Abraham, thy father, prayed for her and she conceived by him.

3 Now therefore stand up, pray thou also to God and he will hear thy prayer and remember us through his mercies.

4 And Isaac answered his wife Rebecca, saying, Abraham has already prayed for me to God to multiply his seed, now therefore this barrenness must proceed to us from thee.

5 And Rebecca said unto him, But arise now thou also and pray, that the Lord may hear thy prayer and grant me children, and Isaac hearkened to the words of his wife, and Isaac and his wife rose up and went to the land of Moriah to pray there and to seek the Lord, and when they had reached that place Isaac stood up and prayed to the Lord on account of his wife because she was barren.

6 And Isaac said, O Lord God of heaven and earth, whose goodness and mercies fill the earth, thou who didst take my father from his father's house and from his birthplace, and didst bring him unto this land, and didst say unto him, To thy seed will I give the land, and thou didst promise him and didst declare unto him, I will multiply thy seed as the stars of heaven and as the sand of the sea, now may thy words be verified which thou didst speak unto my father.

7 For thou art the Lord our God, our eyes are toward thee to give us seed of men, as thou didst promise us, for thou art the Lord our God and our eyes are directed toward thee only.

8 And the Lord heard the prayer of Isaac the son of Abraham, and the Lord was entreated of him and Rebecca his wife conceived.

9 And in about seven months after the children struggled together within her, and it pained her greatly that she was wearied on account of them, and she said to all the women who were then in the land, Did such a thing happen to you as it has to me? and they said unto her, No.

10 And she said unto them, Why am I alone in this amongst all the women that were upon earth? and she went to the land of Moriah to seek the Lord on account of this; and she went to Shem and Eber his son to make inquiries of them in this matter, and that they should seek the Lord in this thing respecting her.

11 And she also asked Abraham to seek and inquire of the Lord about all that had befallen her.

12 And they all inquired of the Lord concerning this matter, and they brought her word from the Lord and told her, Two children are in thy womb, and two nations shall rise from them; and one nation shall be stronger than the other, and the greater shall serve the younger.

13 And when her days to be delivered were completed, she knelt down, and behold there were twins in her womb, as the Lord had spoken to her.

14 And the first came out red all over like a hairy garment, and all the people of the land called his name Esau, saying, That this one was made complete from the womb.

15 And after that came his brother, and his hand took hold of Esau's heel, therefore they called his name Jacob.

16 And Isaac, the son of Abraham, was sixty years old when he begat them.

17 And the boys grew up to their fifteenth year, and they came amongst the society of men. Esau was a designing and deceitful man, and an expert hunter in the field, and Jacob was a man perfect and wise, dwelling in tents, feeding flocks, and learning the instructions of the Lord and the commands of his father and mother.

18 And Isaac and the children of his household dwelt with his father Abraham in the land of Canaan, as God had commanded them.

19 And Ishmael the son of Abraham went with his children and all belonging to them, and they returned there to the land of Havilah, and they dwelt there.

20 And all the children of Abraham's concubines went to dwell in the land of the east, for Abraham had sent them away from his son, and had given them presents, and they went away.

21 And Abraham gave all that he had to his son Isaac, and he also gave him all his treasures.

22 And he commanded him saying, Dost thou not know and understand the Lord is God in heaven and in earth, and there is no other beside him?

23 And it was he who took me from my father's house, and from my birth place, and gave me all the delights upon earth; who delivered me from the counsel of the wicked, for in him did I trust.

24 And he brought me to this place, and he delivered me from Ur Casdim; and he said unto me, To thy seed will I give all these lands, and they shall inherit them when they keep my commandments, my statutes, and my judgments that I have commanded thee, and which I shall command them.

25 Now therefore my son, hearken to my voice, and keep the commandments of the Lord thy God, which I commanded thee, do not turn from the right way either to the right or to the left, in order that it may be well with thee and thy children after thee forever.

26 And remember the wonderful works of the Lord, and his kindness that he has shown toward us, in having delivered us from the hands of our enemies, and

the Lord our God caused them to fall into our hands; and now therefore keep all that I have commanded thee, and turn not away from the commandments of thy God, and serve none beside him, in order that it may be well with thee and thy seed after thee.

27 And teach thou thy children and thy seed the instructions of the Lord and his commandments, and teach them the upright way in which they should go, in order that it may be well with them forever.

28 And Isaac answered his father and said unto him, That which my Lord has commanded that will I do, and I will not depart from the commands of the Lord my God, I will keep all that he commanded me; and Abraham blessed his son Isaac, and also his children; and Abraham taught Jacob the instruction of the Lord and his ways.

29 And it was at that time that Abraham died, in the fifteenth year of the life of Jacob and Esau, the sons of Isaac, and all the days of Abraham were one hundred and seventy-five years, and he died and was gathered to his people in good old age, old and satisfied with days, and Isaac and Ishmael his sons buried him.

30 And when the inhabitants of Canaan heard that Abraham was dead, they all came with their kings and princes and all their men to bury Abraham.

31 And all the inhabitants of the land of Haran, and all the families of the house of Abraham, and all the princes and grandees, and the sons of Abraham by the concubines, all came when they heard of Abraham's death, and they requited Abraham's kindness, and comforted Isaac his son, and they buried Abraham in the cave which he bought from Ephron the Hittite and his children, for the possession of a burial place.

32 And all the inhabitants of Canaan, and all those who had known Abraham, wept for Abraham a whole year, and men and women mourned over him.

33 And all the little children, and all the inhabitants of the land wept on account of Abraham, for Abraham had been good to them all, and because he had been upright with God and men.

34 And there arose not a man who feared God like unto Abraham, for he had feared his God from his youth, and had served the Lord, and had gone in all his ways during his life, from his childhood to the day of his death.

35 And the Lord was with him and delivered him from the counsel of Nimrod and his people, and when he made war with the four kings of Elam he conquered them.

36 And he brought all the children of the earth to the service of God, and he taught them the ways of the Lord, and caused them to know the Lord.

37 And he formed a grove and he planted a vineyard therein, and he had always prepared in his tent meat and drink to those that passed through the land, that they might satisfy themselves in his house.

38 And the Lord God delivered the whole earth on account of Abraham.

39 And it was after the death of Abraham that God blessed his son Isaac and his children, and the Lord was with Isaac as he had been with his father Abraham, for Isaac kept all the commandments of the Lord as Abraham his father had commanded him; he did not turn to the right or to the left from the right path which his father had commanded him.

CHAPTER 27

1 And Esau at that time, after the death of Abraham, frequently went in the field to hunt.

2 And Nimrod king of Babel, the same was Amraphel, also frequently went with his mighty men to hunt in the field, and to walk about with his men in the cool of the day.

3 And Nimrod was observing Esau all the days, for a jealousy was formed in the heart of Nimrod against Esau all the days.

4 And on a certain day Esau went in the field to hunt, and he found Nimrod walking in the wilderness with his two men.

5 And all his mighty men and his people were with him in the wilderness, but they removed at a distance from him, and they went from him in different directions to hunt, and Esau concealed himself for Nimrod, and he lurked for him in the wilderness.

6 And Nimrod and his men that were with him did not know him, and Nimrod and his men frequently walked about in the field at the cool of the day, and to know where his men were hunting in the field.

7 And Nimrod and two of his men that were with him came to the place where they were, when Esau started suddenly from his lurking place, and drew his sword, and hastened and ran to Nimrod and cut off his head.

8 And Esau fought a desperate fight with the two men that were with Nimrod, and when they called out to him, Esau turned to them and smote them to death with his sword.

9 And all the mighty men of Nimrod, who had left him to go to the wilderness, heard the cry at a distance, and they knew the voices of those two men, and they ran to know the cause of it, when they found their king and the two men that were with him lying dead in the wilderness.

10 And when Esau saw the mighty men of Nimrod coming at a distance, he fled, and thereby escaped; and Esau took the valuable garments of Nimrod, which Nimrod's father had bequeathed to Nimrod, and with which Nimrod prevailed over the whole land, and he ran and concealed them in his house.

11 And Esau took those garments and ran into the city on account of Nimrod's men, and he came unto his father's house wearied and exhausted from fight, and he was ready to die through grief when he approached his brother Jacob and sat before him.

12 And he said unto his brother Jacob, Behold I shall die this day, and wherefore then do I want the birthright? And Jacob acted wisely with Esau in this matter, and Esau sold his birthright to Jacob, for it was so brought about by the Lord.

13 And Esau's portion in the cave of the field of Machpelah, which Abraham had bought from the children of Heth for the possession of a burial ground, Esau also sold to Jacob, and Jacob bought all this from his brother Esau for value given.

14 And Jacob wrote the whole of this in a book, and he testified the same with witnesses, and he sealed it, and the book remained in the hands of Jacob.

15 And when Nimrod the son of Cush died, his men lifted him up and brought him in consternation, and buried him in his city, and all the days that Nimrod lived were two hundred and fifteen years and he died.

16 And the days that Nimrod reigned upon the people of the land were one hundred and eighty-five years; and Nimrod died by the sword of Esau in shame and contempt, and the seed of Abraham caused his death as he had seen in his dream.

17 And at the death of Nimrod his kingdom became divided into many divisions, and all those parts that Nimrod reigned over were restored to the respective kings of the land, who recovered them after the death of Nimrod, and all the people of the house of Nimrod were for a long time enslaved to all the other kings of the land.

CHAPTER 28

1 And in those days, after the death of Abraham, in that year the Lord brought a heavy famine in the land, and whilst the famine was raging in the land of Canaan, Isaac rose up to go down to Egypt on account of the famine, as his father Abraham had done.

2 And the Lord appeared that night to Isaac and he said to him, Do not go down to Egypt but rise and go to Gerar, to Abimelech king of the Philistines, and remain there till the famine shall cease.

3 And Isaac rose up and went to Gerar, as the Lord commanded him, and he remained there a full year.

4 And when Isaac came to Gerar, the people of the land saw that Rebecca his wife was of a beautiful appearance, and the people of Gerar asked Isaac con-

cerning his wife, and he said, she is my sister, for he was afraid to say she was his wife lest the people of the land should slay him on account of her.

5 And the princes of Abimelech went and praised the woman to the king, but he answered them not, neither did he attend to their words.

6 But he heard them say that Isaac declared her to be his sister, so the king reserved this within himself.

7 And when Isaac had remained three months in the land, Abimelech looked out at the window, and he saw, and behold Isaac was sporting with Rebecca his wife, for Isaac dwelt in the outer house belonging to the king, so that the house of Isaac was opposite the house of the king.

8 And the king said unto Isaac, What is this thou hast done to us in saying of thy wife, She is my sister? how easily might one of the great men of the people have lain with her, and thou wouldst then have brought guilt upon us.

9 And Isaac said unto Abimelech, Because I was afraid lest I die on account of my wife, therefore I said, She is my sister.

10 At that time Abimelech gave orders to all his princes and great men, and they took Isaac and Rebecca his wife and brought them before the king.

11 And the king commanded that they should dress them in princely garments, and make them ride through the streets of the city, and proclaim before them throughout the land, saying, This is the man and this is his wife; whoever toucheth this man or his wife shall surely die. And Isaac returned with his wife to the king's house, and the Lord was with Isaac and he continued to wax great and lacked nothing.

12 And the Lord caused Isaac to find favor in the sight of Abimelech, and in the sight of all his subjects, and Abimelech acted well with Isaac, for Abimelech remembered the oath and the covenant that existed between his father and Abraham.

13 And Abimelech said unto Isaac, Behold the whole earth is before thee; dwell wherever it may seem

good in thy sight until thou shalt return to thy land; and Abimelech gave Isaac fields and vineyards and the best part of the land of Gerar, to sow and reap and eat the fruits of the ground until the days of the famine should have passed by.

14 And Isaac sowed in that land, and received a hundred-fold in the same year, and the Lord blessed him.

15 And the man waxed great, and he had possession of flocks and possession of herds and great store of servants.

16 And when the days of the famine had passed away the Lord appeared to Isaac and said unto him, Rise up, go forth from this place and return to thy land, to the land of Canaan; and Isaac rose up and returned to Hebron which is in the land of Canaan, he and all belonging to him as the Lord commanded him.

17 And after this Shelach the son at Arpachshad died in that year, which is the eighteenth year of the lives of Jacob and Esau; and all the days that Shelach lived were four hundred and thirty-three years and he died.

18 At that time Isaac sent his younger son Jacob to the house of Shem and Eber, and he learned the instructions of the Lord, and Jacob remained in the house of Shem and Eber for thirty-two years, and Esau his brother did not go, for he was not willing to go, and he remained in his father's house in the land of Canaan.

19 And Esau was continually hunting in the fields to bring home what he could get, so did Esau all the days.

20 And Esau was a designing and deceitful man, one who hunted after the hearts of men and inveigled them, and Esau was a valiant man in the field, and in the course of time went as usual to hunt; and he came as far as the field of Seir, the same is Edom .

21 And he remained in the land of Seir hunting in the field a year and four months.

22 And Esau there saw in the land of Seir the daughter of a man of Canaan, and her name was Jehudith,

the daughter of Beer, son of Epher, from the families of Heth the son of Canaan.

23 And Esau took her for a wife, and he came unto her; forty years old was Esau when he took her, and he brought her to Hebron, the land of his father's dwelling place, and he dwelt there.

24 And it came to pass in those days, in the hundred and tenth year of the life of Isaac, that is in the fiftieth year of the life of Jacob, in that year died Shem the son of Noah; Shem was six hundred years old at his death.

25 And when Shem died Jacob returned to his father to Hebron which is in the land of Canaan.

26 And in the fifty-sixth year of the life of Jacob, people came from Haran, and Rebecca was told concerning her brother Laban the son of Bethuel.

27 For the wife of Laban was barren in those days, and bare no children, and also all his handmaids bare none to him.

28 And the Lord afterward remembered Adinah the wife of Laban, and she conceived and bare twin daughters, and Laban called the names of his daughters, the name of the elder Leah, and the name of the younger Rachel.

29 And those people came and told these things to Rebecca, and Rebecca rejoiced greatly that the Lord had visited her brother and that he had got children.

CHAPTER 29

1 And Isaac the son of Abraham became old and advanced in days, and his eyes became heavy through age; they were dim and could not see.

2 At that time Isaac called unto Esau his son, saying, Get I pray thee thy weapons, thy quiver, and thy bow, rise up and go forth into the field and get me some venison , and make me savory meat and bring it to me, that I may eat in order that I may bless thee before my death, as I have now become old and gray-headed.

3 And Esau did so; and he took his weapon and went forth into the field to hunt for venison, as usual, to bring to his father as he had ordered him, so that he might bless him.

4 And Rebecca heard all the words that Isaac had spoken unto Esau, and she hastened and called her son Jacob, saying, Thus did thy father speak unto thy brother Esau, and thus did I hear, now therefore hasten thou and make that which I shall tell thee.

5 Rise up and go, I pray thee, to the flock and fetch me two fine kids of the goats, and I will get the savory meat for thy father, and thou shalt bring the savory meat that he may eat before thy brother shall have come from the chase, in order that thy father may bless thee.

6 And Jacob hastened and did as his mother had commanded him, and he made the savory meat and brought it before his father before Esau had come from his chase.

7 And Isaac said unto Jacob, Who art thou, my son? And he said, I am thy first born Esau, I have done as thou didst order me, now therefore rise up I pray thee, and eat of my hunt, in order that thy soul may bless me as thou didst speak unto me.

8 And Isaac rose up and he ate and he drank, and his heart was comforted, and he blessed Jacob and Jacob went away from his father; and as soon as Isaac had blessed Jacob and he had gone away from him, behold Esau came from his hunt from the field, and he also made savory meat and brought it to his father to eat thereof and to bless him.

9 And Isaac said unto Esau, And who was he that has taken venison and brought it me before thou camest and whom I did bless? And Esau knew that his brother Jacob had done this, and the anger of Esau was kindled against his brother Jacob that he had acted thus toward him.

10 And Esau said, Is he not rightly called Jacob? for he has supplanted me twice, he took away my birth-right and now he has taken away my blessing; and Esau wept greatly; and when Isaac heard the voice of his son Esau weeping, Isaac said unto Esau, What

can I do, my son, thy brother came with subtlety and took away thy blessing; and Esau hated his brother Jacob on account of the blessing that his father had given him, and his anger was greatly roused against him.

11 And Jacob was very much afraid of his brother Esau, and he rose up and fled to the house of Eber the son of Shem, and he concealed himself there on account of his brother, and Jacob was sixty-three years old when he went forth from the land of Canaan from Hebron, and Jacob was concealed in Eber's house fourteen years on account of his brother Esau, and he there continued to learn the ways of the Lord and his commandments.

12 And when Esau saw that Jacob had fled and escaped from him, and that Jacob had cunningly obtained the blessing, then Esau grieved exceedingly, and he was also vexed at his father and mother; and he also rose up and took his wife and went away from his father and mother to the land of Seir, and he dwelt there; and Esau saw there a woman from amongst the daughters of Heth whose name was Bosmath, the daughter of Elon the Hittite, and he took her for a wife in addition to his first wife, and Esau called her name Adah, saying the blessing had in that time passed from him.

13 And Esau dwelt in the land of Seir six months without seeing his father and mother, and afterward Esau took his wives and rose up and returned to the land of Canaan, and Esau placed his two wives in his father's house in Hebron.

14 And the wives of Esau vexed and provoked Isaac and Rebecca with their works, for they walked not in the ways of the Lord, but served their father's gods of wood and stone as their father had taught them, and they were more wicked than their father.

15 And they went according to the evil desires of their hearts, and they sacrificed and burnt incense to the Baalim, and Isaac and Rebecca became weary of them.

16 And Rebecca said, I am weary of my life because of the daughters of Heth; if Jacob take a wife of the

daughters of Heth, such as these which are of the daughters of the land, what good then is life unto me?

17 And in those days Adah the wife of Esau conceived and bare him a son, and Esau called the name of the son that was born unto him Eliphaz, and Esau was sixty-five years old when she bare him.

18 And Ishmael the son of Abraham died in those days, in the sixty-fourth year of the life of Jacob, and all the days that Ishmael lived were one hundred and thirty-seven years and he died.

19 And when Isaac heard that Ishmael was dead he mourned for him, and Isaac lamented over him many days.

20 And at the end of fourteen years of Jacob's residing in the house of Eber, Jacob desired to see his father and mother, and Jacob came to the house of his father and mother to Hebron, and Esau had in those days forgotten what Jacob had done to him in having taken the blessing from him in those days.

21 And when Esau saw Jacob coming to his father and mother he remembered what Jacob had done to him, and he was greatly incensed against him and he sought to slay him.

22 And Isaac the son of Abraham was old and advanced in days, and Esau said, Now my father's time is drawing nigh that he must die, and when he shall die I will slay my brother Jacob.

23 And this was told to Rebecca, and she hastened and sent and called for Jacob her son, and she said unto him, Arise, go, and flee to Haran to my brother Laban, and remain there for some time, until thy brother's anger be turned from thee and then shalt thou come back.

24 And Isaac called unto Jacob and said unto him, Take not a wife from the daughters of Canaan, for thus did our father Abraham command us according to the word of the Lord which he had commanded him, saying, Unto thy seed will I give this land; if thy children keep my covenant that I have made with thee, then will I also perform to thy children that

which I have spoken unto thee and I will not forsake them.

25 Now therefore my son hearken to my voice, to all that I shall command thee, and refrain from taking a wife from amongst the daughters of Canaan; arise, go to Haran to the house of Bethuel thy mother's father, and take unto thee a wife from there from the daughters of Laban thy mother's brother.

26 Therefore take heed lest thou shouldst forget the Lord thy God and all his ways in the land to which thou goest, and shouldst get connected with the people of the land and pursue vanity and forsake the Lord thy God.

27 But when thou comest to the land serve there the Lord, do not turn to the right or to the left from the way which I commanded thee and which thou didst learn.

28 And may the Almighty God grant thee favor in the sight of the people of the earth, that thou mayest take there a wife according to thy choice; one who is good and upright in the ways of the Lord.

29 And may God give unto thee and thy seed the blessing of thy father Abraham, and make thee fruitful and multiply thee, and mayest thou become a multitude of people in the land whither thou goest, and may God cause thee to return to this land, the land of thy father's dwelling, with children and with great riches, with joy and with pleasure.

30 And Isaac finished commanding Jacob and blessing him, and he gave him many together with silver and gold, and he sent him away; and Jacob hearkened to his father and mother; he kissed them and arose and went to Padanaram; and Jacob was seventy-seven years old when he went out from the land of Canaan from Beersheba.

31 And when Jacob went away to go to Haran Esau called unto his son Eliphaz, and secretly spoke unto him, saying, Now hasten, take thy sword in thy hand, and pursue Jacob and pass before him in the road, and lurk for him, and slay him with thy sword in one of the mountains, and take all belonging to him and come back.

32 And Eliphaz the son of Esau was an active man and expert with the bow as his father had taught him, and he was a noted hunter in the field and a valiant man.

33 And Eliphaz did as his father had commanded him, and Eliphaz was at that time thirteen years old, and Eliphaz rose up and went and took ten of his mother's brothers with him and pursued Jacob.

34 And he closely followed Jacob, and he lurked for him in the border of the land of Canaan opposite to the city of Shechem.

35 And Jacob saw Eliphaz and his men pursuing him, and Jacob stood still in the place in which he was going, in order to know what this was, for he did not know the thing; and Eliphaz drew his sword and he went on advancing, he and his men, toward Jacob; and Jacob said unto them, What is to do with you that you have come hither, and what meaneth it that you pursue with your swords.

36 And Eliphaz came near to Jacob and he answered and said unto him, Thus did my father command me, and now therefore I will not deviate from the orders which my father gave me; and when Jacob saw that Esau had spoken to Eliphaz to employ force, Jacob then approached and supplicated Eliphaz and his men, saying to him,

37 Behold all that I have and which my father and mother gave unto me, that take unto thee and go from me, and do not slay me, and may this thing be accounted unto thee a righteousness.

38 And the Lord caused Jacob to find favor in the sight of Eliphaz the son of Esau, and his men, and they hearkened to the voice of Jacob, and they did not put him to death, and Eliphaz and his men took all belonging to Jacob together with the silver and gold that he had brought with him from Beersheba; they left him nothing.

39 And Eliphaz and his men went away from him and they returned to Esau to Beersheba, and they told him all that had occurred to them with Jacob, and they gave him all that they had taken from Jacob.

40 And Esau was indignant at Eliphaz his son, and at his men that were with him, because they had not put Jacob to death.

41 And they answered and said unto Esau, Because Jacob supplicated us in this matter not to slay him, our pity was excited toward him, and we took all belonging to him and brought it unto thee; and Esau took all the silver and gold which Eliphaz had taken from Jacob and he put them by in his house.

42 At that time when Esau saw that Isaac had blessed Jacob, and had commanded him, saying, Thou shalt not take a wife from amongst the daughters of Canaan, and that the daughters of Canaan were bad in the sight of Isaac and Rebecca,

43 Then he went to the house of Ishmael his uncle, and in addition to his older wives he took Machlath the daughter of Ishmael, the sister of Nebayoth, for a wife.

CHAPTER 30

1 And Jacob went forth continuing his road to Haran, and he came as far as mount Moriah, and he tarried there all night near the city of Luz; and the Lord appeared there unto Jacob on that night, and he said unto him, I am the Lord God of Abraham and the God of Isaac thy father; the land upon which thou liest I will give unto thee and thy seed.

2 And behold I am with thee and will keep thee wher-ever thou goest, and I will multiply thy seed as the stars of Heaven, and I will cause all thine enemies to fall before thee; and when they shall make war with thee they shall not prevail over thee, and I will bring thee again unto this land with joy, with children, and with great riches.

3 And Jacob awoke from his sleep and he rejoiced greatly at the vision which he had seen; and he called the name of that place Bethel.

4 And Jacob rose up from that place quite rejoiced, and when he walked his feet felt light to him for joy, and he went from there to the land of the children of

the East, and he returned to Haran and he set by the shepherd's well.

5 And he there found some men; going from Haran to feed their flocks, and Jacob made inquiries of them, and they said, We are from Haran.

6 And he said unto them, Do you know Laban, the son of Nahor? and they said, We know him, and behold his daughter Rachel is coming along to feed her father's flock.

7 Whilst he was yet speaking with them, Rachel the daughter of Laban came to feed her father's sheep, for she was a shepherdess.

8 And when Jacob saw Rachel, the daughter of Laban, his mother's brother, he ran and kissed her, and lifted up his voice and wept.

9 And Jacob told Rachel that he was the son of Rebecca, her father's sister, and Rachel ran and told her father, and Jacob continued to cry because he had nothing with him to bring to the house of Laban .

10 And when Laban heard that his sister's son Jacob had come, he ran and kissed him and embraced him and brought him into the house and gave him bread, and he ate.

11 And Jacob related to Laban what his brother Esau had done to him, and what his son Eliphaz had done to him in the road.

12 And Jacob resided in Laban's house for one month, and Jacob ate and drank in the house of Laban, and afterward Laban said unto Jacob, Tell me what shall be thy wages, for how canst thou serve me for nought?

13 And Laban had no sons but only daughters, and his other wives and handmaids were still barren in those days; and these are the names of Laban's daughters which his wife Adinah had borne unto him; the name of the elder was Leah and the name of the younger was Rachel; and Leah was tender-eyed, but Rachel was beautiful and well favored, and Jacob loved her.

14 And Jacob said unto Laban, I will serve thee seven years for Rachel thy younger daughter; and Laban

consented to this and Jacob served Laban seven years for his daughter Rachel.

15 And in the second year of Jacob's dwelling in Haran, that is in the seventy ninth year of the life of Jacob, in that year died Eber the son of Shem, he was four hundred and sixty-four years old at his death.

16 And when Jacob heard that Eber was dead he grieved exceedingly, and he lamented and mourned over him many days.

17 And in the third year of Jacob's dwelling in Haran, Bosmath, the daughter of Ishmael, the wife of Esau, bare unto him a son, and Esau called his name Reuel.

18 And in the fourth year of Jacob's residence in the house of Laban, the Lord visited Laban and remembered him on account of Jacob, and sons were born unto him, and his first born was Beor, his second was Alib, and the third was Chorash.

19 And the Lord gave Laban riches and honor, sons and daughters, and the man increased greatly on account of Jacob.

20 And Jacob in those days served Laban in all manner of work, in the house and in the field, and the blessing of the Lord was in all that belonged to Laban in the house and in the field.

21 And in the fifth year died Jehudith, the daughter of Beer, the wife of Esau, in the land of Canaan, and she had no sons but daughters only.

22 And these are the names of her daughters which she bare to Esau, the name of the elder was Marzith, and the name of the younger was Puith.

23 And when Jehudith died, Esau rose up and went to Seir to hunt in the field, as usual, and Esau dwelt in the land of Seir for a long time.

24 And in the sixth year Esau took for a wife, in addition to his other wives, Ahlibamah, the daughter of Zebeon the Hivite, and Esau brought her to the land of Canaan.

25 And Ahlibamah conceived and bare unto Esau three sons, Yeush, Yaalan, and Korah.

26 And in those days, in the land of Canaan, there was a quarrel between the herdsmen of Esau and the herdsmen of the inhabitants of the land of Canaan, for Esau's cattle and goods were too abundant for him to remain in the land of Canaan, in his father's house, and the land of Canaan could not bear him on account of his cattle.

27 And when Esau saw that his quarreling increased with the inhabitants of the land of Canaan, he rose up and took his wives and his sons and his daughters, and all belonging to him, and the cattle which he possessed, and all his property that he had acquired in the land of Canaan, and he went away from the inhabitants of the land to the land of Seir, and Esau and all belonging to him dwelt in the land of Seir.

28 But from time to time Esau would go and see his father and mother in the land of Canaan, and Esau intermarried with the Horites, and he gave his daughters to the sons of Seir, the Horite.

29 And he gave his elder daughter Marzith to Anah, the son of Zebeon, his wife's brother, and Puith he gave to Azar, the son of Bilhan the Horite; and Esau dwelt in the mountain, he, and his children, and they were fruitful and multiplied.

CHAPTER 31

1 And in the seventh year, Jacob's service which he served Laban was completed, and Jacob said unto Laban, Give me my wife, for the days of my service are fulfilled; and Laban did so, and Laban and Jacob assembled all the people of that place and they made a feast.

2 And in the evening Laban came to the house, and afterward Jacob came there with the people of the feast, and Laban extinguished all the lights that were there in the house.

3 And Jacob said unto Laban, Wherefore dost thou do this thing unto us? and Laban answered, Such is our custom to act in this land.

4 And afterward Laban took his daughter Leah, and he brought her to Jacob, and he came to her and Jacob did not know that she was Leah.

5 And Laban gave his daughter Leah his maid Zilpah for a handmaid.

6 And all the people at the feast knew what Laban had done to Jacob, but they did not tell the thing to Jacob.

7 And all the neighbors came that night to Jacob's house, and they ate and drank and rejoiced, and played before Leah upon timbrels, and with dances, and they responded before Jacob, Heleah, Heleah.

8 And Jacob heard their words but did not understand their meaning, but he thought such might be their custom in this land.

9 And the neighbors spoke these words before Jacob during the night, and all the lights that were in the house Laban had that night extinguished.

10 And in the morning, when daylight appeared, Jacob turned to his wife and he saw, and behold it was Leah that had been lying in his bosom, and Jacob said, Behold now I know what the neighbors said last night, Heleah, they said, and I knew it not.

11 And Jacob called unto Laban, and said unto him, What is this that thou didst unto me? Surely I served thee for Rachel, and why didst thou deceive me and didst give me Leah?

12 And Laban answered Jacob, saying, Not so is it done in our place to give the younger before the elder now therefore if thou desirest to take her sister, likewise, take her unto thee for the service which thou wilt serve me for another seven years.

13 And Jacob did so, and he also took Rachel for a wife, and he served Laban seven years more, and Jacob also came to Rachel, and he loved Rachel more than Leah, and Laban gave her his maid Bilhah for a handmaid.

14 And when the Lord saw that Leah was hated, the Lord opened her womb, and she conceived and bare Jacob four sons in those days.

15 And these are their names, Reuben Simeon, Levi, and Judah, and she afterward left bearing.

16 And at that time Rachel was barren, and she had no offspring, and Rachel envied her sister Leah, and when Rachel saw that she bare no children to Jacob, she took her handmaid Bilhah, and she bare Jacob two sons, Dan, and Naphtali.

17 And when Leah saw that she had left bearing, she also took her handmaid Zilpah, and she gave her to Jacob for a wife, and Jacob also came to Zilpah, and she also bare Jacob two sons, Gad, and Asher.

18 And Leah again conceived and bare Jacob in those days two sons and one daughter, and these are their names, Issachar, Zebulun, and their sister Dinah.

19 And Rachel was still barren in those days, and Rachel prayed unto the Lord at that time, and she said, O Lord God remember me and visit me, I beseech thee, for now my husband will cast me off, for I have borne him no children.

20 Now O Lord God, hear my supplication before thee, and see my affliction, and give me children like one of the handmaids, that I may no more bear my reproach.

21 And God heard her and opened her womb, and Rachel conceived and bare a son, and she said, The Lord has taken away my reproach, and she called his name Joseph, saying, May the Lord add to me another son; and Jacob was ninety-one years old when she bare him.

22 At that time Jacob's mother, Rebecca, sent her nurse Deborah the daughter of Uz, and two of Isaac's servants unto Jacob.

23 And they came to Jacob to Haran and they said unto him, Rebecca has sent us to thee that thou shalt return to thy father's house to the land of Canaan; and Jacob hearkened unto them in this which his mother had spoken.

24 At that time, the other seven years which Jacob served Laban for Rachel were completed, and it was at the end of fourteen years that he had dwelt in Haran that Jacob said unto Laban, give me my wives and send me away, that I may go to my land, for behold my mother did send unto me from the land at Canaan that I should return to my father's house.

25 And Laban said unto him, Not so I pray thee; if I have found favor in thy sight do not leave me; appoint me thy wages and I will give them, and remain with me.

26 And Jacob said unto him, This is what thou shalt give me for wages, that I shall this day pass through all thy flock and take away from them every lamb that is speckled and spotted and such as are brown amongst the sheep, and amongst the goats, and if thou wilt do this thing for me I will return and feed thy flock and keep them as at first.

27 And Laban did so, and Laban removed from his flock all that Jacob had said and gave them to him.

28 And Jacob placed all that he had removed from Laban's flock in the hands of his sons, and Jacob was feeding the remainder of Laban's flock.

29 And when the servants of Isaac which he had sent unto Jacob saw that Jacob would not then return with them to the land of Canaan to his father, they then went away from him, and they returned home to the land of Canaan.

30 And Deborah remained with Jacob in Haran, and she did not return with the servants of Isaac to the land of Canaan, and Deborah resided with Jacob's wives and children in Haran.

31 And Jacob served Laban six years longer, and when the sheep brought forth, Jacob removed from them such as were speckled and spotted, as he had determined with Laban, and Jacob did so at Laban's for six years, and the man increased abundantly and he had cattle and maid servants and men servants, camels, and asses.

32 And Jacob had two hundred drove of cattle, and his cattle were of large size and of beautiful appear-

ance and were very productive, and all the families of the sons of men desired to get some of the cattle of Jacob, for they were exceedingly prosperous.

33 And many of the sons of men came to procure some of Jacob's flock, and Jacob gave them a sheep for a man servant or a maid servant or for an ass or a camel, or whatever Jacob desired from them they gave him.

34 And Jacob obtained riches and honor and possessions by means of these transactions with the sons of men, and the children of Laban envied him of this honor.

35 And in the course of time he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and of that which was our father's has he acquired all this glory.

36 And Jacob beheld the countenance of Laban and of his children, and behold it was not toward him in those days as it had been before.

37 And the Lord appeared to Jacob at the expiration of the six years, and said unto him, Arise, go forth out of this land, and return to the land of thy birth-place and I will be with thee.

38 And Jacob rose up at that time and he mounted his children and wives and all belonging to him upon camels, and he went forth to go to the land of Canaan to his father Isaac.

39 And Laban did not know that Jacob had gone from him, for Laban had been that day sheep-shearing.

40 And Rachel stole her father's images, and she took them and she concealed them upon the camel upon which she sat, and she went on.

41 And this is the manner of the images; in taking a man who is the first born and slaying him and taking the hair off his head, and taking salt and salting the head and anointing it in oil, then taking a small tablet of copper or a tablet of gold and writing the name upon it, and placing the tablet under his tongue, and taking the head with the tablet under the tongue and

putting it in the house, and lighting up lights before it and bowing down to it.

42 And at the time when they bow down to it, it speaketh to them in all matters that they ask of it, through the power of the name which is written in it.

43 And some make them in the figures of men, of gold and silver, and go to them in times known to them, and the figures receive the influence of the stars, and tell them future things, and in this manner were the images which Rachel stole from her father.

44 And Rachel stole these images which were her father's, in order that Laban might not know through them where Jacob had gone.

45 And Laban came home and he asked concerning Jacob and his household, and he was not to be found, and Laban sought his images to know where Jacob had gone, and could not find them, and he went to some other images, and he inquired of them and they told him that Jacob had fled from him to his father's, to the land of Canaan.

46 And Laban then rose up and he took his brothers and all his servants, and he went forth and pursued Jacob, and he overtook him in mount Gilead.

47 And Laban said unto Jacob, What is this thou hast done to me to flee and deceive me, and lead my daughters and their children as captives taken by the sword?

48 And thou didst not suffer me to kiss them and send them away with joy, and thou didst steal my gods and didst go away.

49 And Jacob answered Laban, saying, Because I was afraid lest thou wouldst take thy daughters by force from me; and now with whomsoever thou findest thy gods he shall die.

50 And Laban searched for the images and he examined in all Jacob's tents and furniture, but could not find them.

51 And Laban said unto Jacob, We will make a covenant together and it shall be a testimony between

me and thee; if thou shalt afflict my daughters, or shalt take other wives besides my daughters, even God shall be a witness between me and thee in this matter.

52 And they took stones and made a heap, and Laban said, This heap is a witness between me and thee, therefore he called the name thereof Gilead.

53 And Jacob and Laban offered sacrifice upon the mount, and they ate there by the heap, and they tarried in the mount all night, and Laban rose up early in the morning, and he wept with his daughters and he kissed them, and he returned unto his place.

54 And he hastened and sent off his son Beor, who was seventeen years old, with Abichorof the son of Uz, the son of Nahor, and with them were ten men.

55 And they hastened and went and passed on the road before Jacob, and they came by another road to the land of Seir.

56 And they came unto Esau and said unto him, Thus saith thy brother and relative, thy mother's brother Laban, the son of Bethuel, saying,

57 Hast thou heard what Jacob thy brother has done unto me, who first came to me naked and bare, and I went to meet him, and brought him to my house with honor, and I made him great, and I gave him my two daughters for wives and also two of my maids.

58 And God blessed him on my account, and he increased abundantly, and had sons, daughters, and maid servants.

59 He has also an immense stock of flocks and herds, camels, and asses, also silver and gold in abundance; and when he saw that his wealth increased, he left me whilst I went to shear my sheep, and he rose up and fled in secrecy.

60 And he lifted his wives and children upon camels, and he led away all his cattle and property which he acquired in my land, and he lifted up his countenance to go to his father Isaac, to the land of Canaan.

61 And he did not suffer me to kiss my daughters and their children, and he led my daughters as captives taken by the sword, and he also stole my gods and he fled.

62 And now I have left him in the mountain of the brook of Jabuk, him and all belonging to him; he lacketh nothing.

63 If it be thy wish to go to him, go then and there wilt thou find him, and thou canst do unto him as thy soul desireth; and Laban's messengers came and told Esau all these things.

64 And Esau heard all the words of Laban's messengers, and his anger was greatly kindled against Jacob, and he remembered his hatred, and his anger burned within him.

65 And Esau hastened and took his children and servants and the souls of his household, being sixty men, and he went and assembled all the children of Seir the Horite and their people, being three hundred and forty men, and took all this number of four hundred men with drawn swords, and he went unto Jacob to smite him.

66 And Esau divided this number into several parts, and he took the sixty men of his children and servants and the souls of his household as one head, and gave them in care of Eliphaz his eldest son.

67 And the remaining heads he gave to the care of the six sons of Seir the Horite, and he placed every man over his generations and children.

68 And the whole of this camp went as it was, and Esau went amongst them toward Jacob, and he conducted them with speed.

69 And Laban's messengers departed from Esau and went to the land of Canaan, and they came to the house of Rebecca the mother of Jacob and Esau.

70 And they told her saying, Behold thy son Esau has gone against his brother Jacob with four hundred men, for he heard that he was coming, and he is gone to make war with him, and to smite him and to take all that he has.

71 And Rebecca hastened and sent seventy two men from the servants of Isaac to meet Jacob on the road; for she said, Peradventure, Esau may make war in the road when he meets him.

72 And these messengers went on the road to meet Jacob, and they met him in the road of the brook on the opposite side of the brook Jabuk, and Jacob said when he saw them, This camp is destined to me from God, and Jacob called the name of that place Machnayim.

73 And Jacob knew all his father's people, and he kissed them and embraced them and came with them, and Jacob asked them concerning his father and mother, and they said, They were well.

74 And these messengers said unto Jacob, Rebecca thy mother has sent us to thee, saying, I have heard, my son, that thy brother Esau has gone forth against thee on the road with men from the children of Seir the Horite.

75 And therefore, my son, hearken to my voice and see with thy counsel what thou wilt do, and when he cometh up to thee, supplicate him, and do not speak rashly to him, and give him a present from what thou possessest, and from what God has favored thee with.

76 And when he asketh thee concerning thy affairs, conceal nothing from him, perhaps he may turn from his anger against thee and thou wilt thereby save thy soul, thou and all belonging to thee, for it is thy duty to honor him, for he is thy elder brother.

77 And when Jacob heard the words of his mother which the messengers had spoken to him, Jacob lifted up his voice and wept bitterly, and did as his mother then commanded him.

CHAPTER 32

1 And at that time Jacob sent messengers to his brother Esau toward the land of Seir, and he spoke to him words of supplication.

2 And he commanded them, saying, Thus shall ye say to my lord, to Esau, Thus saith thy servant Jacob, Let

not my lord imagine that my father's blessing with which he did bless me has proved beneficial to me.

3 For I have been these twenty years with Laban, and he deceived me and changed my wages ten times, as it has all been already told unto my lord.

4 And I served him in his house very laboriously, and God afterward saw my affliction, my labor, and the work of my hands, and he caused me to find grace and favor in his sight.

5 And I afterward through God's great mercy and kindness acquired oxen and asses and cattle, and men servants and maid servants.

6 And now I am coming to my land and my home to my father and mother, who are in the land of Canaan; and I have sent to let my lord know all this in order to find favor in the sight of my lord, so that he may not imagine that I have of myself obtained wealth, or that the blessing with which my father blessed me has benefited me.

7 And those messengers went to Esau, and found him on the borders of the land of Edom going toward Jacob, and four hundred men of the children of Seir the Horite were standing with drawn swords.

8 And the messengers of Jacob told Esau all the words that Jacob had spoken to them concerning Esau.

9 And Esau answered them with pride and contempt, and said unto them, Surely I have heard and truly it has been told unto me what Jacob has done to Laban, who exalted him in his house and gave him his daughters for wives, and he begat sons and daughters, and abundantly increased in wealth and riches in Laban's house through his means.

10 And when he saw that his wealth was abundant and his riches great he fled with all belonging to him, from Laban's house, and he led Laban's daughters away from the face of their father, as captives taken by the sword without telling him of it.

11 And not only to Laban has Jacob done thus but also unto me has he done so and has twice supplanted me, and shall I be silent?

12 Now therefore I have this day come with my camps to meet him, and I will do unto him according to the desire of my heart.

13 And the messengers returned and came to Jacob and said unto him, We came to thy brother, to Esau, and we told him all thy words, and thus has he answered us, and behold he cometh to meet thee with four hundred men.

14 Now then know and see what thou shalt do, and pray before God to deliver thee from him.

15 And when he heard the words of his brother which he had spoken to the messengers of Jacob, Jacob was greatly afraid and he was distressed.

16 And Jacob prayed to the Lord his God, and he said, O Lord God of my fathers, Abraham, and Isaac, thou didst say unto me when I went away from my father's house, saying,

17 I am the Lord God of thy father Abraham and the God of Isaac, unto thee do I give this land and thy seed after thee, and I will make thy seed as the stars of heaven, and thou shalt spread forth to the four sides of heaven, and in thee and in thy seed shall all the families of the earth be blessed.

18 And thou didst establish thy words, and didst give unto me riches and children and cattle, as the utmost wishes of my heart didst thou give unto thy servant; thou didst give unto me all that I asked from thee, so that I lacked nothing.

19 And thou didst afterward say unto me, Return to thy parents and to thy birth place and I will still do well with thee.

20 And now that I have come, and thou didst deliver me from Laban, I shall fall in the hands of Esau who will slay me, yea, together with the mothers of my children.

21 Now therefore, O Lord God, deliver me, I pray thee, also from the hands of my brother Esau, for I am greatly afraid of him.

22 And if there is no righteousness in me, do it for the sake of Abraham and my father Isaac.

23 For I know that through kindness and mercy have I acquired this wealth; now therefore I beseech thee to deliver me this day with thy kindness and to answer me.

24 And Jacob ceased praying to the Lord, and he divided the people that were with him with the flocks and cattle into two camps, and he gave the half to the care of Damesek, the son of Eliezer, Abraham's servant, for a camp, with his children, and the other half he gave to the care of his brother Elianus the son of Eliezer, to be for a camp with his children.

25 And he commanded them, saying, Keep yourselves at a distance with your camps, and do not come too near each other, and if Esau come to one camp and slay it, the other camp at a distance from it will escape him.

26 And Jacob tarried there that night, and during the whole night he gave his servants instructions concerning the forces and his children.

27 And the Lord heard the prayer of Jacob on that day, and the Lord then delivered Jacob from the hands of his brother Esau.

28 And the Lord sent three angels of the angels of heaven, and they went before Esau and came to him.

29 And these angels appeared unto Esau and his people as two thousand men, riding upon horses furnished with all sorts of war instruments, and they appeared in the sight of Esau and all his men to be divided into four camps, with four chiefs to them.

30 And one camp went on and they found Esau coming with four hundred men toward his brother Jacob, and this camp ran toward Esau and his people and terrified them, and Esau fell off the horse in alarm, and all his men separated from him in that place, for they were greatly afraid.

31 And the whole of the camp shouted after them when they fled from Esau, and all the warlike men answered, saying,

32 Surely we are the servants of Jacob, who is the servant of God, and who then can stand against us? And Esau said unto them, O then, my lord and brother Jacob is your lord, whom I have not seen for these twenty years, and now that I have this day come to see him, do you treat me in this manner?

33 And the angels answered him saying, As the Lord liveth, were not Jacob of whom thou speaketh thy brother, we had not let one remaining from thee and thy people, but only on account of Jacob we will do nothing to them.

34 And this camp passed from Esau and his men and it went away, and Esau and his men had gone from them about a league when the second camp came toward him with all sorts of weapons, and they also did unto Esau and his men as the first camp had done to them.

35 And when they had left it to go on, behold the third camp came toward him and they were all terrified, and Esau fell off the horse, and the whole camp cried out, and said, Surely we are the servants of Jacob, who is the servant of God, and who can stand against us?

36 And Esau again answered them saying, O then, Jacob my lord and your lord is my brother, and for twenty years I have not seen his countenance and hearing this day that he was coming, I went this day to meet him, and do you treat me in this manner?

37 And they answered him, and said unto him, As the Lord liveth, were not Jacob thy brother as thou didst say, we had not left a remnant from thee and thy men, but on account of Jacob of whom thou speakest being thy brother, we will not meddle with thee or thy men.

38 And the third camp also passed from them, and he still continued his road with his men toward Jacob, when the fourth camp came toward him, and they also did unto him and his men as the others had done.

39 And when Esau beheld the evil which the four angels had done to him and to his men, he became

greatly afraid of his brother Jacob, and he went to meet him in peace.

40 And Esau concealed his hatred against Jacob, because he was afraid of his life on account of his brother Jacob, and because he imagined that the four camps that he had lighted upon were Jacob's servants.

41 And Jacob tarried that night with his servants in their camps, and he resolved with his servants to give unto Esau a present from all that he had with him, and from all his property; and Jacob rose up in the morning, he, and his men, and they chose from amongst the cattle a present for Esau.

42 And this is the amount of the present which Jacob chose from his flock to give unto his brother Esau: and he selected two hundred and forty head from the flocks, and he selected from the camels and asses thirty each, and of the herds he chose fifty kine.

43 And he put them all in ten droves, and he placed each sort by itself, and he delivered them into the hands of ten of his servants, each drove by itself.

44 And he commanded them, and said unto them, Keep yourselves at a distance from each other, and put a space between the droves, and when Esau and those who are with him shall meet you and ask you, saying, Whose are you, and whither do you go, and to whom belongeth all this before you, you shall say unto them, We are the servants of Jacob, and we come to meet Esau in peace, and behold Jacob cometh behind us.

45 And that which is before us is a present sent from Jacob to his brother Esau.

46 And if they shall say unto you, Why doth he delay behind you, from coming to meet his brother and to see his face, then you shall say unto them, Surely he cometh joyfully behind us to meet his brother, for he said, I will appease him with the present that goeth to him, and after this I will see his face, peradventure he will accept of me.

47 So the whole present passed on in the hands of his servants, and went before him on that day, and he lodged that night with his camps by the border of

the brook of Jabuk, and he rose up in the midst of the night, and he took his wives and his maid servants, and all belonging to him, and he that night passed them over the ford Jabuk.

48 And when he passed all belonging to him over the brook, Jacob was left by himself, and a man met him, and he wrestled with him that night until the breaking of the day, and the hollow of Jacob's thigh was out of joint through wrestling with him.

49 And at the break of day the man left Jacob there, and he blessed him and went away, and Jacob passed the brook at the break of day, and he halted upon his thigh.

50 And the sun rose upon him when he had passed the brook, and he came up to the place of his cattle and children.

51 And they went on till midday, and whilst they were going the present was passing on before them.

52 And Jacob lifted up his eyes and looked, and behold Esau was at a distance, coming along with many men, about four hundred, and Jacob was greatly afraid of his brother.

53 And Jacob hastened and divided his children unto his wives and his handmaids, and his daughter Dinah he put in a chest, and delivered her into the hands of his servants.

54 And he passed before his children and wives to meet his brother, and he bowed down to the ground, yea he bowed down seven times until he approached his brother, and God caused Jacob to find grace and favor in the sight of Esau and his men, for God had heard the prayer of Jacob.

55 And the fear of Jacob and his terror fell upon his brother Esau, for Esau was greatly afraid of Jacob for what the angels of God had done to Esau, and Esau's anger against Jacob was turned into kindness.

56 And when Esau saw Jacob running toward him, he also ran toward him and he embraced him, and he fell upon his neck, and they kissed and they wept.

57 And God put fear and kindness toward Jacob in the hearts of the men that came with Esau, and they also kissed Jacob and embraced him.

58 And also Eliphaz, the son of Esau, with his four brothers, sons of Esau, wept with Jacob, and they kissed him and embraced him, for the fear of Jacob had fallen upon them all.

59 And Esau lifted up his eyes and saw the women with their offspring, the children of Jacob, walking behind Jacob and bowing along the road to Esau.

60 And Esau said unto Jacob, Who are these with thee, my brother? are they thy children or thy servants? and Jacob answered Esau and said, They are my children which God hath graciously given to thy servant.

61 And whilst Jacob was speaking to Esau and his men, Esau beheld the whole camp, and he said unto Jacob, Whence didst thou get the whole of the camp that I met yesternight? and Jacob said, To find favor in the sight of my lord, it is that which God graciously gave to thy servant.

62 And the present came before Esau, and Jacob pressed Esau, saying, Take I pray thee the present that I have brought to my lord, and Esau said, Wherefore is this my purpose? keep that which thou hast unto thyself.

63 And Jacob said, It is incumbent upon me to give all this, since I have seen thy face, that thou still livest in peace.

64 And Esau refused to take the present, and Jacob said unto him, I beseech thee my lord, if now I have found favor in thy sight, then receive my present at my hand, for I have therefore seen thy face, as though I had seen a god-like face, because thou wast pleased with me.

65 And Esau took the present, and Jacob also gave unto Esau silver and gold and bdellium, for he pressed him so much that he took them.

66 And Esau divided the cattle that were in the camp, and he gave the half to the men who had come with

him, for they had come on hire, and the other half he delivered unto the hands of his children.

67 And the silver and gold and bdellium he gave in the hands of Eliphaz his eldest son, and Esau said unto Jacob, Let us remain with thee, and we will go slowly along with thee until thou comest to my place with me, that we may dwell there together.

68 And Jacob answered his brother and said, I would do as my lord speaketh unto me, but my lord knoweth that the children are tender, and the flocks and herds with their young who are with me, go but slowly, for if they went swiftly they would all die, for thou knowest their burdens and their fatigue.

69 Therefore let my lord pass on before his servant, and I will go on slowly for the sake of the children and the flock, until I come to my lord's place to Seir.

70 And Esau said unto Jacob, I will place with thee some of the people that are with me to take care of thee in the road, and to bear thy fatigue and burden, and he said, What needeth it my lord, if I may find grace in thy sight?

71 Behold I will come unto thee to Seir to dwell there together as thou hast spoken, go thou then with thy people for I will follow thee.

72 And Jacob said this to Esau in order to remove Esau and his men from him, so that Jacob might afterward go to his father's house to the land of Canaan.

73 And Esau hearkened to the voice of Jacob, and Esau returned with the four hundred men that were with him on their road to Seir, and Jacob and all belonging to him went that day as far as the extremity of the land of Canaan in its borders, and he remained there some time.

CHAPTER 33

1 And in some time after Jacob went away from the borders of the land, and he came to the land of Shalem, that is the city of Shechem, which is in the land of Canaan, and he rested in front of the city.

2 And he bought a parcel of the field which was there, from the children of Hamor the people of the land, for five shekels.

3 And Jacob there built himself a house, and he pitched his tent there, and he made booths for his cattle, therefore he called the name of that place Succoth.

4 And Jacob remained in Succoth a year and six months.

5 At that time some of the women of the inhabitants of the land went to the city of Shechem to dance and rejoice with the daughters of the people of the city, and when they went forth then Rachel and Leah the wives of Jacob with their families also went to behold the rejoicing of the daughters of the city.

6 And Dinah the daughter of Jacob also went along with them and saw the daughters of the city, and they remained there before these daughters whilst all the people of the city were standing by them to behold their rejoicings, and all the great people of the city were there.

7 And Shechem the son of Hamor, the prince of the land was also standing there to see them.

8 And Shechem beheld Dinah the daughter of Jacob sitting with her mother before the daughters of the city, and the damsel pleased him greatly, and he there asked his friends and his people, saying, Whose daughter is that sitting amongst the women, whom I do not know in this city?

9 And they said unto him, Surely this is the daughter of Jacob the son of Isaac the Hebrew, who has dwelt in this city for some time, and when it was reported that the daughters of the land were going forth to rejoice she went with her mother and maid servants to sit amongst them as thou seest.

10 And Shechem beheld Dinah the daughter of Jacob, and when he looked at her his soul became fixed upon Dinah.

11 And he sent and had her taken by force, and Dinah came to the house of Shechem and he seized her

forcibly and lay with her and humbled her, and he loved her exceedingly and placed her in his house.

12 And they came and told the thing unto Jacob, and when Jacob heard that Shechem had defiled his daughter Dinah, Jacob sent twelve of his servants to fetch Dinah from the house of Shechem, and they went and came to the house of Shechem to take away Dinah from there.

13 And when they came Shechem went out to them with his men and drove them from his house, and he would not suffer them to come before Dinah, but Shechem was sitting with Dinah kissing and embracing her before their eyes.

14 And the servants of Jacob came back and told him, saying, When we came, he and his men drove us away, and thus did Shechem do unto Dinah before our eyes.

15 And Jacob knew moreover that Shechem had defiled his daughter, but he said nothing, and his sons were feeding his cattle in the field, and Jacob remained silent till their return.

16 And before his sons came home Jacob sent two maidens from his servants' daughters to take care of Dinah in the house of Shechem, and to remain with her, and Shechem sent three of his friends to his father Hamor the son of Chiddekem, the son of Pered, saying, Get me this damsel for a wife.

17 And Hamor the son of Chiddekem the Hivite came to the house of Shechem his son, and he sat before him, and Hamor said unto his son, Shechem, Is there then no woman amongst the daughters of thy people that thou wilt take an Hebrew woman who is not of thy people?

18 And Shechem said to him, Her only must thou get for me, for she is delightful in my sight; and Hamor did according to the word of his son, for he was greatly beloved by him.

19 And Hamor went forth to Jacob to commune with him concerning this matter, and when he had gone from the house of his son Shechem, before he came to Jacob to speak unto him, behold the sons of Jacob had

come from the field, as soon as they heard the thing that Shechem the son of Hamor had done.

20 And the men were very much grieved concerning their sister, and they all came home fired with anger, before the time of gathering in their cattle.

21 And they came and sat before their father and they spoke unto him kindled with wrath, saying, Surely death is due to this man and to his household, because the Lord God of the whole earth commanded Noah and his children that man shall never rob, nor commit adultery; now behold Shechem has both ravaged and committed fornication with our sister, and not one of all the people of the city spoke a word to him.

22 Surely thou knowest and understandest that the judgment of death is due to Shechem, and to his father, and to the whole city on account of the thing which he has done.

23 And whilst they were speaking before their father in this matter, behold Hamor the father of Shechem came to speak to Jacob the words of his son concerning Dinah, and he sat before Jacob and before his sons.

24 And Hamor spoke unto them, saying, The soul of my son Shechem longeth for your daughter; I pray you give her unto him for a wife and intermarry with us; give us your daughters and we will give you our daughters, and you shall dwell with us in our land and we will be as one people in the land.

25 For our land is very extensive, so dwell ye and trade therein and get possessions in it, and do therein as you desire, and no one shall prevent you by saying a word to you.

26 And Hamor ceased speaking unto Jacob and his sons, and behold Shechem his son had come after him, and he sat before them.

27 And Shechem spoke before Jacob and his sons, saying, May I find favor in your sight that you will give me your daughter, and whatever you say unto me that will I do for her.

28 Ask me for abundance of dowry and gift, and I will give it, and whatever you shall say unto me that will I do, and whoever he be that will rebel against your orders, he shall die; only give me the damsel for a wife.

29 And Simeon and Levi answered Hamor and Shechem his son deceitfully, saying, All you have spoken unto us we will do for you.

30 And behold our sister is in your house, but keep away from her until we send to our father Isaac concerning this matter, for we can do nothing without his consent.

31 For he knoweth the ways of our father Abraham, and whatever he sayeth unto us we will tell you, we will conceal nothing from you.

32 And Simeon and Levi spoke this unto Shechem and his father in order to find a pretext, and to seek counsel what was to be done to Shechem and to his city in this matter.

33 And when Shechem and his father heard the words of Simeon and Levi, it seemed good in their sight, and Shechem and his father came forth to go home.

34 And when they had gone, the sons of Jacob said unto their father, saying, Behold, we know that death is due to these wicked ones and to their city, because they transgressed that which God had commanded unto Noah and his children and his seed after them.

35 And also because Shechem did this thing to our sister Dinah in defiling her, for such vileness shall never be done amongst us.

36 Now therefore know and see what you will do, and seek counsel and pretext what is to be done to them, in order to kill all the inhabitants of this city.

37 And Simeon said to them, Here is a proper advice for you: tell them to circumcise every male amongst them as we are circumcised, and if they do not wish to do this, we shall take our daughter from them and go away.

38 And if they consent to do this and will do it, then when they are sunk down with pain, we will attack them with our swords, as upon one who is quiet and peaceable, and we will slay every male person amongst them.

39 And Simeon's advice pleased them, and Simeon and Levi resolved to do unto them as it was proposed.

40 And on the next morning Shechem and Hamor his father came again unto Jacob and his sons, to speak concerning Dinah, and to hear what answer the sons of Jacob would give to their words.

41 And the sons of Jacob spoke deceitfully to them, saying, We told our father Isaac all your words, and your words pleased him.

42 But he spoke unto us, saying, Thus did Abraham his father command him from God the Lord of the whole earth, that any man who is not of his descendants that should wish to take one of his daughters, shall cause every male belonging to him to be circumcised, as we are circumcised, and then we may give him our daughter for a wife.

43 Now we have made known to you all our ways that our father spoke unto us, for we cannot do this of which you spoke unto us, to give our daughter to an uncircumcised man, for it is a disgrace to us.

44 But herein will we consent to you, to give you our daughter, and we will also take unto ourselves your daughters, and will dwell amongst you and be one people as you have spoken, if you will hearken to us, and consent to be like us, to circumcise every male belonging to you, as we are circumcised.

45 And if you will not hearken unto us, to have every male circumcised as we are circumcised, as we have commanded, then we will come to you, and take our daughter from you and go away.

46 And Shechem and his father Hamor heard the words of the sons of Jacob, and the thing pleased them exceedingly, and Shechem and his father Hamor hastened to do the wishes of the sons of Jacob, for Shechem was very fond of Dinah, and his soul was riveted to her.

47 And Shechem and his father Hamor hastened to the gate of the city, and they assembled all the men of their city and spoke unto them the words of the sons of Jacob, saying,

48 We came to these men, the sons of Jacob, and we spoke unto them concerning their daughter, and these men will consent to do according to our wishes, and behold our land is of great extent for them, and they will dwell in it, and trade in it, and we shall be one people; we will take their daughters, and our daughters we will give unto them for wives.

49 But only on this condition will these men consent to do this thing, that every male amongst us be circumcised as they are circumcised, as their God commanded them, and when we shall have done according to their instructions to be circumcised, then will they dwell amongst us, together with their cattle and possessions, and we shall be as one people with them.

50 And when all the men of the city heard the words of Shechem and his father Hamor, then all the men of their city were agreeable to this proposal, and they obeyed to be circumcised, for Shechem and his father Hamor were greatly esteemed by them, being the princes of the land.

51 And on the next day, Shechem and Hamor his father rose up early in the morning, and they assembled all the men of their city into the middle of the city, and they called for the sons of Jacob, who circumcised every male belonging to them on that day and the next.

52 And they circumcised Shechem and Hamor his father, and the five brothers of Shechem, and then everyone rose up and went home, for this thing was from the Lord against the city of Shechem, and from the Lord was Simeon's counsel in this matter, in order that the Lord might deliver the city of Shechem into the hands of Jacob's two sons.

CHAPTER 34

1 And the number of all the males that were circumcised, were six hundred and forty-five men, and two hundred and forty-six children.

2 But Chiddekem, son of Pered, the father of Hamor, and his six brothers, would not listen unto Shechem and his father Hamor, and they would not be circumcised, for the proposal of the sons of Jacob was loathsome in their sight, and their anger was greatly roused at this, that the people of the city had not hearkened to them.

3 And in the evening of the second day, they found eight small children who had not been circumcised, for their mothers had concealed them from Shechem and his father Hamor, and from the men of the city.

4 And Shechem and his father Hamor sent to have them brought before them to be circumcised, when Chiddekem and his six brothers sprang at them with their swords, and sought to slay them.

5 And they sought to slay also Shechem and his father Hamor and they sought to slay Dinah with them on account of this matter.

6 And they said unto them, What is this thing that you have done? are there no women amongst the daughters of your brethren the Canaanites, that you wish to take unto yourselves daughters of the Hebrews, whom ye knew not before, and will do this act which your fathers never commanded you?

7 Do you imagine that you will succeed through this act which you have done? and what will you answer in this affair to your brethren the Canaanites, who will come tomorrow and ask you concerning this thing?

8 And if your act shall not appear just and good in their sight, what will you do for your lives, and me for our lives, in your not having hearkened to our voices?

9 And if the inhabitants of the land and all your brethren the children of Ham, shall hear of your act, saying,

10 On account of a Hebrew woman did Shechem and Hamor his father, and all the inhabitants of their city, do that with which they had been unacquainted and which their ancestors never commanded them, where then will you fly or where conceal your shame, all

your days before your brethren, the inhabitants of the land of Canaan?

11 Now therefore we cannot bear up against this thing which you have done, neither can we be burdened with this yoke upon us, which our ancestors did not command us.

12 Behold tomorrow we will go and assemble all our brethren, the Canaanitish brethren who dwell in the land, and we will all come and smite you and all those who trust in you, that there shall not be a remnant left from you or them.

13 And when Hamor and his son Shechem and all the people of the city heard the words of Chiddekem and his brothers, they were terribly afraid of their lives at their words, and they repented of what they had done.

14 And Shechem and his father Hamor answered their father Chiddekem and his brethren, and they said unto them, All the words which you spoke unto us are true.

15 Now do not say, nor imagine in your hearts that on account of the love of the Hebrews we did this thing that our ancestors did not command us.

16 But because we saw that it was not their intention and desire to accede to our wishes concerning their daughter as to our taking her, except on this condition, so we hearkened to their voices and did this act which you saw, in order to obtain our desire from them.

17 And when we shall have obtained our request from them, we will then return to them and do unto them that which you say unto us.

18 We beseech you then to wait and tarry until our flesh shall be healed and we again become strong, and we will then go together against them, and do unto them that which is in your hearts and in ours.

19 And Dinah the daughter of Jacob heard all these words which Chiddekem and his brothers had spoken, and what Hamor and his son Shechem and the people of their city had answered them.

20 And she hastened and sent one of her maidens, that her father had sent to take care of her in the house of Shechem, to Jacob her father and to her brethren, saying:

21 Thus did Chiddekem and his brothers advise concerning you, and thus did Hamor and Shechem and the people of the city answer them.

22 And when Jacob heard these words he was filled with wrath, and he was indignant at them, and his anger was kindled against them.

23 And Simeon and Levi swore and said, As the Lord liveth, the God of the whole earth, by this time tomorrow, there shall not be a remnant left in the whole city.

24 And twenty young men had concealed themselves who were not circumcised, and these young men fought against Simeon and Levi, and Simeon and Levi killed eighteen of them, and two fled from them and escaped to some lime pits that were in the city, and Simeon and Levi sought for them, but could not find them.

25 And Simeon and Levi continued to go about in the city, and they killed all the people of the city at the edge of the sword, and they left none remaining.

26 And there was a great consternation in the midst of the city, and the cry of the people of the city ascended to heaven, and all the women and children cried aloud.

27 And Simeon and Levi slew all the city; they left not a male remaining in the whole city.

28 And they slew Hamor and Shechem his son at the edge of the sword, and they brought away Dinah from the house of Shechem and they went from there.

29 And the sons of Jacob went and returned, and came upon the slain, and spoiled all their property which was in the city and the field.

30 And whilst they were taking the spoil, three hundred men stood up and threw dust at them and struck them with stones, when Simeon turned to them and

he slew them all with the edge of the sword, and Simeon turned before Levi, and came into the city.

31 And they took away their sheep and their oxen and their cattle, and also the remainder of the women and little ones, and they led all these away, and they opened a gate and went out and came unto their father Jacob with vigor.

32 And when Jacob saw all that they had done to the city, and saw the spoil that they took from them, Jacob was very angry at them, and Jacob said unto them, What is this that you have done to me? behold I obtained rest amongst the Canaanitish inhabitants of the land, and none of them meddled with me.

33 And now you have done to make me obnoxious to the inhabitants of the land, amongst the Canaanites and the Perizzites, and I am but of a small number, and they will all assemble against me and slay me when they hear of your work with their brethren, and I and my household will be destroyed.

34 And Simeon and Levi and all their brothers with them answered their father Jacob and said unto him, Behold we live in the land, and shall Shechem do this to our sister? why art thou silent at all that Shechem has done? and shall he deal with our sister as with a harlot in the streets?

35 And the number of women whom Simeon and Levi took captives from the city of Shechem, whom they did not slay, was eighty-five who had not known man.

36 And amongst them was a young damsel of beautiful appearance and well favored, whose name was Bunah, and Simeon took her for a wife, and the number of the males which they took captives and did not slay, was forty-seven men, and the rest they slew.

37 And all the young men and women that Simeon and Levi had taken captives from the city of Shechem, were servants to the sons of Jacob and to their children after them, until the day of the sons of Jacob going forth from the land of Egypt.

38 And when Simeon and Levi had gone forth from the city, the two young men that were left, who had

concealed themselves in the city, and did not die amongst the people of the city, rose up, and these young men went into the city and walked about in it, and found the city desolate without man, and only women weeping, and these young men cried out and said, Behold, this is the evil which the sons of Jacob the Hebrew did to this city in their having this day destroyed one of the Canaanitish cities, and were not afraid of their lives of all the land of Canaan.

39 And these men left the city and went to the city of Tapnach, and they came there and told the inhabitants of Tapnach all that had befallen them, and all that the sons of Jacob had done to the city of Shechem.

40 And the information reached Jashub king of Tapnach, and he sent men to the city of Shechem to see those young men, for the king did not believe them in this account, saying, How could two men lay waste such a large town as Shechem?

41 And the messengers of Jashub came back and told him, saying, We came unto the city, and it is destroyed, there is not a man there; only weeping women; neither is any flock or cattle there, for all that was in the city the sons of Jacob took away.

42 And Jashub wondered at this, saying, How could two men do this thing, to destroy so large a city, and not one man able to stand against them?

43 For the like has not been from the days of Nimrod, and not even from the remotest time, has the like taken place; and Jashub, king of Tapnach, said to his people, Be courageous and we will go and fight against these Hebrews, and do unto them as they did unto the city, and we will avenge the cause of the people of the city.

44 And Jashub, king of Tapnach, consulted with his counsellors about this matter, and his advisers said unto him, Alone thou wilt not prevail over the Hebrews, for they must be powerful to do this work to the whole city.

45 If two of them laid waste the whole city, and no one stood against them, surely if thou wilt go against

them, they will all rise against us and destroy us likewise.

46 But if thou wilt send to all the kings that surround us, and let them come together, then we will go with them and fight against the sons of Jacob; then wilt thou prevail against them.

47 And Jashub heard the words of his counsellors, and their words pleased him and his people, and he did so; and Jashub king of Tapnach sent to all the kings of the Amorites that surrounded Shechem and Tapnach, saying,

48 Go up with me and assist me, and we will smite Jacob the Hebrew and all his sons, and destroy them from the earth, for thus did he do to the city of Shechem, and do you not know of it?

49 And all the kings of the Amorites heard the evil that the sons of Jacob had done to the city of Shechem, and they were greatly astonished at them.

50 And the seven kings of the Amorites assembled with all their armies, about ten thousand men with drawn swords, and they came to fight against the sons of Jacob; and Jacob heard that the kings of the Amorites had assembled to fight against his sons, and Jacob was greatly afraid, and it distressed him.

51 And Jacob exclaimed against Simeon and Levi, saying, What is this act that you did? why have you injured me, to bring against me all the children of Canaan to destroy me and my household? for I was at rest, even I and my household, and you have done this thing to me, and provoked the inhabitants of the land against me by your proceedings.

52 And Judah answered his father, saying, Was it for naught my brothers Simeon and Levi killed all the inhabitants of Shechem? Surely it was because Shechem had humbled our sister, and transgressed the command of our God to Noah and his children, for Shechem took our sister away by force, and committed adultery with her.

53 And Shechem did all this evil and not one of the inhabitants of his city interfered with him, to say, Why wilt thou do this? surely for this my brothers

went and smote the city, and the Lord delivered it into their hands, because its inhabitants had transgressed the commands of our God. Is it then for naught that they have done all this?

54 And now why art thou afraid or distressed, and why art thou displeased at my brothers, and why is thine anger kindled against them?

55 Surely our God who delivered into their hand the city of Shechem and its people, he will also deliver into our hands all the Canaanitish kings who are coming against us, and we will do unto them as my brothers did unto Shechem.

56 Now be tranquil about them and cast away thy fears, but trust in the Lord our God, and pray unto him to assist us and deliver us, and deliver our enemies into our hands.

57 And Judah called to one of his father's servants, Go now and see where those kings, who are coming against us, are situated with their armies.

58 And the servant went and looked far off, and went up opposite Mount Sihon, and saw all the camps of the kings standing in the fields, and he returned to Judah and said, Behold the kings are situated in the field with all their camps, a people exceedingly numerous, like unto the sand upon the sea shore.

59 And Judah said unto Simeon and Levi, and unto all his brothers, Strengthen yourselves and be sons of valor, for the Lord our God is with us, do not fear them.

60 Stand forth each man, girt with his weapons of war, his bow, and his sword, and we will go and fight against these uncircumcised men; the Lord is our God, He will save us.

61 And they rose up, and each girt on his weapons of war, great and small, eleven sons of Jacob, and all the servants of Jacob with them.

62 And all the servants of Isaac who were with Isaac in Hebron, all came to them equipped in all sorts of war instruments, and the sons of Jacob and their

servants, being one hundred and twelve men, went towards these kings, and Jacob also went with them.

63 And the sons of Jacob sent unto their father Isaac the son of Abraham to Hebron, the same is Kireath-arba, saying,

64 Pray we beseech thee for us unto the Lord our God, to protect us from the hands of the Canaanites who are coming against us, and to deliver them into our hands.

65 And Isaac the son of Abraham prayed unto the Lord for his sons, and he said, O Lord God, thou didst promise my father, saying, I will multiply thy seed as the stars of heaven, and thou didst also promise me, and establish thou thy word, now that the kings of Canaan are coming together, to make war with my children because they committed no violence.

66 Now therefore, O Lord God, God of the whole earth, pervert, I pray thee, the counsel of these kings that they may not fight against my sons.

67 And impress the hearts of these kings and their people with the terror of my sons and bring down their pride, and that they may turn away from my sons.

68 And with thy strong hand and outstretched arm deliver my sons and their servants from them, for power and might are in thy hands to do all this.

69 And the sons of Jacob and their servants went toward these kings, and they trusted in the Lord their God, and whilst they were going, Jacob their father also prayed unto the Lord and said, O Lord God, powerful and exalted God, who has reigned from days of old, from thence till now and forever;

70 Thou art He who stirreth up wars and causeth them to cease, in thy hand are power and might to exalt and to bring down; O may my prayer be acceptable before thee that thou mayest turn to me with thy mercies, to impress the hearts of these kings and their people with the terror of my sons, and terrify them and their camps, and with thy great kindness deliver all those that trust in thee, for it is thou who

canst bring people under us and reduce nations under our power.

CHAPTER 35

1 And all the kings of the Amorites came and took their stand in the field to consult with their counselors what was to be done with the sons of Jacob, for they were still afraid of them, saying, Behold, two of them slew the whole of the city of Shechem.

2 And the Lord heard the prayers of Isaac and Jacob, and he filled the hearts of all these kings' advisers with great fear and terror that they unanimously exclaimed,

3 Are you silly this day, or is there no understanding in you, that you will fight with the Hebrews, and why will you take a delight in your own destruction this day?

4 Behold two of them came to the city of Shechem without fear or terror, and they killed all the inhabitants of the city, that no man stood up against them, and how will you be able to fight with them all?

5 Surely you know that their God is exceedingly fond of them, and has done mighty things for them, such as have not been done from days of old, and amongst all the gods of nations, there is none can do like unto his mighty deeds.

6 Surely he delivered their father Abraham, the Hebrew, from the hand of Nimrod, and from the hand of all his people who had many times sought to slay him.

7 He delivered him also from the fire in which king Nimrod had cast him, and his God delivered him from it.

8 And who else can do the like? surely it was Abraham who slew the five kings of Elam, when they had touched his brother's son who in those days dwelt in Sodom.

9 And took his servant that was faithful in his house and a few of his men, and they pursued the kings

of Elam in one night and killed them, and restored to his brother's son all his property which they had taken from him.

10 And surely you know the God of these Hebrews is much delighted with them, and they are also delighted with him, for they know that he delivered them from all their enemies.

11 And behold through his love toward his God, Abraham took his only and precious son and intended to bring him up as a burnt offering to his God, and had it not been for God who prevented him from doing this, he would then have done it through his love to his God.

12 And God saw all his works, and swore unto him, and promised him that he would deliver his sons and all his seed from every trouble that would befall them, because he had done this thing, and through his love to his God stifled his compassion for his child.

13 And have you not heard what their God did to Pharaoh king of Egypt, and to Abimelech king of Gerar, through taking Abraham's wife, who said of her, She is my sister, lest they might slay him on account of her, and think of taking her for a wife? and God did unto them and their people all that you heard of.

14 And behold, we ourselves saw with our eyes that Esau, the brother of Jacob, came to him with four hundred men, with the intention of slaying him, for he called to mind that he had taken away from him his father's blessing .

15 And he went to meet him when he came from Syria, to smite the mother with the children, and who delivered him from his hands but his God in whom he trusted? he delivered him from the hand of his brother and also from the hands of his enemies, and surely he again will protect them.

16 Who does not know that it was their God who inspired them with strength to do to the town of Shechem the evil which you heard of?

17 Could it then be with their own strength that two men could destroy such a large city as Shechem had

it not been for their God in whom they trusted? he said and did unto them all this to slay the inhabitants of the city in their city.

18 And can you then prevail over them who have come forth together from your city to fight with the whole of them, even if a thousand times as many more should come to your assistance?

19 Surely you know and understand that you do not come to fight with them, but you come to war with their God who made choice of them, and you have therefore all come this day to be destroyed.

20 Now therefore refrain from this evil which you are endeavoring to bring upon yourselves, and it will be better for you not to go to battle with them, although they are but few in numbers, because their God is with them.

21 And when the kings of the Amorites heard all the words of their advisers, their hearts were filled with terror, and they were afraid of the sons of Jacob and would not fight against them.

22 And they inclined their ears to the words of their advisers, and they listened to all their words, and the words of the counsellors greatly pleased the kings, and they did so.

23 And the kings turned and refrained from the sons of Jacob, for they durst not approach them to make war with them, for they were greatly afraid of them, and their hearts melted within them from their fear of them.

24 For this proceeded from the Lord to them, for he heard the prayers of his servants Isaac and Jacob, for they trusted in him; and all these kings returned with their camps on that day, each to his own city, and they did not at that time fight with the sons of Jacob.

25 And the sons of Jacob kept their station that day till evening opposite mount Sihon, and seeing that these kings did not come to fight against them, the sons of Jacob returned home.

CHAPTER 36

1 At that time the Lord appeared unto Jacob saying, Arise, go to Bethel, and remain there, and make there an altar to the Lord who appeareth unto thee, who delivered thee and thy sons from affliction.

2 And Jacob rose up with his sons and all belonging to him, and they went and came to Bethel according to the word of the Lord.

3 And Jacob was ninety-nine years old when he went up to Bethel, and Jacob and his sons and all the people that were with him, remained in Bethel in Luz, and he there built an altar to the Lord who appeared unto him, and Jacob and his sons remained in Bethel six months.

4 At that time died Deborah the daughter of Uz, the nurse of Rebecca, who had been with Jacob; and Jacob buried her beneath Bethel under an oak that was there.

5 And Rebecca the daughter of Bethuel, the mother of Jacob, also died at that time in Hebron, the same is Kireath-arba, and she was buried in the cave of Machpelah which Abraham had bought from the children of Heth.

6 And the life of Rebecca was one hundred and thirty-three years, and she died and when Jacob heard that his mother Rebecca was dead he wept bitterly for his mother, and made a great mourning for her, and for Deborah her nurse beneath the oak, and he called the name of that place Allon-bachuth.

7 And Laban the Syrian died in those days, for God smote him because he transgressed the covenant that existed between him and Jacob.

8 And Jacob was a hundred years old when the Lord appeared unto him, and blessed him and called his name Israel, and Rachel the wife of Jacob conceived in those days.

9 And at that time Jacob and all belonging to him journeyed from Bethel to go to his father's house, to Hebron.

10 And whilst they were going on the road, and there was yet but a little way to come to Ephrath, Rachel bare a son and she had hard labor and she died.

11 And Jacob buried her in the way to Ephrath, which is Bethlehem, and he set a pillar upon her grave, which is there unto this day; and the days of Rachel were forty-five years and she died.

12 And Jacob called the name of his son that was born to him, which Rachel bare unto him, Benjamin, for he was born to him in the land on the right hand.

13 And it was after the death of Rachel, that Jacob pitched his tent in the tent of her handmaid Bilhah.

14 And Reuben was jealous for his mother Leah on account of this, and he was filled with anger, and he rose up in his anger and went and entered the tent of Bilhah and he thence removed his father's bed.

15 At that time the portion of birthright, together with the kingly and priestly offices, was removed from the sons of Reuben, for he had profaned his father's bed, and the birthright was given unto Joseph, the kingly office to Judah, and the priesthood unto Levi, because Reuben had defiled his father's bed.

16 And these are the generations of Jacob who were born to him in Padanaram, and the sons of Jacob were twelve.

17 The sons of Leah were Reuben the first born, and Simeon, Levi, Judah, Issachar, Zebulun, and their sister Dinah; and the sons of Rachel were Joseph and Benjamin.

18 The sons of Zilpah, Leah's handmaid, were Gad and Asher, and the sons of Bilhah, Rachel's handmaid, were Dan and Naphtali; these are the sons of Jacob which were born to him in Padanaram.

19 And Jacob and his sons and all belonging to him journeyed and came to Mamre, which is Kireath-arba, that is in Hebron, where Abraham and Isaac sojournd, and Jacob with his sons and all belonging to him, dwelt with his father in Hebron.

20 And his brother Esau and his sons, and all belonging to him went to the land of Seir and dwelt there, and had possessions in the land of Seir, and the children of Esau were fruitful and multiplied exceedingly in the land of Seir.

21 And these are the generations of Esau that were born to him in the land of Canaan, and the sons of Esau were five.

22 And Adah bare to Esau his first born Eliphaz, and she also bare to him Reuel, and Ahlibamah bare to him Jeush, Yaalam and Korah.

23 These are the children of Esau who were born to him in the land of Canaan; and the sons of Eliphaz the son of Esau were Teman, Omar, Zepho, Gatam, Kenaz and Amalex, and the sons of Reuel were Nachath, Zerach, Shamah and Mizzah.

24 And the sons of Jeush were Timnah, Alvah, Jetheth; and the sons of Yaalam were Alah, Phinor and Kenaz.

25 And the sons of Korah were Teman, Mibzar, Magdiel and Eram; these are the families of the sons of Esau according to their dukedoms in the land of Seir.

26 And these are the names of the sons of Seir the Horite, inhabitants of the land of Seir, Lotan, Shobal, Zibeon, Anah, Dishan, Ezer and Dishon, being seven sons.

27 And the children of Lotan were Hori, Heman and their sister Timna, that is Timna who came to Jacob and his sons, and they would not give ear to her, and she went and became a concubine to Eliphaz the son of Esau, and she bare to him Amalek .

28 And the sons of Shobal were Alvan, Manahath, Ebal, Shepho, and Onam, and the sons of Zibeon were Ajah, and Anah, this was that Anah who found the Yemim in the wilderness when he fed the asses of Zibeon his father.

29 And whilst he was feeding his father's asses he led them to the wilderness at different times to feed them.

30 And there was a day that he brought them to one of the deserts on the sea shore, opposite the wilderness of the people, and whilst he was feeding them, behold a very heavy storm came from the other side of the sea and rested upon the asses that were feeding there, and they all stood still.

31 And afterward about one hundred and twenty great and terrible animals came out from the wilderness at the other side of the sea, and they all came to the place where the asses were, and they placed themselves there.

32 And those animals, from their middle downward, were in the shape of the children of men, and from their middle upward, some had the likeness of bears, and some the likeness of the keep has, with tails behind them from between their shoulders reaching down to the earth, like the tails of the ducheephath, and these animals came and mounted and rode upon these asses, and led them away, and they went away unto this day.

33 And one of these animals approached Anah and smote him with his tail, and then fled from that place.

34 And when he saw this work he was exceedingly afraid of his life, and he fled and escaped to the city.

35 And he related to his sons and brothers all that had happened to him, and many men went to seek the asses but could not find them, and Anah and his brothers went no more to that place from that day following, for they were greatly afraid of their lives.

36 And the children of Anah the son of Seir, were Dishon and his sister Ahlibamah, and the children of Dishon were Hemdan, Eshban, Ithran and Cheran, and the children of Ezer were Bilhan, Zaavan and Akan, and the children of Dishon were Uz and Aran.

37 These are the families of the children of Seir the Horite, according to their dukedoms in the land of Seir.

38 And Esau and his children dwelt in the land of Seir the Horite, the inhabitant of the land, and they had possessions in it and were fruitful and multiplied exceedingly, and Jacob and his children and all be-

longing to them, dwelt with their father Isaac in the land of Canaan, as the Lord had commanded Abraham their father.

CHAPTER 37

1 And in the one hundred and fifth year of the life of Jacob, that is the ninth year of Jacob's dwelling with his children in the land of Canaan, he came from Padanaram.

2 And in those days Jacob journeyed with his children from Hebron, and they went and returned to the city of Shechem, they and all belonging to them, and they dwelt there, for the children of Jacob obtained good and fat pasture land for their cattle in the city of Shechem, the city of Shechem having then been rebuilt, and there were in it about three hundred men and women.

3 And Jacob and his children and all belonging to him dwelt in the part of the field which Jacob had bought from Hamor the father of Shechem, when he came from Padanaram before Simeon and Levi had smitten the city.

4 And all those kings of the Canaanites and Amorites that surrounded the city of Shechem, heard that the sons of Jacob had again come to Shechem and dwelt there.

5 And they said, Shall the sons of Jacob the Hebrew again come to the city and dwell therein, after that they have smitten its inhabitants and driven them out? shall they now return and also drive out those who are dwelling in the city or slay them?

6 And all the kings of Canaan again assembled, and they came together to make war with Jacob and his sons.

7 And Jashub king of Tapnach sent also to all his neighboring kings, to Elan king of Gaash, and to Ihuri king of Shiloh, and to Parathon king of Chazar, and to Susi king of Sartan, and to Laban king of Bethchoran, and to Shabir king of Othnaymah, saying,

8 Come up to me and assist me, and let us smite Jacob the Hebrew and his sons, and all belonging to him, for they are again come to Shechem to possess it and to slay its inhabitants as before.

9 And all these kings assembled together and came with all their camps, a people exceedingly plentiful like the sand upon the sea shore, and they were all opposite to Tapnach.

10 And Jashub king of Tapnach went forth to them with all his army, and he encamped with them opposite to Tapnach without the city, and all these kings they divided into seven divisions, being seven camps against the sons of Jacob.

11 And they sent a declaration to Jacob and his son, saying, Come you all forth to us that we may have an interview together in the plain, and revenge the cause of the men of Shechem whom you slew in their city, and you will now again return to the city of Shechem and dwell therein, and slay its inhabitants as before.

12 And the sons of Jacob heard this and their anger was kindled exceedingly at the words of the kings of Canaan, and ten of the sons of Jacob hastened and rose up, and each of them girt on his weapons of war; and there were one hundred and two of their servants with them equipped in battle array.

13 And all these men, the sons of Jacob with their servants, went toward these kings, and Jacob their father was with them, and they all stood upon the heap of Shechem.

14 And Jacob prayed to the Lord for his sons, and he spread forth his hands to the Lord, and he said, O God, thou art an Almighty God, thou art our father, thou didst form us and we are the works of thine hands; I pray thee deliver my sons through thy mercy from the hand of their enemies, who are this day coming to fight with them and save them from their hand, for in thy hand is power and might, to save the few from the many.

15 And give unto my sons, thy servants, strength of heart and might to fight with their enemies, to subdue them, and make their enemies fall before them,

and let not my sons and their servants die through the hands of the children of Canaan.

16 But if it seemeth good in thine eyes to take away the lives of my sons and their servants, take them in thy great mercy through the hands of thy ministers, that they may not perish this day by the hands of the kings of the Amorites.

17 And when Jacob ceased praying to the Lord the earth shook from its place, and the sun darkened, and all these kings were terrified and a great consternation seized them.

18 And the Lord hearkened to the prayer of Jacob, and the Lord impressed the hearts of all the kings and their hosts with the terror and awe of the sons of Jacob.

19 For the Lord caused them to hear the voice of chariots, and the voice of mighty horses from the sons of Jacob, and the voice of a great army accompanying them.

20 And these kings were seized with great terror at the sons of Jacob, and whilst they were standing in their quarters, behold the sons of Jacob advanced upon them, with one hundred and twelve men, with a great and tremendous shouting.

21 And when the kings saw the sons of Jacob advancing toward them, they were still more panic struck, and they were inclined to retreat from before the sons of Jacob as at first, and not to fight with them.

22 But they did not retreat, saying, It would be a disgrace to us thus twice to retreat from before the Hebrews.

23 And the sons of Jacob came near and advanced against all these kings and their armies, and they saw, and behold it was a very mighty people, numerous as the sand of the sea.

24 And the sons of Jacob called unto the Lord and said, Help us O Lord, help us and answer us, for we trust in thee, and let us not die by the hands of these uncircumcised men, who this day have come against us.

25 And the sons of Jacob girt on their weapons of war, and they took in their hands each man his shield and his javelin, and they approached to battle.

26 And Judah, the son of Jacob, ran first before his brethren, and ten of his servants with him, and he went toward these kings.

27 And Jashub, king of Tapnach, also came forth first with his army before Judah, and Judah saw Jashub and his army coming toward him, and Judah's wrath was kindled, and his anger burned within him, and he approached to battle in which Judah ventured his life.

28 And Jashub and all his army were advancing toward Judah, and he was riding upon a very strong and powerful horse, and Jashub was a very valiant man, and covered with iron and brass from head to foot.

29 And whilst he was upon the horse, he shot arrows with both hands from before and behind, as was his manner in all his battles, and he never missed the place to which he aimed his arrows.

30 And when Jashub came to fight with Judah, and was darting many arrows against Judah, the Lord bound the hand of Jashub, and all the arrows that he shot rebounded upon his own men.

31 And notwithstanding this, Jashub kept advancing toward Judah, to challenge him with the arrows, but the distance between them was about thirty cubits, and when Judah saw Jashub darting forth his arrows against him, he ran to him with his wrath-excited might.

32 And Judah took up a large stone from the ground, and its weight was sixty shekels, and Judah ran toward Jashub, and with the stone struck him on his shield, that Jashub was stunned with the blow, and fell off from his horse to the ground.

33 And the shield burst asunder out of the hand of Jashub, and through the force of the blow sprang to the distance of about fifteen cubits, and the shield fell before the second camp.

34 And the kings that came with Jashub saw at a distance the strength of Judah, the son of Jacob, and what he had done to Jashub, and they were terribly afraid of Judah.

35 And they assembled near Jashub's camp, seeing his confusion, and Judah drew his sword and smote forty-two men of the camp of Jashub, and the whole of Jashub's camp fled before Judah, and no man stood against him, and they left Jashub and fled from him, and Jashub was still prostrate upon the ground.

36 And Jashub seeing that all the men of his camp had fled from him, hastened, and rose up with terror against Judah, and stood upon his legs opposite Judah.

37 And Jashub had a single combat with Judah, placing shield toward shield, and Jashub's men all fled, for they were greatly afraid of Judah.

38 And Jashub took his spear in his hand to strike Judah upon his head, but Judah had quickly placed his shield to his head against Jashub's spear, so that the shield of Judah received the blow from Jashub's spear, and the shield was split in too.

39 And when Judah saw that his shield was split, he hastily drew his sword and smote Jashub at his ankles, and cut off his feet that Jashub fell upon the ground, and the spear fell from his hand.

40 And Judah hastily picked up Jashub's spear, with which he severed his head and cast it next to his feet.

41 And when the sons of Jacob saw what Judah had done to Jashub, they all ran into the ranks of the other kings, and the sons of Jacob fought with the army of Jashub, and the armies of all the kings that were there.

42 And the sons of Jacob caused fifteen thousand of their men to fall, and they smote them as if smiting at gourds, and the rest fled for their lives.

43 And Judah was still standing by the body of Jashub, and stripped Jashub of his coat of mail.

44 And Judah also took off the iron and brass that was about Jashub, and behold nine men of the captains of Jashub came along to fight against Judah.

45 And Judah hastened and took up a stone from the ground, and with it smote one of them upon the head, and his skull was fractured, and the body also fell from the horse to the ground.

46 And the eight captains that remained, seeing the strength of Judah, were greatly afraid and they fled, and Judah with his ten men pursued them, and they overtook them and slew them.

47 And the sons of Jacob were still smiting the armies of the kings, and they slew many of them, but those kings daringly kept their stand with their captains, and did not retreat from their places, and they exclaimed against those of their armies that fled from before the sons of Jacob, but none would listen to them, for they were afraid of their lives lest they should die.

48 And all the sons of Jacob, after having smitten the armies of the kings, returned and came before Judah, and Judah was still slaying the eight captains of Jashub, and stripping off their garments.

49 And Levi saw Elon, king of Gaash, advancing toward him, with his fourteen captains to smite him, but Levi did not know it for certain.

50 And Elon with his captains approached nearer, and Levi looked back and saw that battle was given him in the rear, and Levi ran with twelve of his servants, and they went and slew Elon and his captains with the edge of the sword.

CHAPTER 38

1 And Ihuri king of Shiloh came up to assist Elon, and he approached Jacob, when Jacob drew his bow that was in his hand and with an arrow struck Ihuri which caused his death.

2 And when Ihuri king of Shiloh was dead, the four remaining kings fled from their station with the rest of the captains, and they endeavored to retreat, say-

ing, We have no more strength with the Hebrews after their having killed the three kings and their captains who were more powerful than we are.

3 And when the sons of Jacob saw that the remaining kings had removed from their station, they pursued them, and Jacob also came from the heap of Shechem from the place where he was standing, and they went after the kings and they approached them with their servants.

4 And the kings and the captains with the rest of their armies, seeing that the sons of Jacob approached them, were afraid of their lives and fled till they reached the city of Chazar.

5 And the sons of Jacob pursued them to the gate of the city of Chazar, and they smote a great smiting amongst the kings and their armies, about four thousand men, and whilst they were smiting the army of the kings, Jacob was occupied with his bow confining himself to smiting the kings, and he slew them all.

6 And he slew Parathon king of Chazar at the gate of the city of Chazar, and he afterward smote Susi king of Sarton, and Laban king of Bethchorin, and Shabir king of Machnaymah, and he slew them all with arrows, an arrow to each of them, and they died.

7 And the sons of Jacob seeing that all the kings were dead and that they were broken up and retreating, continued to carry on the battle with the armies of the kings opposite the gate of Chazar, and they still smote about four hundred of their men.

8 And three men of the servants of Jacob fell in that battle, and when Judah saw that three of his servants had died, it grieved him greatly, and his anger burned within him against the Amorites.

9 And all the men that remained of the armies of the kings were greatly afraid of their lives, and they ran and broke the gate of the walls of the city of Chazar, and they all entered the city for safety.

10 And they concealed themselves in the midst of the city of Chazar, for the city of Chazar was very large and extensive, and when all these armies had entered the city, the sons of Jacob ran after them to the city.

11 And four mighty men, experienced in battle, went forth from the city and stood against the entrance of the city, with drawn swords and spears in their hands, and they placed themselves opposite the sons of Jacob, and would not suffer them to enter the city.

12 And Naphtali ran and came between them and with his sword smote two of them, and cut off their heads at one stroke.

13 And he turned to the other two, and behold they had fled, and he pursued them, overtook them, smote them, and slew them.

14 And the sons of Jacob came to the city and saw, and behold there was another wall to the city, and they sought for the gate of the wall and could not find it, and Judah sprang upon the top of the wall, and Simeon and Levi followed him, and they all three descended from the wall into the city.

15 And Simeon and Levi slew all the men who ran for safety into the city, and also the inhabitants of the city with their wives and little ones, they slew with the edge of the sword, and the cries of the city ascended up to heaven.

16 And Dan and Naphtali sprang upon the wall to see what caused the noise of lamentation, for the sons of Jacob felt anxious about their brothers, and they heard the inhabitants of the city speaking with weeping and supplications, saying, Take all that we possess in the city and go away, only do not put us to death.

17 And when Judah, Simeon, and Levi had ceased smiting the inhabitants of the city, they ascended the wall and called to Dan and Naphtali, who were upon the wall, and to the rest of their brothers, and Simeon and Levi informed them of the entrance into the city, and all the sons of Jacob came to fetch the spoil.

18 And the sons of Jacob took the spoil of the city of Chazar, the flocks and herds, and the property, and they took all that could be captured, and went away that day from the city.

19 And on the next day the sons of Jacob went to Sarton, for they heard that the men of Sarton who had remained in the city were assembling to fight

with them for having slain their king, and Sarton was a very high and fortified city, and it had a deep rampart surrounding the city.

20 And the pillar of the rampart was about fifty cubits and its breadth forty cubits, and there was no place for a man to enter the city on account of the rampart, and the sons of Jacob saw the rampart of the city, and they sought an entrance in it but could not find it.

21 For the entrance to the city was at the rear, and every man that wished to come into the city came by that road and went around the whole city, and he afterwards entered the city.

22 And the sons of Jacob seeing they could not find the way into the city, their anger was kindled greatly, and the inhabitants of the city seeing that the sons of Jacob were coming to them were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

23 And the inhabitants of the city of Sarton could not go out toward the sons of Jacob after having assembled in the city to fight against them, lest they might thereby get into the city, but when they saw that they were coming toward them, they were greatly afraid of them, for they had heard of their strength and what they had done to Chazar.

24 So the inhabitants of Sarton speedily took away the bridge of the road of the city, from its place, before the sons of Jacob came, and they brought it into the city.

25 And the sons of Jacob came and sought the way into the city, and could not find it and the inhabitants of the city went up to the top of the wall, and saw, and behold the sons of Jacob were seeking an entrance into the city.

26 And the inhabitants of the city reproached the sons of Jacob from the top of the wall, and they cursed them, and the sons of Jacob heard the reproaches, and they were greatly incensed, and their anger burned within them.

27 And the sons of Jacob were provoked at them, and they all rose and sprang over the rampart with the force of their strength, and through their might passed the forty cubits' breadth of the rampart.

28 And when they had passed the rampart they stood under the wall of the city, and they found all the gates of the city enclosed with iron doors.

29 And the sons of Jacob came near to break open the doors of the gates of the city, and the inhabitants did not let them, for from the top of the wall they were casting stones and arrows upon them.

30 And the number of the people that were upon the wall was about four hundred men, and when the sons of Jacob saw that the men of the city would not let them open the gates of the city, they sprang and ascended the top of the wall, and Judah went up first to the east part of the city.

31 And Gad and Asher went up after him to the west corner of the city, and Simeon and Levi to the north, and Dan and Reuben to the south.

32 And the men who were on the top of the wall, the inhabitants of the city, seeing that the sons of Jacob were coming up to them, they all fled from the wall, descended into the city, and concealed themselves in the midst of the city.

33 And Issachar and Naphtali that remained under the wall approached and broke the gates of the city, and kindled a fire at the gates of the city, that the iron melted, and all the sons of Jacob came into the city, they and all their men, and they fought with the inhabitants of the city of Sarton, and smote them with the edge of the sword, and no man stood up before them.

34 And about two hundred men fled from the city, and they all went and hid themselves in a certain tower in the city, and Judah pursued them to the tower and he broke down the tower, which fell upon the men, and they all died.

35 And the sons of Jacob went up the road of the roof of that tower, and they saw, and behold there was another strong and high tower at a distance in the city, and the top of it reached to heaven, and the sons of Jacob hastened and descended, and went with all their men to that tower, and found it filled with about three hundred men, women, and little ones.

36 And the sons of Jacob smote a great smiting amongst those men in the tower and they ran away and fled from them.

37 And Simeon and Levi pursued them, when twelve mighty and valiant men came out to them from the place where they had concealed themselves.

38 And those twelve men maintained a strong battle against Simeon and Levi, and Simeon and Levi could not prevail over them, and those valiant men broke the shields of Simeon and Levi, and one of them struck at Levi's head with his sword, when Levi hastily placed his hand to his head, for he was afraid of the sword, and the sword struck Levi's hand, and it wanted but little to the hand of Levi being cut off.

39 And Levi seized the sword of the valiant man in his hand, and took it forcibly from the man, and with it he struck at the head of the powerful man, and he severed his head.

40 And eleven men approached to fight with Levi, for they saw that one of them was killed, and the sons of Jacob fought, but the sons of Jacob could not prevail over them, for those men were very powerful.

41 And the sons of Jacob seeing that they could not prevail over them, Simeon gave a loud and tremendous shriek, and the eleven powerful men were stunned at the voice of Simeon's shrieking.

42 And Judah at a distance knew the voice of Simeon's shouting, and Naphtali and Judah ran with their shields to Simeon and Levi, and found them fighting with those powerful men, unable to prevail over them as their shields were broken.

43 And Naphtali saw that the shields of Simeon and Levi were broken, and he took two shields from his servants and brought them to Simeon and Levi.

44 And Simeon, Levi and Judah on that day fought all three against the eleven mighty men until the time of sunset, but they could not prevail over them.

45 And this was told unto Jacob, and he was sorely grieved, and he prayed unto the Lord, and he and Naphtali his son went against these mighty men.

46 And Jacob approached and drew his bow, and came nigh unto the mighty men, and slew three of their men with the bow, and the remaining eight turned back, and behold, the war waged against them in the front and rear, and they were greatly afraid of their lives, and could not stand before the sons of Jacob, and they fled from before them.

47 And in their flight they met Dan and Asher coming toward them, and they suddenly fell upon them, and fought with them, and slew two of them, and Judah and his brothers pursued them, and smote the remainder of them, and slew them.

48 And all the sons of Jacob returned and walked about the city, searching if they could find any men, and they found about twenty young men in a cave in the city, and Gad and Asher smote them all, and Dan and Naphtali lighted upon the rest of the men who had fled and escaped from the second tower, and they smote them all.

49 And the sons of Jacob smote all the inhabitants of the city of Sarton, but the women and little ones they left in the city and did not slay them.

50 And all the inhabitants of the city of Sarton were powerful men, one of them would pursue a thousand, and two of them would not flee from ten thousand of the rest of men.

51 And the sons of Jacob slew all the inhabitants of the city of Sarton with the edge of the sword, that no man stood up against them, and they left the women in the city.

52 And the sons of Jacob took all the spoil of the city, and captured what they desired, and they took flocks and herds and property from the city, and the sons of Jacob did unto Sarton and its inhabitants as they had

done to Chazar and its inhabitants, and they turned and went away.

CHAPTER 39

1 And when the sons of Jacob went from the city of Sarton, they had gone about two hundred cubits when they met the inhabitants of Tapnach coming toward them, for they went out to fight with them, because they had smitten the king of Tapnach and all his men.

2 So all that remained in the city of Tapnach came out to fight with the sons of Jacob, and they thought to retake from them the booty and the spoil which they had captured from Chazar and Sarton.

3 And the rest of the men of Tapnach fought with the sons of Jacob in that place, and the sons of Jacob smote them, and they fled before them, and they pursued them to the city of Arbelan, and they all fell before the sons of Jacob.

4 And the sons of Jacob returned and came to Tapnach, to take away the spoil of Tapnach, and when they came to Tapnach they heard that the people of Arbelan had gone out to meet them to save the spoil of their brethren, and the sons of Jacob left ten of their men in Tapnach to plunder the city, and they went out toward the people of Arbelan.

5 And the men of Arbelan went out with their wives to fight with the sons of Jacob, for their wives were experienced in battle, and they went out, about four hundred men and women.

6 And all the sons of Jacob shouted with a loud voice, and they all ran toward the inhabitants of Arbelan, and with a great and tremendous voice.

7 And the inhabitants of Arbelan heard the noise of the shouting of the sons of Jacob, and their roaring like the noise of lions and like the roaring of the sea and its waves.

8 And fear and terror possessed their hearts on account of the sons of Jacob, and they were terribly afraid of them, and they retreated and fled before

them into the city, and the sons of Jacob pursued them to the gate of the city, and they came upon them in the city.

9 And the sons of Jacob fought with them in the city, and all their women were engaged in slinging against the sons of Jacob, and the combat was very severe amongst them the whole of that day till evening.

10 And the sons of Jacob could not prevail over them, and the sons of Jacob had almost perished in that battle, and the sons of Jacob cried unto the Lord and greatly gained strength toward evening, and the sons of Jacob smote all the inhabitants of Arbelan by the edge of the sword, men, women, and little ones.

11 And also the remainder of the people who had fled from Sarton, the sons of Jacob smote them in Arbelan, and the sons of Jacob did unto Arbelan and Tapnach as they had done to Chazar and Sarton, and when the women saw that all the men were dead, they went upon the roofs of the city and smote the sons of Jacob by showering down stones like rain.

12 And the sons of Jacob hastened and came into the city and seized all the women and smote them with the edge of the sword, and the sons of Jacob captured all the spoil and booty, flocks and herds and cattle.

13 And the sons of Jacob did unto Machnaymah as they had done to Tapnach, to Chazar and to Shiloh, and they turned from there and went away.

14 And on the fifth day the sons of Jacob heard that the people of Gaash had gathered against them to battle, because they had slain their king and their captains, for there had been fourteen captains in the city of Gaash, and the sons of Jacob had slain them all in the first battle.

15 And the sons of Jacob that day girt on their weapons of war, and they marched to battle against the inhabitants of Gaash, and in Gaash there was a strong and mighty people of the people of the Amorites, and Gaash was the strongest and best fortified city of all the cities of the Amorites, and it had three walls.

16 And the sons of Jacob came to Gaash and they found the gates of the city locked, and about five

hundred men standing at the top of the outer-most wall, and a people numerous as the sand upon the sea shore were in ambush for the sons of Jacob from without the city at the rear thereof.

17 And the sons of Jacob approached to open the gates of the city, and whilst they were drawing nigh, behold those who were in ambush at the rear of the city came forth from their places and surrounded the sons of Jacob.

18 And the sons of Jacob were enclosed between the people of Gaash, and the battle was both to their front and rear, and all the men that were upon the wall, were casting from the wall upon them, arrows, and stones.

19 And Judah, seeing that the men of Gaash were getting too heavy for them, gave a most piercing and tremendous shriek and all the men of Gaash were terrified at the voice of Judah's cry, and men fell from the wall at his powerful shriek, and all those that were from without and within the city were greatly afraid of their lives.

20 And the sons of Jacob still came nigh to break the doors of the city, when the men of Gaash threw stones and arrows upon them from the top of the wall, and made them flee from the gate.

21 And the sons of Jacob returned against the men of Gaash who were with them from without the city, and they smote them terribly, as striking against gourds, and they could not stand against the sons of Jacob, for fright and terror had seized them at the shriek of Judah.

22 And the sons of Jacob slew all those men who were without the city, and the sons of Jacob still drew nigh to effect an entrance into the city, and to fight under the city walls, but they could not for all the inhabitants of Gaash who remained in the city had surrounded the walls of Gaash in every direction, so that the sons of Jacob were unable to approach the city to fight with them.

23 And the sons of Jacob came nigh to one corner to fight under the wall, the inhabitants of Gaash threw

arrows and stones upon them like showers of rain, and they fled from under the wall.

24 And the people of Gaash who were upon the wall, seeing that the sons of Jacob could not prevail over them from under the wall, reproached the sons of Jacob in these words, saying,

25 What is the matter with you in the battle that you cannot prevail? can you then do unto the mighty city of Gaash and its inhabitants as you did to the cities of the Amorites that were not so powerful? Surely to those weak ones amongst us you did those things, and slew them in the entrance of the city, for they had no strength when they were terrified at the sound of your shouting.

26 And will you now then be able to fight in this place? Surely here you will all die, and we will avenge the cause of those cities that you have laid waste.

27 And the inhabitants of Gaash greatly reproached the sons of Jacob and reviled them with their gods, and continued to cast arrows and stones upon them from the wall.

28 And Judah and his brothers heard the words of the inhabitants of Gaash and their anger was greatly roused, and Judah was jealous of his God in this matter, and he called out and said, O Lord, help, send help to us and our brothers.

29 And he ran at a distance with all his might, with his drawn sword in his hand, and he sprang from the earth and by dint of his strength, mounted the wall, and his sword fell from his hand.

30 And Judah shouted upon the wall, and all the men that were upon the wall were terrified, and some of them fell from the wall into the city and died, and those who were yet upon the wall, when they saw Judah's strength, they were greatly afraid and fled for their lives into the city for safety.

31 And some were emboldened to fight with Judah upon the wall, and they came nigh to slay him when they saw there was no sword in Judah's hand, and they thought of casting him from the wall to his brothers, and twenty men of the city came up to as-

sist them, and they surrounded Judah and they all shouted over him, and approached him with drawn swords, and they terrified Judah, and Judah cried out to his brothers from the wall.

32 And Jacob and his sons drew the bow from under the wall, and smote three of the men that were upon the top of the wall, and Judah continued to cry and he exclaimed, O Lord help us, O Lord deliver us, and he cried out with a loud voice upon the wall, and the cry was heard at a great distance.

33 And after this cry he again repeated to shout, and all the men who surrounded Judah on the top of the wall were terrified, and they each threw his sword from his hand at the sound of Judah's shouting and his tremor, and fled.

34 And Judah took the swords which had fallen from their hands, and Judah fought with them and slew twenty of their men upon the wall.

35 And about eighty men and women still ascended the wall from the city and they all surrounded Judah, and the Lord impressed the fear of Judah in their hearts, that they were unable to approach him.

36 And Jacob and all who were with him drew the bow from under the wall, and they slew ten men upon the wall, and they fell below the wall, before Jacob and his sons.

37 And the people upon the wall seeing that twenty of their men had fallen, they still ran toward Judah with drawn swords, but they could not approach him for they were greatly terrified at Judah's strength.

38 And one of their mighty men whose name was Arud approached to strike Judah upon the head with his sword, when Judah hastily put his shield to his head, and the sword hit the shield, and it was split in two.

39 And this mighty man after he had struck Judah ran for his life, at the fear of Judah, and his feet slipped upon the wall and he fell amongst the sons of Jacob who were below the wall, and the sons of Jacob smote him and slew him.

40 And Judah's head pained him from the blow of the powerful man, and Judah had nearly died from it.

41 And Judah cried out upon the wall owing to the pain produced by the blow, when Dan heard him, and his anger burned within him, and he also rose up and went at a distance and ran and sprang from the earth and mounted the wall with his wrath-excited strength.

42 And when Dan came upon the wall near unto Judah all the men upon the wall fled, who had stood against Judah, and they went up to the second wall, and they threw arrows and stones upon Dan and Judah from the second wall, and endeavored to drive them from the wall.

43 And the arrows and stones struck Dan and Judah, and they had nearly been killed upon the wall, and wherever Dan and Judah fled from the wall, they were attacked with arrows and stones from the second wall.

44 And Jacob and his sons were still at the entrance of the city below the first wall, and they were not able to draw their bow against the inhabitants of the city, as they could not be seen by them, being upon the second wall.

45 And Dan and Judah when they could no longer bear the stones and arrows that fell upon them from the second wall, they both sprang upon the second wall near the people of the city, and when the people of the city who were upon the second wall saw that Dan and Judah had come to them upon the second wall, they all cried out and descended below between the walls.

46 And Jacob and his sons heard the noise of the shouting from the people of the city, and they were still at the entrance of the city, and they were anxious about Dan and Judah who were not seen by them, they being upon the second wall.

47 And Naphtali went up with his wrath-excited might and sprang upon the first wall to see what caused the noise of shouting which they had heard in the city, and Issachar and Zebulun drew nigh to

break the doors of the city, and they opened the gates of the city and came into the city.

48 And Naphtali leaped from the first wall to the second, and came to assist his brothers, and the inhabitants of Gaash who were upon the wall, seeing that Naphtali was the third who had come up to assist his brothers, they all fled and descended into the city, and Jacob and all his sons and all their young men came into the city to them.

49 And Judah and Dan and Naphtali descended from the wall into the city and pursued the inhabitants of the city, and Simeon and Levi were from without the city and knew not that the gate was opened, and they went up from there to the wall and came down to their brothers into the city.

50 And the inhabitants of the city had all descended into the city, and the sons of Jacob came to them in different directions, and the battle waged against them from the front and the rear, and the sons of Jacob smote them terribly, and slew about twenty thousand of them men and women, not one of them could stand up against the sons of Jacob.

51 And the blood flowed plentifully in the city, and it was like a brook of water, and the blood flowed like a brook to the outer part of the city, and reached the desert of Bethchorin.

52 And the people of Bethchorin saw at a distance the blood flowing from the city of Gaash, and about seventy men from amongst them ran to see the blood, and they came to the place where the blood was.

53 And they followed the track of the blood and came to the wall of the city of Gaash, and they saw the blood issue from the city, and they heard the voice of crying from the inhabitants of Gaash, for it ascended unto heaven, and the blood was continuing to flow abundantly like a brook of water.

54 And all the sons of Jacob were still smiting the inhabitants of Gaash, and were engaged in slaying them till evening, about twenty thousand men and women, and the people of Chorin said, Surely this is the work of the Hebrews, for they are still carrying on war in all the cities of the Amorites.

55 And those people hastened and ran to Bethchorin, and each took his weapons of war, and they cried out to all the inhabitants of Bethchorin, who also girt on their weapons of war to go and fight with the sons of Jacob.

56 And when the sons of Jacob had done smiting the inhabitants of Gaash, they walked about the city to strip all the slain, and coming in the innermost part of the city and farther on they met three very powerful men, and there was no sword in their hand.

57 And the sons of Jacob came up to the place where they were, and the powerful men ran away, and one of them had taken Zebulun, who he saw was a young lad and of short stature, and with his might dashed him to the ground.

58 And Jacob ran to him with his sword and Jacob smote him below his loins with the sword, and cut him in two, and the body fell upon Zebulun.

59 And the second one approached and seized Jacob to fell him to the ground, and Jacob turned to him and shouted to him, whilst Simeon and Levi ran and smote him on the hips with the sword and felled him to the ground.

60 And the powerful man rose up from the ground with wrath-excited might, and Judah came to him before he had gained his footing, and struck him upon the head with the sword, and his head was split and he died.

61 And the third powerful man, seeing that his companions were killed, ran from before the sons of Jacob, and the sons of Jacob pursued him in the city; and whilst the powerful man was fleeing he found one of the swords of the inhabitants of the city, and he picked it up and turned to the sons of Jacob and fought them with that sword.

62 And the powerful man ran to Judah to strike him upon the head with the sword, and there was no shield in the hand of Judah; and whilst he was aiming to strike him, Naphtali hastily took his shield and put it to Judah's head, and the sword of the powerful man hit the shield of Naphtali and Judah escaped the sword.

63 And Simeon and Levi ran upon the powerful man with their swords and struck at him forcibly with their swords, and the two swords entered the body of the powerful man and divided it in two, length-wise.

64 And the sons of Jacob smote the three mighty men at that time, together with all the inhabitants of Gaash, and the day was about to decline.

65 And the sons of Jacob walked about Gaash and took all the spoil of the city, even the little ones and women they did not suffer to live, and the sons of Jacob did unto Gaash as they had done to Sarton and Shiloh.

CHAPTER 40

1 And the sons of Jacob led away all the spoil of Gaash, and went out of the city by night.

2 They were going out marching toward the castle of Bethchorin, and the inhabitants of Bethchorin were going to the castle to meet them, and on that night the sons of Jacob fought with the inhabitants of Bethchorin, in the castle of Bethchorin.

3 And all the inhabitants of Bethchorin were mighty men, one of them would not flee from before a thousand men, and they fought on that night upon the castle, and their shouts were heard on that night from afar, and the earth quaked at their shouting.

4 And all the sons of Jacob were afraid of those men, as they were not accustomed to fight in the dark, and they were greatly confounded, and the sons of Jacob cried unto the Lord, saying, Give help to us O Lord, deliver us that we may not die by the hands of these uncircumcised men.

5 And the Lord hearkened to the voice of the sons of Jacob, and the Lord caused great terror and confusion to seize the people of Bethchorin, and they fought amongst themselves the one with the other in the darkness of night, and smote each other in great numbers.

6 And the sons of Jacob, knowing that the Lord had brought a spirit of perverseness amongst those men,

and that they fought each man with his neighbor, went forth from among the bands of the people of Bethchorin and went as far as the descent of the castle of Bethchorin, and farther, and they tarried there securely with their young men on that night.

7 And the people of Bethchorin fought the whole night, one man with his brother, and the other with his neighbor, and they cried out in every direction upon the castle, and their cry was heard at a distance, and the whole earth shook at their voice, for they were powerful above all the people of the earth.

8 And all the inhabitants of the cities of the Canaanites, the Hittites, the Amorites, the Hivites and all the kings of Canaan, and also those who were on the other side of the Jordan, heard the noise of the shouting on that night.

9 And they said, Surely these are the battles of the Hebrews who are fighting against the seven cities, who came nigh unto them; and who can stand against those Hebrews?

10 And all the inhabitants of the cities of the Canaanites, and all those who were on the other side of the Jordan, were greatly afraid of the sons of Jacob, for they said, Behold the same will be done to us as was done to those cities, for who can stand against their mighty strength?

11 And the cries of the Chorinites were very great on that night, and continued to increase; and they smote each other till morning, and numbers of them were killed.

12 And the morning appeared, and all the sons of Jacob rose up at daybreak and went up to the castle, and they smote those who remained of the Chorinites in a terrible manner, and they were all killed in the castle.

13 And the sixth day appeared, and all the inhabitants of Canaan saw at a distance all the people of Bethchorin lying dead in the castle of Bethchorin, and strewed about as the carcasses of lambs and goats.

14 And the sons of Jacob led all the spoil which they had captured from Gaash and went to Bethchorin,

and they found the city full of people like the sand of the sea, and they fought with them, and the sons of Jacob smote them there till evening time.

15 And the sons of Jacob did unto Bethchorin as they had done to Gaash and Tapnach, and as they had done to Chazar, to Sarton and to Shiloh.

16 And the sons of Jacob took with them the spoil of Bethchorin and all the spoil of the cities, and on that day they went home to Shechem.

17 And the sons of Jacob came home to the city of Shechem, and they remained without the city, and they then rested there from the war, and tarried there all night.

18 And all their servants together with all the spoil that they had taken from the cities, they left without the city, and they did not enter the city, for they said, Peradventure there may be yet more fighting against us, and they may come to besiege us in Shechem.

19 And Jacob and his sons and their servants remained on that night and the next day in the portion of the field which Jacob had purchased from Hamor for five shekels, and all that they had captured was with them.

20 And all the booty which the sons of Jacob had captured, was in the portion of the field, immense as the sand upon the seashore.

21 And the inhabitants of the land observed them from afar, and all the inhabitants of the land were afraid of the sons of Jacob who had done this thing, for no king from the days of old had ever done the like.

22 And the seven kings of the Canaanites resolved to make peace with the sons of Jacob, for they were greatly afraid of their lives, on account of the sons of Jacob.

23 And on that day, being the seventh day, Japhia king of Hebron sent secretly to the king of Ai, and to the king of Gibeon, and to the king of Shalem, and to the king of Adulam, and to the king of Lachish,

and to the king of Chazar, and to all the Canaanitish kings who were under their subjection, saying,

24 Go up with me, and come to me that we may go to the sons of Jacob, and I will make peace with them, and form a treaty with them, lest all your lands be destroyed by the swords of the sons of Jacob, as they did to Shechem and the cities around it, as you have heard and seen.

25 And when you come to me, do not come with many men, but let every king bring his three head captains, and every captain bring three of his officers.

26 And come all of you to Hebron, and we will go together to the sons of Jacob, and supplicate them that they shall form a treaty of peace with us.

27 And all those kings did as the king of Hebron had sent to them, for they were all under his counsel and command, and all the kings of Canaan assembled to go to the sons of Jacob, to make peace with them; and the sons of Jacob returned and went to the portion of the field that was in Shechem, for they did not put confidence in the kings of the land.

28 And the sons of Jacob returned and remained in the portion of the field ten days, and no one came to make war with them.

29 And when the sons of Jacob saw that there was no appearance of war, they all assembled and went to the city of Shechem, and the sons of Jacob remained in Shechem.

30 And at the expiration of forty days, all the kings of the Amorites assembled from all their places and came to Hebron, to Japhia, king of Hebron.

31 And the number of kings that came to Hebron, to make peace with the sons of Jacob, was twenty-one kings, and the number of captains that came with them was sixty-nine, and their men were one hundred and eighty-nine, and all these kings and their men rested by Mount Hebron.

32 And the king of Hebron went out with his three captains and nine men, and these kings resolved to go to the sons of Jacob to make peace.

33 And they said unto the king of Hebron, Go thou before us with thy men, and speak for us unto the sons of Jacob, and we will come after thee and confirm thy words, and the king of Hebron did so.

34 And the sons of Jacob heard that all the kings of Canaan had gathered together and rested in Hebron, and the sons of Jacob sent four of their servants as spies, saying, Go and spy these kings, and search and examine their men whether they are few or many, and if they are but few in number, number them all and come back.

35 And the servants of Jacob went secretly to these kings, and did as the sons of Jacob had commanded them, and on that day they came back to the sons of Jacob, and said unto them, We came unto those kings, and they are but few in number, and we numbered them all, and behold, they were two hundred and eighty-eight, kings and men.

36 And the sons of Jacob said, They are but few in number, therefore we will not all go out to them; and in the morning the sons of Jacob rose up and chose sixty two of their men, and ten of the sons of Jacob went with them; and they girt on their weapons of war, for they said, They are coming to make war with us, for they knew not that they were coming to make peace with them.

37 And the sons of Jacob went with their servants to the gate of Shechem, toward those kings, and their father Jacob was with them.

38 And when they had come forth, behold, the king of Hebron and his three captains and nine men with him were coming along the road against the sons of Jacob, and the sons of Jacob lifted up their eyes, and saw at a distance Japhia, king of Hebron, with his captains, coming toward them, and the sons of Jacob took their stand at the place of the gate of Shechem, and did not proceed.

39 And the king of Hebron continued to advance, he and his captains, until he came nigh to the sons of Jacob, and he and his captains bowed down to them to the ground, and the king of Hebron sat with his captains before Jacob and his sons.

40 And the sons of Jacob said unto him, What has befallen thee, O king of Hebron? why hast thou come to us this day? what dost thou require from us? and the king of Hebron said unto Jacob, I beseech thee my lord, all the kings of the Canaanites have this day come to make peace with you.

41 And the sons of Jacob heard the words of the king of Hebron, and they would not consent to his proposals, for the sons of Jacob had no faith in him, for they imagined that the king of Hebron had spoken deceitfully to them.

42 And the king of Hebron knew from the words of the sons of Jacob, that they did not believe his words, and the king of Hebron approached nearer to Jacob, and said unto him, I beseech thee, my lord, to be assured that all these kings have come to you on peaceable terms, for they have not come with all their men, neither did they bring their weapons of war with them, for they have come to seek peace from my lord and his sons.

43 And the sons of Jacob answered the king of Hebron, saying, Send thou to all these kings, and if thou speakest truth unto us, let them each come singly before us, and if they come unto us unarmed, we shall then know that they seek peace from us.

44 And Japhia, king of Hebron, sent one of his men to the kings, and they all came before the sons of Jacob, and bowed down to them to the ground, and these kings sat before Jacob and his sons, and they spoke unto them, saying,

45 We have heard all that you did unto the kings of the Amorites with your sword and exceedingly mighty arm, so that no man could stand up before you, and we were afraid of you for the sake of our lives, lest it should befall us as it did to them.

46 So we have come unto you to form a treaty of peace between us, and now therefore contract with us a covenant of peace and truth, that you will not meddle with us, inasmuch as we have not meddled with you.

47 And the sons of Jacob knew that they had really come to seek peace from them, and the sons of Jacob listened to them, and formed a covenant with them.

48 And the sons of Jacob swore unto them that they would not meddle with them, and all the kings of the Canaanites swore also to them, and the sons of Jacob made them tributary from that day forward.

49 And after this all the captains of these kings came with their men before Jacob, with presents in their hands for Jacob and his sons, and they bowed down to him to the ground.

50 And these kings then urged the sons of Jacob and begged of them to return all the spoil they had captured from the seven cities of the Amorites, and the sons of Jacob did so, and they returned all that they had captured, the women, the little ones, the cattle and all the spoil which they had taken, and they sent them off, and they went away each to his city.

51 And all these kings again bowed down to the sons of Jacob, and they sent or brought them many gifts in those days, and the sons of Jacob sent off these kings and their men, and they went peaceably away from them to their cities, and the sons of Jacob also returned to their home, to Shechem.

52 And there was peace from that day forward between the sons of Jacob and the kings of the Canaanites, until the children of Israel came to inherit the land of Canaan.

CHAPTER 41

1 And at the revolution of the year the sons of Jacob journeyed from Shechem, and they came to Hebron, to their father Isaac, and they dwelt there, but their flocks and herds they fed daily in Shechem, for there was there in those days good and fat pasture, and Jacob and his sons and all their household dwelt in the valley of Hebron.

2 And it was in those days, in that year, being the hundred and sixth year of the life of Jacob, in the tenth year of Jacob's coming from Padanaram, that

Leah the wife of Jacob died; she was fifty-one years old when she died in Hebron.

3 And Jacob and his sons buried her in the cave of the field of Machpelah, which is in Hebron, which Abraham had bought from the children of Heth, for the possession of a burial place.

4 And the sons of Jacob dwelt with their father in the valley of Hebron, and all the inhabitants of the land knew their strength and their fame went throughout the land.

5 And Joseph the son of Jacob, and his brother Benjamin, the sons of Rachel, the wife of Jacob, were yet young in those days, and did not go out with their brethren during their battles in all the cities of the Amorites.

6 And when Joseph saw the strength of his brethren, and their greatness, he praised them and extolled them, but he ranked himself greater than them, and extolled himself above them; and Jacob, his father, also loved him more than any of his sons, for he was a son of his old age, and through his love toward him, he made him a coat of many colors.

7 And when Joseph saw that his father loved him more than his brethren, he continued to exalt himself above his brethren, and he brought unto his father evil reports concerning them.

8 And the sons of Jacob seeing the whole of Joseph's conduct toward them, and that their father loved him more than any of them, they hated him and could not speak peaceably to him all the days.

9 And Joseph was seventeen years old, and he was still magnifying himself above his brethren, and thought of raising himself above them.

10 At that time he dreamed a dream, and he came unto his brothers and told them his dream, and he said unto them, I dreamed a dream, and behold we were all binding sheaves in the field, and my sheaf rose and placed itself upon the ground and your sheaves surrounded it and bowed down to it.

11 And his brethren answered him and said unto him, What meaneth this dream that thou didst dream? dost thou imagine in thy heart to reign or rule over us?

12 And he still came, and told the thing to his father Jacob, and Jacob kissed Joseph when he heard these words from his mouth, and Jacob blessed Joseph.

13 And when the sons of Jacob saw that their father had blessed Joseph and had kissed him, and that he loved him exceedingly, they became jealous of him and hated him the more.

14 And after this Joseph dreamed another dream and related the dream to his father in the presence of his brethren, and Joseph said unto his father and brethren, Behold I have again dreamed a dream, and behold the sun and the moon and the eleven stars bowed down to me.

15 And his father heard the words of Joseph and his dream, and seeing that his brethren hated Joseph on account of this matter, Jacob therefore rebuked Joseph before his brethren on account of this thing, saying, What meaneth this dream which thou hast dreamed, and this magnifying thyself before thy brethren who are older than thou art?

16 Dost thou imagine in thy heart that I and thy mother and thy eleven brethren will come and bow down to thee, that thou speakest these things?

17 And his brethren were jealous of him on account of his words and dreams, and they continued to hate him, and Jacob reserved the dreams in his heart.

18 And the sons of Jacob went one day to feed their father's flock in Shechem, for they were still herdsmen in those days; and whilst the sons of Jacob were that day feeding in Shechem they delayed, and the time of gathering in the cattle was passed, and they had not arrived.

19 And Jacob saw that his sons were delayed in Shechem, and Jacob said within himself, Peradventure the people of Shechem have risen up to fight against them, therefore they have delayed coming this day.

20 And Jacob called Joseph his son and commanded him, saying, Behold thy brethren are feeding in Shechem this day, and behold they have not yet come back; go now therefore and see where they are, and bring me word back concerning the welfare of thy brethren and the welfare of the flock.

21 And Jacob sent his son Joseph to the valley of Hebron, and Joseph came for his brothers to Shechem, and could not find them, and Joseph went about the field which was near Shechem, to see where his brothers had turned, and he missed his road in the wilderness, and knew not which way he should go.

22 And an angel of the Lord found him wandering in the road toward the field, and Joseph said unto the angel of the Lord, I seek my brethren; hast thou not heard where they are feeding? and the angel of the Lord said unto Joseph, I saw thy brethren feeding here, and I heard them say they would go to feed in Dothan.

23 And Joseph hearkened to the voice of the angel of the Lord, and he went to his brethren in Dothan and he found them in Dothan feeding the flock.

24 And Joseph advanced to his brethren, and before he had come nigh unto them, they had resolved to slay him.

25 And Simeon said to his brethren, Behold the man of dreams is coming unto us this day, and now therefore come and let us kill him and cast him in one of the pits that are in the wilderness, and when his father shall seek him from us, we will say an evil beast has devoured him.

26 And Reuben heard the words of his brethren concerning Joseph, and he said unto them, "You should not do this thing, for how can we look up to our father Jacob? Cast him into this pit to die there, but stretch not forth a hand upon him to spill his blood; and Reuben said this in order to deliver him from their hand, to bring him back to his father.

27 And when Joseph came to his brethren he sat before them, and they rose upon him and seized him and smote him to the earth, and stripped the coat of many colors which he had on.

28 And they took him and cast him into a pit, and in the pit there was no water, but serpents and scorpions. And Joseph was afraid of the serpents and scorpions that were in the pit. And Joseph cried out with a loud voice, and the Lord hid the serpents and scorpions in the sides of the pit, and they did no harm unto Joseph.

29 And Joseph called out from the pit to his brethren, and said unto them, What have I done unto you, and in what have I sinned? why do you not fear the Lord concerning me? am I not of your bones and flesh, and is not Jacob your father, my father? why do you do this thing unto me this day, and how will you be able to look up to our father Jacob?

30 And he continued to cry out and call unto his brethren from the pit, and he said, O Judah, Simeon, and Levi, my brethren, lift me up from the place of darkness in which you have placed me, and come this day to have compassion on me, ye children of the Lord, and sons of Jacob my father. And if I have sinned unto you, are you not the sons of Abraham, Isaac, and Jacob? if they saw an orphan they had compassion over him, or one that was hungry, they gave him bread to eat, or one that was thirsty, they gave him water to drink, or one that was naked, they covered him with garments!

31 And how then will you withhold your pity from your brother, for I am of your flesh and bones, and if I have sinned unto you, surely you will do this on account of my father!

32 And Joseph spoke these words from the pit, and his brethren could not listen to him, nor incline their ears to the words of Joseph, and Joseph was crying and weeping in the pit.

33 And Joseph said, O that my father knew, this day, the act which my brothers have done unto me, and the words which they have this day spoken unto me.

34 And all his brethren heard his cries and weeping in the pit, and his brethren went and removed themselves from the pit, so that they might not hear the cries of Joseph and his weeping in the pit.

CHAPTER 42

1 And they went and sat on the opposite side, about the distance of a bow-shot, and they sat there to eat bread, and whilst they were eating, they held counsel together what was to be done with him, whether to slay him or to bring him back to his father.

2 They were holding the counsel, when they lifted up their eyes, and saw, and behold there was a company of Ishmaelites coming at a distance by the road of Gilead, going down to Egypt.

3 And Judah said unto them, What gain will it be to us if we slay our brother? peradventure God will require him from us; this then is the counsel proposed concerning him, which you shall do unto him: Behold this company of Ishmaelites going down to Egypt,

4 Now therefore, come let us dispose of him to them, and let not our hand be upon him, and they will lead him along with them, and he will be lost amongst the people of the land, and we will not put him to death with our own hands. And the proposal pleased his brethren and they did according to the word of Judah.

5 And whilst they were discoursing about this matter, and before the company of Ishmaelites had come up to them, seven trading men of Midian passed by them, and as they passed they were thirsty, and they lifted up their eyes and saw the pit in which Joseph was immured, and they looked, and behold every species of bird was upon him.

6 And these Midianites ran to the pit to drink water, for they thought that it contained water, and on coming before the pit they heard the voice of Joseph crying and weeping in the pit, and they looked down into the pit, and they saw and behold there was a youth of comely appearance and well favored.

7 And they called unto him and said, Who art thou and who brought thee hither, and who placed thee in this pit, in the wilderness? and they all assisted to raise up Joseph and they drew him out, and brought him up from the pit, and took him and went away on their journey and passed by his brethren.

8 And these said unto them, Why do you do this, to take our servant from us and to go away? surely we placed this youth in the pit because he rebelled against us, and you come and bring him up and lead him away; now then give us back our servant.

9 And the Midianites answered and said unto the sons of Jacob, Is this your servant, or does this man attend you? peradventure you are all his servants, for he is more comely and well favored than any of you, and why do you all speak falsely unto us?

10 Now therefore we will not listen to your words, nor attend to you, for we found the youth in the pit in the wilderness, and we took him; we will therefore go on.

11 And all the sons of Jacob approached them and rose up to them and said unto them, Give us back our servant, and why will you all die by the edge of the sword? And the Midianites cried out against them, and they drew their swords, and approached to fight with the sons of Jacob.

12 And behold Simeon rose up from his seat against them, and sprang upon the ground and drew his sword and approached the Midianites and he gave a terrible shout before them, so that his shouting was heard at a distance, and the earth shook at Simeon's shouting.

13 And the Midianites were terrified on account of Simeon and the noise of his shouting, and they fell upon their faces, and were excessively alarmed.

14 And Simeon said unto them, Verily I am Simeon, the son of Jacob the Hebrew, who have, only with my brother, destroyed the city of Shechem and the cities of the Amorites; so shall God moreover do unto me, that if all your brethren the people of Midian, and also the kings of Canaan, were to come with you, they could not fight against me.

15 Now therefore give us back the youth whom you have taken, lest I give your flesh to the birds of the skies and the beasts of the earth.

16 And the Midianites were more afraid of Simeon, and they approached the sons of Jacob with terror and fright, and with pathetic words, saying,

17 Surely you have said that the young man is your servant, and that he rebelled against you, and therefore you placed him in the pit; what then will you do with a servant who rebels against his master? Now therefore sell him unto us, and we will give you all that you require for him; and the Lord was pleased to do this in order that the sons of Jacob should not slay their brother.

18 And the Midianites saw that Joseph was of a comely appearance and well-favored; they desired him in their hearts and were urgent to purchase him from his brethren.

19 And the sons of Jacob hearkened to the Midianites and they sold their brother Joseph to them for twenty pieces of silver, and Reuben their brother was not with them, and the Midianites took Joseph and continued their journey to Gilead.

20 They were going along the road, and the Midianites repented of what they had done, in having purchased the young man, and one said to the other, What is this thing that we have done, in taking this youth from the Hebrews, who is of comely appearance and well favored.

21 Perhaps this youth is stolen from the land of the Hebrews, and why then have we done this thing? and if he should be sought for and found in our hands we shall die through him.

22 Now surely hardy and powerful men have sold him to us, the strength of one of whom you saw this day; perhaps they stole him from his land with their might and with their powerful arm, and have therefore sold him to us for the small value which we gave unto them.

23 And whilst they were thus discoursing together, they looked, and behold the company of Ishmaelites which was coming at first, and which the sons of Jacob saw, was advancing toward the Midianites, and the Midianites said to each other, Come let us sell this youth to the company of Ishmaelites who are

coming toward us, and we will take for him the little that we gave for him, and we will be delivered from his evil.

24 And they did so, and they reached the Ishmaelites, and the Midianites sold Joseph to the Ishmaelites for twenty pieces of silver which they had given for him to his brethren.

25 And the Midianites went on their road to Gilead, and the Ishmaelites took Joseph and they let him ride upon one of the camels, and they were leading him to Egypt.

26 And Joseph heard that the Ishmaelites were proceeding to Egypt, and Joseph lamented and wept at this thing that he was to be so far removed from the land of Canaan, from his father, and he wept bitterly whilst he was riding upon the camel, and one of their men observed him, and made him go down from the camel and walk on foot, and notwithstanding this Joseph continued to cry and weep, and he said, O my father, my father.

27 And one of the Ishmaelites rose up and smote Joseph upon the cheek, and still he continued to weep; and Joseph was fatigued in the road, and was unable to proceed on account of the bitterness of his soul, and they all smote him and afflicted him in the road, and they terrified him in order that he might cease from weeping.

28 And the Lord saw the ambition of Joseph and his trouble, and the Lord brought down upon those men darkness and confusion, and the hand of every one that smote him became withered.

29 And they said to each other, What is this thing that God has done to us in the road? and they knew not that this befell them on account of Joseph. And the men proceeded on the road, and they passed along the road of Ephrath where Rachel was buried.

30 And Joseph reached his mother's grave, and Joseph hastened and ran to his mother's grave, and fell upon the grave and wept.

31 And Joseph cried aloud upon his mother's grave, and he said, O my mother, my mother, O thou who

didst give me birth, awake now, and rise and see thy son, how he has been sold for a slave, and no one to pity him.

32 O rise and see thy son, weep with me on account of my troubles, and see the heart of my brethren.

33 Arouse my mother, arouse, awake from thy sleep for me, and direct thy battles against my brethren. O how have they stripped me of my coat, and sold me already twice for a slave, and separated me from my father, and there is no one to pity me.

34 Arouse and lay thy cause against them before God, and see whom God will justify in the judgment, and whom he will condemn.

35 Rise, O my mother, rise, awake from thy sleep, and see my father how his soul is with me this day, and comfort him and ease his heart.

36 And Joseph continued to speak these words, and Joseph cried aloud and wept bitterly upon his mother's grave; and he ceased speaking, and from bitterness of heart he became still as a stone upon the grave.

37 And Joseph heard a voice speaking to him from beneath the ground, which answered him with bitterness of heart, and with a voice of weeping and praying in these words:

38 My son, my son Joseph, I have heard the voice of thy weeping and the voice of thy lamentation; I have seen thy tears; I know thy troubles, my son, and it grieves me for thy sake, and abundant grief is added to my grief.

39 Now therefore my son, Joseph my son, hope to the Lord, and wait for him and do not fear, for the Lord is with thee, he will deliver thee from all trouble.

40 Rise my son, go down unto Egypt with thy masters, and do not fear, for the Lord is with thee, my son. And she continued to speak like unto these words unto Joseph, and she was still.

41 And Joseph heard this, and he wondered greatly at this, and he continued to weep; and after this one of the Ishmaelites observed him crying and weeping

upon the grave, and his anger was kindled against him, and he drove him from there, and he smote him and cursed him.

42 And Joseph said unto the men, May I find grace in your sight to take me back to my father's house, and he will give you abundance of riches.

43 And they answered him, saying, Art thou not a slave, and where is thy father? and if thou hadst a father thou wouldst not already twice have been sold for a slave for so little value; and their anger was still roused against him, and they continued to smite him and to chastise him, and Joseph wept bitterly.

44 And the Lord saw Joseph's affliction, and Lord again smote these men, and chastised them, and the Lord caused darkness to envelope them upon the earth, and the lightning flashed and the thunder roared, and the earth shook at the voice of the thunder and of the mighty wind, and the men were terrified and knew not where they should go.

45 And the beasts and camels stood still, and they led them, but they would not go, they smote them, and they crouched upon the ground; and the men said to each other, What is this that God has done to us? what are our transgressions, and what are our sins that this thing has thus befallen us?

46 And one of them answered and said unto them, Perhaps on account of the sin of afflicting this slave has this thing happened this day to us; now therefore implore him strongly to forgive us, and then we shall know on whose account this evil befallerth us, and if God shall have compassion over us, then we shall know that all this cometh to us on account of the sin of afflicting this slave.

47 And the men did so, and they supplicated Joseph and pressed him to forgive them; and they said, We have sinned to the Lord and to thee, now therefore vouchsafe to request of thy God that he shall put away this death from amongst us, for we have sinned to him.

48 And Joseph did according to their words, and the Lord hearkened to Joseph, and the Lord put away the plague which he had inflicted upon those men on

account of Joseph, and the beasts rose up from the ground and they conducted them, and they went on, and the raging storm abated and the earth became tranquilized, and the men proceeded on their journey to go down to Egypt, and the men knew that this evil had befallen them on account of Joseph.

49 And they said to each other, Behold we know that it was on account of his affliction that this evil befall us; now therefore why shall we bring this death upon our souls? Let us hold counsel what to do to this slave.

50 And one answered and said, Surely he told us to bring him back to his father; now therefore come, let us take him back and we will go to the place that he will tell us, and take from his family the price that we gave for him and we will then go away.

51 And one answered again and said, Behold this counsel is very good, but we cannot do so for the way is very far from us, and we cannot go out of our road.

52 And one more answered and said unto them, This is the counsel to be adopted, we will not swerve from it; behold we are this day going to Egypt, and when we shall have come to Egypt, we will sell him there at a high price, and we will be delivered from his evil.

53 And this thing pleased the men and they did so, and they continued their journey to Egypt with Joseph.

CHAPTER 43

1 And when the sons of Jacob had sold their brother Joseph to the Midianites, their hearts were smitten on account of him, and they repented of their acts, and they sought for him to bring him back, but could not find him.

2 And Reuben returned to the pit in which Joseph had been put, in order to lift him out, and restore him to his father, and Reuben stood by the pit, and he heard not a word, and he called out Joseph! Joseph! and no one answered or uttered a word.

3 And Reuben said, Joseph has died through fright, or some serpent has caused his death; and Reuben descended into the pit, and he searched for Joseph and could not find him in the pit, and he came out again.

4 And Reuben tore his garments and he said, The child is not there, and how shall I reconcile my father about him if he be dead? and he went to his brethren and found them grieving on account of Joseph, and counseling together how to reconcile their father about him, and Reuben said unto his brethren, I came to the pit and behold Joseph was not there, what then shall we say unto our father, for my father will only seek the lad from me.

5 And his brethren answered him saying, Thus and thus we did, and our hearts afterward smote us on account of this act, and we now sit to seek a pretext how we shall reconcile our father to it.

6 And Reuben said unto them, What is this you have done to bring down the grey hairs of our father in sorrow to the grave? the thing is not good, that you have done.

7 And Reuben sat with them, and they all rose up and swore to each other not to tell this thing unto Jacob, and they all said, The man who will tell this to our father or his household, or who will report this to any of the children of the land, we will all rise up against him and slay him with the sword.

8 And the sons of Jacob feared each other in this matter, from the youngest to the oldest, and no one spoke a word, and they concealed the thing in their hearts.

9 And they afterward sat down to determine and invent something to say unto their father Jacob concerning all these things.

10 And Issachar said unto them, Here is an advice for you if it seem good in your eyes to do this thing, take the coat which belongeth to Joseph and tear it, and kill a kid of the goats and dip it in its blood.

11 And send it to our father and when he seeth it he will say an evil beast has devoured him, therefore

tear ye his coat and behold his blood will be upon his coat, and by your doing this we shall be free of our father's murmurings.

12 And Issachar's advice pleased them, and they hearkened unto him and they did according to the word of Issachar which he had counselled them.

13 And they hastened and took Joseph's coat and tore it, and they killed a kid of the goats and dipped the coat in the blood of the kid, and then trampled it in the dust, and they sent the coat to their father Jacob by the hand of Naphtali, and they commanded him to say these words:

14 We had gathered in the cattle and had come as far as the road to Shechem and farther, when we found this coat upon the road in the wilderness dipped in blood and in dust; now therefore know whether it be thy son's coat or not.

15 And Naphtali went and he came unto his father and he gave him the coat, and he spoke unto him all the words which his brethren had commanded him.

16 And Jacob saw Joseph's coat and he knew it and he fell upon his face to the ground, and became as still as a stone, and he afterward rose up and cried out with a loud and weeping voice and he said, It is the coat of my son Joseph!

17 And Jacob hastened and sent one of his servants to his sons, who went to them and found them coming along the road with the flock.

18 And the sons of Jacob came to their father about evening, and behold their garments were torn and dust was upon their heads, and they found their father crying out and weeping with a loud voice.

19 And Jacob said unto his sons, Tell me truly what evil have you this day suddenly brought upon me? and they answered their father Jacob, saying, We were coming along this day after the flock had been gathered in, and we came as far as the city of Shechem by the road in the wilderness, and we found this coat filled with blood upon the ground, and we knew it and we sent unto thee if thou couldst know it.

20 And Jacob heard the words of his sons and he cried out with a loud voice, and he said, It is the coat of my son, an evil beast has devoured him; Joseph is rent in pieces, for I sent him this day to see whether it was well with you and well with the flocks and to bring me word again from you, and he went as I commanded him, and this has happened to him this day whilst I thought my son was with you.

21 And the sons of Jacob answered and said, He did not come to us, neither have we seen him from the time of our going out from thee until now.

22 And when Jacob heard their words he again cried out aloud, and he rose up and tore his garments, and he put sackcloth upon his loins, and he wept bitterly and he mourned and lifted up his voice in weeping and exclaimed and said these words,

23 Joseph my son, O my son Joseph, I sent thee this day after the welfare of thy brethren, and behold thou hast been torn in pieces; through my hand has this happened to my son.

24 It grieves me for thee Joseph my son, it grieves me for thee; how sweet wast thou to me during life, and now how exceedingly bitter is thy death to me.

25 O that I had died in thy stead Joseph my son, for it grieves me sadly for thee my son, O my son, my son. Joseph my son, where art thou, and where hast thou been drawn? arouse, arouse from thy place, and come and see my grief for thee, O my son Joseph.

26 Come now and number the tears gushing from my eyes down my cheeks, and bring them up before the Lord, that his anger may turn from me.

27 O Joseph my son, how didst thou fall, by the hand of one by whom no one had fallen from the beginning of the world unto this day; for thou hast been put to death by the smiting of an enemy, inflicted with cruelty, but surely I know that this has happened to thee, on account of the multitude of my sins.

28 Arouse now and see how bitter is my trouble for thee my son, although I did not rear thee, nor fashion thee, nor give thee breath and soul, but it was God who formed thee and built thy bones and cov-

ered them with flesh, and breathed in thy nostrils the breath of life, and then he gave thee unto me.

29 Now truly God who gave thee unto me, he has taken thee from me, and such then has befallen thee

30 And Jacob continued to speak like unto these words concerning Joseph, and he wept bitterly; he fell to the ground and became still.

31 And all the sons of Jacob seeing their father's trouble, they repented of what they had done, and they also wept bitterly.

32 And Judah rose up and lifted his father's head from the ground, and placed it upon his lap, and he wiped his father's tears from his cheeks, and Judah wept an exceeding great weeping, whilst his father's head was reclining upon his lap, still as a stone.

33 And the sons of Jacob saw their father's trouble, and they lifted up their voices and continued to weep, and Jacob was yet lying upon the ground still as a stone.

34 And all his sons and his servants and his servant's children rose up and stood round him to comfort him, and he refused to be comforted.

35 And the whole household of Jacob rose up and mourned a great mourning on account of Joseph and their father's trouble, and the intelligence reached Isaac, the son of Abraham, the father of Jacob, and he wept bitterly on account of Joseph, he and all his household, and he went from the place where he dwelt in Hebron, and his men with him, and he comforted Jacob his son, and he refused to be comforted.

36 And after this, Jacob rose up from the ground, and his tears were running down his cheeks, and he said unto his sons, Rise up and take your swords and your bows, and go forth into the field, and seek whether you can find my son's body and bring it unto me that I may bury it.

37 Seek also, I pray you, among the beasts and hunt them, and that which shall come the first before you seize and bring it unto me, perhaps the Lord will this day pity my affliction, and prepare before you that

which did tear my son in pieces, and bring it unto me, and I will avenge the cause of my son.

38 And his sons did as their father had commanded them, and they rose up early in the morning, and each took his sword and his bow in his hand, and they went forth into the field to hunt the beasts.

39 And Jacob was still crying aloud and weeping and walking to and fro in the house, and smiting his hands together, saying, Joseph my son, Joseph my son.

40 And the sons of Jacob went into the wilderness to seize the beasts, and behold a wolf came toward them, and they seized him, and brought him unto their father, and they said unto him, This is the first we have found, and we have brought him unto thee as thou didst command us, and thy son's body we could not find.

41 And Jacob took the beast from the hands of his sons, and he cried out with a loud and weeping voice, holding the beast in his hand, and he spoke with a bitter heart unto the beast, Why didst thou devour my son Joseph, and how didst thou have no fear of the God of the earth, or of my trouble for my son Joseph?

42 And thou didst devour my son for naught, because he committed no violence, and didst thereby render me culpable on his account, therefore God will require him that is persecuted.

43 And the Lord opened the mouth of the beast in order to comfort Jacob with its words, and it answered Jacob and spoke these words unto him,

44 As God liveth who created us in the earth, and as thy soul liveth, my lord, I did not see thy son, neither did I tear him to pieces, but from a distant land I also came to seek my son who went from me this day, and I know not whether he be living or dead.

45 And I came this day into the field to seek my son, and your sons found me, and seized me and increased my grief, and have this day brought me before thee, and I have now spoken all my words to thee.

46 And now therefore, O son of man, I am in thy hands, and do unto me this day as it may seem good in thy sight, but by the life of God who created me, I did not see thy son, nor did I tear him to pieces, neither has the flesh of man entered my mouth all the days of my life.

47 And when Jacob heard the words of the beast he was greatly astonished, and sent forth the beast from his hand, and she went her way.

48 And Jacob was still crying aloud and weeping for Joseph day after day, and he mourned for his son many days.

CHAPTER 44

1 And the sons of Ishmael who had bought Joseph from the Midianites, who had bought him from his brethren, went to Egypt with Joseph, and they came upon the borders of Egypt, and when they came near unto Egypt, they met four men of the sons of Medan the son of Abraham, who had gone forth from the land of Egypt on their journey.

2 And the Ishmaelites said unto them, Do you desire to purchase this slave from us? and they said, Deliver him over to us, and they delivered Joseph over to them, and they beheld him, that he was a very comely youth and they purchased him for twenty shekels.

3 And the Ishmaelites continued their journey to Egypt and the Medanim also returned that day to Egypt, and the Medanim said to each other, Behold we have heard that Potiphar, an officer of Pharaoh, captain of the guard, seeketh a good servant who shall stand before him to attend him, and to make him overseer over his house and all belonging to him.

4 Now therefore come let us sell him to him for what we may desire, if he be able to give unto us that which we shall require for him.

5 And these Medanim went and came to the house of Potiphar, and said unto him, We have heard that thou seekest a good servant to attend thee, behold we have a servant that will please thee, if thou canst give

unto us that which we may desire, and we will sell him unto thee.

6 And Potiphar said, "Bring him before me, and I will see him, and if he please me I will give unto you that which you may require for him.

7 And the Medanims went and brought Joseph and placed him before Potiphar, and he saw him, and he pleased him exceedingly, and Potiphar said unto them, Tell me what you require for this youth?

8 And they said, Four hundred pieces of silver we desire for him, and Potiphar said, I will give it you if you bring me the record of his sale to you, and will tell me his history, for perhaps he may be stolen, for this youth is neither a slave, nor the son of a slave, but I observe in him the appearance of a goodly and handsome person.

9 And the Medanims went and brought unto him the Ishmaelites who had sold him to them, and they told him, saying, He is a slave and we sold him to them.

10 And Potiphar heard the words of the Ishmaelites in his giving the silver unto the Medanims, and the Medanims took the silver and went on their journey, and the Ishmaelites also returned home.

11 And Potiphar took Joseph and brought him to his house that he might serve him, and Joseph found favor in the sight of Potiphar, and he placed confidence in him, and made him overseer over his house, and all that belonged to him he delivered over into his hand.

12 And the Lord was with Joseph and he became a prosperous man, and the Lord blessed the house of Potiphar for the sake of Joseph.

13 And Potiphar left all that he had in the hand of Joseph, and Joseph was one that caused things to come in and go out, and everything was regulated by his wish in the house of Potiphar.

14 And Joseph was eighteen years old, a youth with beautiful eyes and of comely appearance, and like unto him was not in the whole land of Egypt.

15 At that time whilst he was in his master's house, going in and out of the house and attending his master, Zelicah, his master's wife, lifted up her eyes toward Joseph and she looked at him, and behold he was a youth comely and well favored.

16 And she coveted his beauty in her heart, and her soul was fixed upon Joseph, and she enticed him day after day, and Zelicah persuaded Joseph daily, but Joseph did not lift up his eyes to behold his master's wife.

17 And Zelicah said unto him, How goodly are thy appearance and form, truly I have looked at all the slaves, and have not seen so beautiful a slave as thou art; and Joseph said unto her, Surely he who created me in my mother's womb created all mankind.

18 And she said unto him, How beautiful are thine eyes, with which thou hast dazzled all the inhabitants of Egypt, men, and women; and he said unto her, How beautiful they are whilst we are alive, but shouldst thou behold them in the grave, surely thou wouldst move away from them.

19 And she said unto him, How beautiful and pleasing are all thy words; take now, I pray thee, the harp which is in the house, and play with thy hands and let us hear thy words.

20 And he said unto her, How beautiful and pleasing are my words when I speak the praise of my God and his glory; and she said unto him, How very beautiful is the hair of thy head, behold the golden comb which is in the house, take it I pray thee, and curl the hair of thy head.

21 And he said unto her, How long wilt thou speak these words? cease to utter these words to me, and rise and attend to thy domestic affairs.

22 And she said unto him, There is no one in my house, and there is nothing to attend to but to thy words and to thy wish; yet notwithstanding all this, she could not bring Joseph unto her, neither did he place his eye upon her, but directed his eyes below to the ground.

23 And Zelicah desired Joseph in her heart, that he should lie with her, and at the time that Joseph was sitting in the house doing his work, Zelicah came and sat before him, and she enticed him daily with her discourse to lie with her, or ever to look at her, but Joseph would not hearken to her.

24 And she said unto him, If thou wilt not do according to my words, I will chastise thee with the punishment of death, and put an iron yoke upon thee.

25 And Joseph said unto her, Surely God who created man looseth the fetters of prisoners, and it is he who will deliver me from thy prison and from thy judgment.

26 And when she could not prevail over him, to persuade him, and her soul being still fixed upon him, her desire threw her into a grievous sickness.

27 And all the women of Egypt came to visit her, and they said unto her, Why art thou in this declining state? thou that lackest nothing; surely thy husband is a great and esteemed prince in the sight of the king, shouldst thou lack anything of what thy heart desireth?

28 And Zelicah answered them, saying, This day it shall be made known to you, whence this disorder springs in which you see me, and she commanded her maid servants to prepare food for all the women, and she made a banquet for them, and all the women ate in the house of Zelicah.

29 And she gave them knives to peel the citrons to eat them, and she commanded that they should dress Joseph in costly garments, and that he should appear before them, and Joseph came before their eyes and all the women looked on Joseph, and could not take their eyes from off him, and they all cut their hands with the knives that they had in their hands, and all the citrons that were in their hands were filled with blood.

30 And they knew not what they had done but they continued to look at the beauty of Joseph, and did not turn their eyelids from him.

31 And Zelicah saw what they had done, and she said unto them, What is this work that you have done? behold I gave you citrons to eat and you have all cut your hands.

32 And all the women saw their hands, and behold they were full of blood, and their blood flowed down upon their garments, and they said unto her, this slave in your house has overcome us, and we could not turn our eyelids from him on account of his beauty.

33 And she said unto them, Surely this happened to you in the moment that you looked at him, and you could not contain yourselves from him; how then can I refrain when he is constantly in my house, and I see him day after day going in and out of my house? how then can I keep from declining or even from perishing on account of this?

34 And they said unto her, the words are true, for who can see this beautiful form in the house and refrain from him, and is he not thy slave and attendant in thy house, and why dost thou not tell him that which is in thy heart, and sufferest thy soul to perish through this matter?

35 And she said unto them, I am daily endeavoring to persuade him, and he will not consent to my wishes, and I promised him everything that is good, and yet I could meet with no return from him; I am therefore in a declining state as you see.

36 And Zelicah became very ill on account of her desire toward Joseph, and she was desperately lovesick on account of him, and all the people of the house of Zelicah and her husband knew nothing of this matter, that Zelicah was ill on account of her love to Joseph.

37 And all the people of her house asked her, saying, Why art thou ill and declining, and lackest nothing? and she said unto them, I know not this thing which is daily increasing upon me.

38 And all the women and her friends came daily to see her, and they spoke with her, and she said unto them, This can only be through the love of Joseph; and they said unto her, Entice him and seize him

secretly, perhaps he may hearken to thee, and put off this death from thee.

39 And Zelicah became worse from her love to Joseph, and she continued to decline, till she had scarce strength to stand.

40 And on a certain day Joseph was doing his master's work in the house, and Zelicah came secretly and fell suddenly upon him, and Joseph rose up against her, and he was more powerful than she, and he brought her down to the ground.

41 And Zelicah wept on account of the desire of her heart toward him, and she supplicated him with weeping, and her tears flowed down her cheeks, and she spoke unto him in a voice of supplication and in bitterness of soul, saying,

42 Hast thou ever heard, seen, or known of so beautiful a woman as I am, or better than myself, who speak daily unto thee, fall into a decline through love for thee, confer all this honor upon thee, and still thou wilt not hearken to my voice?

43 And if it be through fear of thy master lest he punish thee, as the king liveth no harm shall come to thee from thy master through this thing; now, therefore pray listen to me, and consent for the sake of the honor which I have conferred upon thee, and put off this death from me, and why should I die for thy sake? and she ceased to speak.

44 And Joseph answered her, saying, Refrain from me, and leave this matter to my master; behold my master knoweth not what there is with me in the house, for all that belongeth to him he has delivered into my hand, and how shall I do these things in my master's house?

45 For he hath also greatly honored me in his house, and he hath also made me overseer over his house, and he hath exalted me, and there is no one greater in this house than I am, and my master hath refrained nothing from me, excepting thee who art his wife, how then canst thou speak these words unto me, and how can I do this great evil and sin to God and to thy husband?

46 Now therefore refrain from me, and speak no more such words as these, for I will not hearken to thy words. But Zelicah would not hearken to Joseph when he spoke these words unto her, but she daily enticed him to listen to her.

47 And it was after this that the brook of Egypt was filled above all its sides, and all the inhabitants of Egypt went forth, and also the king and princes went forth with timbrels and dances, for it was a great rejoicing in Egypt, and a holiday at the time of the inundation of the sea Sihor, and they went there to rejoice all the day.

48 And when the Egyptians went out to the river to rejoice, as was their custom, all the people of the house of Potiphar went with them, but Zelicah would not go with them, for she said, I am indisposed, and she remained alone in the house, and no other person was with her in the house.

49 And she rose up and ascended to her temple in the house, and dressed herself in princely garments, and she placed upon her head precious stones of onyx stones, inlaid with silver and gold, and she beautified her face and skin with all sorts of women's purifying liquids, and she perfumed the temple and the house with cassia and frankincense, and she spread myrrh and aloes, and she afterward sat in the entrance of the temple, in the passage of the house, through which Joseph passed to do his work, and behold Joseph came from the field, and entered the house to do his master's work.

50 And he came to the place through which he had to pass, and he saw all the work of Zelicah, and he turned back.

51 And Zelicah saw Joseph turning back from her, and she called out to him, saying What aileth thee Joseph? come to thy work, and behold I will make room for thee until thou shalt have passed to thy seat.

52 And Joseph returned and came to the house, and passed from thence to the place of his seat, and he sat down to do his master's work as usual and behold Zelicah came to him and stood before him in princely garments, and the scent from her clothes was spread to a distance.

53 And she hastened and caught hold of Joseph and his garments, and she said unto him, As the king liveth if thou wilt not perform my request thou shalt die this day, and she hastened and stretched forth her other hand and drew a sword from beneath her garments, and she placed it upon Joseph's neck, and she said, Rise and perform my request, and if not thou diest this day.

54 And Joseph was afraid of her at her doing this thing, and he rose up to flee from her, and she seized the front of his garments, and in the terror of his flight the garment which Zelicah seized was torn, and Joseph left the garment in the hand of Zelicah, and he fled and got out, for he was in fear.

55 And when Zelicah saw that Joseph's garment was torn, and that he had left it in her hand, and had fled, she was afraid of her life, lest the report should spread concerning her, and she rose up and acted with cunning, and put off the garments in which she was dressed, and she put on her other garments.

56 And she took Joseph's garment, and she laid it beside her, and she went and seated herself in the place where she had sat in her illness, before the people of her house had gone out to the river, and she called a young lad who was then in the house, and she ordered him to call the people of the house to her.

57 And when she saw them she said unto them with a loud voice and lamentation, See what a Hebrew your master has brought to me in the house, for he came this day to lie with me.

58 For when you had gone out he came to the house, and seeing that there was no person in the house, he came unto me, and caught hold of me, with intent to lie with me.

59 And I seized his garments and tore them and called out against him with a loud voice, and when I had lifted up my voice he was afraid of his life and left his garment before me, and fled.

60 And the people of her house spoke nothing, but their wrath was very much kindled against Joseph, and they went to his master and told him the words of his wile.

61 And Potiphar came home enraged, and his wife cried out to him, saying, What is this thing that thou hast done unto me in bringing a Hebrew servant into my house, for he came unto me this day to sport with me; thus did he do unto me this day.

62 And Potiphar heard the words of his wife, and he ordered Joseph to be punished with severe stripes, and they did so to him.

63 And whilst they were smiting him, Joseph called out with a loud voice, and he lifted up his eyes to heaven, and he said, O Lord God, thou knowest that I am innocent of all these things, and why shall I die this day through falsehood, by the hand of these uncircumcised wicked men, whom thou knowest?

64 And whilst Potiphar's men were beating Joseph, he continued to cry out and weep, and there was a child there eleven months old, and the Lord opened the mouth of the child, and he spake these words before Potiphar's men, who were smiting Joseph, saying,

65 What do you want of this man, and why do you do this evil unto him? my mother speaketh falsely and uttereth lies; thus was the transaction.

66 And the child told them accurately all that happened, and all the words of Zelicah to Joseph day after day did he declare unto them.

67 And all the men heard the words of the child and they wondered greatly at the child's words, and the child ceased to speak and became still.

68 And Potiphar was very much ashamed at the words of his son, and he commanded his men not to beat Joseph any more, and the men ceased beating Joseph.

69 And Potiphar took Joseph and ordered him to be brought to justice before the priests, who were judges belonging to the king, in order to judge him concerning this affair.

70 And Potiphar and Joseph came before the priests who were the king's judges, and he said unto them,

Decide I pray you, what judgment is due to a servant, for thus has he done.

71 And the priests said unto Joseph, Why didst thou do this thing to thy master? and Joseph answered them, saying, Not so my lords, thus was the matter; and Potiphar said unto Joseph, Surely I entrusted in thy hands all that belonged to me, and I withheld nothing from thee but my wife, and how couldst thou do this evil?

72 And Joseph answered saying, Not so my lord, as the Lord liveth, and as thy soul liveth, my lord, the word which thou didst hear from thy wife is untrue, for thus was the affair this day.

73 A year has elapsed to me since I have been in thy house; hast thou seen any iniquity in me, or any thing which might cause thee to demand my life?

74 And the priests said unto Potiphar, Send, we pray thee, and let them bring before us Joseph's torn garment, and let us see the tear in it, and if it shall be that the tear is in front of the garment, then his face must have been opposite to her and she must have caught hold of him, to come to her, and with deceit did thy wife do all that she has spoken.

75 And they brought Joseph's garment before the priests who were judges, and they saw and behold the tear was in front of Joseph, and all the judging priests knew that she had pressed him, and they said, The judgment of death is not due to this slave for he has done nothing, but his judgment is, that he be placed in the prison house on account of the report, which through him has gone forth against thy wife.

76 And Potiphar heard their words, and he placed him in the prison house, the place where the king's prisoners are confined, and Joseph was in the house of confinement twelve years.

77 And notwithstanding this, his master's wife did not turn from him, and she did not cease from speaking to him day after day to hearken to her, and at the end of three months Zelicah continued going to Joseph to the house of confinement day by day, and she enticed him to hearken to her, and Zelicah said unto Joseph, How long wilt thou remain in this

house? but hearken now to my voice, and I will bring thee out of this house.

78 And Joseph answered her, saying, It is better for me to remain in this house than to hearken to thy words, to sin against God; and she said unto him, If thou wilt not perform my wish, I will pluck out thine eyes, add fetters to thy feet, and will deliver thee into the hands of them whom thou didst not know before.

79 And Joseph answered her and said, Behold the God of the whole earth is able to deliver me from all that thou canst do unto me, for he openeth the eyes of the blind, and looseth those that are bound, and preserveth all strangers who are unacquainted with the land.

80 And when Zelicah was unable to persuade Joseph to hearken to her, she left off going to entice him; and Joseph was still confined in the house of confinement. And Jacob the father of Joseph, and all his brethren who were in the land of Canaan still mourned and wept in those days on account of Joseph, for Jacob refused to be comforted for his son Joseph, and Jacob cried aloud, and wept and mourned all those days.

CHAPTER 45

1 And it was at that time in that year, which is the year of Joseph's going down to Egypt after his brothers had sold him, that Reuben the son of Jacob went to Timnah and took unto him for a wife Eliuram, the daughter of Avi the Canaanite, and he came to her.

2 And Eliuram the wife of Reuben conceived and bare him Hanoah, Palu, Chetzron and Carmi, four sons; and Simeon his brother took his sister Dinah for a wife, and she bare unto him Memuel, Yamin, Ohad, Jachin and Zochar, five sons.

3 And he afterward came to Bunah the Canaanitish woman, the same is Bunah whom Simeon took captive from the city of Shechem, and Bunah was before Dinah and attended upon her, and Simeon came to her, and she bare unto him Saul.

4 And Judah went at that time to Adulam, and he came to a man of Adulam, and his name was Hirah,

and Judah saw there the daughter of a man from Canaan, and her name was Aliyath, the daughter of Shua, and he took her, and came to her, and Aliyath bare unto Judah, Er, Onan and Shiloh; three sons.

5 And Levi and Issachar went to the land of the east, and they took unto themselves for wives the daughters of Jobab the son of Yoktan, the son of Eber; and Jobab the son of Yoktan had two daughters; the name of the elder was Adinah, and the name of the younger was Aridah.

6 And Levi took Adinah, and Issachar took Aridah, and they came to the land of Canaan, to their father's house, and Adinah bare unto Levi, Gershon, Kehath and Merari; three sons.

7 And Aridah bare unto Issachar Tola, Puvah, Job and Shomron, four sons; and Dan went to the land of Moab and took for a wife Aphlaeth, the daughter of Chamudan the Moabite, and he brought her to the land of Canaan.

8 And Aphlaeth was barren, she had no offspring, and God afterward remembered Aphlaethm the wife of Dan, and she conceived and bare a son, and she called his name Chushim.

9 And Gad and Naphtali went to Haran and took from thence the daughters of Amuram the son of Uz, the son of Nahor, for wives.

10 And these are the names of the daughters of Amuram; the name of the elder was Merimah, and the name of the younger Uzith; and Naphtali took Merimah, and Gad took Uzith; and brought them to the land of Canaan, to their father's house.

11 And Merimah bare unto Naphtali Yachzeel, Guni, Jazer and Shalem, four sons; and Uzith bare unto Gad Zephion, Chagi, Shuni, Ezbon, Eri, Arodi and Arali, seven sons.

12 And Asher went forth and took Adon the daughter of Aphlal, the son of Hadad, the son of Ishmael, for a wife, and he brought her to the land of Canaan.

13 And Adon the wife of Asher died in those days: she had no offspring; and it was after the death of

Adon that Asher went to the other side of the river and took for a wife Hadurah the daughter of Abimael, the son of Eber, the son of Shem.

14 And the young woman was of a comely appearance, and a woman of sense, and she had been the wife of Malkiel the son of Elam, the son of Shem.

15 And Hadurah bare a daughter unto Malkiel, and he called her name Serach, and Malkiel died after this, and Hadurah went and remained in her father's house.

16 And after the death of the wife at Asher he went and took Hadurah for a wife, and brought her to the land of Canaan, and Serach her daughter he also brought with them, and she was three years old, and the damsel was brought up in Jacob's house.

17 And the damsel was of a comely appearance, and she went in the sanctified ways of the children of Jacob; she lacked nothing, and the Lord gave her wisdom and understanding.

18 And Hadurah the wife of Asher conceived and bare unto him Yimnah, Yishvah, Yishvi and Beriah; four sons.

19 And Zebulun went to Midian, and took for a wife Merishah the daughter of Molad, the son of Abida, the son of Midian, and brought her to the land of Canaan.

20 And Merushah bare unto Zebulun Sereed, Elon and Yachleel; three sons.

21 And Jacob sent to Aram, the son of Zoba, the son of Terah, and he took for his son Benjamin Mechalia the daughter of Aram, and she came to the land of Canaan to the house of Jacob; and Benjamin was ten years old when he took Mechalia the daughter of Aram for a wife.

22 And Mechalia conceived and bare unto Benjamin Bela, Becher, Ashbel, Gera and Naaman, five sons; and Benjamin went afterward and took for a wife Aribath, the daughter of Shomron, the son of Abraham, in addition to his first wife, and he was eigh-

teen years old; and Aribath bare unto Benjamin Achi, Vosh, Mupim, Chupim, and Ord; five sons.

23 And in those days Judah went to the house of Shem and took Tamar the daughter of Elam, the son of Shem, for a wife for his first born Er.

24 And Er came to his wife Tamar, and she became his wife, and when he came to her he outwardly destroyed his seed, and his work was evil in the sight of the Lord, and the Lord slew him.

25 And it was after the death of Er, Judah's first born, that Judah said unto Onan, go to thy brother's wife and marry her as the next of kin, and raise up seed to thy brother.

26 And Onan took Tamar for a wife and he came to her, and Onan also did like unto the work of his brother, and his work was evil in the sight of the Lord, and he slew him also.

27 And when Onan died, Judah said unto Tamar, Remain in thy father's house until my son Shiloh shall have grown up, and Judah did no more delight in Tamar, to give her unto Shiloh, for he said, Peradventure he will also die like his brothers.

28 And Tamar rose up and went and remained in her father's house, and Tamar was in her father's house for some time.

29 And at the revolution of the year, Aliyath the wife of Judah died; and Judah was comforted for his wife, and after the death of Aliyath, Judah went up with his friend Hirah to Timnah to shear their sheep.

30 And Tamar heard that Judah had gone up to Timnah to shear the sheep, and that Shiloh was grown up, and Judah did not delight in her.

31 And Tamar rose up and put off the garments of her widowhood, and she put a vail upon her, and she entirely covered herself, and she went and sat in the public thoroughfare, which is upon the road to Timnah.

32 And Judah passed and saw her and took her and he came to her, and she conceived by him, and at the

time of being delivered, behold, there were twins in her womb, and he called the name of the first Perez, and the name of the second Zarah.

CHAPTER 46

1 In those days Joseph was still confined in the prison house in the land of Egypt.

2 At that time the attendants of Pharaoh were standing before him, the chief of the butlers and the chief of the bakers which belonged to the king of Egypt.

3 And the butler took wine and placed it before the king to drink, and the baker placed bread before the king to eat, and the king drank of the wine and ate of the bread, he and his servants and ministers that ate at the king's table.

4 And whilst they were eating and drinking, the butler and the baker remained there, and Pharaoh's ministers found many flies in the wine, which the butler had brought, and stones of nitre were found in the baker's bread.

5 And the captain of the guard placed Joseph as an attendant on Pharaoh's officers, and Pharaoh's officers were in confinement one year.

6 And at the end of the year, they both dreamed dreams in one night, in the place of confinement where they were, and in the morning Joseph came to them to attend upon them as usual, and he saw them, and behold their countenances were dejected and sad.

7 And Joseph asked them, Why are your countenances sad and dejected this day? and they said unto him, We dreamed a dream, and there is no one to interpret it; and Joseph said unto them, Relate, I pray you, your dream unto me, and God shall give you an answer of peace as you desire.

8 And the butler related his dream unto Joseph, and he said, I saw in my dream, and behold a large vine was before me, and upon that vine I saw three branches, and the vine speedily blossomed and reached a great height, and its clusters were ripened and became grapes.

9 And I took the grapes and pressed them in a cup, and placed it in Pharaoh's hand and he drank; and Joseph said unto him, The three branches that were upon the vine are three days.

10 Yet within three days, the king will order thee to be brought out and he will restore thee to thy office, and thou shalt give the king his wine to drink as at first when thou wast his butler; but let me find favor in thy sight, that thou shalt remember me to Pharaoh when it will be well with thee, and do kindness unto me, and get me brought forth from this prison, for I was stolen away from the land of Canaan and was sold for a slave in this place.

11 And also that which was told thee concerning my master's wife is false, for they placed me in this dungeon for naught; and the butler answered Joseph, saying, If the king deal well with me as at first, as thou last interpreted to me, I will do all that thou desirest, and get thee brought out of this dungeon.

12 And the baker, seeing that Joseph had accurately interpreted the butler's dream, also approached, and related the whole of his dream to Joseph.

13 And he said unto him, In my dream I saw and behold three white baskets upon my head, and I looked, and behold there were in the upper-most basket all manner of baked meats for Pharaoh, and behold the birds were eating them from off my head.

14 And Joseph said unto him, The three baskets which thou didst see are three days, yet within three days Pharaoh will take off thy head, and hang thee upon a tree, and the birds will eat thy flesh from off thee, as thou sawest in thy dream.

15 In those days the queen was about to be delivered, and upon that day she bare a son unto the king of Egypt, and they proclaimed that the king had gotten his first born son and all the people of Egypt together with the officers and servants of Pharaoh rejoiced greatly.

16 And upon the third day of his birth Pharaoh made a feast for his officers and servants, for the hosts of the land of Zoar and of the land of Egypt.

17 And all the people of Egypt and the servants of Pharaoh came to eat and drink with the king at the feast of his son, and to rejoice at the king's rejoicing.

18 And all the officers of the king and his servants were rejoicing at that time for eight days at the feast, and they made merry with all sorts of musical instruments, with timbrels and with dances in the king's house for eight days.

19 And the butler, to whom Joseph had interpreted his dream, forgot Joseph, and he did not mention him to the king as he had promised, for this thing was from the Lord in order to punish Joseph because he had trusted in man.

20 And Joseph remained after this in the prison house two years, until he had completed twelve years.

CHAPTER 47

1 And Isaac the son of Abraham was still living in those days in the land of Canaan; he was very aged, one hundred and eighty years old, and Esau his son, the brother of Jacob, was in the land of Edom, and he and his sons had possessions in it amongst the children of Seir.

2 And Esau heard that his father's time was drawing nigh to die, and he and his sons and household came unto the land of Canaan, unto his father's house, and Jacob and his sons went forth from the place where they dwelt in Hebron, and they all came to their father Isaac, and they found Esau and his sons in the tent.

3 And Jacob and his sons sat before his father Isaac, and Jacob was still mourning for his son Joseph.

4 And Isaac said unto Jacob, Bring me hither thy sons and I will bless them; and Jacob brought his eleven children before his father Isaac.

5 And Isaac placed his hands upon all the sons of Jacob, and he took hold of them and embraced them, and kissed them one by one, and Isaac blessed them on that day, and he said unto them, May the God of

your fathers bless you and increase your seed like the stars of heaven for number.

6 And Isaac also blessed the sons of Esau, saying, May God cause you to be a dread and a terror to all that will behold you, and to all your enemies.

7 And Isaac called Jacob and his sons, and they all came and sat before Isaac, and Isaac said unto Jacob, The Lord God of the whole earth said unto me, Unto thy seed will I give this land for an inheritance if thy children keep my statutes and my ways, and I will perform unto them the oath which I swore unto thy father Abraham.

8 Now therefore my son, teach thy children and thy children's children to fear the Lord, and to go in the good way which will please the Lord thy God, for if you keep the ways of the Lord and his statutes the Lord will also keep unto you his covenant with Abraham, and will do well with you and your seed all the days.

9 And when Isaac had finished commanding Jacob and his children, he gave up the ghost and died, and was gathered unto his people.

10 And Jacob and Esau fell upon the face of their father Isaac, and they wept, and Isaac was one hundred and eighty years old when he died in the land of Canaan, in Hebron, and his sons carried him to the cave of achpelah, which Abraham had bought from the children of Heth for a possession of a burial place.

11 And all the kings of the land of Canaan went with Jacob and Esau to bury Isaac, and all the kings of Canaan showed Isaac great honor at his death.

12 And the sons of Jacob and the sons of Esau went barefooted round about, walking and lamenting until they reached Kireath-arba.

13 And Jacob and Esau buried their father Isaac in the cave of Machpelah, which is in Kireath-arba in Hebron, and they buried him with very great honor, as at the funeral of kings.

14 And Jacob and his sons, and Esau and his sons, and all the kings of Canaan made a great and heavy

mourning, and they buried him and mourned for him many days.

15 And at the death of Isaac, he left his cattle and his possessions and all belonging to him to his sons; and Esau said unto Jacob, Behold I pray thee, all that our father has left we will divide it in two parts, and I will have the choice, and Jacob said, We will do so.

16 And Jacob took all that Isaac had left in the land of Canaan, the cattle, and the property, and he placed them in two parts before Esau and his sons, and he said unto Esau, Behold all this is before thee, choose thou unto thyself the half which thou wilt take.

17 And Jacob said unto Esau, Hear thou I pray thee what I will speak unto thee, saying, The Lord God of heaven and earth spoke unto our fathers Abraham and Isaac, saying, Unto thy seed will I give this land for an inheritance forever.

18 Now therefore all that our father has left is before thee, and behold all the land is before thee; choose thou from them what thou desirest.

19 If thou desirest the whole land take it for thee and thy children forever, and I will take this riches, and if thou desirest the riches take it unto thee, and I will take this land for me and for my children to inherit it forever.

20 And Nebayoth, the son of Ishmael, was then in the land with his children, and Esau went on that day and consulted with him, saying.

21 Thus has Jacob spoken unto me, and thus has he answered me, now give thy advice and we will hear.

22 And Nebayoth said, What is this that Jacob hath spoken unto thee? behold all the children of Canaan are dwelling securely in their land, and Jacob sayeth he will inherit it with his seed all the days.

23 Go now therefore and take all thy father's riches and leave Jacob thy brother in the land, as he has spoken.

24 And Esau rose up and returned to Jacob, and did all that Nebayoth the son of Ishmael had advised;

and Esau took all the riches that Isaac had left, the souls, the beasts, the cattle, and the property, and all the riches; he gave nothing to his brother Jacob; and Jacob took all the land of Canaan, from the brook of Egypt unto the river Euphrates, and he took it for an everlasting possession, and for his children and for his seed after him forever.

25 Jacob also took from his brother Esau the cave of Machpelah, which is in Hebron, which Abraham had bought from Ephron for a possession of a burial place for him and his seed forever.

26 And Jacob wrote all these things in the book of purchase, and he signed it, and he testified all this with four faithful witnesses.

27 And these are the words which Jacob wrote in the book, saying: The land of Canaan and all the cities of the Hittites, the Hivites, the Jebusites, the Amorites, the Perizzites, and the Gergashites, all the seven nations from the river of Egypt unto the river Euphrates.

28 And the city of Hebron Kireath-arba, and the cave which is in it, the whole did Jacob buy from his brother Esau for value, for a possession and for an inheritance for his seed after him forever.

29 And Jacob took the book of purchase and the signature, the command and the statutes and the revealed book, and he placed them in an earthen vessel in order that they should remain for a long time, and he delivered them into the hands of his children.

30 Esau took all that his father had left him after his death from his brother Jacob, and he took all the property, from man and beast, camel and ass, ox and lamb, silver, and gold, stones and bdellium, and all the riches which had belonged to Isaac the son of Abraham; there was nothing left which Esau did not take unto himself, from all that Isaac had left after his death.

31 And Esau took all this, and he and his children went home to the land of Seir the Horite, away from his brother Jacob and his children.

32 And Esau had possessions amongst the children of Seir, and Esau returned not to the land of Canaan from that day forward.

33 And the whole land of Canaan became an inheritance to the children of Israel for an everlasting inheritance, and Esau with all his children inherited the mountain of Seir.

CHAPTER 48

1 In those days, after the death of Isaac, the Lord commanded and caused a famine upon the whole earth.

2 At that time Pharaoh king of Egypt was sitting upon his throne in the land of Egypt, and lay in his bed and dreamed dreams, and Pharaoh saw in his dream that he was standing by the side of the river of Egypt.

3 And whilst he was standing he saw and behold seven fat fleshed and well favored kine came up out of the river.

4 And seven other kine, lean fleshed and ill favored, came up after them, and the seven ill-favored ones swallowed up the well favored ones, and still their appearance was ill as at first.

5 And he awoke, and he slept again and he dreamed a second time, and he saw and behold seven ears of corn came up upon one stalk, rank and good, and seven thin ears blasted with the east wind sprang, up after them, and the thin ears swallowed up the full ones, and Pharaoh awoke out of his dream.

6 And in the morning the king remembered his dreams, and his spirit was sadly troubled on account of his dreams, and the king hastened and sent and called for all the magicians of Egypt, and the wise men, and they came and stood before Pharaoh.

7 And the king said unto them, I have dreamed dreams, and there is none to interpret them; and they said unto the king, relate thy dreams to thy servants and let us hear them.

8 And the king related his dreams to them, and they all answered and said with one voice to the king, may the king live forever; and this is the interpretation of thy dreams.

9 The seven good kine which thou didst see denote seven daughters that will be born unto thee in the latter days, and the seven kine which thou sawest come up after them, and swallowed them up, are for a sign that the daughters which will be born unto thee will all die in the life-time of the king.

10 And that which thou didst see in the second dream of seven full good ears of corn coming up upon one stalk, this is their interpretation, that thou wilt build unto thyself in the latter days seven cities throughout the land of Egypt; and that which thou sawest of the seven blasted ears of corn springing up after them and swallowing them up whilst thou didst behold them with thine eyes, is for a sign that the cities which thou wilt build will all be destroyed in the latter days, in the life-time of the king.

11 And when they spoke these words the king did not incline his ear to their words, neither did he fix his heart upon them, for the king knew in his wisdom that they did not give a proper interpretation of the dreams; and when they had finished speaking before the king, the king answered them, saying, What is this thing that you have spoken unto me? surely you have uttered falsehood and spoken lies; therefore now give the proper interpretation of my dreams, that you may not die.

12 And the king commanded after this, and he sent and called again for other wise men, and they came and stood before the king, and the king related his dreams to them, and they all answered him according to the first interpretation, and the king's anger was kindled and he was very wroth, and the king said unto them, Surely you speak lies and utter falsehood in what you have said.

13 And the king commanded that a proclamation should be issued throughout the land of Egypt, saying, It is resolved by the king and his great men, that any wise man who knoweth and understandeth the interpretation of dreams, and will not come this day before the king, shall die.

14 And the man that will declare unto the king the proper interpretation of his dreams, there shall be given unto him all that he will require from the king. And all the wise men of the land of Egypt came before the king, together with all the magicians and sorcerers that were in Egypt and in Goshen, in Rameses, in Tachpanches, in Zoar, and in all the places on the borders of Egypt, and they all stood before the king.

15 And all the nobles and the princes, and the attendants belonging to the king, came together from all the cities of Egypt, and they all sat before the king, and the king related his dreams before the wise men, and the princes, and all that sat before the king were astonished at the vision.

16 And all the wise men who were before the king were greatly divided in their interpretation of his dreams; some of them interpreted them to the king, saying, The seven good kine are seven kings, who from the king's issue will be raised over Egypt.

17 And the seven bad kine are seven princes, who will stand up against them in the latter days and destroy them; and the seven ears of corn are the seven great princes belonging to Egypt, who will fall in the hands of the seven less powerful princes of their enemies, in the wars of our lord the king.

18 And some of them interpreted to the king in this manner, saying, The seven good kine are the strong cities of Egypt, and the seven bad kine are the seven nations of the land of Canaan, who will come against the seven cities of Egypt in the latter days and destroy them.

19 And that which thou sawest in the second dream, of seven good and bad ears of corn, is a sign that the government of Egypt will again return to thy seed as at first.

20 And in his reign the people of the cities of Egypt will turn against the seven cities of Canaan who are stronger than they are, and will destroy them, and the government of Egypt will return to thy seed.

21 And some of them said unto the king, This is the interpretation of thy dreams; the seven good kine are

seven queens, whom thou wilt take for wives in the latter days, and the seven bad kine denote that those women will all die in the lifetime of the king.

22 And the seven good and bad ears of corn which thou didst see in the second dream are fourteen children, and it will be in the latter days that they will stand up and fight amongst themselves, and seven of them will smite the seven that are more powerful.

23 And some of them said these words unto the king, saying, The seven good kine denote that seven children will be born to thee, and they will slay seven of thy children's children in the latter days; and the seven good ears of corn which thou didst see in the second dream, are those princes against whom seven other less powerful princes will fight and destroy them in the latter days, and avenge thy children's cause, and the government will again return to thy seed.

24 And the king heard all the words of the wise men of Egypt and their interpretation of his dreams, and none of them pleased the king.

25 And the king knew in his wisdom that they did not altogether speak correctly in all these words, for this was from the Lord to frustrate the words of the wise men of Egypt, in order that Joseph might go forth from the house of confinement, and in order that he should become great in Egypt.

26 And the king saw that none amongst all the wise men and magicians of Egypt spoke correctly to him, and the king's wrath was kindled, and his anger burned within him.

27 And the king commanded that all the wise men and magicians should go out from before him, and they all went out from before the king with shame and disgrace.

28 And the king commanded that a proclamation be sent throughout Egypt to slay all the magicians that were in Egypt, and not one of them should be suffered to live.

29 And the captains of the guards belonging to the king rose up, and each man drew his sword, and they

began to smite the magicians of Egypt, and the wise men.

30 And after this Merod, chief butler to the king, came and bowed down before the king and sat before him.

31 And the butler said unto the king, May the king live forever, and his government be exalted in the land.

32 Thou wast angry with thy servant in those days, now two years past, and didst place me in the ward, and I was for some time in the ward, I, and the chief of the bakers.

33 And there was with us a Hebrew servant belonging to the captain of the guard, his name was Joseph, for his master had been angry with him and placed him in the house of confinement, and he attended us there.

34 And in some time after when we were in the ward, we dreamed dreams in one night, I and the chief of the bakers; we dreamed, each man according to the interpretation of his dream.

35 And we came in the morning and told them to that servant, and he interpreted to us our dreams, to each man according to his dream, did he correctly interpret.

36 And it came to pass as he interpreted to us, so was the event; there fell not to the ground any of his words.

37 And now therefore my lord and king do not slay the people of Egypt for naught; behold that slave is still confined in the house by the captain of the guard his master, in the house of confinement.

38 If it pleaseth the king let him send for him that he may come before thee and he will make known to thee, the correct interpretation of the dream which thou didst dream.

39 And the king heard the words of the chief butler, and the king ordered that the wise men of Egypt should not be slain.

40 And the king ordered his servants to bring Joseph before him, and the king said unto them, Go to him and do not terrify him lest he be confused and will not know to speak properly.

41 And the servants of the king went to Joseph, and they brought him hastily out of the dungeon, and the king's servants shaved him, and he changed his prison garment and he came before the king.

42 And the king was sitting upon his royal throne in a princely dress girt around with a golden ephod, and the fine gold which was upon it sparkled, and the carbuncle and the ruby and the emerald, together with all the precious stones that were upon the king's head, dazzled the eye, and Joseph wondered greatly at the king.

43 And the throne upon which the king sat was covered with gold and silver, and with onyx stones, and it had seventy steps.

44 And it was their custom throughout the land of Egypt, that every man who came to speak to the king, if he was a prince or one that was estimable in the sight of the king, he ascended to the king's throne as far as the thirty-first step, and the king would descend to the thirty sixth step, and speak with him.

45 If he was one of the common people, he ascended to the third step, and the king would descend to the fourth and speak to him, and their custom was, moreover, that any man who understood to speak in all the seventy languages, he ascended the seventy steps, and went up and spoke till he reached the king.

46 And any man who could not complete the seventy, he ascended as many steps as the languages which he knew to speak in.

47 And it was customary in those days in Egypt that no one should reign over them, but who understood to speak in the seventy languages.

48 And when Joseph came before the king he bowed down to the ground before the king, and he ascended to the third step, and the king sat upon the fourth step and spoke with Joseph.

49 And the king said unto Joseph, I dreamed a dream, and there is no interpreter to interpret it properly, and I commanded this day that all the magicians of Egypt and the wise men thereof, should come before me, and I related my dreams to them, and no one has properly interpreted them to me.

50 And after this I this day heard concerning thee, that thou art a wise man, and canst correctly interpret every dream that thou hearest.

51 And Joseph answered Pharaoh, saying, Let Pharaoh relate his dreams that he dreamed; surely the interpretations belong to God; and Pharaoh related his dreams to Joseph, the dream of the kine, and the dream of the ears of corn, and the king left off speaking.

52 And Joseph was then clothed with the spirit of God before the king, and he knew all the things that would befall the king from that day forward, and he knew the proper interpretation of the king's dream, and he spoke before the king.

53 And Joseph found favor in the sight of the king, and the king inclined his ears and his heart, and he heard all the words of Joseph. And Joseph said unto the king, Do not imagine that they are two dreams, for it is only one dream, for that which God has chosen to do throughout the land he has shown to the king in his dream, and this is the proper interpretation of thy dream:

54 The seven good kine and ears of corn are seven years, and the seven bad kine and ears of corn are also seven years; it is one dream.

55 Behold the seven years that are coming there will be a great plenty throughout the land, and after that the seven years of famine will follow them, a very grievous famine; and all the plenty will be forgotten from the land, and the famine will consume the inhabitants of the land.

56 The king dreamed one dream, and the dream was therefore repeated unto Pharaoh because the thing is established by God, and God will shortly bring it to pass.

57 Now therefore I will give thee counsel and deliver thy soul and the souls of the inhabitants of the land from the evil of the famine, that thou seek throughout thy kingdom for a man very discreet and wise, who knoweth all the affairs of government, and appoint him to superintend over the land of Egypt.

58 And let the man whom thou placest over Egypt appoint officers under him, that they gather in all the food of the good years that are coming, and let them lay up corn and deposit it in thy appointed stores.

59 And let them keep that food for the seven years of famine, that it may be found for thee and thy people and thy whole land, and that thou and thy land be not cut off by the famine.

60 Let all the inhabitants of the land be also ordered that they gather in, every man the produce of his field, of all sorts of food, during the seven good years, and that they place it in their stores, that it may be found for them in the days of the famine and that they may live upon it.

61 This is the proper interpretation of thy dream, and this is the counsel given to save thy soul and the souls of all thy subjects.

62 And the king answered and said unto Joseph, Who sayeth and who knoweth that thy words are correct? And he said unto the king, This shall be a sign for thee respecting all my words, that they are true and that my advice is good for thee.

63 Behold thy wife sitteth this day upon the stool of delivery, and she will bear thee a son and thou wilt rejoice with him; when thy child shall have gone forth from his mother's womb, thy first born son that has been born these two years back shall die, and thou wilt be comforted in the child that will be born unto thee this day.

64 And Joseph finished speaking these words to the king, and he bowed down to the king and he went out, and when Joseph had gone out from the king's presence, those signs which Joseph had spoken unto the king came to pass on that day.

65 And the queen bare a son on that day and the king heard the glad tidings about his son, and he rejoiced, and when the reporter had gone forth from the king's presence, the king's servants found the first born son of the king fallen dead upon the ground.

66 And there was great lamentation and noise in the king's house, and the king heard it, and he said, What is the noise and lamentation that I have heard in the house? and they told the king that his first born son had died; then the king knew that all Joseph's words that he had spoken were correct, and the king was consoled for his son by the child that was born to him on that day as Joseph had spoken.

CHAPTER 49

1 After these things the king sent and assembled all his officers and servants, and all the princes and nobles belonging to the king, and they all came before the king.

2 And the king said unto them, Behold you have seen and heard all the words of this Hebrew man, and all the signs which he declared would come to pass, and not any of his words have fallen to the ground.

3 You know that he has given a proper interpretation of the dream, and it will surely come to pass, now therefore take counsel, and know what you will do and how the land will be delivered from the famine.

4 Seek now and see whether the like can be found, in whose heart there is wisdom and knowledge, and I will appoint him over the land.

5 For you have heard what the Hebrew man has advised concerning this to save the land therewith from the famine, and I know that the land will not be delivered from the famine but with the advice of the Hebrew man, him that advised me.

6 And they all answered the king and said, The counsel which the Hebrew has given concerning this is good; now therefore, our lord and king, behold the whole land is in thy hand, do that which seemeth good in thy sight.

7 Him whom thou chooses, and whom thou in thy wisdom knowest to be wise and capable of delivering the land with his wisdom, him shall the king appoint to be under him over the land.

8 And the king said to all the officers: I have thought that since God has made known to the Hebrew man all that he has spoken, there is none so discreet and wise in the whole land as he is; if it seem good in your sight I will place him over the land, for he will save the land with his wisdom.

9 And all the officers answered the king and said, But surely it is written in the laws of Egypt, and it should not be violated, that no man shall reign over Egypt, nor be the second to the king, but one who has knowledge in all the languages of the sons of men.

10 Now therefore our lord and king, behold this Hebrew man can only speak the Hebrew language, and how then can he be over us the second under government, a man who not even knoweth our language?

11 Now we pray thee send for him, and let him come before thee, and prove him in all things, and do as thou see fit.

12 And the king said, It shall be done tomorrow, and the thing that you have spoken is good; and all the officers came on that day before the king.

13 And on that night the Lord sent one of his ministering angels, and he came into the land of Egypt unto Joseph, and the angel of the Lord stood over Joseph, and behold Joseph was lying in the bed at night in his master's house in the dungeon, for his master had put him back into the dungeon on account of his wife.

14 And the angel roused him from his sleep, and Joseph rose up and stood upon his legs, and behold the angel of the Lord was standing opposite to him; and the angel of the Lord spoke with Joseph, and he taught him all the languages of man in that night, and he called his name Jehoseph.

15 And the angel of the Lord went from him, and Joseph returned and lay upon his bed, and Joseph was astonished at the vision which he saw.

16 And it came to pass in the morning that the king sent for all his officers and servants, and they all came and sat before the king, and the king ordered Joseph to be brought, and the king's servants went and brought Joseph before Pharaoh.

17 And the king came forth and ascended the steps of the throne, and Joseph spoke unto the king in all languages, and Joseph went up to him and spoke unto the king until he arrived before the king in the seventieth step, and he sat before the king.

18 And the king greatly rejoiced on account of Joseph, and all the king's officers rejoiced greatly with the king when they heard all the words of Joseph.

19 And the thing seemed good in the sight of the king and the officers, to appoint Joseph to be second to the king over the whole land of Egypt, and the king spoke to Joseph, saying,

20 Now thou didst give me counsel to appoint a wise man over the land of Egypt, in order with his wisdom to save the land from the famine; now therefore, since God has made all this known to thee, and all the words which thou hast spoken, there is not throughout the land a discreet and wise man like unto thee.

21 And thy name no more shall be called Joseph, but Zaphnath Paaneah shall be thy name; thou shalt be second to me, and according to thy word shall be all the affairs of my government, and at thy word shall my people go out and come in.

22 Also from under thy hand shall my servants and officers receive their salary which is given to them monthly, and to thee shall all the people of the land bow down; only in my throne will I be greater than thou.

23 And the king took off his ring from his hand and put it upon the hand of Joseph, and the king dressed Joseph in a princely garment, and he put a golden

crown upon his head, and he put a golden chain upon his neck.

24 And the king commanded his servants, and they made him ride in the second chariot belonging to the king, that went opposite to the king's chariot, and he caused him to ride upon a great and strong horse from the king's horses, and to be conducted through the streets of the land of Egypt.

25 And the king commanded that all those that played upon timbrels, harps and other musical instruments should go forth with Joseph; one thousand timbrels, one thousand mecholoth, and one thousand nebalim went after him.

26 And five thousand men, with drawn swords glittering in their hands, and they went marching and playing before Joseph, and twenty thousand of the great men of the king girt with girdles of skin covered with gold, marched at the right hand of Joseph, and twenty thousand at his left, and all the women and damsels went upon the roofs or stood in the streets playing and rejoicing at Joseph, and gazed at the appearance of Joseph and at his beauty.

27 And the king's people went before him and behind him, perfuming the road with frankincense and with cassia, and with all sorts of fine perfume, and scattered myrrh and aloes along the road, and twenty men proclaimed these words before him throughout the land in a loud voice:

28 Do you see this man whom the king has chosen to be his second? all the affairs of government shall be regulated by him, and he that transgresses his orders, or that does not bow down before him to the ground, shall die, for he rebels against the king and his second.

29 And when the heralds had ceased proclaiming, all the people of Egypt bowed down to the ground before Joseph and said, May the king live, also may his second live; and all the inhabitants of Egypt bowed down along the road, and when the heralds approached them, they bowed down, and they rejoiced with all sorts of timbrels, mechol and nebal before Joseph.

30 And Joseph upon his horse lifted up his eyes to heaven, and called out and said, He raiseth the poor man from the dust, He lifteth up the needy from the dunghill. O Lord of Hosts, happy is the man who trusteth in thee.

31 And Joseph passed throughout the land of Egypt with Pharaoh's servants and officers, and they showed him the whole land of Egypt and all the king's treasures.

32 And Joseph returned and came on that day before Pharaoh, and the king gave unto Joseph a possession in the land of Egypt, a possession of fields and vineyards, and the king gave unto Joseph three thousand talents of silver and one thousand talents of gold, and onyx stones and bdellium and many gifts.

33 And on the next day the king commanded all the people of Egypt to bring unto Joseph offerings and gifts, and that he that violated the command of the king should die; and they made a high place in the street of the city, and they spread out garments there, and whoever brought anything to Joseph put it into the high place.

34 And all the people of Egypt cast something into the high place, one man a golden earring, and the other rings and ear-rings, and different vessels of gold and silver work, and onyx stones and bdellium did he cast upon the high place; every one gave something of what he possessed.

35 And Joseph took all these and placed them in his treasuries, and all the officers and nobles belonging to the king exalted Joseph, and they gave him many gifts, seeing that the king had chosen him to be his second.

36 And the king sent to Potiphera, the son of Ahiram priest of On, and he took his young daughter Osnath and gave her unto Joseph for a wife.

37 And the damsel was very comely, a virgin, one whom man had not known, and Joseph took her for a wife; and the king said unto Joseph, I am Pharaoh, and beside thee none shall dare to lift up his hand or his foot to regulate my people throughout the land of Egypt.

38 And Joseph was thirty years old when he stood before Pharaoh, and Joseph went out from before the king, and he became the king's second in Egypt.

39 And the king gave Joseph a hundred servants to attend him in his house, and Joseph also sent and purchased many servants and they remained in the house of Joseph.

40 Joseph then built for himself a very magnificent house like unto the houses of kings, before the court of the king's palace, and he made in the house a large temple, very elegant in appearance and convenient for his residence; three years was Joseph in erecting his house.

41 And Joseph made unto himself a very elegant throne of abundance of gold and silver, and he covered it with onyx stones and bdellium, and he made upon it the likeness of the whole land of Egypt, and the likeness of the river of Egypt that watereth the whole land of Egypt; and Joseph sat securely upon his throne in his house and the Lord increased Joseph's wisdom.

42 And all the inhabitants of Egypt and Pharaoh's servants and his princes loved Joseph exceedingly, for this thing was from the Lord to Joseph.

43 And Joseph had an army that made war, going out in hosts and troops to the number of forty thousand six hundred men, capable of bearing arms to assist the king and Joseph against the enemy, besides the king's officers and his servants and inhabitants of Egypt without number.

44 And Joseph gave unto his mighty men, and to all his host, shields and javelins, and caps and coats of mail and stones for slinging.

CHAPTER 50

1 At that time the children of Tarshish came against the sons of Ishmael, and made war with them, and the children of Tarshish spoiled the Ishmaelites for a long time.

2 And the children of Ishmael were small in number in those days, and they could not prevail over the children of Tarshish, and they were sorely oppressed.

3 And the old men of the Ishmaelites sent a record to the king of Egypt, saying, Send I pray thee unto thy servants officers and hosts to help us to fight against the children of Tarshish, for we have been consuming away for a long time.

4 And Pharaoh sent Joseph with the mighty men and host which were with him, and also his mighty men from the king's house.

5 And they went to the land of Havilah to the children of Ishmael, to assist them against the children of Tarshish, and the children of Ishmael fought with the children of Tarshish, and Joseph smote the Tarshishites and he subdued all their land, and the children of Ishmael dwell therein unto this day.

6 And when the land of Tarshish was subdued, all the Tarshishites ran away, and came on the border of their brethren the children of Javan, and Joseph with all his mighty men and host returned to Egypt, not one man of them missing.

7 And at the revolution of the year, in the second year of Joseph's reigning over Egypt, the Lord gave great plenty throughout the land for seven years as Joseph had spoken, for the Lord blessed all the produce of the earth in those days for seven years, and they ate and were greatly satisfied.

8 And Joseph at that time had officers under him, and they collected all the food of the good years, and heaped corn year by year, and they placed it in the treasuries of Joseph.

9 And at any time when they gathered the food Joseph commanded that they should bring the corn in the ears, and also bring with it some of the soil of the field, that it should not spoil.

10 And Joseph did according to this year by year, and he heaped up corn like the sand of the sea for abundance, for his stores were immense and could not be numbered for abundance.

11 And also all the inhabitants of Egypt gathered all sorts of food in their stores in great abundance during the seven good years, but they did not do unto it as Joseph did.

12 And all the food which Joseph and the Egyptians had gathered during the seven years of plenty, was secured for the land in stores for the seven years of famine, for the support of the whole land.

13 And the inhabitants of Egypt filled each man his store and his concealed place with corn, to be for support during the famine.

14 And Joseph placed all the food that he had gathered in all the cities of Egypt, and he closed all the stores and placed sentinels over them.

15 And Joseph's wife Osnath the daughter of Potiphera bare him two sons, Manasseh and Ephraim, and Joseph was thirty-four years old when he begat them.

16 And the lads grew up and they went in his ways and in his instructions, they did not deviate from the way which their father taught them, either to the right or left.

17 And the Lord was with the lads, and they grew up and had understanding and skill in all wisdom and in all the affairs of government, and all the king's officers and his great men of the inhabitants of Egypt exalted the lads, and they were brought up amongst the king's children.

18 And the seven years of plenty that were throughout the land were at an end, and the seven years of famine came after them as Joseph had spoken, and the famine was throughout the land.

19 And all the people of Egypt saw that the famine had commenced in the land of Egypt, and all the people of Egypt opened their stores of corn for the famine prevailed over them.

20 And they found all the food that was in their stores, full of vermin and not fit to eat, and the famine prevailed throughout the land, and all the inhabi-

tants of Egypt came and cried before Pharaoh, for the famine was heavy upon them.

21 And they said unto Pharaoh, Give food unto thy servants, and wherefore shall we die through hunger before thy eyes, even we and our little ones?

22 And Pharaoh answered them, saying, And wherefore do you cry unto me? did not Joseph command that the corn should be laid up during the seven years of plenty for the years of famine? and wherefore did you not hearken to his voice?

23 And the people of Egypt answered the king, saying, As thy soul liveth, our lord, thy servants have done all that Joseph ordered, for thy servants also gathered in all the produce of their fields during the seven years of plenty and laid it in the stores unto this day.

24 And when the famine prevailed over thy servants we opened our stores, and behold all our produce was filled with vermin and was not fit for food.

25 And when the king heard all that had befallen the inhabitants of Egypt, the king was greatly afraid on account of the famine, and he was much terrified; and the king answered the people of Egypt, saying, Since all this has happened unto you, go unto Joseph, do whatever he shall say unto you, transgress not his commands.

26 And all the people of Egypt went forth and came unto Joseph, and said unto him, Give unto us food, and wherefore shall we die before thee through hunger? for we gathered in our produce during the seven years as thou didst command, and we put it in store, and thus has it befallen us.

27 And when Joseph heard all the words of the people of Egypt and what had befallen them, Joseph opened all his stores of the produce and he sold it unto the people of Egypt.

28 And the famine prevailed throughout the land, and the famine was in all countries, but in the land of Egypt there was produce for sale.

29 And all the inhabitants of Egypt came unto Joseph to buy corn, for the famine prevailed over them, and all their corn was spoiled, and Joseph daily sold it to all the people of Egypt.

30 And all the inhabitants of the land of Canaan and the Philistines, and those beyond the Jordan, and the children of the east and all the cities of the lands far and nigh heard that there was corn in Egypt, and they all came to Egypt to buy corn, for the famine prevailed over them.

31 And Joseph opened the stores of corn and placed officers over them, and they daily stood and sold to all that came.

32 And Joseph knew that his brethren also would come to Egypt to buy corn, for the famine prevailed throughout the earth. And Joseph commanded all his people that they should cause it to be proclaimed throughout the land of Egypt, saying,

33 It is the pleasure of the king, of his second and of their great men, that any person who wishes to buy corn in Egypt shall not send his servants to Egypt to purchase, but his sons, and also any Egyptian or Canaanite, who shall come from any of the stores from buying corn in Egypt, and shall go and sell it throughout the land, he shall die, for no one shall buy but for the support of his household.

34 And any man leading two or three beasts shall die, for a man shall only lead his own beast.

35 And Joseph placed sentinels at the gates of Egypt, and commanded them, saying, Any person who may come to buy corn, suffer him not to enter until his name, and the name of his father, and the name of his father's father be written down, and whatever is written by day, send their names unto me in the evening that I may know their names.

36 And Joseph placed officers throughout the land of Egypt, and he commanded them to do all these things.

37 And Joseph did all these things, and made these statutes, in order that he might know when his brethren should come to Egypt to buy corn; and Joseph's

people caused it daily to be proclaimed in Egypt according to these words and statutes which Joseph had commanded.

38 And all the inhabitants of the east and west country, and of all the earth, heard of the statutes and regulations which Joseph had enacted in Egypt, and the inhabitants of the extreme parts of the earth came and they bought corn in Egypt day after day, and then went away.

39 And all the officers of Egypt did as Joseph had commanded, and all that came to Egypt to buy corn, the gate keepers would write their names, and their fathers' names, and daily bring them in the evening before Joseph.

CHAPTER 51

1 And Jacob afterward heard that there was corn in Egypt, and he called unto his sons to go to Egypt to buy corn, for upon them also did the famine prevail, and he called unto his sons, saying,

2 Behold I hear that there is corn in Egypt, and all the people of the earth go there to purchase, now therefore why will you show yourselves satisfied before the whole earth? go you also down to Egypt and buy us a little corn amongst those that come there, that we may not die.

3 And the sons of Jacob hearkened to the voice of their father, and they rose up to go down to Egypt in order to buy corn amongst the rest that came there.

4 And Jacob their father commanded them, saying, When you come into the city do not enter together in one gate, on account of the inhabitants of the land.

5 And the sons of Jacob went forth and they went to Egypt, and the sons of Jacob did all as their father had commanded them, and Jacob did not send Benjamin, for he said, Lest an accident might befall him on the road like his brother; and ten of Jacob's sons went forth.

6 And whilst the sons of Jacob were going on the road, they repented of what they had done to Joseph,

and they spoke to each other, saying, We know that our brother Joseph went down to Egypt, and now we will seek him where we go, and if we find him we will take him from his master for a ransom, and if not, by force, and we will die for him.

7 And the sons of Jacob agreed to this thing and strengthened themselves on account of Joseph, to deliver him from the hand of his master, and the sons of Jacob went to Egypt; and when they came near to Egypt they separated from each other, and they came through ten gates of Egypt, and the gate keepers wrote their names on that day, and brought them to Joseph in the evening.

8 And Joseph read the names from the hand of the gate-keepers of the city, and he found that his brethren had entered at the ten gates of the city, and Joseph at that time commanded that it should be proclaimed throughout the land of Egypt, saying,

9 Go forth all ye store guards, close all the corn stores and let only one remain open, that those who come may purchase from it.

10 And all the officers of Joseph did so at that time, and they closed all the stores and left only one open.

11 And Joseph gave the written names of his brethren to him that was set over the open store, and he said unto him, Whosoever shall come to thee to buy corn, ask his name, and when men of these names shall come before thee, seize them, and send them, and they did so.

12 And when the sons of Jacob came into the city, they joined together in the city to seek Joseph before they bought themselves corn.

13 And they went to the walls of the harlots, and they sought Joseph in the walls of the harlots for three days, for they thought that Joseph would come in the walls of the harlots, for Joseph was very comely and well favored, and the sons of Jacob sought Joseph for three days, and they could not find him.

14 And the man who was set over the open store sought for those names which Joseph had given him, and he did not find them.

15 And he sent to Joseph, saying, These three days have passed, and those men whose names thou didst give unto me have not come; and Joseph sent servants to seek the men in all Egypt, and to bring them before Joseph.

16 And Joseph's servants went and came into Egypt and could not find them, and went to Goshen and they were not there, and then went to the city of Rameses and could not find them.

17 And Joseph continued to send sixteen servants to seek his brothers, and they went and spread themselves in the four corners of the city, and four of the servants went into the house of the harlots, and they found the ten men there seeking their brother.

18 And those four men took them and brought them before him, and they bowed down to him to the ground, and Joseph was sitting upon his throne in his temple, clothed with princely garments, and upon his head was a large crown of gold, and all the mighty men were sitting around him.

19 And the sons of Jacob saw Joseph, and his figure and comeliness and dignity of countenance seemed wonderful in their eyes, and they again bowed down to him to the ground.

20 And Joseph saw his brethren, and he knew them, but they knew him not, for Joseph was very great in their eyes, therefore they knew him not.

21 And Joseph spoke to them, saying, From whence come ye? and they all answered and said, Thy servants have come from the land of Canaan to buy corn, for the famine prevails throughout the earth, and thy servants heard that there was corn in Egypt, so they have come amongst the other comers to buy corn for their support.

22 And Joseph answered them, saying, If you have come to purchase as you say, why do you come through ten gates of the city? it can only be that you have come to spy through the land.

23 And they all together answered Joseph, and said, Not so my lord, we are right, thy servants are not spies, but we have come to buy corn, for thy servants

are all brothers, the sons of one man in the land of Canaan, and our father commanded us, saying, When you come to the city do not enter together at one gate on account of the inhabitants of the land.

24 And Joseph again answered them and said, That is the thing which I spoke unto you, you have come to spy through the land, therefore you all came through ten gates of the city; you have come to see the nakedness of the land.

25 Surely every one that cometh to buy corn goeth his way, and you are already three days in the land, and what do you do in the walls of harlots in which you have been for these three days? surely spies do like unto these things.

26 And they said unto Joseph, Far be it from our lord to speak thus, for we are twelve brothers, the sons of our father Jacob, in the land of Canaan, the son of Isaac, the son of Abraham, the Hebrew, and behold the youngest is with our father this day in the land of Canaan, and one is not, for he was lost from us, and we thought perhaps he might be in this land, so we are seeking him throughout the land, and have come even to the houses of harlots to seek him there.

27 And Joseph said unto them, And have you then sought him throughout the earth, that there only remained Egypt for you to seek him in? And what also should your brother do in the houses of harlots, although he were in Egypt? have you not said, "That you are from the sons of Isaac, the son of Abraham, and what shall the sons of Jacob do then in the houses of harlots?"

28 And they said unto him, Because we heard that Ishmaelites stole him from us, and it was told unto us that they sold him in Egypt, and thy servant, our brother, is very comely and well favored, so we thought he would surely be in the houses of harlots, therefore thy servants went there to seek him and give ransom for him.

29 And Joseph still answered them, saying, Surely you speak falsely and utter lies, to say of yourselves that you are the sons of Abraham; as Pharaoh liveth you are spies, therefore have you come to the houses of harlots that you should not be known.

30 And Joseph said unto them, And now if you find him, and his master requireth of you a great price, will you give it for him? and they said, "It shall be given.

31 And he said unto them, And if his master will not consent to part with him for a great price, what will you do unto him on his account? and they answered him, saying, If he will not give him unto us we will slay him, and take our brother and go away.

32 And Joseph said unto them, That is the thing which I have spoken to you; you are spies, for you are come to slay the inhabitants of the land, for we heard that two of your brethren smote all the inhabitants of Shechem, in the land of Canaan, on account of your sister, and you now come to do the like in Egypt on account of your brother.

33 Only hereby shall I know that you are true men; if you will send home one from amongst you to fetch your youngest brother from your father, and to bring him here unto me, and by doing this thing I will know that you are right.

34 And Joseph called to seventy of his mighty men, and he said unto them, Take these men and bring them into the ward.

35 And the mighty men took the ten men, they laid hold of them and put them into the ward, and they were in the ward three days.

36 And on the third day Joseph had them brought out of the ward, and he said unto them, Do this for yourselves if you be true men, so that you may live, one of your brethren shall be confined in the ward whilst you go and take home the corn for your household to the land of Canaan, and fetch your youngest brother, and bring him here unto me, that I may know that you are true men when you do this thing.

37 And Joseph went out from them and came into the chamber, and wept a great weeping, for his pity was excited for them, and he washed his face, and returned to them again, and he took Simeon from them and ordered him to be bound, but Simeon was not willing to be done so, for he was a very powerful man and they could not bind him.

38 And Joseph called unto his mighty men and seventy valiant men came before him with drawn swords in their hands, and the sons of Jacob were terrified at them.

39 And Joseph said unto them, Seize this man and confine him in prison until his brethren come to him, and Joseph's valiant men hastened and they all laid hold of Simeon to bind him, and Simeon gave a loud and terrible shriek and the cry was heard at a distance.

40 And all the valiant men of Joseph were terrified at the sound of the shriek, that they fell upon their faces, and they were greatly afraid and fled.

41 And all the men that were with Joseph fled, for they were greatly afraid of their lives, and only Joseph and Manasseh his son remained there, and Manassah the son of Joseph saw the strength of Simeon, and he was exceedingly wroth.

42 And Manassah the son of Joseph rose up to Simeon, and Manassah smote Simeon a heavy blow with his fist against the back of his neck, and Simeon was stilled of his rage.

43 And Manassah laid hold of Simeon and he seized him violently and he bound him and brought him into the house of confinement, and all the sons of Jacob were astonished at the act of the youth.

44 And Simeon said unto his brethren, None of you must say that this is the smiting of an Egyptian, but it is the smiting of the house of my father.

45 And after this Joseph ordered him to be called who was set over the storehouse, to fill their sacks with corn as much as they could carry, and to restore every man's money into his sack, and to give them provision for the road, and thus did he unto them.

46 And Joseph commanded them, saying, Take heed lest you transgress my orders to bring your brother as I have told you, and it shall be when you bring your brother hither unto me, then will I know that you are true men, and you shall traffic in the land, and I will restore unto

you your brother, and you shall return in peace to your father.

47 And they all answered and said, "According as our lord speaketh so will we do, and they bowed down to him to the ground.

48 And every man lifted his corn upon his ass, and they went out to go to the land of Canaan to their father; and they came to the inn and Levi spread his sack to give provender to his ass, when he saw and behold his money in full weight was still in his sack.

49 And the man was greatly afraid, and he said unto his brethren, My money is restored, and lo, it is even in my sack, and the men were greatly afraid, and they said, What is this that God hath done unto us?

50 And they all said, And where is the Lord's kindness with our fathers, with Abraham, Isaac, and Jacob, that the Lord has this day delivered us into the hands of the king of Egypt to contrive against us?

51 And Judah said unto them, Surely we are guilty sinners before the Lord our God in having sold our brother, our own flesh, and wherefore do you say, Where is the Lord's kindness with our fathers?

52 And Reuben said unto them, Said I not unto you, do not sin against the lad, and you would not listen to me? now God requireth him from us, and how dare you say, Where is the Lord's kindness with our fathers, whilst you have sinned unto the Lord?

53 And they tarried over night in that place, and they rose up early in the morning and laded their asses with their corn, and they led them and went on and came to their father's house in the land of Canaan.

54 And Jacob and his household went out to meet his sons, and Jacob saw and behold their brother Simeon was not with them, and Jacob said unto his sons, Where is your brother Simeon, whom I do not see? and his sons told him all that had befallen them in Egypt.

CHAPTER 52

1 And they entered their house, and every man opened his sack and they saw and behold every man's bundle of money was there, at which they and their father were greatly terrified.

2 And Jacob said unto them, What is this that you have done to me? I sent your brother Joseph to inquire after your welfare and you said unto me. A wild beast did devour him.

3 And Simeon went with you to buy food and you say the king of Egypt hath confined him in prison, and you wish to take Benjamin to cause his death also, and bring down my grey hairs with sorrow to the grave on account of Benjamin and his brother Joseph.

4 Now therefore my son shall not go down with you, for his brother is dead and he is left alone, and mischief may befall him by the way in which you go, as it befell his brother.

5 And Reuben said unto his father, Thou shalt slay my two sons if I do not bring thy son and place him before thee; and Jacob said unto his sons, Abide ye here and do not go down to Egypt, for my son shall not go down with you to Egypt, nor die like his brother.

6 And Judah said unto them, refrain ye from him until the corn is finished, and he will then say, Take down your brother, when he will find his own life and the life of his household in danger from the famine.

7 And in those days the famine was sore throughout the land, and all the people of the earth went and came to Egypt to buy food, for the famine prevailed greatly amongst them, and the sons of Jacob remained in Canaan a year and two months until their corn was finished.

8 And it came to pass after their corn was finished, the whole household of Jacob was pinched with hunger, and all the infants of the sons of Jacob came together and they approached Jacob, and they all surrounded him, and they said unto him, Give unto us bread, and wherefore shall we all perish through hunger in thy presence?

9 Jacob heard the words of his son's children, and he wept a great weeping, and his pity was roused for them, and Jacob called unto his sons and they all came and sat before him.

10 And Jacob said unto them, And have you not seen how your children have been weeping over me this day, saying, Give unto us bread, and there is none? now therefore return and buy for us a little food.

11 And Judah answered and said unto his father, If thou wilt send our brother with us we will go down and buy corn for thee, and if thou wilt not send him then we will not go down, for surely the king of Egypt particularly enjoined us, saying, You shall not see my face unless your brother be with you, for the king of Egypt is a strong and mighty king, and behold if we shall go to him without our brother we shall all be put to death.

12 Dost thou not know and hast thou not heard that this king is very powerful and wise, and there is not like unto him in all the earth? behold we have seen all the kings of the earth and we have not seen one like that king, the king of Egypt; surely amongst all the kings of the earth there is none greater than Abimelech king of the Philistines, yet the king of Egypt is greater and mightier than he, and Abimelech can only be compared to one of his officers.

13 Father, thou hast not seen his palace and his throne, and all his servants standing before him; thou hast not seen that king upon his throne in his pomp and royal appearance, dressed in his kingly robes with a large golden crown upon his head; thou hast not seen the honor and glory which God has given unto him, for there is not like unto him in all the earth.

14 Father, thou hast not seen the wisdom, the understanding, and the knowledge which God has given in his heart, nor heard his sweet voice when he spake unto us.

15 We know not, father, who made him acquainted with our names and all that befell us, yet he asked also after thee, saying, Is your father still living, and is it well with him?

16 Thou hast not seen the affairs of the government of Egypt regulated by him, without inquiring of Pharaoh his lord; thou hast not seen the awe and fear which he impressed upon all the Egyptians.

17 And also when we went from him, we threatened to do unto Egypt like unto the rest of the cities of the Amorites, and we were exceedingly wroth against all his words which he spoke concerning us as spies, and now when we shall again come before him his terror will fall upon us all, and not one of us will be able to speak to him either a little or a great thing.

18 Now therefore father, send we pray thee the lad with us, and we will go down and buy thee food for our support, and not die through hunger. And Jacob said, Why have you dealt so ill with me to tell the king you had a brother? what is this thing that you have done unto me?

19 And Judah said unto Jacob his father, Give the lad into my care and we will rise up and go down to Egypt and buy corn, and then return, and it shall be when we return if the lad be not with us, then let me bear thy blame forever.

20 Hast thou seen all our infants weeping over thee through hunger and there is no power in thy hand to satisfy them? now let thy pity be roused for them and send our brother with us and we will go.

21 For how will the Lord's kindness to our ancestors be manifested to thee when thou sayest that the king of Egypt will take away thy son? as the Lord liveth I will not leave him until I bring him and place him before thee; but pray for us unto the Lord, that he may deal kindly with us, to cause us to be received favorably and kindly before the king of Egypt and his men, for had we not delayed surely now we had returned a second time with thy son.

22 And Jacob said unto his sons, I trust in the Lord God that he may deliver you and give you favor in the sight of the king of Egypt, and in the sight of all his men.

23 Now therefore rise up and go to the man, and take for him in your hands a present from what can be obtained in the land and bring it before him, and

may the Almighty God give you mercy before him that he may send Benjamin and Simeon your brethren with you.

24 And all the men rose up, and they took their brother Benjamin, and they took in their hands a large present of the best of the land, and they also took a double portion of silver.

25 And Jacob strictly commanded his sons concerning Benjamin, Saying, Take heed of him in the way in which you are going, and do not separate yourselves from him in the road, neither in Egypt.

26 And Jacob rose up from his sons and spread forth his hands and he prayed unto the Lord on account of his sons, saying, O Lord God of heaven and earth, remember thy covenant with our father Abraham, remember it with my father Isaac and deal kindly with my sons and deliver them not into the hands of the king of Egypt; do it I pray thee O God for the sake of thy mercies and redeem all my children and rescue them from Egyptian power, and send them their two brothers.

27 And all the wives of the sons of Jacob and their children lifted up their eyes to heaven and they all wept before the Lord, and cried unto him to deliver their fathers from the hand of the king of Egypt.

28 And Jacob wrote a record to the king of Egypt and gave it into the hand of Judah and into the hands of his sons for the king of Egypt, saying,

29 From thy servant Jacob, son of Isaac, son of Abraham the Hebrew, the prince of God, to the powerful and wise king, the revealer of secrets, king of Egypt, greeting.

30 Be it known to my lord the king of Egypt, the famine was sore upon us in the land of Canaan, and I sent my sons to thee to buy us a little food from thee for our support.

31 For my sons surrounded me and I being very old cannot see with my eyes, for my eyes have become very heavy through age, as well as with daily weeping for my son, for Joseph who was lost from before me, and I commanded my sons that they should not

enter the gates of the city when they came to Egypt, on account of the inhabitants of the land.

32 And I also commanded them to go about Egypt to seek for my son Joseph, perhaps they might find him there, and they did so, and thou didst consider them as spies of the land.

33 Have we not heard concerning thee that thou didst interpret Pharaoh's dream and didst speak truly unto him? how then dost thou not know in thy wisdom whether my sons are spies or not?

34 Now therefore, my lord and king, behold I have sent my son before thee, as thou didst speak unto my sons; I beseech thee to put thy eyes upon him until he is returned to me in peace with his brethren.

35 For dost thou not know, or hast thou not heard that which our God did unto Pharaoh when he took my mother Sarah, and what he did unto Abimelech king of the Philistines on account of her, and also what our father Abraham did unto the nine kings of Elam, how he smote them all with a few men that were with him?

36 And also what my two sons Simeon and Levi did unto the eight cities of the Amorites, how they destroyed them on account of their sister Dinah?

37 And also on account of their brother Benjamin they consoled themselves for the loss of his brother Joseph; what will they then do for him when they see the hand of any people prevailing over them, for his sake?

38 Dost thou not know, O king of Egypt, that the power of God is with us, and that also God ever heareth our prayers and forsaketh us not all the days?

39 And when my sons told me of thy dealings with them, I called not unto the Lord on account of thee, for then thou wouldst have perished with thy men before my son Benjamin came before thee, but I thought that as Simeon my son was in thy house, perhaps thou mightest deal kindly with him, therefore I did not this thing unto thee.

40 Now therefore behold Benjamin my son cometh unto thee with my sons, take heed of him and put thy eyes upon him, and then will God place his eyes over thee and throughout thy kingdom.

41 Now I have told thee all that is in my heart, and behold my sons are coming to thee with their brother, examine the face of the whole earth for their sake and send them back in peace with their brethren.

42 And Jacob gave the record to his sons into the care of Judah to give it unto the king of Egypt.

CHAPTER 53

1 And the sons of Jacob rose up and took Benjamin and the whole of the presents, and they went and came to Egypt and they stood before Joseph.

2 And Joseph beheld his brother Benjamin with them and he saluted them, and these men came to Joseph's house.

3 And Joseph commanded the superintendent of his house to give to his brethren to eat, and he did so unto them.

4 And at noon time Joseph sent for the men to come before him with Benjamin, and the men told the superintendent of Joseph's house concerning the silver that was returned in their sacks, and he said unto them, It will be well with you, fear not, and he brought their brother Simeon unto them.

5 And Simeon said unto his brethren, The lord of the Egyptians has acted very kindly unto me, he did not keep me bound, as you saw with your eyes, for when you went out from the city he let me free and dealt kindly with me in his house.

6 And Judah took Benjamin by the hand, and they came before Joseph, and they bowed down to him to the ground.

7 And the men gave the present unto Joseph and they all sat before him, and Joseph said unto them, Is it

well with you, is it well with your children, is it well with your aged father? and they said, "It is well, and Judah took the record which Jacob had sent and gave it into the hand of Joseph.

8 And Joseph read the letter and knew his father's writing, and he wished to weep and he went into an inner room and he wept a great weeping; and he went out.

9 And he lifted up his eyes and beheld his brother Benjamin, and he said, Is this your brother of whom you spoke unto me? And Benjamin approached Joseph, and Joseph placed his hand upon his head and he said unto him, May God be gracious unto thee my son.

10 And when Joseph saw his brother, the son of his mother, he again wished to weep, and he entered the chamber, and he wept there, and he washed his face, and went out and refrained from weeping, and he said, Prepare food.

11 And Joseph had a cup from which he drank, and it was of silver beautifully inlaid with onyx stones and bdellium, and Joseph struck the cup in the sight of his brethren whilst they were sitting to eat with him.

12 And Joseph said unto the men, I know by this cup that Reuben the first born, Simeon and Levi and Judah, Issachar and Zebulun are children from one mother, seat yourselves to eat according to your births.

13 And he also placed the others according to their births, and he said, I know that this your youngest brother has no brother, and I, like him, have no brother, he shall therefore sit down to eat with me.

14 And Benjamin went up before Joseph and sat upon the throne, and the men beheld the acts of Joseph, and they were astonished at them; and the men ate and drank at that time with Joseph, and he then gave presents unto them, and Joseph gave one gift unto Benjamin, and Manasseh and Ephraim saw the acts of their father, and they also gave presents unto him, and Osnath gave him one present, and they were five presents in the hand of Benjamin.

15 And Joseph brought them out wine to drink, and they would not drink, and they said, From the day on which Joseph was lost we have not drunk wine, nor eaten any delicacies.

16 And Joseph swore unto them, and he pressed them hard, and they drank plentifully with him on that day, and Joseph afterward turned to his brother Benjamin to speak with him, and Benjamin was still sitting upon the throne before Joseph.

17 And Joseph said unto him, Hast thou begotten any children? and he said, Thy servant has ten sons, and these are their names, Bela, Becher, Ashbal, Gera, Naaman, Achi, Rosh, Mupim, Chupim, and Ord, and I called their names after my brother whom I have not seen.

18 And he ordered them to bring before him his map of the stars, whereby Joseph knew all the times, and Joseph said unto Benjamin, I have heard that the Hebrews are acquainted with all wisdom, dost thou know anything of this?

19 And Benjamin said, Thy servant is knowing also in all the wisdom which my father taught me, and Joseph said unto Benjamin, Look now at this instrument and understand where thy brother Joseph is in Egypt, who you said went down to Egypt.

20 And Benjamin beheld that instrument with the map of the stars of heaven, and he was wise and looked therein to know where his brother was, and Benjamin divided the whole land of Egypt into four divisions, and he found that he who was sitting upon the throne before him was his brother Joseph, and Benjamin wondered greatly, and when Joseph saw that his brother Benjamin was so much astonished, he said unto Benjamin, What hast thou seen, and why art thou astonished?

21 And Benjamin said unto Joseph, I can see by this that Joseph my brother sitteth here with me upon the throne, and Joseph said unto him, I am Joseph thy brother, reveal not this thing unto thy brethren; behold I will send thee with them when they go away, and I will command them to be brought back again into the city, and I will take thee away from them.

22 And if they dare their lives and fight for thee, then shall I know that they have repented of what they did unto me, and I will make myself known to them, and if they forsake thee when I take thee, then shalt thou remain with me, and I will wrangle with them, and they shall go away, and I will not become known to them.

23 At that time Joseph commanded his officer to fill their sacks with food, and to put each man's money into his sack, and to put the cup in the sack of Benjamin, and to give them provision for the road, and they did so unto them.

24 And on the next day the men rose up early in the morning, and they loaded their asses with their corn, and they went forth with Benjamin, and they went to the land of Canaan with their brother Benjamin.

25 They had not gone far from Egypt when Joseph commanded him that was set over his house, saying, Rise, pursue these men before they get too far from Egypt, and say unto them, Why have you stolen my master's cup?

26 And Joseph's officer rose up and he reached them, and he spoke unto them all the words of Joseph; and when they heard this thing they became exceedingly wroth, and they said, He with whom thy master's cup shall be found shall die, and we will also become slaves.

27 And they hastened and each man brought down his sack from his ass, and they looked in their bags and the cup was found in Benjamin's bag, and they all tore their garments and they returned to the city, and they smote Benjamin in the road, continually smiting him until he came into the city, and they stood before Joseph.

28 And Judah's anger was kindled, and he said, This man has only brought me back to destroy Egypt this day.

29 And the men came to Joseph's house, and they found Joseph sitting upon his throne, and all the mighty men standing at his right and left.

30 And Joseph said unto them, What is this act that you have done, that you took away my silver cup and went away? but I know that you took my cup in order to know thereby in what part of the land your brother was.

31 And Judah said, What shall we say to our lord, what shall we speak and how shall we justify ourselves, God has this day found the iniquity of all thy servants, therefore has he done this thing to us this day.

32 And Joseph rose up and caught hold of Benjamin and took him from his brethren with violence, and he came to the house and locked the door at them, and Joseph commanded him that was set over his house that he should say unto them, Thus saith the king, Go in peace to your father, behold I have taken the man in whose hand my cup was found.

CHAPTER 54

1 And when Judah saw the dealings of Joseph with them, Judah approached him and broke open the door, and came with his brethren before Joseph.

2 And Judah said unto Joseph, Let it not seem grievous in the sight of my lord, may thy servant I pray thee speak a word before thee? and Joseph said unto him, Speak.

3 And Judah spoke before Joseph, and his brethren were there standing before them; and Judah said unto Joseph, Surely when we first came to our lord to buy food, thou didst consider us as spies of the land, and we brought Benjamin before thee, and thou still makest sport of us this day.

4 Now therefore let the king hear my words, and send I pray thee our brother that he may go along with us to our father, lest thy soul perish this day with all the souls of the inhabitants of Egypt.

5 Dost thou not know what two of my brethren, Simeon, and Levi, did unto the city of Shechem, and unto seven cities of the Amorites, on account of our sister Dinah, and also what they would do for the sake of their brother Benjamin?

6 And I with my strength, who am greater and mightier than both of them, come this day upon thee and thy land if thou art unwilling to send our brother.

7 Hast thou not heard what our God who made choice of us did unto Pharaoh on account of Sarah our mother, whom he took away from our father, that he smote him and his household with heavy plagues, that even unto this day the Egyptians relate this wonder to each other? so will our God do unto thee on account of Benjamin whom thou hast this day taken from his father, and on account of the evils which thou this day heapest over us in thy land; for our God will remember his covenant with our father Abraham and bring evil upon thee, because thou hast grieved the soul of our father this day.

8 Now therefore hear my words that I have this day spoken unto thee, and send our brother that he may go away lest thou and the people of thy land die by the sword, for you cannot all prevail over me.

9 And Joseph answered Judah, saying, Why hast thou opened wide thy mouth and why dost thou boast over us, saying, Strength is with thee? as Pharaoh liveth, if I command all my valiant men to fight with you, surely thou and these thy brethren would sink in the mire.

10 And Judah said unto Joseph, Surely it becometh thee and thy people to fear me; as the Lord liveth if I once draw my sword I shall not sheathe it again until I shall this day have slain all Egypt, and I will commence with thee and finish with Pharaoh thy master.

11 And Joseph answered and said unto him, Surely strength belongeth not alone to thee; I am stronger and mightier than thou, surely if thou drawest thy sword I will put it to thy neck and the necks of all thy brethren.

12 And Judah said unto him, Surely if I this day open my mouth against thee I would swallow thee up that thou be destroyed from off the earth and perish this day from thy kingdom. And Joseph said, Surely if thou openest thy mouth I have power and might to close thy mouth with a stone until thou shalt not be able to utter a word; see how many stones are before

us, truly I can take a stone, and force it into thy mouth and break thy jaws.

13 And Judah said, God is witness between us, that we have not hitherto desired to battle with thee, only give us our brother and we will go from thee; and Joseph answered and said, As Pharaoh liveth, if all the kings of Canaan came together with you, you should not take him from my hand.

14 Now therefore go your way to your father, and your brother shall be unto me for a slave, for he has robbed the king's house. And Judah said, What is it to thee or to the character of the king, surely the king sendeth forth from his house, throughout the land, silver, and gold either in gifts or expenses, and thou still talkest about thy cup which thou didst place in our brother's bag and sayest that he has stolen it from thee?

15 God forbid that our brother Benjamin or any of the seed of Abraham should do this thing to steal from thee, or from any one else, whether king, prince, or any man.

16 Now therefore cease this accusation lest the whole earth hear thy words, saying, For a little silver the king of Egypt wrangled with the men, and he accused them and took their brother for a slave.

17 And Joseph answered and said, Take unto you this cup and go from me and leave your brother for a slave, for it is the judgment of a thief to be a slave.

18 And Judah said, Why art thou not ashamed of thy words, to leave our brother and to take thy cup? Surely if thou givest us thy cup, or a thousand times as much, we will not leave our brother for the silver which is found in the hand of any man, that we will not die over him.

19 And Joseph answered, And why did you forsake your brother and sell him for twenty pieces of silver unto this day, and why then will you not do the same to this your brother?

20 And Judah said, the Lord is witness between me and thee that we desire not thy battles; now therefore

give us our brother and we will go from thee without quarreling.

21 And Joseph answered and said, If all the kings of the land should assemble they will not be able to take your brother from my hand; and Judah said, What shall we say unto our father, when he seeth that our brother cometh not with us, and will grieve over him?

22 And Joseph answered and said, This is the thing which you shall tell unto your father, saying, The rope has gone after the bucket.

23 And Judah said, Surely thou art a king, and why speakest thou these things, giving a false judgment? woe unto the king who is like unto thee.

24 And Joseph answered and said, There is no false judgment in the word that I spoke on account of your brother Joseph, for all of you sold him to the Midianites for twenty pieces of silver, and you all denied it to your father and said unto him, An evil beast has devoured him, Joseph has been torn to pieces.

25 And Judah said, Behold the fire of Shem burneth in my heart, now I will burn all your land with fire; and Joseph answered and said, Surely thy sister-in-law Tamar, who killed your sons, extinguished the fire of Shechem.

26 And Judah said, If I pluck out a single hair from my flesh, I will fill all Egypt with its blood.

27 And Joseph answered and said, Such is your custom to do as you did to your brother whom you sold, and you dipped his coat in blood and brought it to your father in order that he might say an evil beast devoured him and here is his blood.

28 And when Judah heard this thing he was exceedingly wroth and his anger burned within him, and there was before him in that place a stone, the weight of which was about four hundred shekels, and Judah's anger was kindled and he took the stone in one hand and cast it to the heavens and caught it with his left hand.

29 And he placed it afterward under his legs, and he sat upon it with all his strength and the stone was turned into dust from the force of Judah.

30 And Joseph saw the act of Judah and he was very much afraid, but he commanded Manassah his son and he also did with another stone like unto the act of Judah, and Judah said unto his brethren, Let not any of you say, this man is an Egyptian, but by his doing this thing he is of our father's family.

31 And Joseph said, Not to you only is strength given, for we are also powerful men, and why will you boast over us all? and Judah said unto Joseph, Send I pray thee our brother and ruin not thy country this day.

32 And Joseph answered and said unto them, Go and tell your father, an evil beast hath devoured him as you said concerning your brother Joseph.

33 And Judah spoke to his brother Naphtali, and he said unto him, Make haste, go now and number all the streets of Egypt and come and tell me; and Simeon said unto him, Let not this thing be a trouble to thee; now I will go to the mount and take up one large stone from the mount and level it at every one in Egypt, and kill all that are in it.

34 And Joseph heard all these words that his brethren spoke before him, and they did not know that Joseph understood them, for they imagined that he knew not to speak Hebrew.

35 And Joseph was greatly afraid at the words of his brethren lest they should destroy Egypt, and he commanded his son Manasseh, saying, Go now make haste and gather unto me all the inhabitants of Egypt, and all the valiant men together, and let them come to me now upon horseback and on foot and with all sorts of musical instruments, and Manasseh went and did so.

36 And Naphtali went as Judah had commanded him, for Naphtali was light-footed as one of the swift stags, and he would go upon the ears of corn and they would not break under him.

37 And he went and numbered all the streets of Egypt, and found them to be twelve, and he came hastily and told Judah, and Judah said unto his brethren, Hasten you and put on every man his sword upon his loins and we will come over Egypt, and smite them all, and let not a remnant remain.

38 And Judah said, Behold, I will destroy three of the streets with my strength, and you shall each destroy one street; and when Judah was speaking this thing, behold the inhabitants of Egypt and all the mighty men came toward them with all sorts of musical instruments and with loud shouting.

39 And their number was five hundred cavalry and ten thousand infantry, and four hundred men who could fight without sword or spear, only with their hands and strength.

40 And all the mighty men came with great storming and shouting, and they all surrounded the sons of Jacob and terrified them, and the ground quaked at the sound of their shouting.

41 And when the sons of Jacob saw these troops they were greatly afraid of their lives, and Joseph did so in order to terrify the sons of Jacob to become tranquilized.

42 And Judah, seeing some of his brethren terrified, said unto them, Why are you afraid whilst the grace of God is with us? and when Judah saw all the people of Egypt surrounding them at the command of Joseph to terrify them, only Joseph commanded them, saying, Do not touch any of them.

43 Then Judah hastened and drew his sword, and uttered a loud and bitter scream, and he smote with his sword, and he sprang upon the ground and he still continued to shout against all the people.

44 And when he did this thing the Lord caused the terror of Judah and his brethren to fall upon the valiant men and all the people that surrounded them.

45 And they all fled at the sound of the shouting, and they were terrified and fell one upon the other, and many of them died as they fell, and they all fled

from before Judah and his brethren and from before Joseph.

46 And whilst they were fleeing, Judah and his brethren pursued them unto the house of Pharaoh, and they all escaped, and Judah again sat before Joseph and roared at him like a lion, and gave a great and tremendous shriek at him.

47 And the shriek was heard at a distance, and all the inhabitants of Succoth heard it, and all Egypt quaked at the sound of the shriek, and also the walls of Egypt and of the land of Goshen fell in from the shaking of the earth, and Pharaoh also fell from his throne upon the ground, and also all the pregnant women of Egypt and Goshen miscarried when they heard the noise of the shaking, for they were terribly afraid.

48 And Pharaoh sent word, saying, What is this thing that has this day happened in the land of Egypt? and they came and told him all the things from beginning to end, and Pharaoh was alarmed and he wondered and was greatly afraid.

49 And his fright increased when he heard all these things, and he sent unto Joseph, saying, Thou hast brought unto me the Hebrews to destroy all Egypt; what wilt thou do with that thievish slave? send him away and let him go with his brethren, and let us not perish through their evil, even we, you, and all Egypt.

50 And if thou desirest not to do this thing, cast off from thee all my valuable things, and go with them to their land, if thou delightest in it, for they will this day destroy my whole country and slay all my people; even all the women of Egypt have miscarried through their screams; see what they have done merely by their shouting and speaking, moreover if they fight with the sword, they will destroy the land; now therefore choose that which thou desirest, whether me or the Hebrews, whether Egypt or the land of the Hebrews.

51 And they came and told Joseph all the words of Pharaoh that he had said concerning him, and Joseph was greatly afraid at the words of Pharaoh and Judah and his brethren were still standing before Joseph indignant and enraged, and all the sons of Jacob roared at Joseph, like the roaring of the sea and its waves.

52 And Joseph was greatly afraid of his brethren and on account of Pharaoh, and Joseph sought a pretext to make himself known unto his brethren, lest they should destroy all Egypt.

53 And Joseph commanded his son Manasseh, and Manasseh went and approached Judah, and placed his hand upon his shoulder, and the anger of Judah was stilled.

54 And Judah said unto his brethren, Let no one of you say that this is the act of an Egyptian youth for this is the work of my father's house.

55 And Joseph seeing and knowing that Judah's anger was stilled, he approached to speak unto Judah in the language of mildness.

56 And Joseph said unto Judah, Surely you speak truth and have this day verified your assertions concerning your strength, and may your God who delighteth in you, increase your welfare; but tell me truly why from amongst all thy brethren dost thou wrangle with me on account of the lad, as none of them have spoken one word to me concerning him.

57 And Judah answered Joseph, saying, Surely thou must know that I was security for the lad to his father, saying, If I brought him not unto him I should bear his blame forever.

58 Therefore have I approached thee from amongst all my brethren, for I saw that thou wast unwilling to suffer him to go from thee; now therefore may I find grace in thy sight that thou shalt send him to go with us, and behold I will remain as a substitute for him, to serve thee in whatever thou desirest, for wheresoever thou shalt send me I will go to serve thee with great energy.

59 Send me now to a mighty king who has rebelled against thee, and thou shalt know what I will do unto him and unto his land; although he may have cavalry and infantry or an exceeding mighty people, I will slay them all and bring the king's head before thee.

60 Dost thou not know or hast thou not heard that our father Abraham with his servant Eliezer smote all the kings of Elam with their hosts in one night,

they left not one remaining? And ever since that day our father's strength was given unto us for an inheritance, for us and our seed forever.

61 And Joseph answered and said, You speak truth, and falsehood is not in your mouth, for it was also told unto us that the Hebrews have power and that the Lord their God delighteth much in them, and who then can stand before them?

62 However, on this condition will I send your brother, if you will bring before me his brother the son of his mother, of whom you said that he had gone from you down to Egypt; and it shall come to pass when you bring unto me his brother I will take him in his stead, because not one of you was security for him to your father, and when he shall come unto me, I will then send with you his brother for whom you have been security.

63 And Judah's anger was kindled against Joseph when he spoke this thing, and his eyes dropped blood with anger, and he said unto his brethren, How doth this man this day seek his own destruction and that of all Egypt!

64 And Simeon answered Joseph, saying, Did we not tell thee at first that we knew not the particular spot to which he went, and whether he be dead or alive, and wherefore speaketh my lord like unto these things?

65 And Joseph observing the countenance of Judah discerned that his anger began to kindle when he spoke unto him, saying, Bring unto me your other brother instead of this brother.

66 And Joseph said unto his brethren, Surely you said that your brother was either dead or lost, now if I should call him this day and he should come before you, would you give him unto me instead of his brother?

67 And Joseph began to speak and call out, Joseph, Joseph, come this day before me, and appear to thy brethren and sit before them.

68 And when Joseph spoke this thing before them, they looked each a different way to see from whence Joseph would come before them.

69 And Joseph observed all their acts, and said unto them, Why do you look here and there? I am Joseph whom you sold to Egypt, now therefore let it not grieve you that you sold me, for as a support during the famine did God send me before you.

70 And his brethren were terrified at him when they heard the words of Joseph, and Judah was exceedingly terrified at him.

71 And when Benjamin heard the words of Joseph he was before them in the inner part of the house, and Benjamin ran unto Joseph his brother, and embraced him and fell upon his neck, and they wept.

72 And when Joseph's brethren saw that Benjamin had fallen upon his brother's neck and wept with him, they also fell upon Joseph and embraced him, and they wept a great weeping with Joseph.

73 And the voice was heard in the house of Joseph that they were Joseph's brethren, and it pleased Pharaoh exceedingly, for he was afraid of them lest they should destroy Egypt.

74 And Pharaoh sent his servants unto Joseph to congratulate him concerning his brethren who had come to him, and all the captains of the armies and troops that were in Egypt came to rejoice with Joseph, and all Egypt rejoiced greatly about Joseph's brethren.

75 And Pharaoh sent his servants to Joseph, saying, Tell thy brethren to fetch all belonging to them and let them come unto me, and I will place them in the best part of the land of Egypt, and they did so.

76 And Joseph commanded him that was set over his house to bring out to his brethren gifts and garments, and he brought out to them many garments being robes of royalty and many gifts, and Joseph divided them amongst his brethren.

77 And he gave unto each of his brethren a change of garments of gold and silver, and three hundred pieces of silver, and Joseph commanded them all to

be dressed in these garments, and to be brought before Pharaoh.

78 And Pharaoh seeing that all Joseph's brethren were valiant men, and of beautiful appearance, he greatly rejoiced.

79 And they afterward went out from the presence of Pharaoh to go to the land of Canaan, to their father, and their brother Benjamin was with them.

80 And Joseph rose up and gave unto them eleven chariots from Pharaoh, and Joseph gave unto them his chariot, upon which he rode on the day of his being crowned in Egypt, to fetch his father to Egypt; and Joseph sent to all his brothers' children, garments according to their numbers, and a hundred pieces of silver to each of them, and he also sent garments to the wives of his brethren from the garments of the king's wives, and he sent them.

81 And he gave unto each of his brethren ten men to go with them to the land of Canaan to serve them, to serve their children and all belonging to them in coming to Egypt.

82 And Joseph sent by the hand of his brother Benjamin ten suits of garments for his ten sons, a portion above the rest of the children of the sons of Jacob.

83 And he sent to each fifty pieces of silver, and ten chariots on the account of Pharaoh, and he sent to his father ten asses laden with all the luxuries of Egypt, and ten she asses laden with corn and bread and nourishment for his father, and to all that were with him as provisions for the road.

84 And he sent to his sister Dinah garments of silver and gold, and frankincense and myrrh, and aloes and women's ornaments in great plenty, and he sent the same from the wives of Pharaoh to the wives of Benjamin.

85 And he gave unto all his brethren, also to their wives, all sorts of onyx stones and bdellium, and from all the valuable things amongst the great people of Egypt, nothing of all the costly things was left but what Joseph sent off to his father's household.

86 And he sent his brethren away, and they went, and he sent his brother Benjamin with them.

87 And Joseph went out with them to accompany them on the road unto the borders of Egypt, and he commanded them concerning his father and his household, to come to Egypt.

88 And he said unto them, Do not quarrel on the road, for this thing was from the Lord to keep a great people from starvation, for there will be yet five years of famine in the land.

89 And he commanded them, saying, When you come unto the land of Canaan, do not come suddenly before my father in this affair, but act in your wisdom.

90 And Joseph ceased to command them, and he turned and went back to Egypt, and the sons of Jacob went to the land of Canaan with joy and cheerfulness to their father Jacob.

91 And they came unto the borders of the land, and they said to each other, What shall we do in this matter before our father, for if we come suddenly to him and tell him the matter, he will be greatly alarmed at our words and will not believe us.

92 And they went along until they came nigh unto their houses, and they found Serach, the daughter of Asher, going forth to meet them, and the damsel was very good and subtle, and knew how to play upon the harp.

93 And they called unto her and she came before them, and she kissed them, and they took her and gave unto her a harp, saying, Go now before our father, and sit before him, and strike upon the harp, and speak these words.

94 And they commanded her to go to their house, and she took the harp and hastened before them, and she came and sat near Jacob.

95 And she played well and sang, and uttered in the sweetness of her words, Joseph my uncle is living, and he ruleth throughout the land of Egypt, and is not dead.

96 And she continued to repeat and utter these words, and Jacob heard her words and they were agreeable to him.

97 He listened whilst she repeated them twice and thrice, and joy entered the heart of Jacob at the sweetness of her words, and the spirit of God was upon him, and he knew all her words to be true.

98 And Jacob blessed Serach when she spoke these words before him, and he said unto her, My daughter, may death never prevail over thee, for thou hast revived my spirit; only speak yet before me as thou hast spoken, for thou hast gladdened me with all thy words.

99 And she continued to sing these words, and Jacob listened and it pleased him, and he rejoiced, and the spirit of God was upon him.

100 Whilst he was yet speaking with her, behold his sons came to him with horses and chariots and royal garments and servants running before them.

101 And Jacob rose up to meet them, and saw his sons dressed in royal garments and he saw all the treasures that Joseph had sent to them.

102 And they said unto him, Be informed that our brother Joseph is living, and it is he who ruleth throughout the land of Egypt, and it is he who spoke unto us as we told thee.

103 And Jacob heard all the words of his sons, and his heart palpitated at their words, for he could not believe them until he saw all that Joseph had given them and what he had sent him, and all the signs which Joseph had spoken unto them.

104 And they opened out before him, and showed him all that Joseph had sent, they gave unto each what Joseph had sent him, and he knew that they had spoken the truth, and he rejoiced exceedingly an account of his son.

105 And Jacob said, It is enough for me that my son Joseph is still living, I will go and see him before I die.

106 And his sons told him all that had befallen them, and Jacob said, I will go down to Egypt to see my son and his offspring.

107 And Jacob rose up and put on the garments which Joseph had sent him, and after he had washed, and shaved his hair, he put upon his head the turban which Joseph had sent him.

108 And all the people of Jacob's house and their wives put on the garments which Joseph had sent to them, and they greatly rejoiced at Joseph that he was still living and that he was ruling in Egypt,

109 And all the inhabitants of Canaan heard of this thing, and they came and rejoiced much with Jacob that he was still living.

110 And Jacob made a feast for them for three days, and all the kings of Canaan and nobles of the land ate and drank and rejoiced in the house of Jacob.

CHAPTER 55

1 And it came to pass after this that Jacob said, I will go and see my son in Egypt and will then come back to the land of Canaan of which God had spoken unto Abraham, for I cannot leave the land of my birthplace.

2 Behold the word of the Lord came unto him, saying, Go down to Egypt with all thy household and remain there, fear not to go down to Egypt for I will there make thee a great nation.

3 And Jacob said within himself, I will go and see my son whether the fear of his God is yet in his heart amidst all the inhabitants of Egypt.

4 And the Lord said unto Jacob, Fear not about Joseph, for he still retaineth his integrity to serve me, as will seem good in thy sight, and Jacob rejoiced exceedingly concerning his son.

5 At that time Jacob commanded his sons and household to go to Egypt according to the word of the Lord unto him, and Jacob rose up with his sons and all his household, and he went out from the land of Canaan

from Beersheba, with joy and gladness of heart, and they went to the land of Egypt.

6 And it came to pass when they came near Egypt, Jacob sent Judah before him to Joseph that he might show him a situation in Egypt, and Judah did according to the word of his father, and he hastened and ran and came to Joseph, and they assigned for them a place in the land of Goshen for all his household, and Judah returned and came along the road to his father.

7 And Joseph harnessed the chariot, and he assembled all his mighty men and his servants and all the officers of Egypt in order to go and meet his father Jacob, and Joseph's mandate was proclaimed in Egypt, saying, All that do not go to meet Jacob shall die.

8 And on the next day Joseph went forth with all Egypt a great and mighty host, all dressed in garments of fine linen and purple and with instruments of silver and gold and with their instruments of war with them.

9 And they all went to meet Jacob with all sorts of musical instruments, with drums and timbrels, strewing myrrh, and aloes all along the road, and they all went after this fashion, and the earth shook at their shouting.

10 And all the women of Egypt went upon the roofs of Egypt and upon the walls to meet Jacob, and upon the head of Joseph was Pharaoh's regal crown, for Pharaoh had sent it unto him to put on at the time of his going to meet his father.

11 And when Joseph came within fifty cubits of his father, he alighted from the chariot and he walked toward his father, and when all the officers of Egypt and her nobles saw that Joseph had gone on foot toward his father, they also alighted and walked on foot toward Jacob.

12 And when Jacob approached the camp of Joseph, Jacob observed the camp that was coming toward him with Joseph, and it gratified him and Jacob was astonished at it.

13 And Jacob said unto Judah, Who is that man whom I see in the camp of Egypt dressed in kingly robes

with a very red garment upon him and a royal crown upon his head, who has alighted from his chariot and is coming toward us? and Judah answered his father, saying, He is thy son Joseph the king; and Jacob rejoiced in seeing the glory of his son.

14 And Joseph came nigh unto his father and he bowed to his father, and all the men of the camp bowed to the ground with him before Jacob.

15 And behold Jacob ran and hastened to his son Joseph and fell upon his neck and kissed him, and they wept, and Joseph also embraced his father and kissed him, and they wept and all the people of Egypt wept with them.

16 And Jacob said unto Joseph, Now I will die cheerfully after I have seen thy face, that thou art still living and with glory.

17 And the sons of Jacob and their wives and their children and their servants, and all the household of Jacob wept exceedingly with Joseph, and they kissed him and wept greatly with him.

18 And Joseph and all his people returned afterward home to Egypt, and Jacob and his sons and all the children of his household came with Joseph to Egypt, and Joseph placed them in the best part of Egypt, in the land of Goshen.

19 And Joseph said unto his father and unto his brethren, I will go up and tell Pharaoh, saying, My brethren and my father's household and all belonging to them have come unto me, and behold they are in the land of Goshen.

20 And Joseph did so and took from his brethren Reuben, Issachar Zebulun and his brother Benjamin and he placed them before Pharaoh.

21 And Joseph spoke unto Pharaoh, saying, My brethren and my father's household and all belonging to them, together with their flocks and cattle have come unto me from the land of Canaan, to sojourn in Egypt; for the famine was sore upon them.

22 And Pharaoh said unto Joseph, Place thy father and brethren in the best part of the land, withhold

not from them all that is good, and cause them to eat of the fat of the land.

23 And Joseph answered, saying, Behold I have stationed them in the land of Goshen, for they are shepherds, therefore let them remain in Goshen to feed their flocks apart from the Egyptians.

24 And Pharaoh said unto Joseph, Do with thy brethren all that they shall say unto thee; and the sons of Jacob bowed down to Pharaoh, and they went forth from him in peace, and Joseph afterward brought his father before Pharaoh.

25 And Jacob came and bowed down to Pharaoh, and Jacob blessed Pharaoh, and he then went out; and Jacob and all his sons, and all his household dwelt in the land of Goshen.

26 In the second year, that is in the hundred and thirtieth year of the life of Jacob, Joseph maintained his father and his brethren, and all his father's household, with bread according to their little ones, all the days of the famine; they lacked nothing.

27 And Joseph gave unto them the best part of the whole land; the best of Egypt had they all the days of Joseph; and Joseph also gave unto them and unto the whole of his father's household, clothes, and garments year by year; and the sons of Jacob remained securely in Egypt all the days of their brother.

28 And Jacob always ate at Joseph's table, Jacob and his sons did not leave Joseph's table day or night, besides what Jacob's children consumed in their houses.

29 And all Egypt ate bread during the days of the famine from the house of Joseph, for all the Egyptians sold all belonging to them on account of the famine.

30 And Joseph purchased all the lands and fields of Egypt for bread on the account of Pharaoh, and Joseph supplied all Egypt with bread all the days of the famine, and Joseph collected all the silver and gold that came unto him for the corn which they bought throughout the land, and he accumulated much gold and silver, besides an immense quantity of onyx stones, bdellium, and valuable garments which

they brought unto Joseph from every part of the land when their money was spent.

31 And Joseph took all the silver and gold that came into his hand, about seventy two talents of gold and silver, and also onyx stones and bdellium in great abundance, and Joseph went and concealed them in four parts, and he concealed one part in the wilderness near the Red sea, and one part by the river Perath, and the third and fourth part he concealed in the desert opposite to the wilderness of Persia and Media.

32 And he took part of the gold and silver that was left, and gave it unto all his brothers and unto all his father's household, and unto all the women of his father's household, and the rest he brought to the house of Pharaoh about twenty talents of gold and silver.

33 And Joseph gave all the gold and silver that was left unto Pharaoh, and Pharaoh placed it in the treasury, and the days of the famine ceased after that in the land, and they sowed and reaped in the whole land, and they obtained their usual quantity year by year; they lacked nothing.

34 And Joseph dwelt securely in Egypt, and the whole land was under his advice, and his father and all his brethren dwelt in the land of Goshen and took possession of it.

35 And Joseph was very aged, advanced in days, and his two sons, Ephraim, and Manasseh, remained constantly in the house of Jacob, together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and his law.

36 And Jacob and his sons dwelt in the land of Egypt in the land of Goshen, and they took possession in it, and they were fruitful and multiplied in it.

CHAPTER 56

1 And Jacob lived in the land of Egypt seventeen years, and the days of Jacob, and the years of his life were a hundred and forty seven years.

2 At that time Jacob was attacked with that illness of which he died and he sent and called for his son Joseph from Egypt, and Joseph his son came from Egypt and Joseph came unto his father.

3 And Jacob said unto Joseph and unto his sons, Behold I die, and the God of your ancestors will visit you, and bring you back to the land, which the Lord swore to give unto you and unto your children after you, now therefore when I am dead, bury me in the cave which is in Machpelah in Hebron in the land of Canaan, near my ancestors.

4 And Jacob made his sons swear to bury him in Machpelah, in Hebron, and his sons swore unto him concerning this thing.

5 And he commanded them, saying, Serve the Lord your God, for he who delivered your fathers will also deliver you from all trouble.

6 And Jacob said, Call all your children unto me, and all the children of Jacob's sons came and sat before him, and Jacob blessed them, and he said unto them, The Lord God of your fathers shall grant you a thousand times as much and bless you, and may he give you the blessing of your father Abraham; and all the children of Jacob's sons went forth on that day after he had blessed them.

7 And on the next day Jacob again called for his sons, and they all assembled and came to him and sat before him, and Jacob on that day blessed his sons before his death, each man did he bless according to his blessing; behold it is written in the book of the law of the Lord appertaining to Israel.

8 And Jacob said unto Judah, I know my son that thou art a mighty man for thy brethren; reign over them, and thy sons shall reign over their sons forever.

9 Only teach thy sons the bow and all the weapons of war, in order that they may fight the battles of their brother who will rule over his enemies.

10 And Jacob again commanded his sons on that day, saying, Behold I shall be this day gathered unto my people; carry me up from Egypt, and bury me in the cave of Machpelah as I have commanded you.

11 Howbeit take heed I pray you that none of your sons carry me, only yourselves, and this is the manner you shall do unto me, when you carry my body to go with it to the land of Canaan to bury me,

12 Judah, Issachar and Zebulun shall carry my bier at the eastern side; Reuben, Simeon and Gad at the south, Ephraim, Manasseh and Benjamin at the west, Dan, Asher, and Naphtali at the north.

13 Let not Levi carry with you, for he and his sons will carry the ark of the covenant of the Lord with the Israelites in the camp, neither let Joseph my son carry, for as a king so let his glory be; howbeit, Ephraim and Manasseh shall be in their stead.

14 Thus shall you do unto me when you carry me away; do not neglect any thing of all that I command you; and it shall come to pass when you do this unto me, that the Lord will remember you favorably and your children after you forever.

15 And you my sons, honor each his brother and his relative, and command your children and your children's children after you to serve the Lord God of your ancestors all the days.

16 In order that you may prolong your days in the land, you, and your children and your children's children for ever, when you do what is good and upright in the sight of the Lord your God, to go in all his ways.

17 And thou, Joseph my son, forgive I pray thee the prongs of thy brethren and all their misdeeds in the injury that they heaped upon thee, for God intended it for thine and thy children's benefit.

18 And O my son leave not thy brethren to the inhabitants of Egypt, neither hurt their feelings, for behold I consign them to the hand of God and in thy hand to guard them from the Egyptians; and the sons of Jacob answered their father saying, O, our father, all that thou hast commanded us, so will we do; may God only be with us.

19 And Jacob said unto his sons, So may God be with you when you keep all his ways; turn not from

his ways either to the right or the left in performing what is good and upright in his sight.

20 For I know that many and grievous troubles will befall you in the latter days in the land, yea your children and children's children, only serve the Lord and he will save you from all trouble.

21 And it shall come to pass when you shall go after God to serve him and will teach your children after you, and your children's children, to know the Lord, then will the Lord raise up unto you and your children a servant from amongst your children, and the Lord will deliver you through his hand from all affliction, and bring you out of Egypt and bring you back to the land of your fathers to inherit it securely.

22 And Jacob ceased commanding his sons, and he drew his feet into the bed, he died and was gathered to his people.

23 And Joseph fell upon his father and he cried out and wept over him and he kissed him, and he called out in a bitter voice, and he said, O my father, my father.

24 And his son's wives and all his household came and fell upon Jacob, and they wept over him, and cried in a very loud voice concerning Jacob.

25 And all the sons of Jacob rose up together, and they tore their garments, and they all put sackcloth upon their loins, and they fell upon their faces, and they cast dust upon their heads toward the heavens.

26 And the thing was told unto Osnath Joseph's wife, and she rose up and put on a sack and she with all the Egyptian women with her came and mourned and wept for Jacob.

27 And also all the people of Egypt who knew Jacob came all on that day when they heard this thing, and all Egypt wept for many days.

28 And also from the land of Canaan did the women come unto Egypt when they heard that Jacob was dead, and they wept for him in Egypt for seventy days.

29 And it came to pass after this that Joseph commanded his servants the doctors to embalm his father with myrrh and frankincense and all manner of incense and perfume, and the doctors embalmed Jacob as Joseph had commanded them.

30 And all the people of Egypt and the elders and all the inhabitants of the land of Goshen wept and mourned over Jacob, and all his sons and the children of his household lamented and mourned over their father Jacob many days.

31 And after the days of his weeping had passed away, at the end of seventy days, Joseph said unto Pharaoh, I will go up and bury my father in the land of Canaan as he made me swear, and then I will return.

32 And Pharaoh sent Joseph, saying, Go up and bury thy father as he said, and as he made thee swear; and Joseph rose up with all his brethren to go to the land of Canaan to bury their father Jacob as he had commanded them.

33 And Pharaoh commanded that it should be proclaimed throughout Egypt, saying, Whoever goeth not up with Joseph and his brethren to the land of Canaan to bury Jacob, shall die.

34 And all Egypt heard of Pharaoh's proclamation, and they all rose up together, and all the servants of Pharaoh, and the elders of his house, and all the elders of the land of Egypt went up with Joseph, and all the officers and nobles of Pharaoh went up as the servants of Joseph, and they went to bury Jacob in the land of Canaan.

35 And the sons of Jacob carried the bier upon which he lay; according to all that their father commanded them, so did his sons unto him.

36 And the bier was of pure gold, and it was inlaid round about with onyx stones and bdellium; and the covering of the bier was gold woven work, joined with threads, and over them were hooks of onyx stones and bdellium.

37 And Joseph placed upon the head of his father Jacob a large golden crown, and he put a golden scepter

in his hand, and they surrounded the bier as was the custom of kings during their lives.

38 And all the troops of Egypt went before him in this array, at first all the mighty men of Pharaoh, and the mighty men of Joseph, and after them the rest of the inhabitants of Egypt, and they were all girded with swords and equipped with coats of mail, and the trappings of war were upon them.

39 And all the weepers and mourners went at a distance opposite to the bier, going and weeping and lamenting, and the rest of the people went after the bier.

40 And Joseph and his household went together near the bier barefooted and weeping, and the rest of Joseph's servants went around him; each man had his ornaments upon him, and they were all armed with their weapons of war.

41 And fifty of Jacob's servants went in front of the bier, and they strewed along the road myrrh and aloes, and all manner of perfume, and all the sons of Jacob that carried the bier walked upon the perfumery, and the servants of Jacob went before them strewing the perfume along the road.

42 And Joseph went up with a heavy camp, and they did after this manner every day until they reached the land of Canaan, and they came to the threshing floor of Atad, which was on the other side of Jordan, and they mourned an exceeding great and heavy mourning in that place.

43 And all the kings of Canaan heard of this thing and they all went forth, each man from his house, thirty-one kings of Canaan, and they all came with their men to mourn and weep over Jacob.

44 And all these kings beheld Jacob's bier, and behold Joseph's crown was upon it, and they also put their crowns upon the bier, and encircled it with crowns.

45 And all these kings made in that place a great and heavy mourning with the sons of Jacob and Egypt over Jacob, for all the kings of Canaan knew the valor of Jacob and his sons.

46 And the report reached Esau, saying, Jacob died in Egypt, and his sons and all Egypt are conveying him to the land of Canaan to bury him.

47 And Esau heard this thing, and he was dwelling in mount Seir, and he rose up with his sons and all his people and all his household, a people exceedingly great, and they came to mourn and weep over Jacob.

48 And it came to pass, when Esau came he mourned for his brother Jacob, and all Egypt and all Canaan again rose up and mourned a great mourning with Esau over Jacob in that place

49 And Joseph and his brethren brought their father Jacob from that place, and they went to Hebron to bury Jacob in the cave by his fathers.

50 And they came unto Kireath-arba, to the cave, and as they came Esau stood with his sons against Joseph and his brethren as a hindrance in the cave, saying, Jacob shall not be buried therein, for it belongeth to us and to our father.

51 And Joseph and his brethren heard the words of Esau's sons, and they were exceedingly wroth, and Joseph approached unto Esau, saying, What is this thing which they have spoken? surely my father Jacob bought it from thee for great riches after the death of Isaac, now five and twenty years ago, and also all the land of Canaan he bought from thee and from thy sons, and thy seed after thee.

52 And Jacob bought it for his sons and his seed after him for an inheritance for ever, and why speakest thou these things this day?

53 And Esau answered, saying, Thou speakest falsely and utterest lies, for I sold not anything belonging to me in all this land, as thou sayest, neither did my brother Jacob buy aught belonging to me in this land.

54 And Esau spoke these things in order to deceive Joseph with his words, for Esau knew that Joseph was not present in those days when Esau sold all belonging to him in the land of Canaan to Jacob.

55 And Joseph said unto Esau, Surely my father inserted these things with thee in the record of pur-

chase, and testified the record with witnesses, and behold it is with us in Egypt.

56 And Esau answered, saying unto him, Bring the record, all that thou wilt find in the record, so will we do.

57 And Joseph called unto Naphtali his brother, and he said, Hasten quickly, stay not, and run I pray thee to Egypt and bring all the records; the record of the purchase, the sealed record and the open record, and also all the first records in which all the transactions of the birth-right are written, fetch thou.

58 And thou shalt bring them unto us hither, that we may know from them all the words of Esau and his sons which they spoke this day.

59 And Naphtali hearkened to the voice of Joseph and he hastened and ran to go down to Egypt, and Naphtali was lighter on foot than any of the stags that were upon the wilderness, for he would go upon ears of corn without crushing them.

60 And when Esau saw that Naphtali had gone to fetch the records, he, and his sons increased their resistance against the cave, and Esau and all his people rose up against Joseph and his brethren to battle.

61 And all the sons of Jacob and the people of Egypt fought with Esau and his men, and the sons of Esau and his people were smitten before the sons of Jacob, and the sons of Jacob slew of Esau's people forty men.

62 And Chushim the son of Dan, the son of Jacob, was at that time with Jacob's sons, but he was about a hundred cubits distant from the place of battle, for he remained with the children of Jacob's sons by Jacob's bier to guard it.

63 And Chushim was dumb and deaf, still he understood the voice of consternation amongst men.

64 And he asked, saying, Why do you not bury the dead, and what is this great consternation? and they answered him the words of Esau and his sons; and he ran to Esau

in the midst of the battle, and he slew Esau with a sword, and he cut off his head, and it sprang to a distance, and Esau fell amongst the people of the battle.

65 And when Chushim did this thing the sons of Jacob prevailed over the sons of Esau, and the sons of Jacob buried their father Jacob by force in the cave, and the sons of Esau beheld it.

66 And Jacob was buried in Hebron, in the cave of Machpelah which Abraham had bought from the sons of Heth for the possession of a burial place, and he was buried in very costly garments.

67 And no king had such honor paid him as Joseph paid unto his father at his death, for he buried him with great honor like unto the burial of kings.

68 And Joseph and his brethren made a mourning of seven days for their father.

CHAPTER 57

1 And it was after this that the sons of Esau waged war with the sons of Jacob, and the sons of Esau fought with the sons of Jacob in Hebron, and Esau was still lying dead, and not buried.

2 And the battle was heavy between them, and the sons of Esau were smitten before the sons of Jacob, and the sons of Jacob slew of the sons of Esau eighty men, and not one died of the people of the sons of Jacob; and the hand of Joseph prevailed over all the people of the sons of Esau, and he took Zepho, the son of Eliphaz, the son of Esau, and fifty of his men captive, and he bound them with chains of iron, and gave them into the hand of his servants to bring them to Egypt.

3 And it came to pass when the sons of Jacob had taken Zepho and his people captive, all those that remained were greatly afraid of their lives from the house of Esau, lest they should also be taken captive, and they all fled with Eliphaz the son of Esau and his people, with Esau's body, and they went on their road to Mount Seir.

4 And they came unto Mount Seir and they buried Esau in Seir, but they had not brought his head with them to Seir, for it was buried in that place where the battle had been in Hebron.

5 And it came to pass when the sons of Esau had fled from before the sons of Jacob, the sons of Jacob pursued them unto the borders of Seir, but they did not slay a single man from amongst them when they pursued them, for Esau's body which they carried with them excited their confusion, so they fled and the sons of Jacob turned back from them and came up to the place where their brethren were in Hebron, and they remained there on that day, and on the next day until they rested from the battle.

6 And it came to pass on the third day they assembled all the sons of Seir the Horite, and they assembled all the children of the east, a multitude of people like the sand of the sea, and they went and came down to Egypt to fight with Joseph and his brethren, in order to deliver their brethren.

7 And Joseph and all the sons of Jacob heard that the sons of Esau and the children of the east had come upon them to battle in order to deliver their brethren.

8 And Joseph and his brethren and the strong men of Egypt went forth and fought in the city of Rameses, and Joseph and his brethren dealt out a tremendous blow amongst the sons of Esau and the children of the east.

9 And they slew of them six hundred thousand men, and they slew amongst them all the mighty men of the children of Seir the Horite; there were only a few of them left, and they slew also a great many of the children of the east, and of the children of Esau; and Eliphaz the son of Esau, and the children of the east all fled before Joseph and his brethren.

10 And Joseph and his brethren pursued them until they came unto Succoth, and they yet slew of them in Succoth thirty men, and the rest escaped and they fled each to his city.

11 And Joseph and his brethren and the mighty men of Egypt turned back from them with joy and cheer-

fulness of heart, for they had smitten all their enemies.

12 And Zepho the son of Eliphaz and his men were still slaves in Egypt to the sons of Jacob, and their pains increased.

13 And when the sons of Esau and the sons of Seir returned to their land, the sons of Seir saw that they had all fallen into the hands of the sons of Jacob, and the people of Egypt, on account of the battle of the sons of Esau.

14 And the sons of Seir said unto the sons of Esau, You have seen and therefore you know that this camp was on your account, and not one mighty man or an adept in war remaineth.

15 Now therefore go forth from our land, go from us to the land of Canaan to the land of the dwelling of your fathers; wherefore shall your children inherit the effects of our children in latter days?

16 And the children of Esau would not listen to the children of Seir, and the children of Seir considered to make war with them.

17 And the children of Esau sent secretly to Angeas king of Africa, the same is Dinhabah, saying,

18 Send unto us some of thy men and let them come unto us, and we will fight together with the children of Seir the Horite, for they have resolved to fight with us to drive us away from the land.

19 And Angeas king of Dinhabah did so, for he was in those days friendly to the children of Esau, and Angeas sent five hundred valiant infantry to the children of Esau, and eight hundred cavalry.

20 And the children of Seir sent unto the children of the east and unto the children of Midian, saying, You have seen what the children of Esau have done unto us, upon whose account we are almost all destroyed, in their battle with the sons of Jacob.

21 Now therefore come unto us and assist us, and we will fight them together, and we will drive them from the land and be avenged of the cause of our brethren

who died for their sakes in their battle with their brethren the sons of Jacob.

22 And all the children of the east listened to the children of Seir, and they came unto them about eight hundred men with drawn swords, and the children of Esau fought with the children of Seir at that time in the wilderness of Paran.

23 And the children of Seir prevailed then over the sons of Esau, and the children of Seir slew on that day of the children of Esau in that battle about two hundred men of the people of Angeas king of Dinhabah.

24 And on the second day the children of Esau came again to fight a second time with the children of Seir, and the battle was sore upon the children of Esau this second time, and it troubled them greatly on account of the children of Seir.

25 And when the children of Esau saw that the children of Seir were more powerful than they were, some men of the children of Esau turned and assisted the children of Seir their enemies.

26 And there fell yet of the people of the children of Esau in the second battle fifty-eight men of the people at Angeas king of Dinhabah.

27 And on the third day the children of Esau heard that some of their brethren had turned from them to fight against them in the second battle; and the children of Esau mourned when they heard this thing.

28 And they said, What shall we do unto our brethren who turned from us to assist the children of Seir our enemies? and the children of Esau again sent to Angeas king of Dinhabah, saying,

29 Send unto us again other men that with them we may fight with the children of Seir, for they have already twice been heavier than we were.

30 And Angeas again sent to the children of Esau about six hundred valiant men, and they came to assist the children of Esau.

31 And in ten days' time the children of Esau again waged war with the children of Seir in the wilderness of Paran, and the battle was very severe upon the children of Seir, and the children of Esau prevailed at this time over the children of Seir, and the children of Seir were smitten before the children of Esau, and the children of Esau slew from them about two thousand men.

32 And all the mighty men of the children of Seir died in this battle, and there only remained their young children that were left in their cities.

33 And all Midian and the children of the east betook themselves to flight from the battle, and they left the children of Seir and fled when they saw that the battle was severe upon them, and the children of Esau pursued all the children of the east until they reached their land.

34 And the children of Esau slew yet of them about two hundred and fifty men and from the people of the children of Esau there fell in that battle about thirty men, but this evil came upon them through their brethren turning from them to assist the children of Seir the Horite, and the children of Esau again heard of the evil doings of their brethren, and they again mourned on account of this thing.

35 And it came to pass after the battle, the children of Esau turned back and came home unto Seir, and the children of Esau slew those who had remained in the land of the children of Seir; they slew also their wives and little ones, they left not a soul alive except fifty young lads and damsels whom they suffered to live, and the children of Esau did not put them to death, and the lads became their slaves, and the damsels they took for wives.

36 And the children of Esau dwelt in Seir in the place of the children of Seir, and they inherited their land and took possession of it.

37 And the children of Esau took all belonging in the land to the children of Seir, also their flocks, their bullocks, and their goods, and all belonging to the children of Seir, did the children of Esau take, and the children of Esau dwelt in Seir in the place of the children of Seir unto this day, and the children of

Esau divided the land into divisions to the five sons of Esau, according to their families.

38 And it came to pass in those days, that the children of Esau resolved to crown a king over them in the land of which they became possessed. And they said to each other, "Not so, for he shall reign over us in our land, and we shall be under his counsel and he shall fight our battles, against our enemies, and they did so.

39 And all the children of Esau swore, saying, That none of their brethren should ever reign over them, but a strange man who is not of their brethren, for the souls of all the children of Esau were embittered every man against his son, brother, and friend, on account of the evil they sustained from their brethren when they fought with the children of Seir.

40 Therefore the sons of Esau swore, saying, From that day forward they would not choose a king from their brethren, but one from a strange land unto this day.

41 And there was a man there from the people of Angeas king of Dinhabah; his name was Bela the son of Beor, who was a very valiant man, beautiful and comely and wise in all wisdom, and a man of sense and counsel; and there was none of the people of Angeas like unto him.

42 And all the children of Esau took him and anointed him and they crowned him for a king, and they bowed down to him, and they said unto him, May the king live, may the king live.

43 And they spread out the sheet, and they brought him each man earrings of gold and silver or rings or bracelets, and they made him very rich in silver and in gold, in onyx stones and bdellium, and they made him a royal throne, and they placed a regal crown upon his head, and they built a palace for him and he dwelt therein, and he became king over all the children of Esau.

44 And the people of Angeas took their hire for their battle from the children of Esau, and they went and returned at that time to their master in Dinhabah.

45 And Bela reigned over the children of Esau thirty years, and the children of Esau dwelt in the land instead of the children of Seir, and they dwelt securely in their stead unto this day.

CHAPTER 58

1 And it came to pass in the thirty-second year of the Israelites going down to Egypt, that is in the seventy-first year of the life of Joseph, in that year died Pharaoh king of Egypt, and Magron his son reigned in his stead.

2 And Pharaoh commanded Joseph before his death to be a father to his son, Magron, and that Magron should be under the care of Joseph and under his counsel.

3 And all Egypt consented to this thing that Joseph should be king over them, for all the Egyptians loved Joseph as of heretofore, only Magron the son of Pharaoh sat upon, his father's throne, and he became king in those days in his father's stead.

4 Magron was forty-one years old when he began to reign, and forty years he reigned in Egypt, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do in Egypt to every king that reigned over them.

5 And it came to pass when Pharaoh reigned in his father's stead, he placed the laws of Egypt and all the affairs of government in the hand of Joseph, as his father had commanded him.

6 And Joseph became king over Egypt, for he superintended over all Egypt, and all Egypt was under his care and under his counsel, for all Egypt inclined to Joseph after the death of Pharaoh, and they loved him exceedingly to reign over them.

7 But there were some people amongst them, who did not like him, saying, No stranger shall reign over us; still the whole government of Egypt devolved in those days upon Joseph, after the death of Pharaoh, he being the regulator, doing as he liked throughout the land without any one interfering.

8 And all Egypt was under the care of Joseph, and Joseph made war with all his surrounding enemies, and he subdued them; also all the land and all the Philistines, unto the borders of Canaan, did Joseph subdue, and they were all under his power and they gave a yearly tax unto Joseph.

9 And Pharaoh king of Egypt sat upon his throne in his father's stead, but he was under the control and counsel of Joseph, as he was at first under the control of his father.

10 Neither did he reign but in the land of Egypt only, under the counsel of Joseph, but Joseph reigned over the whole country at that time, from Egypt unto the great river Perath.

11 And Joseph was successful in all his ways, and the Lord was with him, and the Lord gave Joseph additional wisdom, and honor, and glory, and love toward him in the hearts of the Egyptians and throughout the land, and Joseph reigned over the whole country forty years.

12 And all the countries of the Philistines and Canaan and Zidon, and on the other side of Jordan, brought presents unto Joseph all his days, and the whole country was in the hand of Joseph, and they brought unto him a yearly tribute as it was regulated, for Joseph had fought against all his surrounding enemies and subdued them, and the whole country was in the hand of Joseph, and Joseph sat securely upon his throne in Egypt.

13 And also all his brethren the sons of Jacob dwelt securely in the land, all the days of Joseph, and they were fruitful and multiplied exceedingly in the land, and they served the Lord all their days, as their father Jacob had commanded them.

14 And it came to pass at the end of many days and years, when the children of Esau were dwelling quietly in their land with Bela their king, that the children of Esau were fruitful and multiplied in the land, and they resolved to go and fight with the sons of Jacob and all Egypt, and to deliver their brother Zepho, the son of Eliphaz, and his men, for they were yet in those days slaves to Joseph.

15 And the children of Esau sent unto all the children of the east, and they made peace with them, and all the children of the east came unto them to go with the children of Esau to Egypt to battle.

16 And there came also unto them of the people of Angeas, king of Dinhabah, and they also sent unto the children of Ishmael and they also came unto them.

17 And all this people assembled and came unto Seir to assist the children of Esau in their battle, and this camp was very large and heavy with people, numerous as the sand of the sea, about eight hundred thousand men, infantry, and cavalry, and all these troops went down to Egypt to fight with the sons of Jacob, and they encamped by Rameses.

18 And Joseph went forth with his brethren with the mighty men of Egypt, about six hundred men, and they fought with them in the land of Rameses; and the sons of Jacob at that time again fought with the children of Esau, in the fiftieth year of the sons of Jacob going down to Egypt, that is the thirtieth year of the reign of Bela over the children of Esau in Seir.

19 And the Lord gave all the mighty men of Esau and the children of the east into the hand of Joseph and his brethren, and the people of the children of Esau and the children of the east were smitten before Joseph.

20 And of the people of Esau and the children of the east that were slain, there fell before the sons of Jacob about two hundred thousand men, and their king Bela the son of Beor fell with them in the battle, and when the children of Esau saw that their king had fallen in battle and was dead, their hands became weak in the combat.

21 And Joseph and his brethren and all Egypt were still smiting the people of the house of Esau, and all Esau's people were afraid of the sons of Jacob and fled from before them.

22 And Joseph and his brethren and all Egypt pursued them a day's journey, and they slew yet from them about three hundred men, continuing to smite them in the road; and they afterward turned back from them.

23 And Joseph and all his brethren returned to Egypt, not one man was missing from them, but of the Egyptians there fell twelve men.

24 And when Joseph returned to Egypt he ordered Zepho and his men to be additionally bound, and they bound them in irons and they increased their grief.

25 And all the people of the children of Esau, and the children of the east, returned in shame each unto his city, for all the mighty men that were with them had fallen in battle.

26 And when the children of Esau saw that their king had died in battle they hastened and took a man from the people of the children of the east; his name was Jobab the son of Zarach, from the land of Botzrah, and they caused him to reign over them instead of Bela their king.

27 And Jobab sat upon the throne of Bela as king in his stead, and Jobab reigned in Edom over all the children of Esau ten years, and the children of Esau went no more to fight with the sons of Jacob from that day forward, for the sons of Esau knew the valor of the sons of Jacob, and they were greatly afraid of them.

28 But from that day forward the children of Esau hated the sons of Jacob, and the hatred and enmity were very strong between them all the days, unto this day.

29 And it came to pass after this, at the end of ten years, Jobab, the son of Zarach, from Botzrah, died, and the children of Esau took a man whose name was Chusham, from the land of Teman, and they made him king over them instead of Jobab, and Chusham reigned in Edom over all the children of Esau for twenty years.

30 And Joseph, king of Egypt, and his brethren, and all the children of Israel dwelt securely in Egypt in those days, together with all the children of Joseph and his brethren, having no hindrance or evil accident and the land of Egypt was at that time at rest from war in the days of Joseph and his brethren.

CHAPTER 59

1 And these are the names of the sons of Israel who dwelt in Egypt, who had come with Jacob, all the sons of Jacob came unto Egypt, every man with his household.

2 The children of Leah were Reuben, Simeon, Levi, Judah, Issachar and Zebulun, and their sister Dinah.

3 And the sons of Rachel were Joseph and Benjamin.

4 And the sons of Zilpah, the handmaid of Leah, were Gad and Asher.

5 And the sons of Bilhah, the handmaid of Rachel, were Dan and Naphtali.

6 And these were their offspring that were born unto them in the land of Canaan, before they came unto Egypt with their father Jacob.

7 The sons of Reuben were Chanoch, Pallu, Chetzron and Carmi.

8 And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zochar and Saul, the son of the Canaanitish woman.

9 And the children of Levi were Gershon, Kehath and Merari, and their sister Jochebed, who was born unto them in their going down to Egypt.

10 And the sons of Judah were Er, Onan, Shelah, Perez and Zarach.

11 And Er and Onan died in the land of Canaan; and the sons of Perez were Chezron and Chamul.

12 And the sons of Issachar were Tola, Puvah, Job and Shomron.

13 And the sons of Zebulun were Sered, Elon and Jachleel, and the son of Dan was Chushim.

14 And the sons of Naphtali were Jachzeel, Guni, Jetzer and Shilam.

15 And the sons of Gad were Ziphion, Chaggi, Shuni, Ezbon, Eri, Arodi and Areli.

16 And the children of Asher were Jimnah, Jishvah, Jishvi, Beriah and their sister Serach; and the sons of Beriah were Cheber and Malchiel.

17 And the sons of Benjamin were Bela, Becher, Ashbel, Gera, Naaman, Achi, Rosh, Mupim, Chupim and Ord.

18 And the sons of Joseph, that were born unto him in Egypt, were Manasseh and Ephraim.

19 And all the souls that went forth from the loins of Jacob, were seventy souls; these are they who came with Jacob their father unto Egypt to dwell there: and Joseph and all his brethren dwelt securely in Egypt, and they ate of the best of Egypt all the days of the life of Joseph.

20 And Joseph lived in the land of Egypt ninety-three years, and Joseph reigned over all Egypt eighty years.

21 And when the days of Joseph drew nigh that he should die, he sent and called for his brethren and all his father's household, and they all came together and sat before him.

22 And Joseph said unto his brethren and unto the whole of his father's household, Behold I die, and God will surely visit you and bring you up from this land to the land which he swore to your fathers to give unto them.

23 And it shall be when God shall visit you to bring you up from here to the land of your fathers, then bring up my bones with you from here.

24 And Joseph made the sons of Israel to swear for their seed after them, saying, God will surely visit you and you shall bring up my bones with you from here.

25 And it came to pass after this that Joseph died in that year, the seventy-first year of the Israelites going down to Egypt.

26 And Joseph was one hundred and ten years old when he died in the land of Egypt, and all his brethren and all his servants rose up and they embalmed

Joseph, as was their custom, and his brethren and all Egypt mourned over him for seventy days.

27 And they put Joseph in a coffin filled with spices and all sorts of perfume, and they buried him by the side of the river, that is Sihor, and his sons and all his brethren, and the whole of his father's household made a seven day's mourning for him.

28 And it came to pass after the death of Joseph, all the Egyptians began in those days to rule over the children of Israel, and Pharaoh, king of Egypt, who reigned in his father's stead, took all the laws of Egypt, and conducted the whole government of Egypt under his counsel, and he reigned securely over his people.

CHAPTER 60

1 And when the year came round, being the seventy-second year from the Israelites going down to Egypt, after the death of Joseph, Zepho, the son of Eliphaz, the son of Esau, fled from Egypt, he, and his men, and they went away.

2 And he came to Africa, which is Dinhabah, to Angeas king of Africa, and Angeas received them with great honor, and he made Zepho the captain of his host.

3 And Zepho found favor in the sight of Angeas and in the sight of his people, and Zepho was captain of the host to Angeas king of Africa for many days.

4 And Zepho enticed Angeas king of Africa to collect all his army to go and fight with the Egyptians, and with the sons of Jacob, and to avenge of them the cause of his brethren.

5 But Angeas would not listen to Zepho to do this thing, for Angeas knew the strength of the sons of Jacob, and what they had done to his army in their warfare with the children of Esau.

6 And Zepho was in those days very great in the sight of Angeas and in the sight of all his people, and he continually enticed them to make war against Egypt, but they would not.

7 And it came to pass in those days there was in the land of Chittim a man in the city of Puzimna, whose name was Uzu, and he became degenerately deified by the children of Chittim, and the man died and had no son, only one daughter whose name was Jania.

8 And the damsel was exceedingly beautiful, comely, and intelligent, there was none seen like unto her for beauty and wisdom throughout the land.

9 And the people of Angeas king of Africa saw her and they came and praised her unto him, and Angeas sent to the children of Chittim, and he requested to take her unto himself for a wife, and the people of Chittim consented to give her unto him for a wife.

10 And when the messengers of Angeas were going forth from the land of Chittim to take their journey, behold the messengers of Turnus king of Bibentu came unto Chittim, for Turnus king of Bibentu also sent his messengers to request Jania for him, to take unto himself for a wife, for all his men had also praised her to him, therefore he sent all his servants unto her.

11 And the servants of Turnus came to Chittim, and they asked for Jania, to be taken unto Turnus their king for a wife.

12 And the people of Chittim said unto them, We cannot give her, because Angeas king of Africa desired her to take her unto him for a wife before you came, and that we should give her unto him, and now therefore we cannot do this thing to deprive Angeas of the damsel in order to give her unto Turnus.

13 For we are greatly afraid of Angeas lest he come in battle against us and destroy us, and Turnus your master will not be able to deliver us from his hand.

14 And when the messengers of Turnus heard all the words of the children of Chittim, they turned back to their master and told him all the words of the children of Chittim.

15 And the children of Chittim sent a memorial to Angeas, saying, Behold Turnus has sent for Jania to take her unto him for a wife, and thus have we answered him; and we heard that he has collected his

whole army to go to war against thee, and he intends to pass by the road of Sardunia to fight against thy brother Lucus, and after that he will come to fight against thee.

16 And Angeas heard the words of the children of Chittim which they sent to him in the record, and his anger was kindled and he rose up and assembled his whole army and came through the islands of the sea, the road to Sardunia, unto his brother Lucus king of Sardunia.

17 And Niblos, the son of Lucus, heard that his uncle Angeas was coming, and he went out to meet him with a heavy army, and he kissed him and embraced him, and Niblos said unto Angeas, When thou askest my father after his welfare, when I shall go with thee to fight with Turnus, ask of him to make me captain of his host, and Angeas did so, and he came unto his brother and his brother came to meet him, and he asked him after his welfare.

18 And Angeas asked his brother Lucus after his welfare, and to make his son Niblos captain of his host, and Lucus did so, and Angeas and his brother Lucus rose up and they went toward Turnus to battle, and there was with them a great army and a heavy people.

19 And he came in ships, and they came into the province of Ashtorash, and behold Turnus came toward them, for he went forth to Sardunia, and intended to destroy it and afterward to pass on from there to Angeas to fight with him.

20 And Angeas and Lucus his brother met Turnus in the valley of Canopia, and the battle was strong and mighty between them in that place.

21 And the battle was severe upon Lucus king of Sardunia, and all his army fell, and Niblos his son fell also in that battle.

22 And his uncle Angeas commanded his servants and they made a golden coffin for Niblos and they put him into it, and Angeas again waged battle toward Turnus, and Angeas was stronger than he, and he slew him, and he smote all his people with the edge of the sword, and Angeas avenged the cause of

Niblos his brother's son and the cause of the army of his brother Lucus.

23 And when Turnus died, the hands of those that survived the battle became weak, and they fled from before Angeas and Lucus his brother.

24 And Angeas and his brother Lucus pursued them unto the highroad, which is between Alphanu and Romah, and they slew the whole army of Turnus with the edge of the sword.

25 And Lucus king of Sardunia commanded his servants that they should make a coffin of brass, and that they should place therein the body of his son Niblos, and they buried him in that place.

26 And they built upon it a high tower there upon the highroad, and they called its name after the name of Niblos unto this day, and they also buried Turnus king of Bibentu there in that place with Niblos.

27 And behold upon the highroad between Alphanu and Romah the grave of Niblos is on one side and the grave of Turnus on the other, and a pavement between them unto this day.

28 And when Niblos was buried, Lucus his father returned with his army to his land Sardunia, and Angeas his brother king of Africa went with his people unto the city of Bibentu, that is the city of Turnus.

29 And the inhabitants of Bibentu heard of his fame and they were greatly afraid of him, and they went forth to meet him with weeping and supplication, and the inhabitants of Bibentu entreated of Angeas not to slay them nor destroy their city; and he did so, for Bibentu was in those days reckoned as one of the cities of the children of Chittim; therefore he did not destroy the city.

30 But from that day forward the troops of the king of Africa would go to Chittim to spoil and plunder it, and whenever they went, Zepho the captain of the host of Angeas would go with them.

31 And it was after this that Angeas turned with his army and they came to the city of Puzimna, and An-

geas took thence Jania the daughter of Uzu for a wife and brought her unto his city unto Africa.

CHAPTER 61

1 And it came to pass at that time Pharaoh king of Egypt commanded all his people to make for him a strong palace in Egypt.

2 And he also commanded the sons of Jacob to assist the Egyptians in the building, and the Egyptians made a beautiful and elegant palace for a royal habitation, and he dwelt therein and he renewed his government and he reigned securely.

3 And Zebulun the son of Jacob died in that year, that is the seventy-second year of the going down of the Israelites to Egypt, and Zebulun died a hundred and fourteen years old, and was put into a coffin and given into the hands of his children.

4 And in the seventy-fifth year died his brother Simeon, he was a hundred and twenty years old at his death, and he was also put into a coffin and given into the hands of his children.

5 And Zepho the son of Eliphaz the son of Esau, captain of the host to Angeas king of Dinhabah, was still daily enticing Angeas to prepare for battle to fight with the sons of Jacob in Egypt, and Angeas was unwilling to do this thing, for his servants had related to him all the might of the sons of Jacob, what they had done unto them in their battle with the children of Esau.

6 And Zepho was in those days daily enticing Angeas to fight with the sons of Jacob in those days.

7 And after some time Angeas hearkened to the words of Zepho and consented to him to fight with the sons of Jacob in Egypt, and Angeas got all his people in order, a people numerous as the sand which is upon the sea shore, and he formed his resolution to go to Egypt to battle.

8 And amongst the servants of Angeas was a youth fifteen years old, Balaam the son of Beor was his

name and the youth was very wise and understood the art of witchcraft.

9 And Angeas said unto Balaam, Conjure for us, I pray thee, with the witchcraft, that we may know who will prevail in this battle to which we are now proceeding.

10 And Balaam ordered that they should bring him wax, and he made thereof the likeness of chariots and horsemen representing the army of Angeas and the army of Egypt, and he put them in the cunningly prepared waters that he had for that purpose, and he took in his hand the boughs of myrtle trees, and he exercised his cunning, and he joined them over the water, and there appeared unto him in the water the resembling images of the hosts of Angeas falling before the resembling images of the Egyptians and the sons of Jacob.

11 And Balaam told this thing to Angeas, and Angeas despaired and did not arm himself to go down to Egypt to battle, and he remained in his city.

12 And when Zepho the son of Eliphaz saw that Angeas despaired of going forth to battle with the Egyptians, Zepho fled from Angeas from Africa, and he went and came unto Chittim.

13 And all the people of Chittim received him with great honor, and they hired him to fight their battles all the days, and Zepho became exceedingly rich in those days, and the troops of the king of Africa still spread themselves in those days, and the children of Chittim assembled and went to Mount Cuptizia on account of the troops of Angeas king of Africa, who were advancing upon them.

14 And it was one day that Zepho lost a young heifer, and he went to seek it, and he heard it lowing round about the mountain.

15 And Zepho went and he saw and behold there was a large cave at the bottom of the mountain, and there was a great stone there at the entrance of the cave, and Zepho split the stone and he came into the cave and he looked and behold, a large animal was devouring

the ox; from the middle upward it resembled a man, and from the middle downward it resembled an animal, and Zepho rose up against the animal and slew it with his swords.

16 And the inhabitants of Chittim heard of this thing, and they rejoiced exceedingly, and they said, What shall we do unto this man who has slain this animal that devoured our cattle?

17 And they all assembled to consecrate one day in the year to him, and they called the name thereof Zepho after his name, and they brought unto him drink offerings year after year on that day, and they brought unto him gifts.

18 At that time Jania the daughter of Uzu wife of king Angeas became ill, and her illness was heavily felt by Angeas and his officers, and Angeas said unto his wise men, What shall I do to Jania and how shall I heal her from her illness? And his wise men said unto him, Because the air of our country is not like the air of the land of Chittim, and our water is not like their water, therefore, from this has the queen become ill.

19 For through the change of air and water she became ill, and also because in her country she drank only the water which came from Purmah, which her ancestors had brought up with bridges.

20 And Angeas commanded his servants, and they brought unto him in vessels of the waters of Purmah belonging to Chittim, and they weighed those waters with all the waters of the land of Africa, and they found those waters lighter than the waters of Africa.

21 And Angeas saw this thing, and he commanded all his officers to assemble the hewers of stone in thousands and tens of thousands, and they hewed stone without number, and the builders came and they built an exceedingly strong bridge, and they conveyed the spring of water from the land of Chittim unto Africa, and those waters were for Jania the queen and for all her concerns, to drink from and to bake, wash and bathe therewith, and also to water therewith all seed from which food can be obtained, and all fruit of the ground.

22 And the king commanded that they should bring of the soil of Chittim in large ships, and they also brought stones to build therewith, and the builders built palaces for Jania the queen, and the queen became healed of her illness.

23 And at the revolution of the year the troops of Africa continued coming to the land of Chittim to plunder as usual, and Zepho son of Eliphaz heard their report, and he gave orders concerning them and he fought with them, and they fled before him, and he delivered the land of Chittim from them.

24 And the children of Chittim saw the valor of Zepho, and the children of Chittim resolved and they made Zepho king over them, and he became king over them, and whilst he reigned they went to subdue the children of Tubal, and all the surrounding islands.

25 And their king Zepho went at their head and they made war with Tubal and the islands, and they subdued them, and when they returned from the battle they renewed his government for him, and they built for him a very large palace for his royal habitation and seat, and they made a large throne for him, and Zepho reigned over the whole land of Chittim and over the land of Italia fifty years.

CHAPTER 62

1 In that year, being the seventy-ninth year of the Israelites going down to Egypt, died Reuben the son of Jacob, in the land of Egypt; Reuben was a hundred and twenty-five years old when he died, and they put him into a coffin, and he was given into the hands of his children.

2 And in the eightieth year died his brother Dan; he was a hundred and twenty years at his death, and he was also put into a coffin and given into the hands of his children.

3 And in that year died Chusham king of Edom, and after him reigned Hadad the son of Bedad, for

thirty-five years; and in the eighty-first year died Issachar the son of Jacob, in Egypt, and Issachar was a hundred and twenty-two years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.

4 And in the eighty-second year died Asher his brother, he was a hundred and twenty-three years old at his death, and he was placed in a coffin in Egypt, and given into the hands of his children.

5 And in the eighty-third year died Gad, he was a hundred and twenty-five years old at his death, and he was put into a coffin in Egypt, and given into the hands of his children.

6 And it came to pass in the eighty-fourth year, that is the fiftieth year of the reign of Hadad, son of Bedad, king of Edom, that Hadad assembled all the children of Esau, and he got his whole army in readiness, about four hundred thousand men, and he directed his way to the land of Moab, and he went to fight with Moab and to make them tributary to him.

7 And the children of Moab heard this thing, and they were very much afraid, and they sent to the children of Midian to assist them in fighting with Hadad, son of Bedad, king of Edom.

8 And Hadad came unto the land of Moab, and Moab and the children of Midian went out to meet him, and they placed themselves in battle array against him in the field of Moab.

9 And Hadad fought with Moab, and there fell of the children of Moab and the children of Midian many slain ones, about two hundred thousand men.

10 And the battle was very severe upon Moab, and when the children of Moab saw that the battle was sore upon them, they weakened their hands and turned their backs, and left the children of Midian to carry on the battle.

11 And the children of Midian knew not the intentions of Moab, but they strengthened themselves in battle and fought with Hadad and all his host, and all Midian fell before him.

12 And Hadad smote all Midian with a heavy smiting, and he slew them with the edge of the sword, he left none remaining of those who came to assist Moab.

13 And when all the children of Midian had perished in battle, and the children at Moab had escaped, Hadad made all Moab at that time tributary to him, and they became under his hand, and they gave a yearly tax as it was ordered, and Hadad turned and went back to his land.

14 And at the revolution of the year, when the rest of the people of Midian that were in the land heard that all their brethren had fallen in battle with Hadad for the sake of Moab, because the children of Moab had turned their backs in battle and left Midian to fight, then five of the princes of Midian resolved with the rest of their brethren who remained in their land, to fight with Moab to avenge the cause of their brethren.

15 And the children of Midian sent to all their brethren the children of the east, and all their brethren, all the children of Keturah came to assist Midian to fight with Moab.

16 And the children of Moab heard this thing, and they were greatly afraid that all the children of the east had assembled together against them for battle, and they the children of Moab sent a memorial to the land of Edom to Hadad the son of Bedad, saying,

17 Come now unto us and assist us and we will smite Midian, for they all assembled together and have come against us with all their brethren the children of the east to battle, to avenge the cause of Midian that fell in battle.

18 And Hadad, son of Bedad, king of Edom, went forth with his whole army and went to the land of Moab to fight with Midian, and Midian and the children of the east fought with Moab in the field of Moab, and the battle was very fierce between them.

19 And Hadad smote all the children of Midian and the children of the east with the edge of the sword, and Hadad at that time delivered Moab from the hand of Midian, and those that remained of Midian

and of the children of the east fled before Hadad and his army, and Hadad pursued them to their land, and smote them with a very heavy slaughter, and the slain fell in the road.

20 And Hadad delivered Moab from the hand of Midian, for all the children of Midian had fallen by the edge of the sword, and Hadad turned and went back to his land.

21 And from that day forth, the children of Midian hated the children of Moab, because they had fallen in battle for their sake, and there was a great and mighty enmity between them all the days.

22 And all that were found of Midian in the road of the land of Moab perished by the sword of Moab, and all that were found of Moab in the road of the land of Midian, perished by the sword of Midian; thus did Midian unto Moab and Moab unto Midian for many days.

23 And it came to pass at that time that Judah the son of Jacob died in Egypt, in the eightysixth year of Jacob's going down to Egypt, and Judah was a hundred and twenty-nine years old at his death, and they embalmed him and put him into a coffin, and he was given into the hands of his children.

24 And in the eighty-ninth year died Naphtali, he was a hundred and thirty-two years old, and he was put into a coffin and given into the hands of his children.

25 And it came to pass in the ninety-first year of the Israelites going down to Egypt, that is in the thirtieth year of the reign of Zepho the son of Eliphaz, the son of Esau, over the children of Chittim, the children of Africa came upon the children of Chittim to plunder them as usual, but they had not come upon them for these thirteen years.

26 And they came to them in that year, and Zepho the son of Eliphaz went out to them with some of his men and smote them desperately, and the troops of Africa fled from before Zepho and the slain fell before him, and Zepho and his men pursued them, going on and smiting them until they were near unto Africa.

27 And Angeas king of Africa heard the thing which Zepho had done, and it vexed him exceedingly, and Angeas was afraid of Zepho all the days.

CHAPTER 63

1 And in the ninety-third year died Levi, the son of Jacob, in Egypt, and Levi was a hundred and thirty-seven years old when he died, and they put him into a coffin and he was given into the hands of his children.

2 And it came to pass after the death of Levi, when all Egypt saw that the sons of Jacob the brethren of Joseph were dead, all the Egyptians began to afflict the children of Jacob, and to embitter their lives from that day unto the day of their going forth from Egypt, and they took from their hands all the vineyards and fields which Joseph had given unto them, and all the elegant houses in which the people of Israel lived, and all the fat of Egypt, the Egyptians took all from the sons of Jacob in those days.

3 And the hand of all Egypt became more grievous in those days against the children of Israel, and the Egyptians injured the Israelites until the children of Israel were wearied of their lives on account of the Egyptians.

4 And it came to pass in those days, in the hundred and second year of Israel's going down to Egypt, that Pharaoh king of Egypt died, and Melol his son reigned in his stead, and all the mighty men of Egypt and all that generation which knew Joseph and his brethren died in those days.

5 And another generation rose up in their stead, which had not known the sons of Jacob and all the good which they had done to them, and all their might in Egypt.

6 Therefore all Egypt began from that day forth to embitter the lives of the sons of Jacob, and to afflict them with all manner of hard labor, because they had not known their ancestors who had delivered them in the days of the famine.

7 And this was also from the Lord, for the children of Israel, to benefit them in their latter days, in order that all the children of Israel might know the Lord their God.

8 And in order to know the signs and mighty wonders which the Lord would do in Egypt on account of his people Israel, in order that the children of Israel might fear the Lord God of their ancestors, and walk in all his ways, they and their seed after them all the days.

9 Melol was twenty years old when he began to reign, and he reigned ninety-four years, and all Egypt called his name Pharaoh after the name of his father, as it was their custom to do to every king who reigned over them in Egypt.

10 At that time all the troops of Angeas king of Africa went forth to spread along the land of Chittim as usual for plunder.

11 And Zepho the son of Eliphaz the son of Esau heard their report, and he went forth to meet them with his army, and he fought them there in the road.

12 And Zepho smote the troops of the king of Africa with the edge of the sword, and left none remaining of them, and not even one returned to his master in Africa.

13 And Angeas heard of this which Zepho the son of Eliphaz had done to all his troops, that he had destroyed them, and Angeas assembled all his troops, all the men of the land of Africa, a people numerous like the sand by the seashore.

14 And Angeas sent to Lucus his brother, saying, Come to me with all thy men and help me to smite Zepho and all the children of Chittim who have destroyed my men, and Lucus came with his whole army, a very great force, to assist Angeas his brother to fight with Zepho and the children of Chittim.

15 And Zepho and the children of Chittim heard this thing, and they were greatly afraid and a great terror fell upon their hearts.

16 And Zepho also sent a letter to the land of Edom to Hadad the son of Bedad king of Edom and to all the children of Esau, saying,

17 I have heard that Angeas king of Africa is coming to us with his brother for battle against us, and we are greatly afraid of him, for his army is very great, particularly as he comes against us with his brother and his army likewise.

18 Now therefore come you also up with me and help me, and we will fight together against Angeas and his brother Lucus, and you will save us out of their hands, but if not, know ye that we shall all die.

19 And the children of Esau sent a letter to the children of Chittim and to Zepho their king, saying, We cannot fight against Angeas and his people for a covenant of peace has been between us these many years, from the days of Bela the first king, and from the days of Joseph the son of Jacob king of Egypt, with whom we fought on the other side of Jordan when he buried his father.

20 And when Zepho heard the words of his brethren the children of Esau he refrained from them, and Zepho was greatly afraid of Angeas.

21 And Angeas and Lucus his brother arrayed all their forces, about eight hundred thousand men, against the children of Chittim.

22 And all the children of Chittim said unto Zepho, Pray for us to the God of thy ancestors, peradventure he may deliver us from the hand of Angeas and his army, for we have heard that he is a great God and that he delivers all who trust in him.

23 And Zepho heard their words, and Zepho sought the Lord and he said,

24 O Lord God of Abraham and Isaac my ancestors, this day I know that thou art a true God, and all the gods of the nations are vain and useless.

25 Remember now this day unto me thy covenant with Abraham our father, which our ancestors related unto us, and do graciously with me this day for the sake of Abraham and Isaac our fathers, and save

me and the children of Chittim from the hand of the king of Africa who comes against us for battle.

26 And the Lord hearkened to the voice of Zepho, and he had regard for him on account of Abraham and Isaac, and the Lord delivered Zepho and the children of Chittim from the hand of Angeas and his people.

27 And Zepho fought Angeas king of Africa and all his people on that day, and the Lord gave all the people of Angeas into the hands of the children of Chittim.

28 And the battle was severe upon Angeas, and Zepho smote all the men of Angeas and Lucus his brother, with the edge of the sword, and there fell from them unto the evening of that day about four hundred thousand men.

29 And when Angeas saw that all his men perished, he sent a letter to all the inhabitants of Africa to come to him, to assist him in the battle, and he wrote in the letter, saying, All who are found in Africa let them come unto me from ten years old and upward; let them all come unto me, and behold if he comes not he shall die, and all that he has, with his whole household, the king will take.

30 And all the rest of the inhabitants of Africa were terrified at the words of Angeas, and there went out of the city about three hundred thousand men and boys, from ten years upward, and they came to Angeas.

31 And at the end of ten days Angeas renewed the battle against Zepho and the children of Chittim, and the battle was very great and strong between them.

32 And from the army of Angeas and Lucus, Zepho sent many of the wounded unto his hand, about two thousand men, and Sosiphtar the captain of the host of Angeas fell in that battle.

33 And when Sosiphtar had fallen, the African troops turned their backs to flee, and they fled, and Angeas and Lucus his brother were with them.

34 And Zepho and the children of Chittim pursued them, and they smote them still heavily on the road, about two hundred men, and they pursued Azdrubal the son of Angeas who had fled with his father, and they smote twenty of his men in the road, and Azdrubal escaped from the children of Chittim, and they did not slay him.

35 And Angeas and Lucus his brother fled with the rest of their men, and they escaped and came into Africa with terror and consternation, and Angeas feared all the days lest Zepho the son of Eliphaz should go to war with him.

CHAPTER 64

1 And Balaam the son of Beor was at that time with Angeas in the battle, and when he saw that Zepho prevailed over Angeas, he fled from there and came to Chittim.

2 And Zepho and the children of Chittim received him with great honor, for Zepho knew Balaam's wisdom, and Zepho gave unto Balaam many gifts and he remained with him.

3 And when Zepho had returned from the war, he commanded all the children of Chittim to be numbered who had gone into battle with him, and behold not one was missed.

4 And Zepho rejoiced at this thing, and he renewed his kingdom, and he made a feast to all his subjects.

5 But Zepho remembered not the Lord and considered not that the Lord had helped him in battle, and that he had delivered him and his people from the hand of the king of Africa, but still walked in the ways of the children of Chittim and the wicked children of Esau, to serve other gods which his brethren the children of Esau had taught him; it is therefore said, From the wicked goes forth wickedness.

6 And Zepho reigned over all the children of Chittim securely, but knew not the Lord who had delivered him and all his people from the hand of the king of

Africa; and the troops of Africa came no more to Chittim to plunder as usual, for they knew of the power of Zepho who had smitten them all at the edge of the sword, so Angeas was afraid of Zepho the son of Eliphaz, and of the children of Chittim all the days.

7 At that time when Zepho had returned from the war, and when Zepho had seen how he prevailed over all the people of Africa and had smitten them in battle at the edge of the sword, then Zepho advised with the children of Chittim, to go to Egypt to fight with the sons of Jacob and with Pharaoh king of Egypt.

8 For Zepho heard that the mighty men of Egypt were dead and that Joseph and his brethren the sons at Jacob were dead, and that all their children the children of Israel remained in Egypt.

9 And Zepho considered to go to fight against them and all Egypt, to avenge the cause of his brethren the children of Esau, whom Joseph with his brethren and all Egypt had smitten in the land of Canaan, when they went up to bury Jacob in Hebron.

10 And Zepho sent messengers to Hadad, son of Bedad, king of Edom, and to all his brethren the children of Esau, saying,

11 Did you not say that you would not fight against the king of Africa for he is a member of your covenant? behold I fought with him and smote him and all his people.

12 Now therefore I have resolved to fight against Egypt and the children of Jacob who are there, and I will be revenged of them for what Joseph, his brethren and ancestors did to us in the land of Canaan when they went up to bury their father in Hebron.

13 Now then if you are willing to come to me to assist me in fighting against them and Egypt, then shall we avenge the cause of our brethren.

14 And the children of Esau hearkened to the words of Zepho, and the children of Esau gathered themselves together, a very great people, and they went to assist Zepho and the children of Chittim in battle.

15 And Zepho sent to all the children of the east and to all the children of Ishmael with words like unto these, and they gathered themselves and came to the assistance of Zepho and the children of Chittim in the war upon Egypt.

16 And all these kings, the king of Edom and the children of the east, and all the children of Ishmael, and Zepho the king of Chittim went forth and arrayed all their hosts in Hebron.

17 And the camp was very heavy, extending in length a distance of three days' journey, a people numerous as the sand upon the seashore which cannot be counted.

18 And all these kings and their hosts went down and came against all Egypt in battle, and encamped together in the valley of Pathros.

19 And all Egypt heard their report, and they also gathered themselves together, all the people of the land of Egypt, and of all the cities belonging to Egypt, about three hundred thousand men.

20 And the men of Egypt sent also to the children of Israel who were in those days in the land of Goshen, to come to them in order to go and fight with these kings.

21 And the men of Israel assembled and were about one hundred and fifty men, and they went into battle to assist the Egyptians.

22 And the men of Israel and of Egypt went forth, about three hundred thousand men and one hundred and fifty men, and they went toward these kings to battle, and they placed themselves from without the land of Goshen opposite Pathros.

23 And the Egyptians believed not in Israel to go with them in their camps together for battle, for all the Egyptians said, Perhaps the children of Israel will deliver us into the hand of the children of Esau and Ishmael, for they are their brethren.

24 And all the Egyptians said unto the children of Israel, Remain you here together in your stand and we will go and fight against the children of Esau and

Ishmael, and if these kings should prevail over us, then come you altogether upon them and assist us, and the children of Israel did so.

25 And Zepho the son of Eliphaz the son of Esau king of Chittim, and Hadad the son of Bedad king of Edom, and all their camps, and all the children of the east, and children of Ishmael, a people numerous as sand, encamped together in the valley of Pathros opposite Tachpanches.

26 And Balaam the son of Beor the Syrian was there in the camp of Zepho, for he came with the children of Chittim to the battle, and Balaam was a man highly honored in the eyes of Zepho and his men.

27 And Zepho said unto Balaam, Try by divination for us that we may know who will prevail in the battle, we, or the Egyptians.

28 And Balaam rose up and tried the art of divination, and he was skillful in the knowledge of it, but he was confused and the work was destroyed in his hand.

29 And he tried it again but it did not succeed, and Balaam despaired of it and left it and did not complete it, for this was from the Lord, in order to cause Zepho and his people to fall into the hand of the children of Israel, who had trusted in the Lord, the God of their ancestors, in their war.

30 And Zepho and Hadad put their forces in battle array, and all the Egyptians went alone against them, about three hundred thousand men, and not one man of Israel was with them.

31 And all the Egyptians fought with these kings opposite Pathros and Tachpanches, and the battle was severe against the Egyptians.

32 And the kings were stronger than the Egyptians in that battle, and about one hundred and eighty men of Egypt fell on that day, and about thirty men of the forces of the kings, and all the men of Egypt fled from before the kings, so the children of Esau and Ishmael pursued the Egyptians, continuing to smite them unto the place where was the camp of the children of Israel.

33 And all the Egyptians cried unto the children of Israel, saying, Hasten to us and assist us and save us from the hand of Esau, Ishmael, and the children of Chittim.

34 And the hundred and fifty men of the children of Israel ran from their station to the camps of these kings, and the children of Israel cried unto the Lord their God to deliver them.

35 And the Lord hearkened to Israel, and the Lord gave all the men of the kings into their hand, and the children of Israel fought against these kings, and the children of Israel smote about four thousand of the kings' men.

36 And the Lord threw a great consternation in the camp of the kings, so that the fear of the children of Israel fell upon them.

37 And all the hosts of the kings fled from before the children of Israel and the children of Israel pursued them continuing to smite them unto the borders of the land of Cush.

38 And the children of Israel slew of them in the road yet two thousand men, and of the children of Israel not one fell.

39 And when the Egyptians saw that the children of Israel had fought with such few men with the kings, and that the battle was so very severe against them,

40 All the Egyptians were greatly afraid of their lives on account of the strong battle, and all Egypt fled, every man hiding himself from the arrayed forces, and they hid themselves in the road, and they left the Israelites to fight.

41 And the children of Israel inflicted a terrible blow upon the kings' men, and they returned from them after they had driven them to the border of the land of Cush.

42 And all Israel knew the thing which the men of Egypt had done to them, that they had fled from them in battle, and had left them to fight alone.

43 So the children of Israel also acted with cunning, and as the children of Israel returned from battle, they found some of the Egyptians in the road and smote them there.

44 And whilst they slew them, they said unto them these words:

45 Wherefore did you go from us and leave us, being a few people, to fight against these kings who had a great people to smite us, that you might thereby deliver your own souls?

46 And of some which the Israelites met on the road, they the children of Israel spoke to each other, saying, Smite, smite, for he is an Ishmaelite, or an Edomite, or from the children of Chittim, and they stood over him and slew him, and they knew that he was an Egyptian.

47 And the children of Israel did these things cunningly against the Egyptians, because they had deserted them in battle and had fled from them.

48 And the children of Israel slew of the men of Egypt in the road in this manner, about two hundred men.

49 And all the men of Egypt saw the evil which the children of Israel had done to them, so all Egypt feared greatly the children of Israel, for they had seen their great power, and that not one man of them had fallen.

50 So all the children of Israel returned with joy on their road to Goshen, and the rest of Egypt returned each man to his place.

CHAPTER 65

1 And it came to pass after these things, that all the counsellors of Pharaoh, king of Egypt, and all the elders of Egypt assembled and came before the king and bowed down to the ground, and they sat before him.

2 And the counsellors and elders of Egypt spoke unto the king, saying,

3 Behold the people of the children of Israel is greater and mightier than we are, and thou knowest all the evil which they did to us in the road when we returned from battle.

4 And thou hast also seen their strong power, for this power is unto them from their fathers, for but a few men stood up against a people numerous as the sand, and smote them at the edge of the sword, and of themselves not one has fallen, so that if they had been numerous they would then have utterly destroyed them.

5 Now therefore give us counsel what to do with them, until we gradually destroy them from amongst us, lest they become too numerous for us in the land.

6 For if the children of Israel should increase in the land, they will become an obstacle to us, and if any war should happen to take place, they with their great strength will join our enemy against us, and fight against us, destroy us from the land and go away from it.

7 So the king answered the elders of Egypt and said unto them, This is the plan advised against Israel, from which we will not depart,

8 Behold in the land are Pithom and Rameses, cities unfortified against battle, it behooves you and us to build them, and to fortify them.

9 Now therefore go you also and act cunningly toward them, and proclaim a voice in Egypt and in Goshen at the command of the king, saying,

10 All ye men of Egypt, Goshen, Pathros and all their inhabitants! the king has commanded us to build Pithom and Rameses, and to fortify them for battle; who amongst you of all Egypt, of the children of Israel and of all the inhabitants of the cities, are willing to build with us, shall each have his wages given to him daily at the king's order; so go you first and do cunningly, and gather yourselves and come to Pithom and Rameses to build.

11 And whilst you are building, cause a proclamation of this kind to be made throughout Egypt every day at the command of the king.

12 And when some of the children of Israel shall come to build with you, you shall give them their wages daily for a few days.

13 And after they shall have built with you for their daily hire, drag yourselves away from them daily one by one in secret, and then you shall rise up and become their task-masters and officers, and you shall leave them afterward to build without wages, and should they refuse, then force them with all your might to build.

14 And if you do this it will be well with us to strengthen our land against the children of Israel, for on account of the fatigue of the building and the work, the children of Israel will decrease, because you will deprive them from their wives day by day.

15 And all the elders of Egypt heard the counsel of the king, and the counsel seemed good in their eyes and in the eyes of the servants of Pharaoh, and in the eyes of all Egypt, and they did according to the word of the king.

16 And all the servants went away from the king, and they caused a proclamation to be made in all Egypt, in Tachpanches and in Goshen, and in all the cities which surrounded Egypt, saying,

17 You have seen what the children of Esau and Ishmael did to us, who came to war against us and wished to destroy us.

18 Now therefore the king commanded us to fortify the land, to build the cities Pithom and Rameses, and to fortify them for battle, if they should again come against us.

19 Whosoever of you from all Egypt and from the children of Israel will come to build with us, he shall have his daily wages given by the king, as his command is unto us.

20 And when Egypt and all the children of Israel heard all that the servants of Pharaoh had spoken, there came from the Egyptians, and the children of Israel to build with the servants of Pharaoh, Pithom and Rameses, but none of the children of Levi came with their brethren to build.

21 And all the servants of Pharaoh and his princes came at first with deceit to build with all Israel as daily hired laborers, and they gave to Israel their daily hire at the beginning.

22 And the servants of Pharaoh built with all Israel, and were employed in that work with Israel for a month.

23 And at the end of the month, all the servants of Pharaoh began to withdraw secretly from the people of Israel daily.

24 And Israel went on with the work at that time, but they then received their daily hire, because some of the men of Egypt were yet carrying on the work with Israel at that time; therefore the Egyptians gave Israel their hire in those days, in order that they, the Egyptians their fellow-workmen, might also take the pay for their labor.

25 And at the end of a year and four months all the Egyptians had withdrawn from the children of Israel, so that the children of Israel were left alone engaged in the work.

26 And after all the Egyptians had withdrawn from the children of Israel they returned and became oppressors and officers over them, and some of them stood over the children of Israel as task masters, to receive from them all that they gave them for the pay of their labor.

27 And the Egyptians did in this manner to the children of Israel day by day, in order to afflict in their work.

28 And all the children of Israel were alone engaged in the labor, and the Egyptians refrained from giving any pay to the children of Israel from that time forward.

29 And when some of the men of Israel refused to work on account of the wages not being given to them, then the exactors and the servants of Pharaoh oppressed them and smote them with heavy blows, and made them return by force, to labor with their brethren; thus did all the Egyptians unto the children of Israel all the days.

30 And all the children of Israel were greatly afraid of the Egyptians in this matter, and all the children of Israel returned and worked alone without pay.

31 And the children of Israel built Pithom and Rameses, and all the children of Israel did the work, some making bricks, and some building, and the children of Israel built and fortified all the land of Egypt and its walls, and the children of Israel were engaged in work for many years, until the time came when the Lord remembered them and brought them out of Egypt.

32 But the children of Levi were not employed in the work with their brethren of Israel, from the beginning unto the day of their going forth from Egypt.

33 For all the children of Levi knew that the Egyptians had spoken all these words with deceit to the Israelites, therefore the children of Levi refrained from approaching to the work with their brethren.

34 And the Egyptians did not direct their attention to make the children of Levi work afterward, since they had not been with their brethren at the beginning, therefore the Egyptians left them alone.

35 And the hands of the men of Egypt were directed with continued severity against the children of Israel in that work, and the Egyptians made the children of Israel work with rigor.

36 And the Egyptians embittered the lives of the children of Israel with hard work, in mortar and bricks, and also in all manner of work in the field.

37 And the children of Israel called Melol the king of Egypt "Meror, king of Egypt," because in his days the Egyptians had embittered their lives with all manner of work.

38 And all the work wherein the Egyptians made the children of Israel labor, they exacted with rigor, in order to afflict the children of Israel, but the more they afflicted them, the more they increased and grew, and the Egyptians were grieved because of the children of Israel.

CHAPTER 66

1 At that time died Hadad the son of Bedad king of Edom, and Samlah from Mesrekah, from the country of the children of the east, reigned in his place.

2 In the thirteenth year of the reign of Pharaoh king of Egypt, which was the hundred and twenty-fifth year of the Israelites going down into Egypt, Samlah had reigned over Edom eighteen years.

3 And when he reigned, he drew forth his hosts to go and fight against Zepho the son of Eliphaz and the children of Chittim, because they had made war against Angeas king of Africa, and they destroyed his whole army.

4 But he did not engage with him, for the children of Esau prevented him, saying, He was their brother, so Samlah listened to the voice of the children of Esau, and turned back with all his forces to the land of Edom, and did not proceed to fight against Zepho the son of Eliphaz.

5 And Pharaoh king of Egypt heard this thing, saying, Samlah king of Edom has resolved to fight the children of Chittim, and afterward he will come to fight against Egypt.

6 And when the Egyptians heard this matter, they increased the labor upon the children of Israel, lest the Israelites should do unto them as they did unto them in their war with the children of Esau in the days of Hadad.

7 So the Egyptians said unto the children of Israel, Hasten and do your work, and finish your task, and strengthen the land, lest the children of Esau your brethren should come to fight against us, for on your account will they come against us.

8 And the children of Israel did the work of the men of Egypt day by day, and the Egyptians afflicted the children of Israel in order to lessen them in the land.

9 But as the Egyptians increased the labor upon the children of Israel, so did the children of Israel increase and multiply, and all Egypt was filled with the children of Israel.

10 And in the hundred and twenty-fifth year of Israel's going down into Egypt, all the Egyptians saw that their counsel did not succeed against Israel, but that they increased and grew, and the land of Egypt and the land of Goshen were filled with the children of Israel.

11 So all the elders of Egypt and its wise men came before the king and bowed down to him and sat before him.

12 And all the elders of Egypt and the wise men thereof said unto the king, May the king live forever; thou didst counsel us the counsel against the children of Israel, and we did unto them according to the word of the king.

13 But in proportion to the increase of the labor so do they increase and grow in the land, and behold the whole country is filled with them.

14 Now therefore our lord and king, the eyes of all Egypt are upon thee to give them advice with thy wisdom, by which they may prevail over Israel to destroy them, or to diminish them from the land; and the king answered them saying, Give you counsel in this matter that we may know what to do unto them.

15 And an officer, one of the king's counsellors, whose name was Job, from Mesopotamia, in the land of Uz, answered the king, saying,

16 If it please the king, let him hear the counsel of his servant; and the king said unto him, Speak.

17 And Job spoke before the king, the princes, and before all the elders of Egypt, saying,

18 Behold the counsel of the king which he advised formerly respecting the labor of the children of Israel is very good, and you must not remove from them that labor forever.

19 But this is the advice counselled by which you may lessen them, if it seems good to the king to afflict them.

20 Behold we have feared war for a long time, and we said, When Israel becomes fruitful in the land, they will drive us from the land if a war should take place.

21 If it please the king, let a royal decree go forth, and let it be written in the laws of Egypt which shall not be revoked, that every male child born to the Israelites, his blood shall be spilled upon the ground.

22 And by your doing this, when all the male children of Israel shall have died, the evil of their wars will cease; let the king do so and send for all the Hebrew midwives and order them in this matter to execute it; so the thing pleased the king and the princes, and the king did according to the word of Job.

23 And the king sent for the Hebrew midwives to be called, of which the name of one was Shephrah, and the name of the other Puah.

24 And the midwives came before the king, and stood in his presence.

25 And the king said unto them, When you do the office of a midwife to the Hebrew women, and see them upon the stools, if it be a son, then you shall kill him, but if it be a daughter, then she shall live.

26 But if you will not do this thing, then will I burn you up and all your houses with fire.

27 But the midwives feared God and did not hearken to the king of Egypt nor to his words, and when the Hebrew women brought forth to the midwife son or daughter, then did the midwife do all that was necessary to the child and let it live; thus did the midwives all the days.

28 And this thing was told to the king, and he sent and called for the midwives and he said to them, Why have you done this thing and have saved the children alive?

29 And the midwives answered and spoke together before the king, saying,

30 Let not the king think that the Hebrew women are as the Egyptian women, for all the children of Israel are hale, and before the midwife comes to

them they are delivered, and as for us thy handmaids, for many days no Hebrew woman has brought forth upon us, for all the Hebrew women are their own midwives, because they are hale.

31 And Pharaoh heard their words and believed them in this matter, and the midwives went away from the king, and God dealt well with them, and the people multiplied and waxed exceedingly.

CHAPTER 67

1 There was a man in the land of Egypt of the seed of Levi, whose name was Amram, the son of Kehath, the son of Levi, the son of Israel.

2 And this man went and took a wife, namely Jochebed the daughter of Levi his father's sister, and she was one hundred and twenty-six years old, and he came unto her.

3 And the woman conceived and bare a daughter, and she called her name Miriam, because in those days the Egyptians had embittered the lives of the children of Israel.

4 And she conceived again and bare a son and she called his name Aaron, for in the days of her conception, Pharaoh began to spill the blood of the male children of Israel.

5 In those days died Zepho the son of Eliphaz, son of Esau, king of Chittim, and Janeas reigned in his stead.

6 And the time that Zepho reigned over the children of Chittim was fifty years, and he died and was buried in the city of Nabna in the land of Chittim.

7 And Janeas, one of the mighty men of the children of Chittim, reigned after him and he reigned fifty years.

8 And it was after the death of the king of Chittim that Balaam the son of Beor fled from the land of Chittim, and he went and came to Egypt to Pharaoh king of Egypt.

9 And Pharaoh received him with great honor, for he had heard of his wisdom, and he gave him presents and made him for a counsellor, and aggrandized him.

10 And Balaam dwelt in Egypt, in honor with all the nobles of the king, and the nobles exalted him, because they all coveted to learn his wisdom.

11 And in the hundred and thirtieth year of Israel's going down to Egypt, Pharaoh dreamed that he was sitting upon his kingly throne, and lifted up his eyes and saw an old man standing before him, and there were scales in the hands of the old man, such scales as are used by merchants.

12 And the old man took the scales and hung them before Pharaoh.

13 And the old man took all the elders of Egypt and all its nobles and great men, and he tied them together and put them in one scale.

14 And he took a milk kid and put it into the other scale, and the kid preponderated over all.

15 And Pharaoh was astonished at this dreadful vision, why the kid should preponderate over all, and Pharaoh awoke and behold it was a dream.

16 And Pharaoh rose up early in the morning and called all his servants and related to them the dream, and the men were greatly afraid.

17 And the king said to all his wise men, Interpret I pray you the dream which I dreamed, that I may know it.

18 And Balaam the son of Beor answered the king and said unto him, This means nothing else but a great evil that will spring up against Egypt in the latter days.

19 For a son will be born to Israel who will destroy all Egypt and its inhabitants, and bring forth the Israelites from Egypt with a mighty hand.

20 Now therefore, O king, take counsel upon this matter, that you may destroy the hope of the children

of Israel and their expectation, before this evil arise against Egypt.

21 And the king said unto Balaam, And what shall we do unto Israel? surely after a certain manner did we at first counsel against them and could not prevail over them.

22 Now therefore give you also advice against them by which we may prevail over them.

23 And Balaam answered the king, saying, Send now and call thy two counsellors, and we will see what their advice is upon this matter and afterward thy servant will speak.

24 And the king sent and called his two counsellors Reuel the Midianite and Job the Uzite, and they came and sat before the king.

25 And the king said to them, Behold you have both heard the dream which I have dreamed, and the interpretation thereof; now therefore give counsel and know and see what is to be done to the children of Israel, whereby we may prevail over them, before their evil shall spring up against us.

26 And Reuel the Midianite answered the king and said, May the king live, may the king live forever.

27 If it seem good to the king, let him desist from the Hebrews and leave them, and let him not stretch forth his hand against them.

28 For these are they whom the Lord chose in days of old, and took as the lot of his inheritance from amongst all the nations of the earth and the kings of the earth; and who is there that stretched his hand against them with impunity, of whom their God was not avenged?

29 Surely thou knowest that when Abraham went down to Egypt, Pharaoh, the former king of Egypt, saw Sarah his wife, and took her for a wife, because Abraham said, She is my sister, for he was afraid, lest the men of Egypt should slay him on account of his wife.

30 And when the king of Egypt had taken Sarah then God smote him and his household with heavy plagues, until he restored unto Abraham his wife Sarah, then was he healed.

31 And Abimelech the Gerarite, king of the Philistines, God punished on account of Sarah, wife of Abraham, in stopping up every womb from man to beast.

32 When their God came to Abimelech in the dream of night and terrified him in order that he might restore to Abraham Sarah whom he had taken, and afterward all the people of Gerar were punished on account of Sarah, and Abraham prayed to his God for them, and he was entreated of him, and he healed them.

33 And Abimelech feared all this evil that came upon him and his people, and he returned to Abraham his wife Sarah, and gave him with her many gifts.

34 He did so also to Isaac when he had driven him from Gerar, and God had done wonderful things to him, that all the water courses of Gerar were dried up, and their productive trees did not bring forth.

35 Until Abimelech of Gerar, and Ahuzzath one of his friends, and Pichol the captain of his host, went to him and they bent and bowed down before him to the ground.

36 And they requested of him to supplicate for them, and he prayed to the Lord for them, and the Lord was entreated of him and he healed them.

37 Jacob also, the plain man, was delivered through his integrity from the hand of his brother Esau, and the hand of Laban the Syrian his mother's brother, who had sought his life; likewise from the hand of all the kings of Canaan who had come together against him and his children to destroy them, and the Lord delivered them out of their hands, that they turned upon them and smote them, for who had ever stretched forth his hand against them with impunity?

38 Surely Pharaoh the former, thy father's father, raised Joseph the son of Jacob above all the princes of the land of Egypt, when he saw his wisdom, for

through his wisdom he rescued all the inhabitants of the land from the famine.

39 After which he ordered Jacob and his children to come down to Egypt, in order that through their virtue, the land of Egypt and the land of Goshen might be delivered from the famine.

40 Now therefore if it seem good in thine eyes, cease from destroying the children of Israel, but if it be not thy will that they shall dwell in Egypt, send them forth from here, that they may go to the land of Canaan, the land where their ancestors sojourned.

41 And when Pharaoh heard the words of Jethro he was very angry with him, so that he rose with shame from the king's presence, and went to Midian, his land, and took Joseph's stick with him.

42 And the king said to Job the Uzite, What sayest thou Job, and what is thy advice respecting the Hebrews?

43 So Job said to the king, Behold all the inhabitants of the land are in thy power, let the king do as it seems good in his eyes.

44 And the king said unto Balaam, What dost thou say, Balaam, speak thy word that we may hear it.

45 And Balaam said to the king, Of all that the king has counselled against the Hebrews will they be delivered, and the king will not be able to prevail over them with any counsel.

46 For if thou thinkest to lessen them by the flaming fire, thou canst not prevail over them, for surely their God delivered Abraham their father from Ur of the Chaldeans; and if thou thinkest to destroy them with a sword, surely Isaac their father was delivered from it, and a ram was placed in his stead.

47 And if with hard and rigorous labor thou thinkest to lessen them, thou wilt not prevail even in this, for their father Jacob served Laban in all manner of hard work, and prospered.

48 Now therefore, O King, hear my words, for this is the counsel which is counselled against them, by

which thou wilt prevail over them, and from which thou shouldst not depart.

49 If it please the king let him order all their children which shall be born from this day forward, to be thrown into the water, for by this canst thou wipe away their name, for none of them, nor of their fathers, were tried in this manner.

50 And the king heard the words of Balaam, and the thing pleased the king and the princes, and the king did according to the word of Balaam.

51 And the king ordered a proclamation to be issued and a law to be made throughout the land of Egypt, saying, Every male child born to the Hebrews from this day forward shall be thrown into the water.

52 And Pharaoh called unto all his servants, saying, Go now and seek throughout the land of Goshen where the children of Israel are, and see that every son born to the Hebrews shall be cast into the river, but every daughter you shall let live.

53 And when the children of Israel heard this thing which Pharaoh had commanded, to cast their male children into the river, some of the people separated from their wives and others adhered to them.

54 And from that day forward, when the time of delivery arrived to those women of Israel who had remained with their husbands, they went to the field to bring forth there, and they brought forth in the field, and left their children upon the field and returned home.

55 And the Lord who had sworn to their ancestors to multiply them, sent one of his ministering angels which are in heaven to wash each child in water, to anoint and swathe it and to put into its hands two smooth stones from one of which it sucked milk and from the other honey, and he caused its hair to grow to its knees, by which it might cover itself; to comfort it and to cleave to it, through his compassion for it.

56 And when God had compassion over them and had desired to multiply them upon the face of the land, he ordered his earth to receive them to be preserved therein till the time of their growing up, after

which the earth opened its mouth and vomited them forth and they sprouted forth from the city like the herb of the earth, and the grass of the forest, and they returned each to his family and to his father's house, and they remained with them.

57 And the babes of the children of Israel were upon the earth like the herb of the field, through God's grace to them.

58 And when all the Egyptians saw this thing, they went forth, each to his field with his yoke of oxen and his ploughshare, and they ploughed it up as one ploughs the earth at seed time.

59 And when they ploughed they were unable to hurt the infants of the children of Israel, so the people increased and waxed exceedingly.

60 And Pharaoh ordered his officers daily to go to Goshen to seek for the babes of the children of Israel.

61 And when they had sought and found one, they took it from its mother's bosom by force, and threw it into the river, but the female child they left with its mother; thus did the Egyptians do to the Israelites all the days.

CHAPTER 68

1 And it was at that time the spirit of God was upon Miriam the daughter of Amram the sister of Aaron, and she went forth and prophesied about the house, saying, Behold a son will be born unto us from my father and mother this time, and he will save Israel from the hands of Egypt.

2 And when Amram heard the words of his daughter, he went and took his wife back to the house, after he had driven her away at the time when Pharaoh ordered every male child of the house of Jacob to be thrown into the water.

3 So Amram took Jochebed his wife, three years after he had driven her away, and he came to her and she conceived.

4 And at the end of seven months from her conception she brought forth a son, and the whole house was filled with great light as of the light of the sun and moon at the time of their shining.

5 And when the woman saw the child that it was good and pleasing to the sight, she hid it for three months in an inner room.

6 In those days the Egyptians conspired to destroy all the Hebrews there.

7 And the Egyptian women went to Goshen where the children of Israel were, and they carried their young ones upon their shoulders, their babes who could not yet speak.

8 And in those days, when the women of the children of Israel brought forth, each woman had hidden her son from before the Egyptians, that the Egyptians might not know of their bringing forth, and might not destroy them from the land.

9 And the Egyptian women came to Goshen and their children who could not speak were upon their shoulders, and when an Egyptian woman came into the house of a Hebrew woman her babe began to cry.

10 And when it cried the child that was in the inner room answered it, so the Egyptian women went and told it at the house of Pharaoh.

11 And Pharaoh sent his officers to take the children and slay them; thus did the Egyptians to the Hebrew women all the days.

12 And it was at that time, about three months from Jochebed's concealment of her son, that the thing was known in Pharaoh's house.

13 And the woman hastened to take away her son before the officers came, and she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.

14 And his sister Miriam stood afar off to know what would be done to him, and what would become of her words.

15 And God sent forth at that time a terrible heat in the land of Egypt, which burned up the flesh of man like the sun in his circuit, and it greatly oppressed the Egyptians.

16 And all the Egyptians went down to bathe in the river, on account of the consuming heat which burned up their flesh.

17 And Bathia, the daughter of Pharaoh, went also to bathe in the river, owing to the consuming heat, and her maidens walked at the river side, and all the women of Egypt as well.

18 And Bathia lifted up her eyes to the river, and she saw the ark upon the water, and sent her maid to fetch it.

19 And she opened it and saw the child, and behold the babe wept, and she had compassion on him, and she said, This is one of the Hebrew children.

20 And all the women of Egypt walking on the river side desired to give him suck, but he would not suck, for this thing was from the Lord, in order to restore him to his mother's breast.

21 And Miriam his sister was at that time amongst the Egyptian women at the river side, and she saw this thing and she said to Pharaoh's daughter, Shall I go and fetch a nurse of the Hebrew women, that she may nurse the child for thee?

22 And Pharaoh's daughter said to her, Go, and the young woman went and called the child's mother.

23 And Pharaoh's daughter said to Jochebed, Take this child away and suckle it for me, and I will pay thee thy wages, two bits of silver daily; and the woman took the child and nursed it.

24 And at the end of two years, when the child grew up, she brought him to the daughter of Pharaoh, and he was unto her as a son, and she called his name Moses, for she said, Because I drew him out of the water.

25 And Amram his father called his name Chabar, for he said, It was for him that he associated with his wife whom he had turned away.

26 And Jochebed his mother called his name Jekuthiel, Because, she said, I have hoped for him to the Almighty, and God restored him unto me.

27 And Miriam his sister called him Jered, for she descended after him to the river to know what his end would be.

28 And Aaron his brother called his name Abi Zannuch, saying, My father left my mother and returned to her on his account.

29 And Kehath the father of Amram called his name Abigdor, because on his account did God repair the breach of the house of Jacob, that they could no longer throw their male children into the water.

30 And their nurse called him Abi Socho, saying, In his tabernacle was he hidden for three months, on account of the children of Ham.

31 And all Israel called his name Shemaiah, son of Nethanel, for they said, In his days has God heard their cries and rescued them from their oppressors.

32 And Moses was in Pharaoh's house, and was unto Bathia, Pharaoh's daughter, as a son, and Moses grew up amongst the king's children.

CHAPTER 69

1 And the king of Edom died in those days, in the eighteenth year of his reign, and was buried in his temple which he had built for himself as his royal residence in the land of Edom.

2 And the children of Esau sent to Pethor, which is upon the river, and they fetched from there a young man of beautiful eyes and comely aspect, whose name was Saul, and they made him king over them in the place of Samlah.

3 And Saul reigned over all the children of Esau in the land of Edom for forty years.

4 And when Pharaoh king of Egypt saw that the counsel which Balaam had advised respecting the children of Israel did not succeed, but that still they were fruitful, multiplied and increased throughout the land of Egypt,

5 Then Pharaoh commanded in those days that a proclamation should be issued throughout Egypt to the children of Israel, saying, No man shall diminish any thing of his daily labor.

6 And the man who shall be found deficient in his labor which he performs daily, whether in mortar or in bricks, then his youngest son shall be put in their place.

7 And the labor of Egypt strengthened upon the children of Israel in those days, and behold if one brick was deficient in any man's daily labor, the Egyptians took his youngest boy by force from his mother, and put him into the building in the place of the brick which his father had left wanting.

8 And the men of Egypt did so to all the children of Israel day by day, all the days for a long period.

9 But the tribe of Levi did not at that time work with the Israelites their brethren, from the beginning, for the children of Levi knew the cunning of the Egyptians which they exercised at first toward the Israelites.

CHAPTER 70

1 And in the third year from the birth of Moses, Pharaoh was sitting at a banquet, when Alparanith the queen was sitting at his right and Bathia at his left, and the lad Moses was lying upon her bosom, and Balaam the son of Beor with his two sons, and all the princes of the kingdom were sitting at table in the king's presence.

2 And the lad stretched forth his hand upon the king's head, and took the crown from the king's head and placed it on his own head.

3 And when the king and princes saw the work which the boy had done, the king and princes were

terrified, and one man to his neighbor expressed astonishment.

4 And the king said unto the princes who were before him at table, What speak you and what say you, O ye princes, in this matter, and what is to be the judgment against the boy on account of this act?

5 And Balaam the son of Beor the magician answered before the king and princes, and he said, Remember now, O my lord and king, the dream which thou didst dream many days since, and that which thy servant interpreted unto thee.

6 Now therefore this is a child from the Hebrew children, in whom is the spirit of God, and let not my lord the king imagine that this youngster did this thing without knowledge.

7 For he is a Hebrew boy, and wisdom and understanding are with him, although he is yet a child, and with wisdom has he done this and chosen unto himself the kingdom of Egypt.

8 For this is the manner of all the Hebrews to deceive kings and their nobles, to do all these things cunningly, in order to make the kings of the earth and their men tremble.

9 Surely thou knowest that Abraham their father acted thus, who deceived the army of Nimrod king of Babel, and Abimelech king of Gerar, and that he possessed himself of the land of the children of Heth and all the kingdoms of Canaan.

10 And that he descended into Egypt and said of Sarah his wife, she is my sister, in order to mislead Egypt and her king.

11 His son Isaac also did so when he went to Gerar and dwelt there, and his strength prevailed over the army of Abimelech king of the Philistines.

12 He also thought of making the kingdom of the Philistines stumble, in saying that Rebecca his wife was his sister.

13 Jacob also dealt treacherously with his brother, and took from his hand his birthright and his blessing.

14 He went then to Padanaram to the house of Laban his mother's brother, and cunningly obtained from him his daughter, his cattle, and all belonging to him, and fled away and returned to the land of Canaan to his father.

15 His sons sold their brother Joseph, who went down into Egypt and became a slave, and was placed in the prison house for twelve years.

16 Until the former Pharaoh dreamed dreams, and withdrew him from the prison house, and magnified him above all the princes in Egypt on account of his interpreting his dreams to him.

17 And when God caused a famine throughout the land he sent for and brought his father and all his brothers, and the whole of his father's household, and supported them without price or reward, and bought the Egyptians for slaves.

18 Now therefore my lord king behold this child has risen up in their stead in Egypt, to do according to their deeds and to trifle with every king, prince, and judge.

19 If it please the king, let us now spill his blood upon the ground, lest he grow up and take away the government from thy hand, and the hope of Egypt perish after he shall have reigned.

20 And Balaam said to the king, Let us moreover call for all the judges of Egypt and the wise men thereof, and let us know if the judgment of death is due to this boy as thou didst say, and then we will slay him.

21 And Pharaoh sent and called for all the wise men of Egypt and they came before the king, and an angel of the Lord came amongst them, and he was like one of the wise men of Egypt.

22 And the king said to the wise men, Surely you have heard what this Hebrew boy who is in the house has done, and thus has Balaam judged in the matter.

23 Now judge you also and see what is due to the boy for the act he has committed.

24 And the angel, who seemed like one of the wise men of Pharaoh, answered and said as follows, before all the wise men of Egypt and before the king and the princes:

25 If it please the king let the king send for men who shall bring before him an onyx stone and a coal of fire, and place them before the child, and if the child shall stretch forth his hand and take the onyx stone, then shall we know that with wisdom has the youth done all that he has done, and we must slay him.

26 But if he stretch forth his hand upon the coal, then shall we know that it was not with knowledge that he did this thing, and he shall live.

27 And the thing seemed good in the eyes of the king and the princes, so the king did according to the word of the angel of the Lord.

28 And the king ordered the onyx stone and coal to be brought and placed before Moses.

29 And they placed the boy before them, and the lad endeavored to stretch forth his hand to the onyx stone, but the angel of the Lord took his hand and placed it upon the coal, and the coal became extinguished in his hand, and he lifted it up and put it into his mouth, and burned part of his lips and part of his tongue, and he became heavy in mouth and tongue.

30 And when the king and princes saw this, they knew that Moses had not acted with wisdom in taking off the crown from the king's head.

31 So the king and princes refrained from slaying the child, so Moses remained in Pharaoh's house, growing up, and the Lord was with him.

32 And whilst the boy was in the king's house, he was robed in purple and he grew amongst the children of the king.

33 And when Moses grew up in the king's house, Bathia the daughter of Pharaoh considered him as a son, and all the household of Pharaoh honored him, and all the men of Egypt were afraid of him.

34 And he daily went forth and came into the land of Goshen, where his brethren the children of Israel were, and Moses saw them daily in shortness of breath and hard labor.

35 And Moses asked them, saying, Wherefore is this labor meted out unto you day by day?

36 And they told him all that had befallen them, and all the injunctions which Pharaoh had put upon them before his birth.

37 And they told him all the counsels which Balaam the son of Beor had counselled against them, and what he had also counselled against him in order to slay him when he had taken the king's crown from off his head.

38 And when Moses heard these things his anger was kindled against Balaam, and he sought to kill him, and he was in ambush for him day by day.

39 And Balaam was afraid of Moses, and he and his two sons rose up and went forth from Egypt, and they fled and delivered their souls and betook themselves to the land of Cush to Kikianus, king of Cush.

40 And Moses was in the king's house going out and coming in, the Lord gave him favor in the eyes of Pharaoh, and in the eyes of all his servants, and in the eyes of all the people of Egypt, and they loved Moses exceedingly.

41 And the day arrived when Moses went to Goshen to see his brethren, that he saw the children of Israel in their burdens and hard labor, and Moses was grieved on their account.

42 And Moses returned to Egypt and came to the house of Pharaoh, and came before the king, and Moses bowed down before the king.

43 And Moses said unto Pharaoh, I pray thee my lord, I have come to seek a small request from thee, turn not away my face empty; and Pharaoh said unto him, Speak.

44 And Moses said unto Pharaoh, Let there be given unto thy servants the children of Israel who are in Goshen, one day to rest therein from their labor.

45 And the king answered Moses and said, Behold I have lifted up thy face in this thing to grant thy request.

46 And Pharaoh ordered a proclamation to be issued throughout Egypt and Goshen, saying,

47 To you, all the children of Israel, thus says the king, for six days you shall do your work and labor, but on the seventh day you shall rest, and shall not perform any work, thus shall you do all the days, as the king and Moses the son of Bathia have commanded.

48 And Moses rejoiced at this thing which the king had granted to him, and all the children of Israel did as Moses ordered them.

49 For this thing was from the Lord to the children of Israel, for the Lord had begun to remember the children of Israel to save them for the sake of their fathers.

50 And the Lord was with Moses and his fame went throughout Egypt.

51 And Moses became great in the eyes of all the Egyptians, and in the eyes of all the children of Israel, seeking good for his people Israel and speaking words of peace regarding them to the king.

CHAPTER 71

1 And when Moses was eighteen years old, he desired to see his father and mother and he went to them to Goshen, and when Moses had come near Goshen, he came to the place where the children of Israel were engaged in work, and he observed their burdens, and he saw an Egyptian smiting one of his Hebrew brethren.

2 And when the man who was beaten saw Moses he ran to him for help, for the man Moses was greatly respected in the house of Pharaoh, and he said to him, My lord attend to me, this Egyptian came to

my house in the night, bound me, and came to my wife in my presence, and now he seeks to take my life away.

3 And when Moses heard this wicked thing, his anger was kindled against the Egyptian, and he turned this way and the other, and when he saw there was no man there he smote the Egyptian and hid him in the sand, and delivered the Hebrew from the hand of him that smote him.

4 And the Hebrew went to his house, and Moses returned to his home, and went forth and came back to the king's house.

5 And when the man had returned home, he thought of repudiating his wife, for it was not right in the house of Jacob, for any man to come to his wife after she had been defiled.

6 And the woman went and told her brothers, and the woman's brothers sought to slay him, and he fled to his house and escaped.

7 And on the second day Moses went forth to his brethren, and saw, and behold two men were quarreling, and he said to the wicked one, Why dost thou smite thy neighbor?

8 And he answered him and said to him, Who has set thee for a prince and judge over us? dost thou think to slay me as thou didst slay the Egyptian? and Moses was afraid and he said, Surely the thing is known?

9 And Pharaoh heard of this affair, and he ordered Moses to be slain, so God sent his angel, and he appeared unto Pharaoh in the likeness of a captain of the guard.

10 And the angel of the Lord took the sword from the hand of the captain of the guard, and took his head off with it, for the likeness of the captain of the guard was turned into the likeness of Moses.

11 And the angel of the Lord took hold of the right hand of Moses, and brought him forth from Egypt, and placed him from without the borders of Egypt, a distance of forty days' journey.

12 And Aaron his brother alone remained in the land of Egypt, and he prophesied to the children of Israel, saying,

13 Thus says the Lord God of your ancestors, Throw away, each man, the abominations of his eyes, and do not defile yourselves with the idols of Egypt.

14 And the children of Israel rebelled and would not hearken to Aaron at that time.

15 And the Lord thought to destroy them, were it not that the Lord remembered the covenant which he had made with Abraham, Isaac, and Jacob.

16 In those days the hand of Pharaoh continued to be severe against the children of Israel, and he crushed and oppressed them until the time when God sent forth his word and took notice of them.

CHAPTER 72

1 And it was in those days that there was a great war between the children of Cush and the children of the east and Aram, and they rebelled against the king of Cush in whose hands they were.

2 So Kikianus king of Cush went forth with all the children of Cush, a people numerous as the sand, and he went to fight against Aram and the children of the east, to bring them under subjection.

3 And when Kikianus went out, he left Balaam the magician, with his two sons, to guard the city, and the lowest sort of the people of the land.

4 So Kikianus went forth to Aram and the children of the east, and he fought against them and smote them, and they all fell down wounded before Kikianus and his people.

5 And he took many of them captives and he brought them under subjection as at first, and he encamped upon their land to take tribute from them as usual.

6 And Balaam the son of Beor, when the king of Cush had left him to guard the city and the poor of the city, he rose up and advised with the people of

the land to rebel against king Kikianus, not to let him enter the city when he should come home.

7 And the people of the land hearkened to him, and they swore to him and made him king over them, and his two sons for captains of the army.

8 So they rose up and raised the walls of the city at the two corners, and they built an exceeding strong building.

9 And at the third corner they dug ditches without number, between the city and the river which surrounded the whole land of Cush, and they made the waters of the river burst forth there.

10 At the fourth corner they collected numerous serpents by their incantations and enchantments, and they fortified the city and dwelt therein, and no one went out or in before them.

11 And Kikianus fought against Aram and the children of the east and he subdued them as before, and they gave him their usual tribute, and he went and returned to his land.

12 And when Kikianus the king of Cush approached his city and all the captains of the forces with him, they lifted up their eyes and saw that the walls of the city were built up and greatly elevated, so the men were astonished at this.

13 And they said one to the other, It is because they saw that we were delayed, in battle, and were greatly afraid of us, therefore have they done this thing and raised the city walls and fortified them so that the kings of Canaan might not come in battle against them.

14 So the king and the troops approached the city door and they looked up and behold, all the gates of the city were closed, and they called out to the sentinels, saying, Open unto us, that we may enter the city.

15 But the sentinels refused to open to them by the order of Balaam the magician, their king, they suffered them not to enter their city.

16 So they raised a battle with them opposite the city gate, and one hundred and thirty men of the army at Kikianus fell on that day.

17 And on the next day they continued to fight and they fought at the side of the river; they endeavored to pass but were not able, so some of them sank in the pits and died.

18 So the king ordered them to cut down trees to make rafts, upon which they might pass to them, and they did so.

19 And when they came to the place of the ditches, the waters revolved by mills, and two hundred men upon ten rafts were drowned.

20 And on the third day they came to fight at the side where the serpents were, but they could not approach there, for the serpents slew of them one hundred and seventy men, and they ceased fighting against Cush, and they besieged Cush for nine years, no person came out or in.

21 At that time that the war and the siege were against Cush, Moses fled from Egypt from Pharaoh who sought to kill him for having slain the Egyptian.

22 And Moses was eighteen years old when he fled from Egypt from the presence of Pharaoh, and he fled and escaped to the camp of Kikianus, which at that time was besieging Cush.

23 And Moses was nine years in the camp of Kikianus king of Cush, all the time that they were besieging Cush, and Moses went out and came in with them.

24 And the king and princes and all the fighting men loved Moses, for he was great and worthy, his stature was like a noble lion, his face was like the sun, and his strength was like that of a lion, and he was counsellor to the king.

25 And at the end of nine years, Kikianus was seized with a mortal disease, and his illness prevailed over him, and he died on the seventh day.

26 So his servants embalmed him and carried him and buried him opposite the city gate to the north of the land of Egypt.

27 And they built over him an elegant strong and high building, and they placed great stones below.

28 And the king's scribes engraved upon those stones all the might of their king Kikianus, and all his battles which he had fought, behold they are written there at this day.

29 Now after the death of Kikianus king of Cush it grieved his men and troops greatly on account of the war.

30 So they said one to the other, Give us counsel what we are to do at this time, as we have resided in the wilderness nine years away from our homes.

31 If we say we will fight against the city many of us will fall wounded or killed, and if we remain here in the siege we shall also die.

32 For now all the kings of Aram and of the children of the east will hear that our king is dead, and they will attack us suddenly in a hostile manner, and they will fight against us and leave no remnant of us.

33 Now therefore let us go and make a king over us, and let us remain in the siege until the city is delivered up to us.

34 And they wished to choose on that day a man for king from the army of Kikianus, and they found no object of their choice like Moses to reign over them.

35 And they hastened and stripped off each man his garments and cast them upon the ground, and they made a great heap and placed Moses thereon.

36 And they rose up and blew with trumpets and called out before him, and said, May the king live, may the king live!

37 And all the people and nobles swore unto him to give him for a wife Adoniah the queen, the Cushite, wife of Kikianus, and they made Moses king over them on that day.

38 And all the people of Cush issued a proclamation on that day, saying, Every man must give something to Moses of what is in his possession.

39 And they spread out a sheet upon the heap, and every man cast into it something of what he had, one a gold earring and the other a coin.

40 Also of onyx stones, bdellium, pearls, and marble did the children of Cush cast unto Moses upon the heap, also silver and gold in great abundance.

41 And Moses took all the silver and gold, all the vessels, and the bdellium and onyx stones, which all the children of Cush had given to him, and he placed them amongst his treasures.

42 And Moses reigned over the children of Cush on that day, in the place of Kikianus king of Cush.

CHAPTER 73

1 In the fifty-fifth year of the reign of Pharaoh king of Egypt, that is in the hundred and fifty-seventh year of the Israelites going down into Egypt, reigned Moses in Cush.

2 Moses was twenty-seven years old when he began to reign over Cush, and forty years did he reign.

3 And the Lord granted Moses favor and grace in the eyes of all the children of Cush, and the children of Cush loved him exceedingly, so Moses was favored by the Lord and by men.

4 And in the seventh day of his reign, all the children of Cush assembled and came before Moses and bowed down to him to the ground.

5 And all the children spoke together in the presence of the king, saying, Give us counsel that we may see what is to be done to this city.

6 For it is now nine years that we have been besieging round about the city, and have not seen our children and our wives.

7 So the king answered them, saying, If you will hearken to my voice in all that I shall command you, then will the Lord give the city into our hands and we shall subdue it.

8 For if we fight with them as in the former battle which we had with them before the death of Kikianus, many of us will fall down wounded as before.

9 Now therefore behold here is counsel for you in this matter; if you will hearken to my voice, then will the city be delivered into our hands.

10 So all the forces answered the king, saying, All that our lord shall command that will we do.

11 And Moses said unto them, Pass through and proclaim a voice in the whole camp unto all the people, saying,

12 Thus says the king, Go into the forest and bring with you of the young ones of the stork, each man a young one in his hand.

13 And any person transgressing the word of the king, who shall not bring his young one, he shall die, and the king will take all belonging to him.

14 And when you shall bring them they shall be in your keeping, you shall rear them until they grow up, and you shall teach them to dart upon, as is the way of the young ones of the hawk.

15 So all the children of Cush heard the words of Moses, and they rose up and caused a proclamation to be issued throughout the camp, saying,

16 Unto you, all the children of Cush, the king's order is, that you go all together to the forest, and catch there the young storks each man his young one in his hand, and you shall bring them home.

17 And any person violating the order of the king shall die, and the king will take all that belongs to him.

18 And all the people did so, and they went out to the wood and they climbed the fir trees and caught, each man a young one in his hand, all the young of

the storks, and they brought them into the desert and reared them by order of the king, and they taught them to dart upon, similar to the young hawks.

19 And after the young storks were reared, the king ordered them to be hungered for three days, and all the people did so.

20 And on the third day, the king said unto them, strengthen yourselves and become valiant men, and put on each man his armor and gird on his sword upon him, and ride each man his horse and take each his young stork in his hand.

21 And we will rise up and fight against the city at the place where the serpents are; and all the people did as the king had ordered.

22 And they took each man his young one in his hand, and they went away, and when they came to the place of the serpents the king said to them, Send forth each man his young stork upon the serpents.

23 And they sent forth each man his young stork at the king's order, and the young storks ran upon the serpents and they devoured them all and destroyed them out of that place.

24 And when the king and people had seen that all the serpents were destroyed in that place, all the people set up a great shout.

25 And they approached and fought against the city and took it and subdued it, and they entered the city.

26 And there died on that day one thousand and one hundred men of the people of the city, all that inhabited the city, but of the people besieging not one died.

27 So all the children of Cush went each to his home, to his wife and children and to all belonging to him.

28 And Balaam the magician, when he saw that the city was taken, he opened the gate and he and his two sons and eight brothers fled and returned to Egypt to Pharaoh king of Egypt.

29 They are the sorcerers and magicians who are mentioned in the book of the law, standing against

Moses when the Lord brought the plagues upon Egypt.

30 So Moses took the city by his wisdom, and the children of Cush placed him on the throne instead of Kikianus king of Cush.

31 And they placed the royal crown upon his head, and they gave him for a wife Adoniah the Cushite queen, wife of Kikianus.

32 And Moses feared the Lord God of his fathers, so that he came not to her, nor did he turn his eyes to her.

33 For Moses remembered how Abraham had made his servant Eliezer swear, saying unto him, Thou shalt not take a woman from the daughters of Canaan for my son Isaac.

34 Also what Isaac did when Jacob had fled from his brother, when he commanded him, saying, Thou shalt not take a wife from the daughters of Canaan, nor make alliance with any of the children of Ham.

35 For the Lord our God gave Ham the son of Noah, and his children and all his seed, as slaves to the children of Shem and to the children of Japheth, and unto their seed after them for slaves, forever.

36 Therefore Moses turned not his heart nor his eyes to the wife of Kikianus all the days that he reigned over Cush.

37 And Moses feared the Lord his God all his life, and Moses walked before the Lord in truth, with all his heart and soul, he turned not from the right way all the days of his life; he declined not from the way either to the right or to the left, in which Abraham, Isaac and Jacob had walked.

38 And Moses strengthened himself in the kingdom of the children of Cush, and he guided the children of Cush with his usual wisdom, and Moses prospered in his kingdom.

39 And at that time Aram and the children of the east heard that Kikianus king of Cush had died, so

Aram and the children of the east rebelled against Cush in those days.

40 And Moses gathered all the children of Cush, a people very mighty, about thirty thousand men, and he went forth to fight with Aram and the children of the east.

41 And they went at first to the children of the east, and when the children of the east heard their report, they went to meet them, and engaged in battle with them.

42 And the war was severe against the children of the east, so the Lord gave all the children of the east into the hand of Moses, and about three hundred men fell down slain.

43 And all the children of the east turned back and retreated, so Moses and the children of Cush followed them and subdued them, and put a tax upon them, as was their custom.

44 So Moses and all the people with him passed from there to the land of Aram for battle.

45 And the people of Aram also went to meet them, and they fought against them, and the Lord delivered them into the hand of Moses, and many of the men of Aram fell down wounded.

46 And Aram also were subdued by Moses and the people of Cush, and also gave their usual tax.

47 And Moses brought Aram and the children of the east under subjection to the children of Cush, and Moses and all the people who were with him, turned to the land of Cush.

48 And Moses strengthened himself in the kingdom of the children of Cush, and the Lord was with him, and all the children of Cush were afraid of him.

CHAPTER 74

1 In the end of years died Saul king of Edom, and Baal Chanan the son of Achbor reigned in his place.

2 In the sixteenth year of the reign of Moses over Cush, Baal Chanan the son of Achbor reigned in the land of Edom over all the children of Edom for thirty-eight years.

3 In his days Moab rebelled against the power of Edom, having been under Edom since the days of Hadad the son of Bedad, who smote them and Midian, and brought Moab under subjection to Edom.

4 And when Baal Chanan the son of Achbor reigned over Edom, all the children of Moab withdrew their allegiance from Edom.

5 And Angeas king of Africa died in those days, and Azdrubal his son reigned in his stead.

6 And in those days died Janeas king of the children of Chittim, and they buried him in his temple which he had built for himself in the plain of Canopia for a residence, and Latinus reigned in his stead.

7 In the twenty-second year of the reign of Moses over the children of Cush, Latinus reigned over the children of Chittim forty-five years.

8 And he also built for himself a great and mighty tower, and he built therein an elegant temple for his residence, to conduct his government, as was the custom.

9 In the third year of his reign he caused a proclamation to be made to all his skillful men, who made many ships for him.

10 And Latinus assembled all his forces, and they came in ships, and went therein to fight with Azdrubal son of Angeas king of Africa, and they came to Africa and engaged in battle with Azdrubal and his army.

11 And Latinus prevailed over Azdrubal, and Latinus took from Azdrubal the aqueduct which his father had brought from the children of Chittim, when he took Janiah the daughter of Uzi for a wife, so Latinus overthrew the bridge of the aqueduct, and smote the whole army of Azdrubal a severe blow.

12 And the remaining strong men of Azdrubal strengthened themselves, and their hearts were filled with envy, and they courted death, and again engaged in battle with Latinus king of Chittim.

13 And the battle was severe upon all the men of Africa, and they all fell wounded before Latinus and his people, and Azdrubal the king also fell in that battle.

14 And the king Azdrubal had a very beautiful daughter, whose name was Ushpezena, and all the men of Africa embroidered her likeness on their garments, on account of her great beauty and comely appearance.

15 And the men of Latinus saw Ushpezena, the daughter of Azdrubal, and praised her unto Latinus their king.

16 And Latinus ordered her to be brought to him, and Latinus took Ushpezena for a wife, and he turned back on his way to Chittim.

17 And it was after the death of Azdrubal son of Angeas, when Latinus had turned back to his land from the battle, that all the inhabitants of Africa rose up and took Anibal the son of Angeas, the younger brother of Azdrubal, and made him king instead at his brother over the whole land at Africa.

18 And when he reigned, he resolved to go to Chittim to fight with the children of Chittim, to avenge the cause of Azdrubal his brother, and the cause of the inhabitants of Africa, and he did so.

19 And he made many ships, and he came therein with his whole army, and he went to Chittim.

20 So Anibal fought with the children of Chittim, and the children of Chittim fell wounded before Anibal and his army, and Anibal avenged his brother's cause.

21 And Anibal continued the war for eighteen years with the children of Chittim, and Anibal dwelt in the land of Chittim and encamped there for a long time.

22 And Anibal smote the children of Chittim very severely, and he slew their great men and princes,

and of the rest of the people he smote about eighty thousand men.

23 And at the end of days and years, Anibal returned to his land of Africa, and he reigned securely in the place of Azdrubal his brother.

CHAPTER 75

1 At that time, in the hundred and eightieth year of the Israelites going down into Egypt, there went forth from Egypt valiant men, thirty thousand on foot, from the children of Israel, who were all of the tribe of Joseph, of the children of Ephraim the son of Joseph.

2 For they said the period was completed which the Lord had appointed to the children of Israel in the times of old, which he had spoken to Abraham.

3 And these men girded themselves, and they put each man his sword at his side, and every man his armor upon him, and they trusted to their strength, and they went out together from Egypt with a mighty hand.

4 But they brought no provision for the road, only silver and gold, not even bread for that day did they bring in their hands, for they thought of getting their provision for pay from the Philistines, and if not they would take it by force.

5 And these men were very mighty and valiant men, one man could pursue a thousand and two could rout ten thousand, so they trusted to their strength and went together as they were.

6 And they directed their course toward the land of Gath, and they went down and found the shepherds of Gath feeding the cattle of the children of Gath.

7 And they said to the shepherds, Give us some of the sheep for pay, that we may eat, for we are hungry, for we have eaten no bread this day.

8 And the shepherds said, Are they our sheep or cattle that we should give them to you even for pay? so

the children of Ephraim approached to take them by force.

9 And the shepherds of Gath shouted over them that their cry was heard at a distance, so all the children of Gath went out to them.

10 And when the children of Gath saw the evil doings of the children of Ephraim, they returned and assembled the men of Gath, and they put on each man his armor, and came forth to the children of Ephraim for battle.

11 And they engaged with them in the valley of Gath, and the battle was severe, and they smote from each other a great many on that day.

12 And on the second day the children of Gath sent to all the cities of the Philistines that they should come to their help, saying,

13 Come up unto us and help us, that we may smite the children of Ephraim who have come forth from Egypt to take our cattle, and to fight against us without cause.

14 Now the souls of the children of Ephraim were exhausted with hunger and thirst, for they had eaten no bread for three days. And forty thousand men went forth from the cities of the Philistines to the assistance of the men of Gath.

15 And these men were engaged in battle with the children of Ephraim, and the Lord delivered the children of Ephraim into the hands of the Philistines.

16 And they smote all the children of Ephraim, all who had gone forth from Egypt, none were remaining but ten men who had run away from the engagement.

17 For this evil was from the Lord against the children of Ephraim, for they transgressed the word of the Lord in going forth from Egypt, before the period had arrived which the Lord in the days of old had appointed to Israel.

18 And of the Philistines also there fell a great many, about twenty thousand men, and their brethren carried them and buried them in their cities.

19 And the slain of the children of Ephraim remained forsaken in the valley of Gath for many days and years, and were not brought to burial, and the valley was filled with men's bones.

20 And the men who had escaped from the battle came to Egypt, and told all the children of Israel all that had befallen them.

21 And their father Ephraim mourned over them for many days, and his brethren came to console him.

22 And he came unto his wife and she bare a son, and he called his name Beriah, for she was unfortunate in his house.

CHAPTER 76

1 And Moses the son of Amram was still king in the land of Cush in those days, and he prospered in his kingdom, and he conducted the government of the children of Cush in justice, in righteousness, and integrity.

2 And all the children of Cush loved Moses all the days that he reigned over them, and all the inhabitants of the land of Cush were greatly afraid of him.

3 And in the fortieth year of the reign of Moses over Cush, Moses was sitting on the royal throne whilst Adoniah the queen was before him, and all the nobles were sitting around him.

4 And Adoniah the queen said before the king and the princes, What is this thing which you, the children of Cush, have done for this long time?

5 Surely you know that for forty years that this man has reigned over Cush he has not approached me, nor has he served the gods of the children of Cush.

6 Now therefore hear, O ye children of Cush, and let this man no more reign over you as he is not of our flesh.

7 Behold Menacrus my son is grown up, let him reign over you, for it is better for you to serve the son of your lord, than to serve a stranger, slave of the king of Egypt.

8 And all the people and nobles of the children of Cush heard the words which Adoniah the queen had spoken in their ears.

9 And all the people were preparing until the evening, and in the morning they rose up early and made Menacrus, son of Kikianus, king over them.

10 And all the children of Cush were afraid to stretch forth their hand against Moses, for the Lord was with Moses, and the children of Cush remembered the oath which they swore unto Moses, therefore, they did no harm to him.

11 But the children of Cush gave many presents to Moses, and sent him from them with great honor.

12 So Moses went forth from the land of Cush, and went home and ceased to reign over Cush, and Moses was sixty-six years old when he went out of the land of Cush, for the thing was from the Lord, for the period had arrived which he had appointed in the days of old, to bring forth Israel from the affliction of the children of Ham.

13 So Moses went to Midian, for he was afraid to return to Egypt on account of Pharaoh, and he went and sat at a well of water in Midian.

14 And the seven daughters of Reuel the Midianite went out to feed their father's flock.

15 And they came to the well and drew water to water their father's flock.

16 So the shepherds of Midian came and drove them away, and Moses rose up and helped them and watered the flock.

17 And they came home to their father Reuel, and told him what Moses did for them.

18 And they said, An Egyptian man has delivered us from the hands of the shepherds, he drew up water for us and watered the flock.

19 And Reuel said to his daughters, "And where is he? wherefore have you left the man?"

20 And Reuel sent for him and fetched him and brought him home, and he ate bread with him.

21 And Moses related to Reuel that he had fled from Egypt and that he reigned forty years over Cush, and that they afterward had taken the government from him, and had sent him away in peace with honor and with presents.

22 And when Reuel had heard the words of Moses, Reuel said within himself, I will put this man into the prison house, whereby I shall conciliate the children of Cush, for he has fled from them.

23 And they took and put him into the prison house, and Moses was in prison ten years, and whilst Moses was in the prison house, Zipporah the daughter of Reuel took pity over him, and supported him with bread and water all the time.

24 And all the children of Israel were yet in the land of Egypt serving the Egyptians in all manner of hard work, and the hand of Egypt continued in severity over the children of Israel in those days.

25 At that time the Lord smote Pharaoh king of Egypt, and he afflicted with the plague of leprosy from the sole of his foot to the crown of his head; owing to the cruel treatment of the children of Israel was this plague at that time from the Lord upon Pharaoh king of Egypt.

26 For the Lord had hearkened to the prayer of his people the children of Israel, and their cry reached him on account of their hard work.

27 Still his anger did not turn from them, and the hand of Pharaoh was still stretched out against the children of Israel, and Pharaoh hardened his neck before the Lord, and he increased his yoke over the children of Israel, and embittered their lives with all manner of hard work.

28 And when the Lord had inflicted the plague upon Pharaoh king of Egypt, he asked his wise men and sorcerers to cure him.

29 And his wise men and sorcerers said unto him, That if the blood of little children were put into the wounds he would be healed.

30 And Pharaoh hearkened to them, and sent his ministers to Goshen to the children of Israel to take their little children.

31 And Pharaoh's ministers went and took the infants of the children of Israel from the bosoms of their mothers by force, and they brought them to Pharaoh daily, a child each day, and the physicians killed them and applied them to the plague; thus did they all the days.

32 And the number of the children which Pharaoh slew was three hundred and seventy-five.

33 But the Lord hearkened not to the physicians of the king of Egypt, and the plague went on increasing mightily.

34 And Pharaoh was ten years afflicted with that plague, still the heart of Pharaoh was more hardened against the children of Israel.

35 And at the end of ten years the Lord continued to afflict Pharaoh with destructive plagues.

36 And the Lord smote him with a bad tumor and sickness at the stomach, and that plague turned to a severe boil.

37 At that time the two ministers of Pharaoh came from the land of Goshen where all the children of Israel were, and went to the house of Pharaoh and said to him, We have seen the children of Israel slacken in their work and negligent in their labor.

38 And when Pharaoh heard the words of his ministers, his anger was kindled against the children of Israel exceedingly, for he was greatly grieved at his bodily pain.

39 And he answered and said, Now that the children of Israel know that I am ill, they turn and scoff at us, now therefore harness my chariot for me, and I will betake myself to Goshen and will see the scoff of the children of Israel with which they are deriding me; so his servants harnessed the chariot for him.

40 And they took and made him ride upon a horse, for he was not able to ride of himself;

41 And he took with him ten horsemen and ten footmen, and went to the children of Israel to Goshen.

42 And when they had come to the border of Egypt, the king's horse passed into a narrow place, elevated in the hollow part of the vineyard, fenced on both sides, the low, plain country being on the other side.

43 And the horses ran rapidly in that place and pressed each other, and the other horses pressed the king's horse.

44 And the king's horse fell into the low plain whilst the king was riding upon it, and when he fell the chariot turned over the king's face and the horse lay upon the king, and the king cried out, for his flesh was very sore.

45 And the flesh of the king was torn from him, and his bones were broken and he could not ride, for this thing was from the Lord to him, for the Lord had heard the cries of his people the children of Israel and their affliction.

46 And his servants carried him upon their shoulders, a little at a time, and they brought him back to Egypt, and the horsemen who were with him came also back to Egypt.

47 And they placed him in his bed, and the king knew that his end was come to die, so Aparanith the queen his wife came and cried before the king, and the king wept a great weeping with her.

48 And all his nobles and servants came on that day and saw the king in that affliction, and wept a great weeping with him.

49 And the princes of the king and all his counselors advised the king to cause one to reign in his stead in the land, whomsoever he should choose from his sons.

50 And the king had three sons and two daughters which Aparanith the queen his wife had borne to him, besides the king's children of concubines.

51 And these were their names, the firstborn Othri, the second Adikam, and the third Morion, and their sisters, the name of the elder Bathia and of the other Acuzi.

52 And Othri the first born of the king was an idiot, precipitate and hurried in his words.

53 But Adikam was a cunning and wise man and knowing in all the wisdom of Egypt, but of unseemly aspect, thick in flesh, and very short in stature; his height was one cubit.

54 And when the king saw Adikam his son intelligent and wise in all things, the king resolved that he should be king in his stead after his death.

55 And he took for him a wife Gedudah daughter of Abilot, and he was ten years old, and she bare unto him four sons.

56 And he afterward went and took three wives and begat eight sons and three daughters.

57 And the disorder greatly prevailed over the king, and his flesh stank like the flesh of a carcass cast upon the field in summer time, during the heat of the sun.

58 And when the king saw that his sickness had greatly strengthened itself over him, he ordered his son Adikam to be brought to him, and they made him king over the land in his place.

59 And at the end of three years, the king died, in shame, disgrace, and disgust, and his servants carried him and buried him in the sepulcher of the kings of Egypt in Zoan Mizraim.

60 But they embalmed him not as was usual with kings, for his flesh was putrid, and they could not approach to embalm him on account of the stench, so they buried him in haste.

61 For this evil was from the Lord to him, for the Lord had requited him evil for the evil which in his days he had done to Israel.

62 And he died with terror and with shame, and his son Adikam reigned in his place.

CHAPTER 77

1 Adikam was twenty years old when he reigned over Egypt, he reigned four years.

2 In the two hundred and sixth year of Israel's going down to Egypt did Adikam reign over Egypt, but he continued not so long in his reign over Egypt as his fathers had continued their reigns.

3 For Melol his father reigned ninety-four years in Egypt, but he was ten years sick and died, for he had been wicked before the Lord.

4 And all the Egyptians called the name of Adikam Pharaoh like the name of his fathers, as was their custom to do in Egypt.

5 And all the wise men of Pharaoh called the name of Adikam Ahuz, for short is called Ahuz in the Egyptian language.

6 And Adikam was exceedingly ugly, and he was a cubit and a span and he had a great beard which reached to the soles of his feet.

7 And Pharaoh sat upon his father's throne to reign over Egypt, and he conducted the government of Egypt in his wisdom.

8 And whilst he reigned he exceeded his father and all the preceding kings in wickedness, and he increased his yoke over the children of Israel.

9 And he went with his servants to Goshen to the children of Israel, and he strengthened the labor over

them and he said unto them, Complete your work, each day's task, and let not your hands slacken from our work from this day forward as you did in the days of my father.

10 And he placed officers over them from amongst the children of Israel, and over these officers he placed taskmasters from amongst his servants.

11 And he placed over them a measure of bricks for them to do according to that number, day by day, and he turned back and went to Egypt.

12 At that time the task-masters of Pharaoh ordered the officers of the children of Israel according to the command of Pharaoh, saying,

13 Thus says Pharaoh, Do your work each day, and finish your task, and observe the daily measure of bricks; diminish not anything.

14 And it shall come to pass that if you are deficient in your daily bricks, I will put your young children in their stead.

15 And the task-masters of Egypt did so in those days as Pharaoh had ordered them.

16 And whenever any deficiency was found in the children of Israel's measure of their daily bricks, the task-masters of Pharaoh would go to the wives of the children of Israel and take infants of the children of Israel to the number of bricks deficient, they would take them by force from their mother's laps, and put them in the building instead of the bricks;

17 Whilst their fathers and mothers were crying over them and weeping when they heard the weeping voices of their infants in the wall of the building.

18 And the task-masters prevailed over Israel, that the Israelites should place their children in the building, so that a man placed his son in the wall and put mortar over him, whilst his eyes wept over him, and his tears ran down upon his child.

19 And the task-masters of Egypt did so to the babes of Israel for many days, and no one pitied or had compassion over the babes of the children of Israel.

20 And the number of all the children killed in the building was two hundred and seventy, some whom they had built upon instead of the bricks which had been left deficient by their fathers, and some whom they had drawn out dead from the building.

21 And the labor imposed upon the children of Israel in the days of Adikam exceeded in hardship that which they performed in the days of his father.

22 And the children of Israel sighed every day on account of their heavy work, for they had said to themselves, Behold when Pharaoh shall die, his son will rise up and lighten our work!

23 But they increased the latter work more than the former, and the children of Israel sighed at this and their cry ascended to God on account of their labor.

24 And God heard the voice of the children of Israel and their cry, in those days, and God remembered to them his covenant which he had made with Abraham, Isaac and Jacob.

25 And God saw the burden of the children of Israel, and their heavy work in those days, and he determined to deliver them.

26 And Moses the son of Amram was still confined in the dungeon in those days, in the house of Reuel the Midianite, and Zipporah the daughter of Reuel did support him with food secretly day by day.

27 And Moses was confined in the dungeon in the house of Reuel for ten years.

28 And at the end of ten years which was the first year of the reign of Pharaoh over Egypt, in the place of his father,

29 Zipporah said to her father Reuel, No person inquires or seeks after the Hebrew man, whom thou didst bind in prison now ten years.

30 Now therefore, if it seem good in thy sight, let us send and see whether he is living or dead, but her father knew not that she had supported him.

31 And Reuel her father answered and said to her, Has ever such a thing happened that a man should be shut up in a prison without food for ten years, and that he should live?

32 And Zipporah answered her father, saying, Surely thou hast heard that the God of the Hebrews is great and awful, and does wonders for them at all times.

33 He it was who delivered Abraham from Ur of the Chaldeans, and Isaac from the sword of his father, and Jacob from the angel of the Lord who wrestled with him at the ford of Jabbuk.

34 Also with this man has he done many things, he delivered him from the river in Egypt and from the sword of Pharaoh, and from the children of Cush, so also can he deliver him from famine and make him live.

35 And the thing seemed good in the sight of Reuel, and he did according to the word of his daughter, and sent to the dungeon to ascertain what became of Moses.

36 And he saw, and behold the man Moses was living in the dungeon, standing upon his feet, praising, and praying to the God of his ancestors.

37 And Reuel commanded Moses to be brought out of the dungeon, so they shaved him and he changed his prison garments and ate bread.

38 And afterward Moses went into the garden of Reuel which was behind the house, and he there prayed to the Lord his God, who had done mighty wonders for him.

39 And it was that whilst he prayed he looked opposite to him, and behold a sapphire stick was placed in the ground, which was planted in the midst of the garden.

40 And he approached the stick and he looked, and behold the name of the Lord God of hosts was engraved thereon, written, and developed upon the stick.

41 And he read it and stretched forth his hand and he plucked it like a forest tree from the thicket, and the stick was in his hand.

42 And this is the stick with which all the works of our God were performed, after he had created heaven and earth, and all the host of them, seas, rivers and all their fishes.

43 And when God had driven Adam from the garden of Eden, he took the stick in his hand and went and tilled the ground from which he was taken.

44 And the stick came down to Noah and was given to Shem and his descendants, until it came into the hand of Abraham the Hebrew.

45 And when Abraham had given all he had to his son Isaac, he also gave to him this stick.

46 And when Jacob had fled to Padanaram, he took it into his hand, and when he returned to his father he had not left it behind him.

47 Also when he went down to Egypt he took it into his hand and gave it to Joseph, one portion above his brethren, for Jacob had taken it by force from his brother Esau.

48 And after the death of Joseph, the nobles of Egypt came into the house of Joseph, and the stick came into the hand of Reuel the Midianite, and when he went out of Egypt, he took it in his hand and planted it in his garden.

49 And all the mighty men of the Kinites tried to pluck it when they endeavored to get Zipporah his daughter, but they were unsuccessful.

50 So that stick remained planted in the garden of Reuel, until he came who had a right to it and took it.

51 And when Reuel saw the stick in the hand of Moses, he wondered at it, and he gave him his daughter Zipporah for a wife.

CHAPTER 78

1 At that time died Baal Channan son of Achbor, king of Edom, and was buried in his house in the land of Edom.

2 And after his death the children of Esau sent to the land of Edom, and took from there a man who was in Edom, whose name was Hadad, and they made him king over them in the place of Baal Channan, their king.

3 And Hadad reigned over the children of Edom forty-eight years.

4 And when he reigned he resolved to fight against the children of Moab, to bring them under the power of the children of Esau as they were before, but he was not able, because the children of Moab heard this thing, and they rose up and hastened to elect a king over them from amongst their brethren.

5 And they afterward gathered together a great people, and sent to the children of Ammon their brethren for help to fight against Hadad king of Edom.

6 And Hadad heard the thing which the children of Moab had done, and was greatly afraid of them, and refrained from fighting against them.

7 In those days Moses, the son of Amram, in Midian, took Zipporah, the daughter of Reuel the Midianite, for a wife.

8 And Zipporah walked in the ways of the daughters of Jacob, she was nothing short of the righteousness of Sarah, Rebecca, Rachel, and Leah.

9 And Zipporah conceived and bare a son and he called his name Gershom, for he said, I was a stranger in a foreign land; but he circumcised not his foreskin, at the command of Reuel his father-in-law.

10 And she conceived again and bare a son, but circumcised his foreskin, and called his name Eliezer, for Moses said, Because the God of my fathers was my help, and delivered me from the sword of Pharaoh.

11 And Pharaoh king of Egypt greatly increased the labor of the children of Israel in those days, and continued to make his yoke heavier upon the children of Israel.

12 And he ordered a proclamation to be made in Egypt, saying, Give no more straw to the people to make bricks with, let them go and gather themselves straw as they can find it.

13 Also the tale of bricks which they shall make let them give each day, and diminish nothing from them, for they are idle in their work.

14 And the children of Israel heard this, and they mourned and sighed, and they cried unto the Lord on account of the bitterness of their souls.

15 And the Lord heard the cries of the children of Israel, and saw the oppression with which the Egyptians oppressed them.

16 And the Lord was jealous of his people and his inheritance, and heard their voice, and he resolved to take them out of the affliction of Egypt, to give them the land of Canaan for a possession.

CHAPTER 79

1 And in those days Moses was feeding the flock of Reuel the Midianite his father-in-law, beyond the wilderness of Sin, and the stick which he took from his father-in-law was in his hand.

2 And it came to pass one day that a kid of goats strayed from the flock, and Moses pursued it and it came to the mountain of God to Horeb.

3 And when he came to Horeb, the Lord appeared there unto him in the bush, and he found the bush burning with fire, but the fire had no power over the bush to consume it.

4 And Moses was greatly astonished at this sight, wherefore the bush was not consumed, and he approached to see this mighty thing, and the Lord called unto Moses out of the fire and commanded

him to go down to Egypt, to Pharaoh king of Egypt, to send the children of Israel from his service.

5 And the Lord said unto Moses, Go, return to Egypt, for all those men who sought thy life are dead, and thou shalt speak unto Pharaoh to send forth the children of Israel from his land.

6 And the Lord showed him to do signs and wonders in Egypt before the eyes of Pharaoh and the eyes of his subjects, in order that they might believe that the Lord had sent him.

7 And Moses hearkened to all that the Lord had commanded him, and he returned to his father-in-law and told him the thing, and Reuel said to him, Go in peace.

8 And Moses rose up to go to Egypt, and he took his wife and sons with him, and he was at an inn in the road, and an angel of God came down, and sought an occasion against him.

9 And he wished to kill him on account of his first born son, because he had not circumcised him, and had transgressed the covenant which the Lord had made with Abraham.

10 For Moses had hearkened to the words of his father-in-law which he had spoken to him, not to circumcise his first born son, therefore he circumcised him not.

11 And Zipporah saw the angel of the Lord seeking an occasion against Moses, and she knew that this thing was owing to his not having circumcised her son Gershom.

12 And Zipporah hastened and took of the sharp rock stones that were there, and she circumcised her son, and delivered her husband and her son from the hand of the angel of the Lord.

13 And Aaron the son of Amram, the brother of Moses, was in Egypt walking at the river side on that day.

14 And the Lord appeared to him in that place, and he said to him, Go now toward Moses in the wilderness, and he went and met him in the mountain of God, and he kissed him.

15 And Aaron lifted up his eyes, and saw Zipporah the wife of Moses and her children, and he said unto Moses, Who are these unto thee?

16 And Moses said unto him, They are my wife and sons, which God gave to me in Midian; and the thing grieved Aaron on account of the woman and her children.

17 And Aaron said to Moses, Send away the woman and her children that they may go to her father's house, and Moses hearkened to the words of Aaron, and did so.

18 And Zipporah returned with her children, and they went to the house of Reuel, and remained there until the time arrived when the Lord had visited his people, and brought them forth from Egypt from the hand at Pharaoh.

19 And Moses and Aaron came to Egypt to the community of the children of Israel, and they spoke to them all the words of the Lord, and the people rejoiced an exceeding great rejoicing.

20 And Moses and Aaron rose up early on the next day, and they went to the house of Pharaoh, and they took in their hands the stick of God.

21 And when they came to the king's gate, two young lions were confined there with iron instruments, and no person went out or came in from before them, unless those whom the king ordered to come, when the conjurors came and withdrew the lions by their incantations, and this brought them to the king.

22 And Moses hastened and lifted up the stick upon the lions, and he loosed them, and Moses and Aaron came into the king's house.

23 The lions also came with them in joy, and they followed them and rejoiced as a dog rejoices over his master when he comes from the field.

24 And when Pharaoh saw this thing he was astonished at it, and he was greatly terrified at the report, for their appearance was like the appearance of the children of God.

25 And Pharaoh said to Moses, What do you require? and they answered him, saying, The Lord God of the Hebrews has sent us to thee, to say, Send forth my people that they may serve me.

26 And when Pharaoh heard their words he was greatly terrified before them, and he said to them, Go today and come back to me tomorrow, and they did according to the word of the king.

27 And when they had gone Pharaoh sent for Balaam the magician and to Jannes and Jambres his sons, and to all the magicians and conjurors and counsellors which belonged to the king, and they all came and sat before the king.

28 And the king told them all the words which Moses and his brother Aaron had spoken to him, and the magicians said to the king, But how came the men to thee, on account of the lions which were confined at the gate?

29 And the king said, Because they lifted up their rod against the lions and loosed them, and came to me, and the lions also rejoiced at them as a dog rejoices to meet his master.

30 And Balaam the son of Beor the magician answered the king, saying, These are none else than magicians like ourselves.

31 Now therefore send for them, and let them come and we will try them, and the king did so.

32 And in the morning Pharaoh sent for Moses and Aaron to come before the king, and they took the rod of God, and came to the king and spoke to him, saying,

33 Thus said the Lord God of the Hebrews, Send my people that they may serve me.

34 And the king said to them, But who will believe you that you are the messengers of God and that you come to me by his order?

35 Now therefore give a wonder or sign in this matter, and then the words which you speak will be believed.

36 And Aaron hastened and threw the rod out of his hand before Pharaoh and before his servants, and the rod turned into a serpent.

37 And the sorcerers saw this and they cast each man his rod upon the ground and they became serpents.

38 And the serpent of Aaron's rod lifted up its head and opened its mouth to swallow the rods of the magicians.

39 And Balaam the magician answered and said, This thing has been from the days of old, that a serpent should swallow its fellow, and that living things devour each other.

40 Now therefore restore it to a rod as it was at first, and we will also restore our rods as they were at first, and if thy rod shall swallow our rods, then shall we know that the spirit of God is in thee, and if not, thou art only an artificer like unto ourselves.

41 And Aaron hastened and stretched forth his hand and caught hold of the serpent's tail and it became a rod in his hand, and the sorcerers did the like with their rods, and they got hold, each man of the tail of his serpent, and they became rods as at first.

42 And when they were restored to rods, the rod of Aaron swallowed up their rods.

43 And when the king saw this thing, he ordered the book of records that related to the kings of Egypt, to be brought, and they brought the book of records, the chronicles of the kings of Egypt, in which all the idols of Egypt were inscribed, for they thought of finding therein the name of Jehovah, but they found it not.

44 And Pharaoh said to Moses and Aaron, Behold I have not found the name of your God written in this book, and his name I know not.

45 And the counsellors and wise men answered the king, We have heard that the God of the Hebrews is a son of the wise, the son of ancient kings.

46 And Pharaoh turned to Moses and Aaron and said to them, I know not the Lord whom you have declared, neither will I send his people.

47 And they answered and said to the king, The Lord God of Gods is his name, and he proclaimed his name over us from the days of our ancestors, and sent us, saying, Go to Pharaoh and say unto him, Send my people that they may serve me.

48 Now therefore send us, that we may take a journey for three days in the wilderness, and there may sacrifice to him, for from the days of our going down to Egypt, he has not taken from our hands either burnt offering, oblation, or sacrifice, and if thou wilt not send us, his anger will be kindled against thee, and he will smite Egypt either with the plague or with the sword.

49 And Pharaoh said to them, Tell me now his power and his might; and they said to him, He created the heaven and the earth, the seas and all their fishes, he formed the light, created the darkness, caused rain upon the earth, and watered it, and made the herbage and grass to sprout, he created man and beast and the animals of the forest, the birds of the air and the fish of the sea, and by his mouth they live and die.

50 Surely he created thee in thy mother's womb, and put into thee the breath of life, and reared thee and placed thee upon the royal throne of Egypt, and he will take thy breath and soul from thee, and return thee to the ground whence thou wast taken.

51 And the anger of the king was kindled at their words, and he said to them, But who amongst all the Gods of nations can do this? my river is mine own, and I have made it for myself.

52 And he drove them from him, and he ordered the labor upon Israel to be more severe than it was yesterday and before.

53 And Moses and Aaron went out from the king's presence, and they saw the children of Israel in an evil condition for the task-masters had made their labor exceedingly heavy.

54 And Moses returned to the Lord and said, Why hast thou ill-treated thy people? for since I came to speak to Pharaoh what thou didst send me for, he has exceedingly ill-used the children of Israel.

55 And the Lord said to Moses, Behold thou wilt see that with an outstretched hand and heavy plagues, Pharaoh will send the children of Israel from his land.

56 And Moses and Aaron dwelt amongst their brethren the children of Israel in Egypt.

57 And as for the children of Israel the Egyptians embittered their lives, with the heavy work which they imposed upon them.

CHAPTER 80

1 And at the end of two years, the Lord again sent Moses to Pharaoh to bring forth the children of Israel, and to send them out of the land of Egypt.

2 And Moses went and came to the house of Pharaoh, and he spoke to him the words of the Lord who had sent him, but Pharaoh would not hearken to the voice of the Lord, and God roused his might in Egypt upon Pharaoh and his subjects, and God smote Pharaoh and his people with very great and sore plagues.

3 And the Lord sent by the hand of Aaron and turned all the waters of Egypt into blood, with all their streams and rivers.

4 And when an Egyptian came to drink and draw water, he looked into his pitcher, and behold all the water was turned into blood; and when he came to drink from his cup the water in the cup became blood.

5 And when a woman kneaded her dough and cooked her victuals, their appearance was turned to that of blood.

6 And the Lord sent again and caused all their waters to bring forth frogs, and all the frogs came into the houses of the Egyptians.

7 And when the Egyptians drank, their bellies were filled with frogs and they danced in their bellies as they dance when in the river.

8 And all their drinking water and cooking water turned to frogs, also when they lay in their beds their perspiration bred frogs.

9 Notwithstanding all this the anger of the Lord did not turn from them, and his hand was stretched out against all the Egyptians to smite them with every heavy plague.

10 And he sent and smote their dust to lice, and the lice became in Egypt to the height of two cubits upon the earth.

11 The lice were also very numerous, in the flesh of man and beast, in all the inhabitants of Egypt, also upon the king and queen the Lord sent the lice, and it grieved Egypt exceedingly on account of the lice.

12 Notwithstanding this, the anger of the Lord did not turn away, and his hand was still stretched out over Egypt.

13 And the Lord sent all kinds of beasts of the field into Egypt, and they came and destroyed all Egypt, man and beast, and trees, and all things that were in Egypt.

14 And the Lord sent fiery serpents, scorpions, mice, weasels, toads, together with others creeping in dust.

15 Flies, hornets, fleas, bugs and gnats, each swarm according to its kind.

16 And all reptiles and winged animals according to their kind came to Egypt and grieved the Egyptians exceedingly.

17 And the fleas and flies came into the eyes and ears of the Egyptians.

18 And the hornet came upon them and drove them away, and they removed from it into their inner rooms, and it pursued them.

19 And when the Egyptians hid themselves on account of the swarm of animals, they locked their doors after them, and God ordered the Sulanuth which was in the sea, to come up and go into Egypt.

20 And she had long arms, ten cubits in length of the cubit of a man.

21 And she went upon the roofs and uncovered the raftering and flooring and cut them, and stretched forth her arm into the house and removed the lock and the bolt, and opened the houses of Egypt.

22 Afterward came the swarm of animals into the houses of Egypt, and the swarm of animals destroyed the Egyptians, and it grieved them exceedingly.

23 Notwithstanding this the anger of the Lord did not turn away from the Egyptians, and his hand was yet stretched forth against them.

24 And God sent the pestilence, and the pestilence pervaded Egypt, in the horses and asses, and in the camels, in herds of oxen and sheep and in man.

25 And when the Egyptians rose up early in the morning to take their cattle to pasture they found all their cattle dead.

26 And there remained of the cattle of the Egyptians only one in ten, and of the cattle belonging to Israel in Goshen not one died.

27 And God sent a burning inflammation in the flesh of the Egyptians, which burst their skins, and it became a severe itch in all the Egyptians from the soles of their feet to the crowns of their heads.

28 And many boils were in their flesh, that their flesh wasted away until they became rotten and putrid.

29 Notwithstanding this the anger of the Lord did not turn away, and his hand was still stretched out over all Egypt.

30 And the Lord sent a very heavy hail, which smote their vines and broke their fruit trees and dried them up that they fell upon them.

31 Also every green herb became dry and perished, for a mingling fire descended amidst the hail, therefore the hail and the fire consumed all things.

32 Also men and beasts that were found abroad perished of the flames of fire and of the hail, and all the young lions were exhausted.

33 And the Lord sent and brought numerous locusts into Egypt, the Chasel, Salom, Chargol, and Chagole, locusts each of its kind, which devoured all that the hail had left remaining.

34 Then the Egyptians rejoiced at the locusts, although they consumed the produce of the field, and they caught them in abundance and salted them for food.

35 And the Lord turned a mighty wind of the sea which took away all the locusts, even those that were salted, and thrust them into the Red Sea; not one locust remained within the boundaries of Egypt.

36 And God sent darkness upon Egypt, that the whole land of Egypt and Pathros became dark for three days, so that a man could not see his hand when he lifted it to his mouth.

37 At that time died many of the people of Israel who had rebelled against the Lord and who would not hearken to Moses and Aaron, and believed not in them that God had sent them.

38 And who had said, We will not go forth from Egypt lest we perish with hunger in a desolate wilderness, and who would not hearken to the voice of Moses.

39 And the Lord plagued them in the three days of darkness, and the Israelites buried them in those

days, without the Egyptians knowing of them or rejoicing over them.

40 And the darkness was very great in Egypt for three days, and any person who was standing when the darkness came, remained standing in his place, and he that was sitting remained sitting, and he that was lying continued lying in the same state, and he that was walking remained sitting upon the ground in the same spot; and this thing happened to all the Egyptians, until the darkness had passed away.

41 And the days of darkness passed away, and the Lord sent Moses and Aaron to the children of Israel, saying, Celebrate your feast and make your Passover, for behold I come in the midst of the night amongst all the Egyptians, and I will smite all their first born, from the first born of a man to the first born of a beast, and when I see your Passover, I will pass over you.

42 And the children of Israel did according to all that the Lord had commanded Moses and Aaron, thus did they in that night.

43 And it came to pass in the middle of the night, that the Lord went forth in the midst of Egypt, and smote all the first born of the Egyptians, from the first born of man to the first born of beast.

44 And Pharaoh rose up in the night, he and all his servants and all the Egyptians, and there was a great cry throughout Egypt in that night, for there was not a house in which there was not a corpse.

45 Also the likenesses of the first born of Egypt, which were carved in the walls at their houses, were destroyed and fell to the ground.

46 Even the bones of their first born who had died before this and whom they had buried in their houses, were raked up by the dogs of Egypt on that night and dragged before the Egyptians and cast before them.

47 And all the Egyptians saw this evil which had suddenly come upon them, and all the Egyptians cried out with a loud voice.

48 And all the families of Egypt wept upon that night, each man for his son and each man for his daughter, being the first born, and the tumult of Egypt was heard at a distance on that night.

49 And Bathia the daughter of Pharaoh went forth with the king on that night to seek Moses and Aaron in their houses, and they found them in their houses, eating and drinking and rejoicing with all Israel.

50 And Bathia said to Moses, Is this the reward for the good which I have done to thee, who have reared thee and stretched thee out, and thou hast brought this evil upon me and my father's house?

51 And Moses said to her, Surely ten plagues did the Lord bring upon Egypt; did any evil accrue to thee from any of them? did one of them affect thee? and she said, No.

52 And Moses said to her, Although thou art the first born to thy mother, thou shalt not die, and no evil shall reach thee in the midst of Egypt.

53 And she said, What advantage is it to me, when I see the king, my brother, and all his household and subjects in this evil, whose first born perish with all the first born of Egypt?

54 And Moses said to her, Surely thy brother and his household, and subjects, the families of Egypt, would not hearken to the words of the Lord, therefore did this evil come upon them.

55 And Pharaoh king of Egypt approached Moses and Aaron, and some of the children of Israel who were with them in that place, and he prayed to them, saying,

56 Rise up and take your brethren, all the children of Israel who are in the land, with their sheep and oxen, and all belonging to them, they shall leave nothing remaining, only pray for me to the Lord your God.

57 And Moses said to Pharaoh, Behold though thou art thy mother's first born, yet fear not, for thou wilt not die, for the Lord has commanded that thou shalt live, in order to show thee his great might and strong stretched out arm.

58 And Pharaoh ordered the children of Israel to be sent away, and all the Egyptians strengthened themselves to send them, for they said, We are all perishing.

59 And all the Egyptians sent the Israelites forth, with great riches, sheep and oxen and precious things, according to the oath of the Lord between him and our Father Abraham.

60 And the children of Israel delayed going forth at night, and when the Egyptians came to them to bring them out, they said to them, Are we thieves, that we should go forth at night?

61 And the children of Israel asked of the Egyptians, vessels of silver, and vessels of gold, and garments, and the children of Israel stripped the Egyptians.

62 And Moses hastened and rose up and went to the river of Egypt, and brought up from thence the coffin of Joseph and took it with him.

63 The children of Israel also brought up, each man his father's coffin with him, and each man the coffins of his tribe.

CHAPTER 81

1 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides the little ones and their wives.

2 Also a mixed multitude went up with them, and flocks and herds, even much cattle.

3 And the sojourning of the children of Israel, who dwelt in the land of Egypt in hard labor, was two hundred and ten years.

4 And at the end of two hundred and ten years, the Lord brought forth the children of Israel from Egypt with a strong hand.

5 And the children of Israel traveled from Egypt and from Goshen and from Rameses, and encamped in Succoth on the fifteenth day of the first month.

6 And the Egyptians buried all their first born whom the Lord had smitten, and all the Egyptians buried their slain for three days.

7 And the children of Israel traveled from Succoth and encamped in Ethom, at the end of the wilderness.

8 And on the third day after the Egyptians had buried their first born, many men rose up from Egypt and went after Israel to make them return to Egypt, for they repented that they had sent the Israelites away from their servitude.

9 And one man said to his neighbor, Surely Moses and Aaron spoke to Pharaoh, saying, We will go a three days' journey in the wilderness and sacrifice to the Lord our God.

10 Now therefore let us rise up early in the morning and cause them to return, and it shall be that if they return with us to Egypt to their masters, then shall we know that there is faith in them, but if they will not return, then will we fight with them, and make them come back with great power and a strong hand.

11 And all the nobles of Pharaoh rose up in the morning, and with them about seven hundred thousand men, and they went forth from Egypt on that day, and came to the place where the children of Israel were.

12 And all the Egyptians saw and behold Moses and Aaron and all the children of Israel were sitting before Pi-hahiroth, eating, and drinking and celebrating the feast of the Lord.

13 And all the Egyptians said to the children of Israel, Surely you said, We will go a journey for three days in the wilderness and sacrifice to our God and return.

14 Now therefore this day makes five days since you went, why do you not return to your masters?

15 And Moses and Aaron answered them, saying, Because the Lord our God has testified in us, saying, You shall no more return to Egypt, but we will betake ourselves to a land flowing with milk and honey,

as the Lord our God had sworn to our ancestors to give to us.

16 And when the nobles of Egypt saw that the children of Israel did not hearken to them, to return to Egypt, they girded themselves to fight with Israel.

17 And the Lord strengthened the hearts of the children of Israel over the Egyptians, that they gave them a severe beating, and the battle was sore upon the Egyptians, and all the Egyptians fled from before the children of Israel, for many of them perished by the hand of Israel.

18 And the nobles of Pharaoh went to Egypt and told Pharaoh, saying, The children of Israel have fled, and will no more return to Egypt, and in this manner did Moses and Aaron speak to us.

19 And Pharaoh heard this thing, and his heart and the hearts of all his subjects were turned against Israel, and they repented that they had sent Israel; and all the Egyptians advised Pharaoh to pursue the children of Israel to make them come back to their burdens.

20 And they said each man to his brother, What is this which we have done, that we have sent Israel from our servitude?

21 And the Lord strengthened the hearts of all the Egyptians to pursue the Israelites, for the Lord desired to overthrow the Egyptians in the Red Sea.

22 And Pharaoh rose up and harnessed his chariot, and he ordered all the Egyptians to assemble, not one man was left excepting the little ones and the women.

23 And all the Egyptians went forth with Pharaoh to pursue the children of Israel, and the camp of Egypt was an exceedingly large and heavy camp, about ten hundred thousand men.

24 And the whole of this camp went and pursued the children of Israel to bring them back to Egypt, and they reached them encamping by the Red Sea.

25 And the children of Israel lifted up their eyes, and beheld all the Egyptians pursuing them, and the

children of Israel were greatly terrified at them, and the children of Israel cried to the Lord.

26 And on account of the Egyptians, the children of Israel divided themselves into four divisions, and they were divided in their opinions, for they were afraid of the Egyptians, and Moses spoke to each of them.

27 The first division was of the children of Reuben, Simeon, and Issachar, and they resolved to cast themselves into the sea, for they were exceedingly afraid of the Egyptians.

28 And Moses said to them, Fear not, stand still and see the salvation of the Lord which He will effect this day for you.

29 The second division was of the children of Zebulun, Benjamin, and Naphtali, and they resolved to go back to Egypt with the Egyptians.

30 And Moses said to them, Fear not, for as you have seen the Egyptians this day, so shall you see them no more for ever.

31 The third division was of the children of Judah and Joseph, and they resolved to go to meet the Egyptians to fight with them.

32 And Moses said to them, Stand in your places, for the Lord will fight for you, and you shall remain silent.

33 And the fourth division was of the children of Levi, Gad, and Asher, and they resolved to go into the midst of the Egyptians to confound them, and Moses said to them, Remain in your stations and fear not, only call unto the Lord that he may save you out of their hands.

34 After this Moses rose up from amidst the people, and he prayed to the Lord and said,

35 O Lord God of the whole earth, save now thy people whom thou didst bring forth from Egypt, and let not the Egyptians boast that power and might are theirs.

36 So the Lord said to Moses, Why dost thou cry unto me? speak to the children of Israel that they shall proceed, and do thou stretch out thy rod upon the sea and divide it, and the children of Israel shall pass through it.

37 And Moses did so, and he lifted up his rod upon the sea and divided it.

38 And the waters of the sea were divided into twelve parts, and the children of Israel passed through on foot, with shoes, as a man would pass through a prepared road.

39 And the Lord manifested to the children of Israel his wonders in Egypt and in the sea by the hand of Moses and Aaron.

40 And when the children of Israel had entered the sea, the Egyptians came after them, and the waters of the sea resumed upon them, and they all sank in the water, and not one man was left excepting Pharaoh, who gave thanks to the Lord and believed in him, therefore the Lord did not cause him to perish at that time with the Egyptians.

41 And the Lord ordered an angel to take him from amongst the Egyptians, who cast him upon the land of Ninevah and he reigned over it for a long time.

42 And on that day the Lord saved Israel from the hand of Egypt, and all the children of Israel saw that the Egyptians had perished, and they beheld the great hand of the Lord, in what he had performed in Egypt and in the sea.

43 Then sang Moses and the children of Israel this song unto the Lord, on the day when the Lord caused the Egyptians to fall before them.

44 And all Israel sang in concert, saying, I will sing to the Lord for He is greatly exalted, the horse and his rider has he cast into the sea; behold it is written in the book of the law of God.

45 After this the children of Israel proceeded on their journey, and encamped in Marah, and the Lord gave to the children of Israel statutes and judgments in that place in Marah, and the Lord commanded

the children of Israel to walk in all his ways and to serve him.

46 And they journeyed from Marah and came to Elim, and in Elim were twelve springs of water and seventy date trees, and the children encamped there by the waters.

47 And they journeyed from Elim and came to the wilderness of Sin, on the fifteenth day of the second month after their departure from Egypt.

48 At that time the Lord gave the manna to the children of Israel to eat, and the Lord caused food to rain from heaven for the children of Israel day by day.

49 And the children of Israel ate the manna for forty years, all the days that they were in the wilderness, until they came to the land of Canaan to possess it.

50 And they proceeded from the wilderness of Sin and encamped in Alush.

51 And they proceeded from Alush and encamped in Rephidim.

52 And when the children of Israel were in Rephidim, Amalek the son of Eliphaz, the son of Esau, the brother of Zepho, came to fight with Israel.

53 And he brought with him eight hundred and one thousand men, magicians, and conjurers, and he prepared for battle with Israel in Rephidim.

54 And they carried on a great and severe battle against Israel, and the Lord delivered Amalek and his people into the hands of Moses and the children of Israel, and into the hand of Joshua, the son of Nun, the Ephrathite, the servant of Moses.

55 And the children of Israel smote Amalek and his people at the edge of the sword, but the battle was very sore upon the children of Israel.

56 And the Lord said to Moses, Write this thing as a memorial for thee in a book, and place it in the hand of Joshua, the son of Nun, thy servant, and thou shalt command the children of Israel, saying, When thou shalt come to the land of Canaan, thou shalt utterly

efface the remembrance of Amalek from under heaven.

57 And Moses did so, and he took the book and wrote upon it these words, saying,

58 Remember what Amalek has done to thee in the road when thou wentest forth from Egypt.

59 Who met thee in the road and smote thy rear, even those that were feeble behind thee when thou wast faint and weary.

60 Therefore it shall be when the Lord thy God shall have given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance, to possess it, that thou shalt blot out the remembrance of Amalek from under heaven, thou shalt not forget it.

61 And the king who shall have pity on Amalek, or upon his memory or upon his seed, behold I will require it of him, and I will cut him off from amongst his people.

62 And Moses wrote all these things in a book, and he enjoined the children of Israel respecting all these matters.

CHAPTER 82

1 And the children of Israel proceeded from Rephidim and they encamped in the wilderness of Sinai, in the third month from their going forth from Egypt.

2 At that time came Reuel the Midianite, the father-in-law of Moses, with Zipporah his daughter and her two sons, for he had heard of the wonders of the Lord which he had done to Israel, that he had delivered them from the hand of Egypt.

3 And Reuel came to Moses to the wilderness where he was encamped, where was the mountain of God.

4 And Moses went forth to meet his father-in-law with great honor, and all Israel was with him.

5 And Reuel and his children remained amongst the Israelites for many days, and Reuel knew the Lord from that day forward.

6 And in the third month from the children of Israel's departure from Egypt, on the sixth day thereof, the Lord gave to Israel the ten commandments on Mount Sinai.

7 And all Israel heard all these commandments, and all Israel rejoiced exceedingly in the Lord on that day.

8 And the glory of the Lord rested upon Mount Sinai, and he called to Moses, and Moses came in the midst of a cloud and ascended the mountain.

9 And Moses was upon the mount forty days and forty nights; he ate no bread and drank no water, and the Lord instructed him in the statutes and judgments in order to teach the children of Israel.

10 And the Lord wrote the ten commandments which he had commanded the children of Israel upon two tablets of stone, which he gave to Moses to command the children of Israel.

11 And at the end of forty days and forty nights, when the Lord had finished speaking to Moses on Mount Sinai, then the Lord gave to Moses the tablets of stone, written with the finger of God.

12 And when the children of Israel saw that Moses tarried to come down from the mount, they gathered round Aaron, and said, As for this man Moses we know not what has become of him.

13 Now therefore rise up, make unto us a god who shall go before us, so that thou shalt not die.

14 And Aaron was greatly afraid of the people, and he ordered them to bring him gold and he made it into a molten calf for the people.

15 And the Lord said to Moses, before he had come down from the mount, Get thee down, for thy people whom thou didst bring forth from Egypt have corrupted themselves.

16 They have made to themselves a molten calf, and have bowed down to it, now therefore leave me, that I may consume them from off the earth, for they are a stiff necked people.

17 And Moses besought the countenance of the Lord, and he prayed to the Lord for the people on account of the calf which they had made, and he afterward descended from the mount and in his hands were the two tablets of stone, which God had given him to command the Israelites.

18 And when Moses approached the camp and saw the calf which the people had made, the anger of Moses was kindled and he broke the tablets under the mount.

19 And Moses came to the camp and he took the calf and burned it with fire, and ground it till it became fine dust, and strewed it upon the water and gave it to the Israelites to drink.

20 And there died of the people by the swords of each other about three thousand men who had made the calf.

21 And on the morrow Moses said to the people, I will go up to the Lord, peradventure I may make atonement for your sins which you have sinned to the Lord.

22 And Moses again went up to the Lord, and he remained with the Lord forty days and forty nights.

23 And during the forty days did Moses entreat the Lord in behalf of the children of Israel, and the Lord hearkened to the prayer of Moses, and the Lord was entreated of him in behalf of Israel.

24 Then spake the Lord to Moses to hew two stone tablets and to bring them up to the Lord, who would write upon them the ten commandments.

25 Now Moses did so, and he came down and hewed the two tablets and went up to Mount Sinai to the Lord, and the Lord wrote the ten commandments upon the tablets.

26 And Moses remained yet with the Lord forty days and forty nights, and the Lord instructed him in statutes and judgments to impart to Israel.

27 And the Lord commanded him respecting the children of Israel that they should make a sanctuary for the Lord, that his name might rest therein, and the Lord showed him the likeness of the sanctuary and the likeness of all its vessels.

28 And at the end of the forty days, Moses came down from the mount and the two tablets were in his hand.

29 And Moses came to the children of Israel and spoke to them all the words of the Lord, and he taught them laws, statutes, and judgments which the Lord had taught him.

30 And Moses told the children of Israel the word of the Lord, that a sanctuary should be made for him, to dwell amongst the children of Israel.

31 And the people rejoiced greatly at all the good which the Lord had spoken to them, through Moses, and they said, We will do all that the Lord has spoken to thee.

32 And the people rose up like one man and they made generous offerings to the sanctuary of the Lord, and each man brought the offering of the Lord for the work of the sanctuary, and for all its service.

33 And all the children of Israel brought each man of all that was found in his possession for the work of the sanctuary of the Lord, gold, silver and brass, and every thing that was serviceable for the sanctuary.

34 And all the wise men who were practiced in work came and made the sanctuary of the Lord, according to all that the Lord had commanded, every man in the work in which he had been practiced; and all the wise men in heart made the sanctuary, and its furniture and all the vessels for the holy service, as the Lord had commanded Moses.

35 And the work of the sanctuary of the tabernacle was completed at the end of five months, and the

children of Israel did all that the Lord had commanded Moses.

36 And they brought the sanctuary and all its furniture to Moses; like unto the representation which the Lord had shown to Moses, so did the children of Israel.

37 And Moses saw the work, and behold they did it as the Lord had commanded him, so Moses blessed them.

CHAPTER 83

1 And in the twelfth month, in the twenty-third day of the month, Moses took Aaron and his sons, and he dressed them in their garments, and anointed them and did unto them as the Lord had commanded him, and Moses brought up all the offerings which the Lord had on that day commanded him.

2 Moses afterward took Aaron and his sons and said to them, For seven days shall you remain at the door of the tabernacle, for thus am I commanded.

3 And Aaron and his sons did all that the Lord had commanded them through Moses, and they remained for seven days at the door of the tabernacle.

4 And on the eighth day, being the first day of the first month, in the second year from the Israelites' departure from Egypt, Moses erected the sanctuary, and Moses put up all the furniture of the tabernacle and all the furniture of the sanctuary, and he did all that the Lord had commanded him.

5 And Moses called to Aaron and his sons, and they brought the burnt offering and the sin offering for themselves and the children of Israel, as the Lord had commanded Moses.

6 On that day the two sons of Aaron, Nadab and Abihu, took strange fire and brought it before the Lord who had not commanded them, and a fire went forth from before the Lord, and consumed them, and they died before the Lord on that day.

7 Then on the day when Moses had completed to erect the sanctuary, the princes of the children of Israel began to bring their offerings before the Lord for the dedication of the altar.

8 And they brought up their offerings each prince for one day, a prince each day for twelve days.

9 And all the offerings which they brought, each man in his day, one silver charger weighing one hundred and thirty shekels, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour, mingled with oil for a meat offering.

10 One spoon, weighing ten shekels of gold, full of incense.

11 One young bullock, one ram, one lamb of the first year for a burnt offering.

12 And one kid of the goats for a sin offering.

13 And for a sacrifice of peace offering, two oxen, five rams, five he-goats, five lambs of a year old.

14 Thus did the twelve princes of Israel day by day, each man in his day.

15 And it was after this, in the thirteenth day of the month, that Moses commanded the children of Israel to observe the Passover.

16 And the children of Israel kept the Passover in its season in the fourteenth day of the month, as the Lord had commanded Moses, so did the children of Israel.

17 And in the second month, on the first day thereof, the Lord spoke unto Moses, saying,

18 Number the heads of all the males of the children of Israel from twenty years old and upward, thou and thy brother Aaron and the twelve princes of Israel.

19 And Moses did so, and Aaron came with the twelve princes of Israel, and they numbered the children of Israel in the wilderness of Sinai.

20 And the numbers of the children of Israel by the houses of their fathers, from twenty years old and upward, were six hundred and three thousand, five hundred and fifty.

21 But the children of Levi were not numbered amongst their brethren the children of Israel.

22 And the number of all the males of the children of Israel from one month old and upward, was twenty-two thousand, two hundred and seventy-three.

23 And the number of the children of Levi from one month old and above, was twenty-two thousand.

24 And Moses placed the priests and the Levites each man to his service and to his burden to serve the sanctuary of the tabernacle, as the Lord had commanded Moses.

25 And on the twentieth day of the month, the cloud was taken away from the tabernacle of testimony.

26 At that time the children of Israel continued their journey from the wilderness of Sinai, and they took a journey of three days, and the cloud rested upon the wilderness of Paran; there the anger of the Lord was kindled against Israel, for they had provoked the Lord in asking him for meat, that they might eat.

27 And the Lord hearkened to their voice, and gave them meat which they ate for one month.

28 But after this the anger of the Lord was kindled against them, and he smote them with a great slaughter, and they were buried there in that place.

29 And the children of Israel called that place Kebroth Hattaavah, because there they buried the people that lusted flesh.

30 And they departed from Kebroth Hattaavah and pitched in Hazeroth, which is in the wilderness of Paran.

31 And whilst the children of Israel were in Hazeroth, the anger of the Lord was kindled against Miriam on account of Moses, and she became leprous, white as snow.

32 And she was confined without the camp for seven days, until she had been received again after her leprosy.

33 The children of Israel afterward departed from Hazeroth, and pitched in the end of the wilderness of Paran.

34 At that time, the Lord spoke to Moses to send twelve men from the children of Israel, one man to a tribe, to go and explore the land of Canaan.

35 And Moses sent the twelve men, and they came to the land of Canaan to search and examine it, and they explored the whole land from the wilderness of Sin to Rechob as thou comest to Chamoth.

36 And at the end of forty days they came to Moses and Aaron, and they brought him word as it was in their hearts, and ten of the men brought up an evil report to the children of Israel, of the land which they had explored, saying, It is better for us to return to Egypt than to go to this land, a land that consumes its inhabitants.

37 But Joshua the son of Nun, and Caleb the son of Jephuneh, who were of those that explored the land, said, The land is exceedingly good.

38 If the Lord delight in us, then he will bring us to this land and give it to us, for it is a land flowing with milk and honey.

39 But the children of Israel would not hearken to them, and they hearkened to the words of the ten men who had brought up an evil report of the land.

40 And the Lord heard the murmurings of the children of Israel and he was angry and swore, saying,

41 Surely not one man of this wicked generation shall see the land from twenty years old and upward excepting Caleb the son of Jephuneh and Joshua the son of Nun.

42 But surely this wicked generation shall perish in this wilderness, and their children shall come to the land and they shall possess it; so the anger of the Lord was kindled against Israel, and he made them

wander in the wilderness for forty years until the end of that wicked generation, because they did not follow the Lord.

43 And the people dwelt in the wilderness of Paran a long time, and they afterward proceeded to the wilderness by the way of the Red Sea.

CHAPTER 84

1 At that time Korah the son of Jetzer the son of Kehath the son of Levi, took many men of the children of Israel, and they rose up and quarreled with Moses and Aaron and the whole congregation.

2 And the Lord was angry with them, and the earth opened its mouth, and swallowed them up, with their houses and all belonging to them, and all the men belonging to Korah.

3 And after this God made the people go round by the way of Mount Seir for a long time.

4 At that time the Lord said unto Moses, Provoke not a war against the children of Esau, for I will not give to you of any thing belonging to them, as much as the sole of the foot could tread upon, for I have given Mount Seir for an inheritance to Esau.

5 Therefore did the children of Esau fight against the children of Seir in former times, and the Lord had delivered the children of Seir into the hands of the children of Esau, and destroyed them from before them, and the children of Esau dwelt in their stead unto this day.

6 Therefore the Lord said to the children of Israel, Fight not against the children of Esau your brethren, for nothing in their land belongs to you, but you may buy food of them for money and eat it, and you may buy water of them for money and drink it.

7 And the children of Israel did according to the word of the Lord.

8 And the children of Israel went about the wilderness, going round by the way of Mount Sinai for a

long time, and touched not the children of Esau, and they continued in that district for nineteen years.

9 At that time died Latinus king of the children of Chittim, in the forty-fifth year of his reign, which is the fourteenth year of the children of Israel's departure from Egypt.

10 And they buried him in his place which he had built for himself in the land of Chittim, and Abimnas reigned in his place for thirty-eight years.

11 And the children of Israel passed the boundary of the children of Esau in those days, at the end of nineteen years, and they came and passed the road of the wilderness of Moab.

12 And the Lord said to Moses, besiege not Moab, and do not fight against them, for I will give you nothing of their land.

13 And the children of Israel passed the road of the wilderness of Moab for nineteen years, and they did not fight against them.

14 And in the thirty-sixth year of the children of Israel's departing from Egypt the Lord smote the heart of Sihon, king of the Amorites, and he waged war, and went forth to fight against the children of Moab.

15 And Sihon sent messengers to Beor the son of Janeas, the son of Balaam, counsellor to the king of Egypt, and to Balaam his son, to curse Moab, in order that it might be delivered into the hand of Sihon.

16 And the messengers went and brought Beor the son of Janeas, and Balaam his son, from Pethor in Mesopotamia, so Beor and Balaam his son came to the city of Sihon and they cursed Moab and their king in the presence of Sihon king of the Amorites.

17 So Sihon went out with his whole army, and he went to Moab and fought against them, and he subdued them, and the Lord delivered them into his hands, and Sihon slew the king of Moab.

18 And Sihon took all the cities of Moab in the battle; he also took Heshbon from them, for Heshbon was one of the cities of Moab, and Sihon placed his

princes and his nobles in Heshbon, and Heshbon belonged to Sihon in those days.

19 Therefore the parable speakers Beor and Balaam his son uttered these words, saying, Come unto Heshbon, the city of Sihon will be built and established.

20 Woe unto thee Moab! thou art lost, O people of Kemosh! behold it is written upon the book of the law of God.

21 And when Sihon had conquered Moab, he placed guards in the cities which he had taken from Moab, and a considerable number of the children of Moab fell in battle into the hand of Sihon, and he made a great capture of them, sons, and daughters, and he slew their king; so Sihon turned back to his own land.

22 And Sihon gave numerous presents of silver and gold to Beor and Balaam his son, and he dismissed them, and they went to Mesopotamia to their home and country.

23 At that time all the children of Israel passed from the road of the wilderness of Moab, and returned and surrounded the wilderness of Edom.

24 So the whole congregation came to the wilderness of Sin in the first month of the fortieth year from their departure from Egypt, and the children of Israel dwelt there in Kadesh, of the wilderness of Sin, and Miriam died there and she was buried there.

25 At that time Moses sent messengers to Hadad king of Edom, saying, Thus says thy brother Israel, Let me pass I pray thee through thy land, we will not pass through field or vineyard, we will not drink the water of the well; we will walk in the king's road.

26 And Edom said to him, Thou shalt not pass through my country, and Edom went forth to meet the children of Israel with a mighty people.

27 And the children of Esau refused to let the children of Israel pass through their land, so the Israelites removed from them and fought not against them.

28 For before this the Lord had commanded the children of Israel, saying, You shall not fight against the children of Esau, therefore the Israelites removed from them and did not fight against them.

29 So the children of Israel departed from Kadesh, and all the people came to Mount Hor.

30 At that time the Lord said to Moses, Tell thy brother Aaron that he shall die there, for he shall not come to the land which I have given to the children of Israel.

31 And Aaron went up, at the command of the Lord, to Mount Hor, in the fortieth year, in the fifth month, in the first day of the month.

32 And Aaron was one hundred and twenty-three years old when he died in Mount Hor.

CHAPTER 85

1 And king Arad the Canaanite, who dwelt in the south, heard that the Israelites had come by the way of the spies, and he arranged his forces to fight against the Israelites.

2 And the children of Israel were greatly afraid of him, for he had a great and heavy army, so the children of Israel resolved to return to Egypt.

3 And the children of Israel turned back about the distance of three days' journey unto Maserath Beni Jaakon, for they were greatly afraid on account of the king Arad.

4 And the children of Israel would not get back to their places, so they remained in Beni Jaakon for thirty days.

5 And when the children of Levi saw that the children of Israel would not turn back, they were jealous for the sake of the Lord, and they rose up and fought against the Israelites their brethren, and slew of them a great body, and forced them to turn back to their place, Mount Hor.

6 And when they returned, king Arad was still arranging his host for battle against the Israelites.

7 And Israel vowed a vow, saying, If thou wilt deliver this people into my hand, then I will utterly destroy their cities.

8 And the Lord hearkened to the voice of Israel, and he delivered the Canaanites into their hand, and he utterly destroyed them and their cities, and he called the name of the place Hormah.

9 And the children of Israel journeyed from Mount Hor and pitched in Oboth, and they journeyed from Oboth and they pitched at Ije-abarim, in the border of Moab.

10 And the children of Israel sent to Moab, saying, Let us pass now through thy land into our place, but the children of Moab would not suffer the children of Israel to pass through their land, for the children of Moab were greatly afraid lest the children of Israel should do unto them as Sihon king of the Amorites had done to them, who had taken their land and had slain many of them.

11 Therefore Moab would not suffer the Israelites to pass through his land, and the Lord commanded the children of Israel, saying, That they should not fight against Moab, so the Israelites removed from Moab.

12 And the children of Israel journeyed from the border of Moab, and they came to the other side of Arnon, the border of Moab, between Moab and the Amorites, and they pitched in the border of Sihon, king of the Amorites, in the wilderness of Kedemoth.

13 And the children of Israel sent messengers to Sihon, king of the Amorites, saying,

14 Let us pass through thy land, we will not turn into the fields or into the vineyards, we will go along by the king's highway until we shall have passed thy border, but Sihon would not suffer the Israelites to pass.

15 So Sihon collected all the people of the Amorites and went forth into the wilderness to meet the children of Israel, and he fought against Israel in Jahaz.

16 And the Lord delivered Sihon king of the Amorites into the hand of the children of Israel, and Israel smote all the people of Sihon with the edge of the sword and avenged the cause of Moab.

17 And the children of Israel took possession of the land of Sihon from Aram unto Jabuk, unto the children of Ammon, and they took all the spoil of the cities.

18 And Israel took all these cities, and Israel dwelt in all the cities of the Amorites.

19 And all the children of Israel resolved to fight against the children of Ammon, to take their land also.

20 So the Lord said to the children of Israel, Do not besiege the children of Ammon, neither stir up battle against them, for I will give nothing to you of their land, and the children of Israel hearkened to the word of the Lord, and did not fight against the children of Ammon.

21 And the children of Israel turned and went up by the way of Bashan to the land of Og, king of Bashan, and Og the king of Bashan went out to meet the Israelites in battle, and he had with him many valiant men, and a very strong force from the people of the Amorites.

22 And Og king of Bashan was a very powerful man, but Naaron his son was exceedingly powerful, even stronger than he was.

23 And Og said in his heart, Behold now the whole camp of Israel takes up a space of three parsa, now will I smite them at once without sword or spear.

24 And Og went up Mount Jahaz, and took therefrom one large stone, the length of which was three parsa, and he placed it on his head, and resolved to throw it upon the camp of the children of Israel, to smite all the Israelites with that stone.

25 And the angel of the Lord came and pierced the stone upon the head of Og, and the stone fell upon the neck of Og that Og fell to the earth on account of the weight of the stone upon his neck.

26 At that time the Lord said to the children of Israel, Be not afraid of him, for I have given him and all his people and all his land into your hand, and you shall do to him as you did to Sihon.

27 And Moses went down to him with a small number of the children of Israel, and Moses smote Og with a stick at the ankles of his feet and slew him.

28 The children of Israel afterward pursued the children of Og and all his people, and they beat and destroyed them till there was no remnant left of them.

29 Moses afterward sent some of the children of Israel to spy out Jaazer, for Jaazer was a very famous city.

30 And the spies went to Jaazer and explored it, and the spies trusted in the Lord, and they fought against the men of Jaazer.

31 And these men took Jaazer and its villages, and the Lord delivered them into their hand, and they drove out the Amorites who had been there.

32 And the children of Israel took the land of the two kings of the Amorites, sixty cities which were on the other side of Jordan, from the brook of Arnon unto Mount Herman.

33 And the children of Israel journeyed and came into the plain of Moab which is on this side of Jordan, by Jericho.

34 And the children of Moab heard all the evil which the children of Israel had done to the two kings of the Amorites, to Sihon and Og, so all the men of Moab were greatly afraid of the Israelites.

35 And the elders of Moab said, Behold the two kings of the Amorites, Sihon and Og, who were more powerful than all the kings of the earth, could not stand against the children of Israel, how then can we stand before them?

36 Surely they sent us a message before now to pass through our land on their way, and we would not suffer them, now they will turn upon us with their heavy swords and destroy us; and Moab was dis-

tressed on account of the children of Israel, and they were greatly afraid of them, and they counselled together what was to be done to the children of Israel.

37 And the elders of Moab resolved and took one of their men, Balak the son of Zippor the Moabite, and made him king over them at that time, and Balak was a very wise man.

38 And the elders of Moab rose up and sent to the children of Midian to make peace with them, for a great battle and enmity had been in those days between Moab and Midian, from the days of Hadad the son of Bedad king of Edom, who smote Midian in the field of Moab, unto these days.

39 And the children of Moab sent to the children of Midian, and they made peace with them, and the elders of Midian came to the land of Moab to make peace in behalf of the children of Midian.

40 And the elders of Moab counselled with the elders of Midian what to do in order to save their lives from Israel.

41 And all the children of Moab said to the elders of Midian, Now therefore the children of Israel lick up all that are round about us, as the ox licks up the grass of the field, for thus did they do to the two kings of the Amorites who are stronger than we are.

42 And the elders of Midian said to Moab, We have heard that at the time when Sihon king of the Amorites fought against you, when he prevailed over you and took your land, he had sent to Beor the son of Janeas and to Balaam his son from Mesopotamia, and they came and cursed you; therefore did the hand of Sihon prevail over you, that he took your land.

43 Now therefore send you also to Balaam his son, for he still remains in his land, and give him his hire, that he may come and curse all the people of whom you are afraid; so the elders of Moab heard this thing, and it pleased them to send to Balaam the son of Beor.

44 So Balak the son of Zippor king of Moab sent messengers to Balaam, saying,

45 Behold there is a people come out from Egypt, behold they cover the face of the earth, and they abide over against me.

46 Now therefore come and curse this people for me, for they are too mighty for me, peradventure I shall prevail to fight against them, and drive them out, for I heard that he whom thou blessest is blessed, and whom thou cursest is cursed.

47 So the messengers of Balak went to Balaam and brought Balaam to curse the people to fight against Moab.

48 And Balaam came to Balak to curse Israel, and the Lord said to Balaam, Curse not this people for it is blessed.

49 And Balak urged Balaam day by day to curse Israel, but Balaam hearkened not to Balak on account of the word of the Lord which he had spoken to Balaam.

50 And when Balak saw that Balaam would not accede to his wish, he rose up and went home, and Balaam also returned to his land and he went from there to Midian.

51 And the children of Israel journeyed from the plain of Moab, and pitched by Jordan from Beth-jeshimoth even unto Abel-shittim, at the end of the plains of Moab.

52 And when the children of Israel abode in the plain of Shittim, they began to commit whoredom with the daughters of Moab.

53 And the children of Israel approached Moab, and the children of Moab pitched their tents opposite to the camp of the children of Israel.

54 And the children of Moab were afraid of the children of Israel, and the children of Moab took all their daughters and their wives of beautiful aspect and comely appearance, and dressed them in gold and silver and costly garments.

55 And the children of Moab seated those women at the door of their tents, in order that the children of

Israel might see them and turn to them, and not fight against Moab.

56 And all the children of Moab did this thing to the children of Israel, and every man placed his wife and daughter at the door of his tent, and all the children of Israel saw the act of the children of Moab, and the children of Israel turned to the daughters of Moab and coveted them, and they went to them.

57 And it came to pass that when a Hebrew came to the door of the tent of Moab, and saw a daughter of Moab and desired her in his heart, and spoke with her at the door of the tent that which he desired, whilst they were speaking together the men of the tent would come out and speak to the Hebrew like unto these words:

58 Surely you know that we are brethren, we are all the descendants of Lot and the descendants of Abraham his brother, wherefore then will you not remain with us, and wherefore will you not eat our bread and our sacrifice?

59 And when the children of Moab had thus overwhelmed him with their speeches, and enticed him by their flattering words, they seated him in the tent and cooked and sacrificed for him, and he ate of their sacrifice and of their bread.

60 They then gave him wine and he drank and became intoxicated, and they placed before him a beautiful damsel, and he did with her as he liked, for he knew not what he was doing, as he had drunk plentifully of wine.

61 Thus did the children of Moab to Israel in that place, in the plain of Shittim, and the anger of the Lord was kindled against Israel on account of this matter, and he sent a pestilence amongst them, and there died of the Israelites twenty-four thousand men.

62 Now there was a man of the children of Simeon whose name was Zimri, the son of Salu, who connected himself with the Midianite Cosbi, the daughter of Zur, king of Midian, in the sight of all the children of Israel.

63 And Phineas the son of Elazer, the son of Aaron the priest, saw this wicked thing which Zimri had done, and he took a spear and rose up and went after them, and pierced them both and slew them, and the pestilence ceased from the children of Israel.

CHAPTER 86

1 At that time after the pestilence, the Lord said to Moses, and to Elazer the son of Aaron the priest, saying,

2 Number the heads of the whole community of the children of Israel, from twenty years old and upward, all that went forth in the army.

3 And Moses and Elazer numbered the children of Israel after their families, and the number of all Israel was seven hundred thousand, seven hundred and thirty.

4 And the number of the children of Levi, from one month old and upward, was twenty-three thousand, and amongst these there was not a man of those numbered by Moses and Aaron in the wilderness of Sinai.

5 For the Lord had told them that they would die in the wilderness, so they all died, and not one had been left of them excepting Caleb the son of Jephuneh, and Joshua the son of Nun.

6 And it was after this that the Lord said to Moses, Say unto the children of Israel to avenge upon Midian the cause of their brethren the children of Israel.

7 And Moses did so, and the children of Israel chose from amongst them twelve thousand men, being one thousand to a tribe, and they went to Midian.

8 And the children of Israel warred against Midian, and they slew every male, also the five princes of Midian, and Balaam the son of Beor did they slay with the sword.

9 And the children of Israel took the wives of Midian captive, with their little ones and their cattle, and all belonging to them.

10 And they took all the spoil and all the prey, and they brought it to Moses and to Elazer to the plains of Moab.

11 And Moses and Elazer and all the princes of the congregation went forth to meet them with joy.

12 And they divided all the spoil of Midian, and the children of Israel had been revenged upon Midian for the cause of their brethren the children of Israel.

CHAPTER 87

1 At that time the Lord said to Moses, Behold thy days are approaching to an end, take now Joshua the son of Nun thy servant and place him in the tabernacle, and I will command him, and Moses did so.

2 And the Lord appeared in the tabernacle in a pillar of cloud, and the pillar of cloud stood at the entrance of the tabernacle.

3 And the Lord commanded Joshua the son of Nun and said unto him, Be strong and courageous, for thou shalt bring the children of Israel to the land which I swore to give them, and I will be with thee.

4 And Moses said to Joshua, Be strong and courageous, for thou wilt make the children of Israel inherit the land, and the Lord will be with thee, he will not leave thee nor forsake thee, be not afraid nor disheartened.

5 And Moses called to all the children of Israel and said to them, You have seen all the good which the Lord your God has done for you in the wilderness.

6 Now therefore observe all the words of this law, and walk in the way of the Lord your God, turn not from the way which the Lord has commanded you, either to the right or to the left.

7 And Moses taught the children of Israel statutes and judgments and laws to do in the land as the Lord had commanded him.

8 And he taught them the way of the Lord and his laws; behold they are written upon the book of the

law of God which he gave to the children of Israel by the hand of Moses.

9 And Moses finished commanding the children of Israel, and the Lord said to him, saying, Go up to the Mount Abarim and die there, and be gathered unto thy people as Aaron thy brother was gathered.

10 And Moses went up as the Lord had commanded him, and he died there in the land of Moab by the order of the Lord, in the fortieth year from the Israelites going forth from the land of Egypt.

11 And the children of Israel wept for Moses in the plains of Moab for thirty days, and the days of weeping and mourning for Moses were completed.

CHAPTER 88

1 And it was after the death of Moses that the Lord said to Joshua the son of Nun, saying,

2 Rise up and pass the Jordan to the land which I have given to the children of Israel, and thou shalt make the children of Israel inherit the land.

3 Every place upon which the sole of your feet shall tread shall belong to you, from the wilderness of Lebanon unto the great river the river of Perath shall be your boundary.

4 No man shall stand up against thee all the days of thy life; as I was with Moses, so will I be with thee, only be strong and of good courage to observe all the law which Moses commanded thee, turn not from the way either to the right or to the left, in order that thou mayest prosper in all that thou doest.

5 And Joshua commanded the officers of Israel, saying, Pass through the camp and command the people, saying, Prepare for yourselves provisions, for in three days more you will pass the Jordan to possess the land.

6 And the officers of the children of Israel did so, and they commanded the people and they did all that Joshua had commanded.

7 And Joshua sent two men to spy out the land of Jericho, and the men went and spied out Jericho.

8 And at the end of seven days they came to Joshua in the camp and said to him, The Lord has delivered the whole land into our hand, and the inhabitants thereof are melted with fear because of us.

9 And it came to pass after that, that Joshua rose up in the morning and all Israel with him, and they journeyed from Shittim, and Joshua and all Israel with him passed the Jordan; and Joshua was eighty-two years old when he passed the Jordan with Israel.

10 And the people went up from Jordan on the tenth day of the first month, and they encamped in Gilgal at the eastern corner of Jericho.

11 And the children of Israel kept the Passover in Gilgal, in the plains of Jericho, on the fourteenth day at the month, as it is written in the law of Moses.

12 And the manna ceased at that time on the morrow of the Passover, and there was no more manna for the children of Israel, and they ate of the produce of the land of Canaan.

13 And Jericho was entirely closed against the children of Israel, no one came out or went in.

14 And it was in the second month, on the first day of the month, that the Lord said to Joshua, Rise up, behold I have given Jericho into thy hand with all the people thereof; and all your fighting men shall go round the city, once each day, thus shall you do for six days.

15 And the priests shall blow upon trumpets, and when you shall hear the sound of the trumpet, all the people shall give a great shouting, that the walls of the city shall fall down; all the people shall go up every man against his opponent.

16 And Joshua did so according to all that the Lord had commanded him.

17 And on the seventh day they went round the city seven times, and the priests blew upon trumpets.

18 And at the seventh round, Joshua said to the people, Shout, for the Lord has delivered the whole city into our hands.

19 Only the city and all that it contains shall be accursed to the Lord, and keep yourselves from the accursed thing, lest you make the camp of Israel accursed and trouble it.

20 But all the silver and gold and brass and iron shall be consecrated to the Lord, they shall come into the treasury of the Lord.

21 And the people blew upon trumpets and made a great shouting, and the walls of Jericho fell down, and all the people went up, every man straight before him, and they took the city and utterly destroyed all that was in it, both man and woman, young and old, ox and sheep and ass, with the edge of the sword.

22 And they burned the whole city with fire; only the vessels of silver and gold, and brass and iron, they put into the treasury of the Lord.

23 And Joshua swore at that time, saying, Cursed be the man who builds Jericho; he shall lay the foundation thereof in his first-born, and in his youngest son shall he set up the gates thereof.

24 And Achan the son of Carmi, the son of Zabdi, the son of Zerah, son of Judah, dealt treacherously in the accursed thing, and he took of the accursed thing and hid it in the tent, and the anger of the Lord was kindled against Israel.

25 And it was after this when the children of Israel had returned from burning Jericho, Joshua sent men to spy out also Ai, and to fight against it.

26 And the men went up and spied out Ai, and they returned and said, Let not all the people go up with thee to Ai, only let about three thousand men go up and smite the city, for the men thereof are but few.

27 And Joshua did so, and there went up with him of the children of Israel about three thousand men, and they fought against the men of Ai.

28 And the battle was severe against Israel, and the men of Ai smote thirty-six men of Israel, and the children of Israel fled from before the men of Ai.

29 And when Joshua saw this thing, he tore his garments and fell upon his face to the ground before the Lord, he, with the elders of Israel, and they put dust upon their heads.

30 And Joshua said, Why O Lord didst thou bring this people over the Jordan? what shall I say after the Israelites have turned their backs against their enemies?

31 Now therefore all the Canaanites, inhabitants of the land, will hear this thing, and surround us and cut off our name.

32 And the Lord said to Joshua, Why dost thou fall upon thy face? rise, get thee off, for the Israelites have sinned, and taken of the accursed thing; I will no more be with them unless they destroy the accursed thing from amongst them.

33 And Joshua rose up and assembled the people, and brought the Urim by the order of the Lord, and the tribe of Judah was taken, and Achan the son of Carmi was taken.

34 And Joshua said to Achan, Tell me my son, what hast thou done, and Achan said, I saw amongst the spoil a goodly garment of Shinar and two hundred shekels of silver, and a wedge of gold of fifty shekels weight; I coveted them and took them, and behold they are all hid in the earth in the midst of the tent.

35 And Joshua sent men who went and took them from the tent of Achan, and they brought them to Joshua.

36 And Joshua took Achan and these utensils, and his sons and daughters and all belonging to him, and they brought them into the valley of Achor.

37 And Joshua burned them there with fire, and all the Israelites stoned Achan with stones, and they raised over him a heap of stones, therefore did he call that place the valley of Achor, so the Lord's anger was

appeased, and Joshua afterward came to the city and fought against it.

38 And the Lord said to Joshua, Fear not, neither be thou dismayed, behold I have given into thy hand Ai, her king, and her people, and thou shalt do unto them as thou didst to Jericho and her king, only the spoil thereof and the cattle thereof shall you take for a prey for yourselves; lay an ambush for the city behind it.

39 So Joshua did according to the word of the Lord, and he chose from amongst the sons of war thirty thousand valiant men, and he sent them, and they lay in ambush for the city.

40 And he commanded them, saying, When you shall see us we will flee before them with cunning, and they will pursue us, you shall then rise out of the ambush and take the city, and they did so.

41 And Joshua fought, and the men of the city went out toward Israel, not knowing that they were lying in ambush for them behind the city.

42 And Joshua and all the Israelites feigned themselves wearied out before them, and they fled by the way of the wilderness with cunning.

43 And the men of Ai gathered all the people who were in the city to pursue the Israelites, and they went out and were drawn away from the city, not one remained, and they left the city open and pursued the Israelites.

44 And those who were lying in ambush rose up out of their places, and hastened to come to the city and took it and set it on fire, and the men of Ai turned back, and behold the smoke of the city ascended to the skies, and they had no means of retreating either one way or the other.

45 And all the men of Ai were in the midst of Israel, some on this side and some on that side, and they smote them so that not one of them remained.

46 And the children of Israel took Melosh king of Ai alive, and they brought him to Joshua, and Joshua hanged him on a tree and he died.

47 And the children of Israel returned to the city after having burned it, and they smote all those that were in it with the edge of the sword.

48 And the number of those that had fallen of the men of Ai, both man and woman, was twelve thousand; only the cattle and the spoil of the city they took to themselves, according to the word of the Lord to Joshua.

49 And all the kings on this side Jordan, all the kings of Canaan, heard of the evil which the children of Israel had done to Jericho and to Ai, and they gathered themselves together to fight against Israel.

50 Only the inhabitants of Gibeon were greatly afraid of fighting against the Israelites lest they should perish, so they acted cunningly, and they came to Joshua and to all Israel, and said unto them, We have come from a distant land, now therefore make a covenant with us.

51 And the inhabitants of Gibeon over-reached the children of Israel, and the children of Israel made a covenant with them, and they made peace with them, and the princes of the congregation swore unto them, but afterward the children of Israel knew that they were neighbors to them and were dwelling amongst them.

52 But the children of Israel slew them not; for they had sworn to them by the Lord, and they became hewers of wood and drawers of water.

53 And Joshua said to them, Why did you deceive me, to do this thing to us? and they answered him, saying, Because it was told to thy servants all that you had done to all the kings of the Amorites, and we were greatly afraid of our lives, and we did this thing.

54 And Joshua appointed them on that day to hew wood and to draw water, and he divided them for slaves to all the tribes of Israel.

55 And when Adonizedek king of Jerusalem heard all that the children of Israel had done to Jericho and to Ai, he sent to Hoham king of Hebron and to Piram king at Jarmuth, and to Japhia king of Lachish and to Deber king of Eglon, saying,

56 Come up to me and help me, that we may smite the children of Israel and the inhabitants of Gibeon who have made peace with the children of Israel.

57 And they gathered themselves together and the five kings of the Amorites went up with all their camps, a mighty people numerous as the sand of the sea shore.

58 And all these kings came and encamped before Gibeon, and they began to fight against the inhabitants of Gibeon, and all the men of Gibeon sent to Joshua, saying, Come up quickly to us and help us, for all the kings of the Amorites have gathered together to fight against us.

59 And Joshua and all the fighting people went up from Gilgal, and Joshua came suddenly to them, and smote these five kings with a great slaughter.

60 And the Lord confounded them before the children at Israel, who smote them with a terrible slaughter in Gibeon, and pursued them along the way that goes up to Beth Horon unto Makkedah, and they fled from before the children of Israel.

61 And whilst they were fleeing, the Lord sent upon them hailstones from heaven, and more of them died by the hailstones, than by the slaughter of the children of Israel.

62 And the children of Israel pursued them, and they still smote them in the road, going on and smiting them.

63 And when they were smiting, the day was declining toward evening, and Joshua said in the sight of all the people, Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon, until the nation shall have revenged itself upon its enemies.

64 And the Lord hearkened to the voice of Joshua, and the sun stood still in the midst of the heavens, and it stood still six and thirty moments, and the moon also stood still and hastened not to go down a whole day.

65 And there was no day like that, before it or after it, that the Lord hearkened to the voice of a man, for the Lord fought for Israel.

CHAPTER 89

1 Then spoke Joshua this song, on the day that the Lord had given the Amorites into the hand of Joshua and the children of Israel, and he said in the sight of all Israel,

2 Thou hast done mighty things, O Lord, thou hast performed great deeds; who is like unto thee? my lips shall sing to thy name.

3 My goodness and my fortress, my high tower, I will sing a new song unto thee, with thanksgiving will I sing to thee, thou art the strength of my salvation.

4 All the kings of the earth shall praise thee, the princes of the world shall sing to thee, the children of Israel shall rejoice in thy salvation, they shall sing and praise thy power.

5 To thee, O Lord, did we confide; we said thou art our God, for thou wast our shelter and strong tower against our enemies.

6 To thee we cried and were not ashamed, in thee we trusted and were delivered; when we cried unto thee, thou didst hear our voice, thou didst deliver our souls from the sword, thou didst show unto us thy grace, thou didst give unto us thy salvation, thou didst rejoice our hearts with thy strength.

7 Thou didst go forth for our salvation, with thine arm thou didst redeem thy people; thou didst answer us from the heavens of thy holiness, thou didst save us from ten thousands of people.

8 The sun and moon stood still in heaven, and thou didst stand in thy wrath against our oppressors and didst command thy judgments over them.

9 All the princes of the earth stood up, the kings of the nations had gathered themselves together, they were not moved at thy presence, they desired thy battles.

10 Thou didst rise against them in thine anger, and didst bring down thy wrath upon them; thou didst destroy them in thine anger, and cut them off in thine heart.

11 Nations have been consumed with thy fury, kingdoms have declined because of thy wrath, thou didst wound kings in the day of thine anger.

12 Thou didst pour out thy fury upon them, thy wrathful anger took hold of them; thou didst turn their iniquity upon them, and didst cut them off in their wickedness.

13 They did spread a trap, they fell therein, in the net they hid, their foot was caught.

14 Thine hand was ready for all thine enemies who said, Through their sword they possessed the land, through their arm they dwelt in the city; thou didst fill their faces with shame, thou didst bring their horns down to the ground, thou didst terrify them in thy wrath, and didst destroy them in thine anger.

15 The earth trembled and shook at the sound of thy storm over them, thou didst not withhold their souls from death, and didst bring down their lives to the grave.

16 Thou didst pursue them in thy storm, thou didst consume them in thy whirlwind, thou didst turn their rain into hail, they fell in deep pits so that they could not rise.

17 Their carcasses were like rubbish cast out in the middle of the streets.

18 They were consumed and destroyed in thine anger, thou didst save thy people with thy might.

19 Therefore our hearts rejoice in thee, our souls exalt in thy salvation.

20 Our tongues shall relate thy might, we will sing and praise thy wondrous works.

21 For thou didst save us from our enemies, thou didst deliver us from those who rose up against us,

thou didst destroy them from before us and depress them beneath our feet.

22 Thus shall all thine enemies perish O Lord, and the wicked shall be like chaff driven by the wind, and thy beloved shall be like trees planted by the waters.

23 So Joshua and all Israel with him returned to the camp in Gilgal, after having smitten all the kings, so that not a remnant was left of them.

24 And the five kings fled alone on foot from battle, and hid themselves in a cave, and Joshua sought for them in the field of battle, and did not find them.

25 And it was afterward told to Joshua, saying, The kings are found and behold they are hidden in a cave.

26 And Joshua said, Appoint men to be at the mouth of the cave, to guard them, lest they take themselves away; and the children of Israel did so.

27 And Joshua called to all Israel and said to the officers of battle, Place your feet upon the necks of these kings, and Joshua said, So shall the Lord do to all your enemies.

28 And Joshua commanded afterward that they should slay the kings and cast them into the cave, and to put great stones at the mouth of the cave.

29 And Joshua went afterward with all the people that were with him on that day to Makkedah, and he smote it with the edge of the sword.

30 And he utterly destroyed the souls and all belonging to the city, and he did to the king and people thereof as he had done to Jericho.

31 And he passed from there to Libnah and he fought against it, and the Lord delivered it into his hand, and Joshua smote it with the edge of the sword, and all the souls thereof, and he did to it and to the king thereof as he had done to Jericho.

32 And from there he passed on to Lachish to fight against it, and Horam king of Gaza went up to assist the men of Lachish, and Joshua smote him and his people until there was none left to him.

33 And Joshua took Lachish and all the people thereof, and he did to it as he had done to Libnah.

34 And Joshua passed from there to Eglon, and he took that also, and he smote it and all the people thereof with the edge of the sword.

35 And from there he passed to Hebron and fought against it and took it and utterly destroyed it, and he returned from there with all Israel to Debir and fought against it and smote it with the edge of the sword.

36 And he destroyed every soul in it, he left none remaining, and he did to it and the king thereof as he had done to Jericho.

37 And Joshua smote all the kings of the Amorites from Kadesh-barnea to Azah, and he took their country at once, for the Lord had fought for Israel.

38 And Joshua with all Israel came to the camp to Gilgal.

39 When at that time Jabin king of Chazor heard all that Joshua had done to the kings of the Amorites, Jabin sent to Jobat king of Midian, and to Laban king of Shimron, to Jephah king of Achshaph, and to all the kings of the Amorites, saying,

40 Come quickly to us and help us, that we may smite the children of Israel, before they come upon us and do unto us as they have done to the other kings of the Amorites.

41 And all these kings hearkened to the words of Jabin, king of Chazor, and they went forth with all their camps, seventeen kings, and their people were as numerous as the sand on the sea shore, together with horses and chariots innumerable, and they came and pitched together at the waters of Merom, and they were met together to fight against Israel.

42 And the Lord said to Joshua, Fear them not, for tomorrow about this time I will deliver them up all slain before you, thou shalt hough their horses and burn their chariots with fire.

43 And Joshua with all the men of war came suddenly upon them and smote them, and they fell into their hands, for the Lord had delivered them into the hands of the children of Israel.

44 So the children of Israel pursued all these kings with their camps, and smote them until there was none left of them, and Joshua did to them as the Lord had spoken to him.

45 And Joshua returned at that time to Chazor and smote it with the sword and destroyed every soul in it and burned it with fire, and from Chazor, Joshua passed to Shimron and smote it and utterly destroyed it.

46 From there he passed to Achshaph and he did to it as he had done to Shimron.

47 From there he passed to Adulam and he smote all the people in it, and he did to Adulam as he had done to Achshaph and to Shimron.

48 And he passed from them to all the cities of the kings which he had smitten, and he smote all the people that were left of them and he utterly destroyed them.

49 Only their booty and cattle the Israelites took to themselves as a prey, but every human being they smote, they suffered not a soul to live.

50 As the Lord had commanded Moses so did Joshua and all Israel, they failed not in anything.

51 So Joshua and all the children of Israel smote the whole land of Canaan as the Lord had commanded them, and smote all their kings, being thirty and one kings, and the children of Israel took their whole country.

52 Besides the kingdoms of Sihon and Og which are on the other side Jordan, of which Moses had smitten many cities, and Moses gave them to the Reubenites and the Gadites and to half the tribe of Manasseh.

53 And Joshua smote all the kings that were on this side Jordan to the west, and gave them for an inheritance to the nine tribes and to the half tribe of Israel.

54 For five years did Joshua carry on the war with these kings, and he gave their cities to the Israelites, and the land became tranquil from battle throughout the cities of the Amorites and the Canaanites.

CHAPTER 90

1 At that time in the fifth year after the children of Israel had passed over Jordan, after the children of Israel had rested from their war with the Canaanites, at that time great and severe battles arose between Edom and the children of Chittim, and the children of Chittim fought against Edom.

2 And Abianus king of Chittim went forth in that year, that is in the thirty-first year of his reign, and a great force with him of the mighty men of the children of Chittim, and he went to Seir to fight against the children of Esau.

3 And Hadad the king of Edom heard of his report, and he went forth to meet him with a heavy people and strong force, and engaged in battle with him in the field of Edom.

4 And the hand of Chittim prevailed over the children of Esau, and the children of Chittim slew of the children of Esau, two and twenty thousand men, and all the children of Esau fled from before them.

5 And the children of Chittim pursued them and they reached Hadad king of Edom, who was running before them and they caught him alive, and brought him to Abianus king of Chittim.

6 And Abianus ordered him to be slain, and Hadad king of Edom died in the forty-eighth year of his reign.

7 And the children of Chittim continued their pursuit of Edom, and they smote them with a great slaughter and Edom became subject to the children of Chittim.

8 And the children of Chittim ruled over Edom, and Edom became under the hand of the children of Chittim and became one kingdom from that day.

9 And from that time they could no more lift up their heads, and their kingdom became one with the children of Chittim.

10 And Abianus placed officers in Edom and all the children of Edom became subject and tributary to Abianus, and Abianus turned back to his own land, Chittim.

11 And when he returned he renewed his government and built for himself a spacious and fortified palace for a royal residence, and reigned securely over the children of Chittim and over Edom.

12 In those days, after the children of Israel had driven away all the Canaanites and the Amorites, Joshua was old and advanced in years.

13 And the Lord said to Joshua, Thou art old, advanced in life, and a great part of the land remains to be possessed.

14 Now therefore divide this land for an inheritance to the nine tribes and to the half tribe of Manasseh, and Joshua rose up and did as the Lord had spoken to him.

15 And he divided the whole land to the tribes of Israel as an inheritance according to their divisions.

16 But to the tribe at Levi he gave no inheritance, the offerings of the Lord are their inheritance as the Lord had spoken of them by the hand of Moses.

17 And Joshua gave Mount Hebron to Caleb the son of Jephuneh, one portion above his brethren, as the Lord had spoken through Moses.

18 Therefore Hebron became an inheritance to Caleb and his children unto this day.

19 And Joshua divided the whole land by lots to all Israel for an inheritance, as the Lord had commanded him.

20 And the children of Israel gave cities to the Levites from their own inheritance, and suburbs for their cattle, and property, as the Lord had commanded

Moses so did the children of Israel, and they divided the land by lot whether great or small.

21 And they went to inherit the land according to their boundaries, and the children of Israel gave to Joshua the son of Nun an inheritance amongst them.

22 By the word of the Lord did they give to him the city which he required, Timnath-serach in Mount Ephraim, and he built the city and dwelt therein.

23 These are the inheritances which Elazer the priest and Joshua the son of Nun and the heads of the fathers of the tribes portioned out to the children of Israel by lot in Shiloh, before the Lord, at the door of the tabernacle, and they left off dividing the land.

24 And the Lord gave the land to the Israelites, and they possessed it as the Lord had spoken to them, and as the Lord had sworn to their ancestors.

25 And the Lord gave to the Israelites rest from all their enemies around them, and no man stood up against them, and the Lord delivered all their enemies into their hands, and not one thing failed of all the good which the Lord had spoken to the children of Israel, yea the Lord performed everything.

26 And Joshua called to all the children of Israel and he blessed them, and commanded them to serve the Lord, and he afterward sent them away, and they went each man to his city, and each man to his inheritance.

27 And the children of Israel served the Lord all the days of Joshua, and the Lord gave them rest from all around them, and they dwelt securely in their cities.

28 And it came to pass in those days, that Abianus king of Chittim died, in the thirty-eighth year of his reign, that is the seventh year of his reign over Edom, and they buried him in his place which he had built for himself, and Latinus reigned in his stead fifty years.

29 And during his reign he brought forth an army, and he went and fought against the inhabitants of Britannia and Kernania, the children of Elisha son

of Javan, and he prevailed over them and made them tributary.

30 He then heard that Edom had revolted from under the hand of Chittim, and Latinus went to them and smote them and subdued them, and placed them under the hand of the children of Chittim, and Edom became one kingdom with the children of Chittim all the days.

31 And for many years there was no king in Edom, and their government was with the children of Chittim and their king.

32 And it was in the twenty-sixth year after the children of Israel had passed the Jordan, that is the sixty-sixth year after the children of Israel had departed from Egypt, that Joshua was old, advanced in years, being one hundred and eight years old in those days.

33 And Joshua called to all Israel, to their elders, their judges, and officers, after the Lord had given to all the Israelites rest from all their enemies round about, and Joshua said to the elders of Israel, and to their judges, Behold I am old, advanced in years, and you have seen what the Lord has done to all the nations whom he has driven away from before you, for it is the Lord who has fought for you.

34 Now therefore strengthen yourselves to keep and to do all the words of the law of Moses, not to deviate from it to the right or to the left, and not to come amongst those nations who are left in the land; neither shall you make mention of the name of their gods, but you shall cleave to the Lord your God, as you have done to this day.

35 And Joshua greatly exhorted the children of Israel to serve the Lord all their days.

36 And all the Israelites said, We will serve the Lord our God all our days, we and our children, and our children's children, and our seed for ever.

37 And Joshua made a covenant with the people on that day, and he sent away the children of Israel, and they went each man to his inheritance and to his city.

38 And it was in those days, when the children of Israel were dwelling securely in their cities, that they buried the coffins of the tribes of their ancestors, which they had brought up from Egypt, each man in the inheritance of his children, the twelve sons of Jacob did the children of Israel bury, each man in the possession of his children.

39 And these are the names of the cities wherein they buried the twelve sons of Jacob, whom the children of Israel had brought up from Egypt.

40 And they buried Reuben and Gad on this side Jordan, in Romia, which Moses had given to their children.

41 And Simeon and Levi they buried in the city Mauda, which he had given to the children of Simeon, and the suburb of the city was for the children of Levi.

42 And Judah they buried in the city of Benjamin opposite Bethlehem.

43 And the bones of Issachar and Zebulun they buried in Zidon, in the portion which fell to their children.

44 And Dan was buried in the city of his children in Eshtael, and Naphtali and Asher they buried in Kadesh-naphtali, each man in his place which he had given to his children.

45 And the bones of Joseph they buried in Shechem, in the part of the field which Jacob had purchased from Hamor, and which became to Joseph for an inheritance.

46 And they buried Benjamin in Jerusalem opposite the Jebusite, which was given to the children of Benjamin; the children of Israel buried their fathers each man in the city of his children.

47 And at the end of two years, Joshua the son of Nun died, one hundred and ten years old, and the time which Joshua judged Israel was twenty-eight years, and Israel served the Lord all the days of his life.

48 And the other affairs of Joshua and his battles and his reproofs with which he reproved Israel, and all which he had commanded them, and the names of the cities which the children of Israel possessed in his days, behold they are written in the book of the words of Joshua to the children of Israel, and in the book of the wars of the Lord, which Moses, and Joshua and the children of Israel had written.

49 And the children of Israel buried Joshua in the border of his inheritance, in Timnathserach, which was given to him in Mount Ephraim.

50 And Elazer the son of Aaron died in those days, and they buried him in a hill belonging to Phineas his son, which was given him in Mount Ephraim.

CHAPTER 91

1 At that time, after the death of Joshua, the children of the Canaanites were still in the land, and the Israelites resolved to drive them out.

2 And the children of Israel asked of the Lord, saying, Who shall first go up for us to the Canaanites to fight against them? and the Lord said, "Judah shall go up.

3 And the children of Judah said to Simeon, Go up with us into our lot, and we will fight against the Canaanites and we likewise will go up with you, in your lot, so the children of Simeon went with the children of Judah.

4 And the children of Judah went up and fought against the Canaanites, so the Lord delivered the Canaanites into the hands of the children of Judah, and they smote them in Bezek, ten thousand men.

5 And they fought with Adonibezek in Bezek, and he fled from before them, and they pursued him and caught him, and they took hold of him and cut off his thumbs and great toes.

6 And Adonibezek said, Three score and ten kings having their thumbs and great toes cut off, gathered their meat under my table, as I have done, so God has

requited me, and they brought him to Jerusalem and he died there.

7 And the children of Simeon went with the children of Judah, and they smote the Canaanites with the edge of the sword.

8 And the Lord was with the children of Judah, and they possessed the mountain, and the children of Joseph went up to Bethel, the same is Luz, and the Lord was with them.

9 And the children of Joseph spied out Bethel, and the watchmen saw a man going forth from the city, and they caught him and said unto him, Show us now the entrance of the city and we will show kindness to thee.

10 And that man showed them the entrance of the city, and the children of Joseph came and smote the City with the edge of the sword.

11 And the man with his family they sent away, and he went to the Hittites and he built a city, and he called the name thereof Luz, so all the Israelites dwelt in their cities, and the children at Israel dwelt in their cities, and the children of Israel served the Lord all the days of Joshua, and all the days of the elders, who had lengthened their days after Joshua, and saw the

great work of the Lord, which he had performed for Israel.

12 And the elders judged Israel after the death of Joshua for seventeen years.

13 And all the elders also fought the battles of Israel against the Canaanites and the Lord drove the Canaanites from before the children of Israel, in order to place the Israelites in their land.

14 And he accomplished all the words which he had spoken to Abraham, Isaac, and Jacob, and the oath which he had sworn, to give to them and to their children, the land of the Canaanites.

15 And the Lord gave to the children of Israel the whole land of Canaan, as he had sworn to their ancestors, and the Lord gave them rest from those around them, and the children of Israel dwelt securely in their cities.

16 Blessed be the Lord for ever, amen, and amen.

17 Strengthen yourselves, and let the hearts of all you that trust in the Lord be of good courage.

END of Book of Jasher**

THE BOOK OF JUBILEES

The Book Of Jubilees

This is the history of the division of the days of the Torah and of the testimony, of the events of the years, of their (year) weeks, festivals of the covenant, of their Shabbats, of their Jubilees throughout all the years of the world, as YAHWEH spoke to Mosheh on Mount Sinai when he went up to receive the tables of the Torah and of the commandment, according to the voice of YAHWEH as HE said to him, 'Go up to the top of the Mountain.' YAHWEH (Hebrew for God) Name Restored

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JUBILEES 1 - YAHWEH Call Mosheh up to the Mountain to give the account of the division of the days.

1 And it came to pass in the first year of the exodus of the children of Yisrael out of Egypt, in the third month, on the sixteenth day of the month, [2450 Anno Mundi³⁴] that YAHWEH spoke to Mosheh, saying: 'Come up to Me on the Mount, and I will give you two tables of stone of the Torah and of the commandment, which I have written, that you may teach them.'

2 And Mosheh went up into the mount of YAHWEH, and the splendor of YAHWEH abode on Mount Sinai, and a cloud overshadowed it six days.

3 And He called to Mosheh on the seventh day out of the midst of the cloud, and the appearance of the splendor of YAHWEH was like a flaming fire on the top of the mount.

4 And Mosheh was on the Mount forty days and forty nights, and YAHWEH taught him the earlier and

the later history of the division of all the days of the Torah and of the testimony.

5 And He said: 'Incline your heart to every word which I shall speak to you on this mount, and write them in a book in order that their generations may see how I have not forsaken them for all the evil which they have wrought in transgressing the covenant which I establish between Me and you for their generations this day on Mount Sinai.

6 And thus it will come to pass when all these things come upon them, that they will recognise that I am more righteous than they in all their judgments and in all their actions, and they will recognise that I have been truly with them.

7 And do you write for yourself all these words which I declare unto, you this day, for I know their rebellion and their stiff neck, before I bring them into the land of which I swore to their fathers, to Abraham and to Yitschaq³⁵ and to Yacob³⁶, saying: 'Unto your seed will I give a land flowing with milk and honey.

8 And they will eat and be satisfied, and they will turn to strange gods, to (gods) which cannot deliver them from aught of their tribulation: and this witness shall be heard for a witness against them.

9 For they will forget all My commandments, (even) all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and these will prove unto them an offence and a tribulation and an affliction and a snare.

10 And many will perish and they will be taken captive, and will fall into the hands of the enemy, because they have forsaken My ordinances and My commandments, and the festivals of My covenant,

34 Anno Mundi-[A.M.] In the year of the world used in reckoning dates from the period of the creation of the world.

35 Hebrew name for Isaac.

36 Yacob is Hebrew for Jacob

and My Sabbats, and My kodesh³⁷ place which I have hallowed for Myself in their midst, and My tabernacle, and My sanctuary, which I have hallowed for Myself in the midst of the land, that I should set MY NAME upon it, and that it should dwell (there).

11 And they will make to themselves high places and groves and graven images, and they will worship, each his own (graven image), so as to go astray, and they will sacrifice their children to demons, and to all the works of the error of their hearts.

12 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 torah, and they will abrogate and change everything so as to work evil before My eyes.

13 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 Torah and all My commandments and all My judgments, and will go astray as to new months, and Sabbats, and festivals, and jubilees, and ordinances.

15 And after this they will turn to Me from amongst the Gentiles with all their heart and with all their soul and with all their strength, and I will gather them from amongst all the Gentiles, and they will seek me, so that I shall be found of them, when they seek me with all their heart and with all their soul.

16 And I will disclose to them abounding shalom with righteousness, and I will remove them the plant of uprightness, with all My heart and with all My soul, and they shall be for a blessing and not for a curse, and they shall be the head and not the tail.

17 And I will build My sanctuary in their midst, and I will dwell with them, and I will be YAHWEH their Sovereign Ruler and they shall be My people in truth and righteousness.

18 And I will not forsake them nor fail them; for I am YAHWEH their Sovereign Ruler.'

19 And Mosheh fell on his face and prayed and said, 'O YAHWEH my Sovereign Ruler, do not forsake Your people and Your 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 You.

20 Let your mercy, O YAHWEH, be lifted up upon Your people, and create in them an upright spirit, and let not the spirit of Belial rule over them to accuse them before You, and to ensnare them from all the paths of righteousness, so that they may perish from before Your face.

21 But they are Your people and Your inheritance, which you have delivered with your great power from the hands of the Egyptians: create in them a clean heart and a kodesh spirit, and let them not be ensnared in their sins from henceforth until eternity.'

22 And YAHWEH said to Mosheh: 'I know their contrariness and their thoughts and their stiff-neckedness, and they will not be obedient till they confess their own sin and the sin of their fathers.

23 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 kodesh 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 fulfill My commandments, and I will be their ABBA (Father) and they shall be My children.

25 And they all shall be called children of the living YAHWEH, and every malak and every spirit shall know, yes, they shall know that these are My children, and that I am their ABBA in uprightness and righteousness, and that I love them.

37 Kodesh, a word meaning sacred in Hebrew.

26 And do you write down for yourself all these words which I declare unto you on this mountain, the first and the last, which shall come to pass in all the divisions of the days in the Torah and in the testimony and in the weeks and the jubilees unto eternity, until I descend and dwell with them throughout eternity.’

27 And He said to the malak of the presence: Write for Mosheh from the beginning of creation till My sanctuary has been built among them for all eternity.

28 And YAHWEH will appear to the eyes of all, and all shall know that I am the Sovereign Ruler of Yisrael and the ABBA of all the children of Yacob, and King on Mount Zion for all eternity. And Zion and Yerusalem³⁸ shall be kodesh.’

29 And the malak of the presence who went before the camp of Yisrael took the tables of the divisions of the years -from the time of the creation- of the Torah 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 YAHWEH shall be made in Yerusalem on Mount Zion, and all the luminaries be renewed for healing and for shalom and for blessing for all the elect of Yisrael, and that thus it may be from that day and unto all the days of the earth.

JUBILEES 2 – Mosheh Is Given the complete history from Creation

1 And the malak of the presence spoke to Mosheh according to the word of YAHWEH, saying: Write the complete history of the creation, how in six days YAHWEH ALMIGHTY finished all His works and all that He created, and kept Shabbat on the seventh day and hallowed it for all ages, and appointed it as a sign for all His works.

2 For on the first day He created the heavens which are above and the earth and the waters and all the spirits which serve before him -the malakim of the presence, and the malakim of sanctification, and the malakim [of the spirit of fire and the malakim] of the spirit of the winds, and the malakim of the spirit of the clouds, and of darkness, and of snow and of hail and of hoar frost, and the malakim of the voices and of the thunder and of the lightning, and the malakim 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 has prepared in the knowledge of HIS heart.

3 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 YAHWEH created on the second day.

5 And on the third day He commanded the waters to pass from off the face of the whole earth into one place, and the dry land to appear.

6 And the waters did so as He commanded them, and they retired from off the face of the earth into one place outside of this firmament, and the dry land appeared.

7 And on that day He created for them all the seas according to their separate gathering-places, and all the rivers, and the gatherings of the waters in the mountains and on all the earth, and all the lakes, and all the dew of the earth, and the seed which is sown, and all sprouting things, and fruit-bearing trees, and trees of the wood, and the garden of Eden, in Eden and all. These four great works YAHWEH created on the third day.

38 In Hebrew, the “J” sound in English does not exist, therefore this word is referring to Jerusalem.

8 And on the fourth day He created the sun and the moon and the stars, and set them in the firmament of the heaven, to give light upon all the earth, and to rule over the day and the night, and divide the light from the darkness.

9 And YAHWEH appointed the sun to be a great sign on the earth for days and for Shabbats and for months and for feasts and for years and for Shabbats of years and for jubilees and for all seasons of the years.

10 And it divides 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.

11 And on the fifth day He created great sea monsters in the depths of the waters, for these were the first things of flesh that were created by his hands, the fish and everything that moves in the waters, and everything that flies, the birds and all their kind.

12 And the sun rose above them to prosper them, and above everything that was on the earth, everything that shoots out of the earth, and all fruit-bearing trees, and all flesh. These three kinds He created on the fifth day. 13 And on the sixth day He created all the animals of the earth, and all cattle, and everything that moves on the earth.

14 And after all this He created man, a man and a woman created He them, and gave him dominion over all that is upon the earth, and in the seas, and over everything that flies, and over beasts and over cattle, and over everything that moves on the earth, and over the whole earth, and over all this He gave him dominion.

15 And these four kinds He created on the sixth day. And there were altogether two and twenty kinds.

16 And He finished all his work on the sixth day -all that is in the heavens and on the earth, and in the seas and in the abysses, and in the light and in the darkness, and in everything.

17 And He gave us a great sign, the Shabbat day, that we should work six days, but keep Shabbat on the seventh day from all work.

18 And all the malakim of the presence, and all the malakim of sanctification, these two great classes -He has bidden us to keep the Shabbat with Him in heaven and on earth.

19 And He said to us: 'Behold, I will separate unto Myself a people from among all the peoples, and these shall keep the Shabbat day, and I will sanctify them unto Myself as My people, and will bless them; as I have sanctified the Shabbat day and do sanctify it unto Myself, even so will I bless them, and they shall be My people and I will be their Sovereign Ruler.

20 And I have chosen the seed of Yacob from amongst all that I have seen, and have written him down as My first-born son, and have sanctified him unto Myself forever and ever; and I will teach them the Shabbat day, that they may keep Shabbat thereon from all work.'

21 And thus He created therein a sign in accordance with which they should keep Shabbat with us on the seventh day, to eat and to drink, and to bless Him who has created all things as He has blessed and sanctified unto Himself a peculiar people above all peoples, and that they should keep Shabbat together with us.

22 And He caused His commands to ascend as a sweet savoir acceptable before Him all the days.

23 There (were) two and twenty heads of mankind from Adam to Yacob, and two and twenty kinds of work were made until the seventh day; this is blessed and kodesh; and the former also is blessed and kodesh; and this one serves with that one for sanctification and blessing.

24 And to this (Yacob and his seed) it was granted that they should always be the blessed and kodesh ones of the first testimony and Torah, even as He had sanctified and blessed the Shabbat day on the seventh day.

25 He created heaven and earth and everything that He created in six days, and YAHWEH made the seventh day kodesh, for all His works; therefore He commanded on its behalf that, whoever does any work thereon shall die, and that he who defiles it shall surely die.

26 Wherefore do you command the children of Yisrael to observe this day that they may keep it kodesh and not do thereon any work, and not to defile it, as it is more kodesh than all other days.

27 And whoever profanes it shall surely die, and whoever does thereon any work shall surely die eternally, that the children of Yisrael may observe this day throughout their generations, and not be rooted out of the land; for it is a kodesh day and a blessed day.

28 And every one who observes it and keeps Shabbat thereon from all his work, will be kodesh and blessed throughout all days like unto us.

29 Declare and say to the children of Yisrael the Torah of this day both that they should keep Shabbat thereon, and that they should not forsake it in the error of their hearts; (and) that it is not lawful to do any work thereon which is unseemly, to do thereon their own pleasure, and that they should not prepare thereon anything to be eaten or drunk, and (that it is not lawful) to draw water, or bring in or take out thereon through their gates any burden, which they had not prepared for themselves on the sixth day in their dwellings.

30 And they shall not bring in nor take out from house to house on that day; for that day is more kodesh and blessed than any jubilee day of the jubilees; on this we kept Shabbat in the heavens before it was made known to any flesh to keep Shabbat thereon on the earth.

31 And the Creator of all things blessed it, but he did not sanctify all peoples and nations to keep Shabbat thereon, but Yisrael alone: them alone he permitted to eat and drink and to keep Shabbat thereon on the earth.

32 And the Creator of all things blessed this day which HE had created for blessing and making it kodesh and splendid above all days.

33 This Torah and testimony was given to the children of Yisrael ³⁹as a Torah forever unto their generations.

JUBILEES 3 - Adam names all that was on the Earth and the first Jubilee

1 And on the six days of the second week we brought, according to the word of YAHWEH⁴⁰, unto Adam all the beasts, and all the cattle, and all the birds, and everything that moves on the earth, and everything that moves in the water, according to their kinds, and according to their types: the beasts on the first day; the cattle on the second day; the birds on the third day; and all that which moves on the earth on the fourth day; and that which moves in the water on the fifth day.

2 And Adam named them all by their respective names, and as he called them, so was their name.

3 And on these five days Adam saw all these, male and female, according to every kind that was on the earth, but he was alone and found no helpmeet for him.

4 And YAHWEH said to us: 'It is not good that the man should be alone: let us make a helpmeet for him.

5 'And YAHWEH our Sovereign Ruler caused a deep sleep to fall upon him, and he slept, and He took for the woman one rib from amongst his ribs, and this rib was the origin of the woman from amongst his ribs, and He built up the flesh in its stead, and built the woman.

39 Yisrael: Same as Israel mentioned in the Holy Bible.

40 YAHWEH: The name of the state God of the ancient kingdom of Israel (Yisrael) and the later kingdom of Judah. His name is composed of four Hebrew consonant (YHWH, known as the tetragrammaton) which the prophet Moses is said to have revealed to his people and is sometimes given in English as Jehovah.

6 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 to her: 'This is now bone of my bones and flesh of my flesh; she shall be called [my] wife; because she was taken from her husband.'

7 Therefore shall man and wife be one and therefore shall a man leave his father and his mother, and cleave unto his wife, and they shall be one flesh.

8 In the first week was Adam created, and the rib -his wife: in the second week He showed her unto him: and for this reason the commandment was given to keep in their defilement, for a male seven days, and for a female twice seven days.

9 And after Adam had completed forty days in the land where he had been created, we brought him into the garden of Eden to till and keep it, but his wife they brought in on the eightieth day, and after this she entered into the garden of Eden.

10 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 kodesh thing, nor enter into the sanctuary, until she accomplishes these days which (are enjoined) in the case of a male child.

11 But in the case of a female child she shall remain in her uncleanness two weeks of days, according to the first two weeks, and sixty-six days in the blood of her purification, and they will be in all eighty days.'

12 And when she had completed these eighty days we brought her into the garden of Eden, for it is most kodesh than all the earth besides and every tree that is planted in it is kodesh.

13 Therefore, there was ordained regarding her who bears a male or a female child the statute of those days that she should touch no kodesh thing, nor enter into the sanctuary until these days for the male or female child are accomplished.

14 This is the Torah and testimony which was written down for Yisrael, in order that they should observe it all the days.

15 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 that is suitable for tillage.

16 And he tilled (the garden), and was naked and knew it not, and was not ashamed, and he protected the garden from the birds and beasts and cattle, and gathered its fruit, and eat, and put aside the residue for himself and for his wife [and put aside that which was being kept].

17 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, 'Has YAHWEH commanded you, saying, You shall not eat of every tree of the garden?'

18 And she said to it, 'Of all the fruit of the trees of the garden YAHWEH has said to us, Eat; but of the fruit of the tree which is in the midst of the garden YAHWEH has said to us,

19 You shall not eat thereof, neither shall you touch it, lest you die.' And the serpent said to the woman, 'You shall not surely die: for YAHWEH does know that on the day you shall eat thereof, your eyes will be opened, and you will be as gods, and you will know good and evil.

20 And the woman saw the tree that it was agreeable and pleasant to the eye, and that its fruit was good for food, and she took thereof and eat,

21 And when she had first covered her shame with fig leaves, she gave thereof to Adam and he eat, and his eyes were opened, and he saw that he was naked.

22 And he took fig leaves and sewed them together, and made an apron for himself, and covered his shame.

23 And YAHWEH cursed the serpent, and was wroth with it forever.

24 And He was wroth with the woman, because she listened to the voice of the serpent, and did eat; and He said to her: 'I will greatly multiply your sorrow and your pains: in sorrow you shall bring forth children, and your return shall be unto your husband, and he will rule over you.'

25 And to Adam also he said, 'Because you have listened unto the voice of your wife, and have eaten of the tree of which I commanded you that you should not eat thereof, cursed be the ground for your sake: thorns and thistles shall it bring forth to you, and you shall eat your bread in the sweat of your face, till you return to the earth from whence you were taken; for earth you are, and unto earth shall you return.'

26 And He made for them coats of skin, and clothed them, and sent them forth from the Garden of Eden.

27 And on that day on which Adam went forth from the Garden, he offered as a sweet savor an offering, frankincense, galbanum, and stacte, and spices in the morning with the rising of the sun from the day when he covered his shame.

28 And on that day was closed the mouth of all beasts, and of cattle, and of birds, and of whatever walks, and of whatever moves, so that they could no longer speak: for they had all spoken one with another with one lip and with one tongue.

29 And He sent out of the Garden of Eden all flesh that was in the Garden of Eden, and all flesh was scattered according to its kinds, and according to its types unto the places which had been created for them.

30 And to Adam alone did He give (the wherewithal) to cover his shame, of all the beasts and cattle.

31 On this account, it is prescribed on the heavenly tablets as touching all those who know the judgment of the Torah, that they should cover their shame, and should not uncover themselves as the Gentiles uncover themselves.

32 And on the new month of the fourth month, Adam and his wife went forth from the Garden of Eden, and they dwelt in the land of Elda in the land of their creation.

33 And Adam called the name of his wife Eve.

34 And they had no son till the first jubilee, [8 A.M.] and after this he knew her.

35 Now he tilled the land as he had been instructed in the Garden of Eden.

JUBILEES 4 - Cain and Abel

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.

2 And in the first (year) of the third jubilee, Cain slew Abel because YAHWEH accepted the sacrifice of Abel, and did not accept the offering of Cain.

3 And he slew him in the field: and his blood cried from the ground to heaven, complaining because he had slain him.

4 And YAHWEH reproveth Cain because of Abel, because he had slain him, and he made him a fugitive on the earth because of the blood of his brother, and he cursed him upon the earth.

5 And on this account it is written on the heavenly tables, 'Cursed is he who smites his neighbour treacherously, and let all who have seen and heard say, So be it; and the man who has seen and not declared it, let him be accursed as the other.'

6 And for this reason we announce when we come before YAHWEH our Sovereign Ruler all the sin which is committed in heaven and on earth, and in light and in darkness, and everywhere.

7 And Adam and his wife mourned for Abel four weeks of years, 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, 'YAHWEH has raised up a second seed unto us on the earth instead of Abel; for Cain slew him.'

8 And in the sixth week [134-40 A.M.] he begat his daughter Azura.

9 And Cain took Awan ⁴¹his 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 his son Enoch.

10 And Adam knew Eve his wife and she bare yet nine sons.

11 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 week) [235 A.M.] she bare him Enos.

12 He began to call on the NAME of YAHWEH on the earth.

13 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 in the third year of the fifth week, and he called his name Kenan.

14 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, in the first week in the third year of this week, and he called his name Mahalalel.

15 And in the second week of the tenth jubilee [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 malakim of YAHWEH descended on the earth, those who are named the Watchers, that they should instruct the children of men, and that they should do judgment and uprightness on the earth.

16 And in the eleventh jubilee [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 he called his name Enoch.

17 And he was the first among men that are born on earth who learnt writing and knowledge and wisdom and who wrote down the signs of heaven according to the order of their months in a book, that men might know the seasons of the years according to the order of their separate months.

18 And he was the first to write a testimony and he testified to the sons of men among the generations of the earth, and recounted the weeks of the jubilees, and made known to them the days of the years, and set in order the months and recounted the Shabbats of the years as we made them, known to him.

19 And what was and what will be he saw in a vision of his sleep, as it will happen to the children of men throughout their generations until the Day of Judgment; he saw and understood everything, and wrote his testimony, and placed the testimony on earth for all the children of men and for their generations.

20 And in the twelfth jubilee, in the seventh week thereof, he took to himself a wife, and her name was 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 Methuselah.

21 And he was moreover with the malakim of YAHWEH these six jubilees of years, and they showed him everything which is on earth and in the heavens, the rule of the sun, and he wrote down everything.

22 And he testified to the Watchers, who had sinned with the daughters of men; for these had begun to unite themselves, so as to be defiled, with the daughters of men, and Enoch testified against them all.

23 And he was taken from amongst the children of men, and we conducted him into the Garden of Eden in majesty and honor, and behold there he writes

41 Awan: In the Book of Adam & Eve her name, Cain's sister, is Luluwa, this discrepancy could be a language translation difference. Origin of name Awan is Arabic, Pakistan.

down the condemnation and judgment of the world, and all the wickedness of the children of men.

24 And on account of it YAHWEH brought the waters of the flood upon all the land of Eden; for there he was set as a sign and that he should testify against all the children of men, that he should recount all the deeds of the generations until the day of condemnation.

25 And he burnt the incense of the sanctuary, (even) sweet spices acceptable before YAHWEH on the Mount.

26 For YAHWEH has four places on the earth, the Garden of Eden, and the Mount of the East, and this mountain on which you are this day, Mount Sinai, and Mount Zion (which) will be sanctified in the new creation for a sanctification of the earth; through it will the earth be sanctified from all (its) guilt and its uncleanness throughout the generations of the world.

27 And in the fourteenth jubilee [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 first year of this week, [701-1 A.M.] and he begat a son and called his name Lamech.

28 And in the fifteenth jubilee in the third week Lamech took to himself a wife, and her name was 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 which YAHWEH has cursed.'

29 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 was the first to be buried in the earth.

30 And he lacked seventy years of one thousand years; for one thousand years are as one day in the testimony of the heavens and therefore was it written concerning the tree of knowledge: 'On the day that you eat thereof you shall die.' For this reason he did not complete the years of this day; for he died during it.

31 At the close of this jubilee Cain was killed after him in the same year; for his house fell upon him and he died in the midst of his house, and he was killed by its stones; for with a stone he had killed Abel, and by a stone was he killed in righteous judgment.

32 For this reason it was ordained on the heavenly tablets: With the instrument with which a man kills his neighbour with the same shall he be killed; after the manner that he wounded him, in like manner shall they deal with him.'

33 And in the twenty-fifth jubilee [1205 A.M.] 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.

JUBILEES 5 - Men Began To Multiply And Torahlessness Increased

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 malakim of YAHWEH saw them on a certain year of this jubilee, that they were beautiful to look upon; and they took themselves wives of all whom they chose, and they bare unto them sons and they were giants.

2 And Torahlessness 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 Torahlessness increased on the earth and every imagination of the thoughts of all men (was) thus evil continually.

3 And YAHWEH looked upon the earth, and behold it was corrupt, and all flesh had corrupted its orders, and all that were upon the earth had wrought all manner of evil before His eyes.

4 And He said that He would destroy man and all flesh upon the face of the earth which He had created.

5 But Noah found free unmerited favor before the eyes of YAHWEH.

6 And against the angels whom He had sent upon the earth, He was exceedingly wroth, and He gave commandment to root them out of all their dominion, and He bade us to bind them in the depths of the earth, and behold they are bound in the midst of them, and are (kept) separate.

7 And against their sons went forth a command from before His face that they should be smitten with the sword, and be removed from under heaven.

8 And He said, 'My spirit shall not always abide on man; for they also are flesh and their days shall be one hundred and twenty years.'

9 And He sent His sword into their midst that each should slay his neighbour, and they began to slay each other till they all fell by the sword and were destroyed from the earth.

10 And their fathers were witnesses (of their destruction), and after this they were bound in the depths of the earth forever, until the day of the great condemnation, when judgment is executed on all those who have corrupted their ways and their works before YAHWEH.

11 And He destroyed all from their places, and there was not left one of them whom He judged not according to all their wickedness.

12 And he made for all his works a new and righteous nature, so that they should not sin in their whole nature forever, but should be all righteous each in his kind always.

13 And the judgment of all is ordained and written on the heavenly tablets in righteousness -even (the judgment of) all who depart from the path which is ordained for them to walk in; and if they walk not therein, judgment is written down for every creature and for every kind.

14 And there is nothing in heaven or on earth, or in light or in darkness, or in Sheol or in the depth, or in the place of darkness (which is not judged); and all their judgments are ordained and written and engraved.

15 In regard to all He will judge, the great according to his greatness, and the small according to his smallness, and each according to his way.

16 And He is not one who will regard the person (of any), nor is He one who will receive gifts, if He says that He will execute judgment on each: if one gave everything that is on the earth, He will not regard the gifts or the person (of any), nor accept anything at his hands, for He is a righteous judge.

17 And of the children of Yisrael it has been written and ordained: If they turn to HIM in righteousness He will forgive all their transgressions and pardon all their sins.

18 It is written and ordained that He will show mercy to all who turn from all their guilt once each year.

19 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 YAHWEH saved from the waters of the flood on his account; for his heart was righteous in all his ways, according as it was commanded regarding him, and he had not departed from aught that was ordained for him.

20 And YAHWEH said that he would destroy everything which was upon the earth, both men and cattle, and beasts, and fowls of the air, and that which moves on the earth.

21 And He commanded Noah to make him an ark, that he might save himself from the waters of the flood.

22 And Noah made the ark in all respects as He commanded him, in the twenty-seventh jubilee of years, in the fifth week in the fifth year (on the new month of the first month). [1307 A.M.]

23 And he entered in the sixth (year) thereof, [1308 A.M.] in the second month, on the new month of the second month, till the sixteenth; and he entered, and all that we brought to him, into the ark, and YAHWEH closed it from without on the seventeenth evening.

24 And YAHWEH opened seven flood-gates of heaven, And the mouths of the fountains of the great deep, seven mouths in number.

25 And the flood-gates began to pour down water from the heaven forty days and forty nights, And the fountains of the deep also sent up waters, until the whole world was full of water.

26 And the waters increased upon the earth: Fifteen cubits did the waters rise above all the high mountains, And the ark was lift up above the earth, And it moved upon the face of the waters.

27 And the water prevailed on the face of the earth five months -one hundred and fifty days.

28 And the ark went and rested on the top of Lubar, one of the mountains of Ararat.

29 And (on the new month) in the fourth month the fountains of the great deep were closed and the flood-gates of heaven were restrained; and on the new month of the seventh month all the mouths of the abysses of the earth were opened, and the water began to descend into the deep below.

30 And on the new month of the tenth month the tops of the mountains were seen, and on the new month of the first month the earth became visible.

31 And the waters disappeared from above the earth in the fifth week in the seventh year thereof, [1309 A.M.] 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.

JUBILEES 6 - Noah Went Forth From The Ark And Made Atonement

1 And on the new month of the third month he went forth from the ark, and built an altar on that mountain.

2 And he made atonement for the earth, and took a kid and made atonement by its blood for all the guilt of the earth; for everything that had been on it had been destroyed, save those that were in the ark with Noah.

3 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 savior to arise, acceptable before YAHWEH.

4 And YAHWEH smelt the goodly savior, and He made a covenant with him that there should not be any more a flood to destroy the earth; that all the days of the earth seed-time and harvest should never cease; cold and heat, and summer and winter, and day and night should not change their order, nor cease forever.

5 'And you, increase you and multiply upon the earth, and become many upon it, and be a blessing upon it. The fear of you and the dread of you I will inspire in everything that is on earth and in the sea.

6 And behold I have given unto you all beasts, and all winged things, and everything that moves on the earth, and the fish in the waters, and all things for food; as the green herbs, I have given you all things to eat.

7 But flesh, with the life thereof, with the blood, you shall not eat; for the life of all flesh is in the blood, lest your blood of your lives be required. At the hand of every man, at the hand of every (beast) will I require the blood of man.

8 Whoso sheds man's blood by man shall his blood be shed, for in the image of YAHWEH made He man.

9 And you, increase you, and multiply on the earth.'

10 And Noah and his sons swore that they would not eat any blood that was in any flesh, and he made a covenant before YAHWEH forever throughout all the generations of the earth in this month.

11 On this account He spoke to you that you should make a covenant with the children of Yisrael in this month upon the mountain with an oath, and that you should sprinkle blood upon them because of all the words of the covenant, which YAHWEH made with them forever.

12 And this testimony is written concerning you that you should observe it continually, so that you should not eat on any day any blood of beasts or birds or cattle during all the days of the earth, and the man who eats the blood of beast or of cattle or of birds during all the days of the earth, he and his seed shall be rooted out of the land.

13 And do you command the children of Yisrael to eat no blood, so that their names and their seed may be before YAHWEH our Sovereign Ruler continually.

14 And for this Torah there is no limit of days, for it is forever. 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 YAHWEH that they may keep it and not be rooted out.

15 And He gave to Noah and his sons a sign that there should not again be a flood on the earth.

16 He set His bow in the cloud for a sign of the eternal covenant that there should not again be a flood on the earth to destroy it all the days of the earth.

17 For this reason it is ordained and written on the heavenly tablets, that they should celebrate the "Feast of Weeks" in this month once a year, to renew the covenant every year.

18 And this whole festival was celebrated in heaven from the day of creation till the days of Noah -twenty six jubilees and five weeks of years [1309-1659 A.M.]; and Noah and his sons observed it for seven jubilees

and one week of years (350 years), till the day of Noah's death, and from the day of Noah's death his sons did away with it until the days of Abraham, and they eat blood.

19 But Abraham observed it, and Yitschaq and Yacob and his children observed it up to your days, and in your days the children of Yisrael forgot it until you celebrated it anew on this mountain.

20 And do you command the children of Yisrael to observe this festival in all their generations for a commandment unto them: one day in the year in this month they shall celebrate the festival.

21 For it is the "Feast of Weeks" and the "Feast of First Fruits:" this feast is twofold and of a double nature: according to what is written and engraved concerning it, celebrate it.

22 For I have written in the book of the first Torah, in that which I have written for you, that you should celebrate it in its season, one day in the year, and I explained to you its sacrifices that the children of Yisrael should remember and should celebrate it throughout their generations in this month, one day in every year.

23 And on the new month of the first month, and on the new month of the fourth month, and on the new month of the seventh month, and on the new month of the tenth month are the days of remembrance, and the days of the seasons in the four divisions of the year. These are written and ordained as a testimony forever.

24 And Noah ordained them for himself as feasts for the generations forever, so that they have become thereby a memorial unto him.

25 And on the new month of the first month he was bidden to make for himself an ark, and on that (day) the earth became dry and he opened (the ark) and saw the earth.

26 And on the new month of the fourth month the mouths of the depths of the abyss beneath were closed. And on the new month of the seventh month all the

mouths of the abysses of the earth were opened, and the waters began to descend into them.

27 And on the new month of the tenth month the tops of the mountains were seen, and Noah was glad.

28 And on this account he ordained them for himself as feasts for a memorial forever, and thus are they ordained.

29 And they placed them on the heavenly tablets, each had thirteen weeks; from one to another (passed) their memorial, from the first to the second, and from the second to the third, and from the third to the fourth.

30 And all the days of the commandment will be fifty two weeks of days, and (these will make) the entire year complete. Thus it is engraved and ordained on the heavenly tablets.

31 And there is no neglecting (this commandment) for a single year or from year to year.

32 And command you the children of Yisrael that they observe the years according to this reckoning—three hundred and sixty-four days, and (these) will constitute a complete year, and they will not disturb its time from its days and from its feasts; for everything will fall out in them according to their testimony, and they will not leave out any day nor disturb any feasts.

33 But if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order), [and they will disturb the seasons and the years will be dislodged] and they will neglect their ordinances.

34 And all the children of Yisrael will forget and will not find the path of the years, and will forget the new months, and seasons, and Shabbats and they will go wrong as to all the order of the years.

35 For I know and from henceforth will I declare it unto you, and it is not of my own devising; for the book is written before me, and on the heavenly tablets the division of days is ordained, lest they forget

the feasts of the covenant and walk according to the feasts of the Gentiles after their error and after their ignorance.

36 For there will be those who will assuredly make observations of the moon -how it disturbs the seasons and comes in from year to year ten days too soon.

37 For this reason the years will come upon them when they will disturb (the order), and make an abominable (day) the day of testimony, and an unclean day a feast day, and they will confound all the days, the kodesh with the unclean, and the unclean day with the kodesh; for they will go wrong as to the months and Shabbats and feasts and jubilees.

38 For this reason I command and testify to you that you may testify to them; for after your death your 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 months and seasons and Shabbats and festivals, and they will eat all kinds of blood with all kinds of flesh.

JUBILEES 7 – After the Flood Noah Planted A Vine

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 seventh month.

2 And he made wine there from and put it into a vessel, and kept it until the fifth year, [1321 A.M.] until the first day, on the new month of the first month.

3 And he celebrated with joy the day of this feast, and he made a burnt sacrifice unto YAHWEH, one young ox and one ram, and seven sheep, each a year old, and a kid of the goats, that he might make atonement thereby for himself and his sons.

4 And he prepared the kid first, and placed some of its blood on the flesh that was on the altar which he had made, and all the fat he laid on the altar where he made the burnt sacrifice, and the ox and the ram and the sheep, and he laid all their flesh upon the altar.

5 And he placed all their offerings mingled with oil upon it, and afterwards he sprinkled wine on the fire which he had previously made on the altar, and he placed incense on the altar and caused a sweet savour to ascend acceptable before YAHWEH his Sovereign Ruler.

6 And he rejoiced and drank of this wine, he, and his children with joy.

7 And it was evening, and he went into his tent, and being drunken he lay down and slept, and was uncovered in his tent as he slept.

8 And Ham saw Noah his father naked, and went forth and told his two brethren without.

9 And Shem took his garment and arose, he and Japheth, and they placed the garment on their shoulders and went backward and covered the shame of their father, and their faces were backward.

10 And Noah awoke from his sleep and knew all that his younger son had done unto him, and he cursed his son and said: 'Cursed be Canaan; an enslaved servant shall he be unto his brethren.'

11 And he blessed Shem, and said: 'Blessed be the YAHWEH ALMIGHTY of Shem, and Canaan shall be his servant.'

12 YAHWEH shall enlarge Japheth, and YAHWEH shall dwell in the dwelling of Shem, and Canaan shall be his servant.'

13 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 his father, he and his sons with him, Cush and Mizraim and Put and Canaan.

14 And he built for himself a city and called its name after the name of his wife Ne'elatama'uk.

15 And Japheth saw it, and became envious of his brother, and he too built for himself a city, and he called its name after the name of his wife 'Adataneses.

16 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 east; and Na'eltama'uk on the south; 'Adatan'esés towards the west.

18 And these are the sons of Shem: Elam, and Asshur, and Arpachshad -this (son) was born two years after the flood- and Lud, and Aram.

19 The sons of Japheth: Gomer and Magog and Madai and Javan, Tubal and Meshech and Tiras: these are the sons of Noah.

20 And in the twenty-eighth jubilee e [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 honor father and mother, and love their neighbour, and guard their souls from fornication and uncleanness and all iniquity.

21 For owing to these three things came the flood upon the earth, namely, owing to the fornication wherein the Watchers against the Torah of their ordinances went a whoring after the daughters of men, and took themselves wives of all which they chose: and they made the beginning of uncleanness.

22 And they begat sons the Naphidim, and they were all unlike, and they devoured one another: and the Giants slew the Naphil, and the Naphil slew the Eljo, and the Eljo mankind, and one man another.

23 And every one sold himself to work iniquity and to shed much blood, and the earth was filled with iniquity.

24 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 continually.

25 And YAHWEH 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 He destroyed everything.

26 '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 you do not walk in righteousness: for in the path of destruction you have begun to walk, and you are parting one from another, and are envious one of another, and (so it comes) that you 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 you will shed the blood of men upon the earth, and that you, too, will be destroyed from the face of the earth.

28 For whoso sheds man's blood, and whoso eats the blood of any flesh, shall all be destroyed from the earth.

29 And there shall not be left any man that eats blood, or that sheds 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 you have killed any beasts or cattle or whatever flies upon the earth, and work you a good work to your souls by covering that which has been shed on the face of the earth.

31 And you shall not be like him who eats with blood, but guard yourselves that none may eat blood before you: cover the blood, for thus have I been command-

ed to testify to you and your children, together with all flesh.

32 And suffer not the soul to be eaten with the flesh, that your blood, which is your life, may not be required at the hand of any flesh that sheds it on the earth.

33 For the earth will not be clean from the blood which has been shed upon it; for (only) through the blood of him that shed it will the earth be purified throughout all its generations.

34 And now, my children, listen: work judgment and righteousness that you maybe planted in righteousness over the face of the whole earth, and your praise lifted up before YAHWEH my ALMIGHTY, who saved me from the waters of the flood.

35 And behold, you will go and build for yourselves cities, and plant in them all the plants that are upon the earth, and moreover all fruit-bearing trees.

36 For three years the fruit of everything that is eaten will not be gathered: and in the fourth year its fruit will be accounted kodesh [and they will offer the first-fruits], acceptable before the Most High YAHWEH, 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 YAHWEH, who receives it, and what is left let the servants of the house of YAHWEH eat before the altar which receives it.

37 And in the fifth year make you the release so that you release it in righteousness and uprightness, and you shall be righteous, and all that you plant shall prosper.

38 For thus did Enoch, the father of your father command Methuselah, his son, and Methuselah his son Lamech, and Lamech commanded me all the things which his fathers commanded him.

39 And I also will give you commandment, my sons, as Enoch commanded his son in the first jubilees: while 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.'

JUBILEES 8 – The Earth Divided Into Three Parts For Shem And Ham And Japheth

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.

2 And the son grew, and his father taught him writing, and he went to seek for himself a place where he might seize for himself a city.

3 And he found a writing which former (generations) had carved on the rock, and he read what was thereon, and he transcribed it and sinned owing to it; for it contained the teaching of the Watchers in accordance with which they used to observe the omens of the sun and moon and stars in all the signs of heaven.

4 And he wrote it down and said nothing regarding it; for he was afraid to speak to Noah about it lest he should be angry with him on account of it.

5 And in the thirtieth jubilee, [1429 A.M.] in the second week, in the first year thereof, he took to himself a wife, and her name was Melka, the daughter of Madai, the son of Japheth, and in the fourth year [1432 A.M.] he begat a son, and called his name Shelah; for he said: 'Truly I have been sent.'

6 [And in the fourth year he was born], and Shelah grew up and took to himself a wife, and her name was Mu'ak, the daughter of Kesed, his father's brother, in the one and thirtieth jubilee, in the fifth week, in the first year [1499 A.M.] thereof.

7 And she bare him a son in the fifth year [1503 A.M.] thereof, and he called his name Eber: and he took unto himself a wife, and her name was 'Azurad, the daughter of Nebrod, in the thirty-second jubilee, in the seventh week, in the third year thereof. [1564 A.M.]

8 And in the sixth year [1567 A.M.] thereof, she bare him son, and he called his name Peleg; for in the days when he was born the children of Noah began to divide the earth amongst themselves: for this reason he called his name Peleg.

9 And they divided it secretly amongst themselves, and told it to Noah.

10 And it came to pass in the beginning of the thirty-third jubilee [1569 A.M.] that they divided the earth into three parts, for Shem and Ham and Japheth, according to the inheritance of each, in the first year in the first week, when one of us who had been sent, was with them.

11 And he called his sons, and they drew nigh to him, they, and their children, and he divided the earth into the lots, which his three sons were to take in possession, and they reached forth their hands, and took the writing out of the bosom of Noah, their father.

12 And there came forth on the writing as Shem's lot the middle of the earth which he should take as an inheritance for himself and for his sons for the generations of eternity, from the middle of the mountain range of Rafa, from the mouth of the water from the river Tina, and his portion goes towards the west through the midst of this river, and it extends till it reaches the water of the abysses, out of which this river goes forth and pours its waters into the sea Me'at, and this river flows into the great sea. And all that is towards the north is Japheth's, and all that is towards the south belongs to Shem.

13 And it extends till it reaches Karaso: this is in the bosom of the tongue which looks towards the south.

14 And his portion extends along the great sea, and it extends in a straight line till it reaches the west of the tongue which looks towards the south: for this sea is named the tongue of the Egyptian Sea.

15 And it turns from here towards the south towards the mouth of the great sea on the shore of (its) waters, and it extends to the west to 'Afra, and it extends till it reaches the waters of the river Gihon, and to the south of the waters of Gihon, to the banks of this river.

16 And it extends towards the east, till it reaches the Garden of Eden, to the south thereof, [to the south] and from the east of the whole land of Eden and of the whole east, it turns to the east and proceeds till it

reaches the east of the mountain named Rafa, and it descends to the bank of the mouth of the river Tina.

17 This portion came forth by lot for Shem and his sons, that they should possess it forever unto his generations forevermore.

18 And Noah rejoiced that this portion came forth for Shem and for his sons, and he remembered all that he had spoken with his mouth in prophecy; for he had said: 'Blessed be YAHWEH ALMIGHTY of Shem And may YAHWEH dwell in the dwelling of Shem.'

19 And he knew that the Garden of Eden is the kodesh of kodeshim, and the dwelling of YAHWEH, and Mount Sinai the centre of the desert, and Mount Zion -the centre of the navel of the earth: these three were created as kodesh places facing each other.

20 And he blessed the ALMIGHTY of gods, who had put the Word of YAHWEH into his mouth, and YAHWEH forevermore.

21 And he knew that a blessed portion and a blessing had come to Shem and his sons unto the generations forever -the whole land of Eden and the whole land of the Red Sea, and the whole land of the east and India, and on the Red Sea and the mountains thereof, and all the land of Bashan, and all the land of Lebanon and the islands of Kaftur, and all the mountains of Sanir and 'Amana, and the mountains of Asshur in the north, and all the land of Elam, Asshur, and Babel, and Susan and Ma'edai, and all the mountains of Ararat, and all the region beyond the sea, which is beyond the mountains of Asshur towards the north, a blessed and spacious land, and all that is in it is very good.

22 And for Ham came forth the second portion, beyond the Gihon towards the south to the right of the Garden, and it extends towards the south and it extends to all the mountains of fire, and it extends towards the west to the sea of 'Atel and it extends towards the west till it reaches the sea of Ma'uk -that (sea) into which everything which is not destroyed descends.

23 And it goes forth towards the north to the limits of Gadir, and it goes forth to the coast of the waters of the sea to the waters of the great sea till it draws near to the river Gihon, and goes along the river Gihon till it reaches the right of the Garden of Eden.

24 And this is the land which came forth for Ham as the portion which he was to occupy forever for himself and his sons unto their generations forever.

25 And for Japheth came forth the third portion beyond the river Tina to the north of the outflow of its waters, and it extends north-easterly to the whole region of Gog, and to all the country east thereof.

26 And it extends northerly to the north, and it extends to the mountains of Qelt towards the north, and towards the sea of Ma'uk, and it goes forth to the east of Gadir as far as the region of the waters of the sea.

27 And it extends until it approaches the west of Fara and it returns towards 'Aferag, and it extends easterly to the waters of the sea of Me'at.

28 And it extends to the region of the river Tina in a north-easterly direction until it approaches the boundary of its waters towards the mountain Rafa, and it turns round towards the north.

29 This is the land which came forth for Japheth and his sons as the portion of his inheritance which he should possess for himself and his sons, for their generations forever; five great islands, and a great land in the north.

30 But it is cold, and the land of Ham is hot, and the land of Shem is neither hot nor cold, but it is of blended cold and heat.

JUBILEES 9

1 And Ham divided amongst his sons, and the first portion came forth for Cush towards the east, and to the west of him for Mizraim, and to the west of him for Put, and to the west of him [and to the west thereof] on the sea for Canaan.

2 And Shem also divided amongst his sons, and the first portion came forth for Ham and his sons, to the east of the river Tigris till it approaches the east, the whole land of India, and on the Red Sea on its coast, and the waters of Dedan, and all the mountains of Mebri and Ela, and all the land of Susan and all that is on the side of Pharnak to the Red Sea and the river Tina.

3 And for Asshur came forth the second Portion, all the land of Asshur and Nineveh and Shinar and to the border of India, and it ascends and skirts the river.

4 And for Arpachshad came forth the third portion, all the land of the region of the Chaldees to the east of the Euphrates, bordering on the Red Sea, and all the waters of the desert close to the tongue of the sea which looks towards Egypt, all the land of Lebanon and Sanir and 'Amana to the border of the Euphrates.

5 And for Aram there came forth the fourth portion, all the land of Mesopotamia between the Tigris and the Euphrates to the north of the Chaldees to the border of the mountains of Asshur and the land of 'Arara.

6 And there came forth for Lud the fifth portion, the mountains of Asshur and all appertaining to them till it reaches the Great Sea, and till it reaches the east of Asshur his brother.

7 And Japheth also divided the land of his inheritance amongst his sons.

8 And the first portion came forth for Gomer to the east from the north side to the river Tina; and in the north there came forth for Magog all the inner portions of the north until it reaches to the sea of Me'at.

9 And for Madai came forth as his portion that he should possess from the west of his two brothers to the islands, and to the coasts of the islands.

10 And for Javan came forth the fourth portion every island and the islands which are towards the border of Lud.

11 And for Tubal there came forth the fifth portion in the midst of the tongue which approaches towards the border of the portion of Lud to the second tongue, to the region beyond the second tongue unto the third tongue.

12 And for Meshech came forth the sixth portion, all the region beyond the third tongue till it approaches the east of Gadir.

13 And for Tiras there came forth the seventh portion, four great islands in the midst of the sea, which reach to the portion of Ham [and the islands of Kamaturi came out by lot for the sons of Arpachshad as his inheritance].

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 a curse on every one that sought to seize the portion which had not fallen to him by his lot.

15 And they all said, 'So be it; so be it ' for themselves and their sons forever throughout their generations till the day of judgment, on which YAHWEH ALMIGHTY 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.

JUBILEES 10 – Unclean Demons Began To Lead The Sons Of Noah Astray

1 And in the third week of this jubilee the unclean demons began to lead astray the children of the sons of Noah, and to make to err and destroy them.

2 And the sons of Noah came to Noah their father, and they told him concerning the demons which were leading astray and blinding and slaying his sons' sons.

3 And he prayed before YAHWEH his Sovereign Ruler, and said: 'YAHWEH of the spirits of all flesh, who have shown mercy unto me And have saved me and my sons from the waters of the flood, And have not caused me to perish as You did the sons of perdition; For Your free unmerited pardon has been great

towards me, And great has been Your mercy to my soul; Let Your free unmerited pardon 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 You bless me and my sons, that we may increase and Multiply and replenish the earth.

5 And You know how Your 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 your servant, my Sovereign Ruler; for these are malignant, and created in order to destroy.

6 And let them not rule over the spirits of the living; for You alone can exercise dominion over them. And let them not have power over the sons of the righteous from henceforth and forevermore.'

7 And YAHWEH our Sovereign Ruler bade us to bind all.

8 And the chief of the spirits, Mastema, came and said: 'YAHWEH, Creator, let some of them remain before me, and let them listen to my voice, and do all that I shall say unto them; for if some of them are not left to me, I shall not be able to execute the power of my will on the sons of men; for these are for corruption and leading astray before my judgment, for great is the wickedness of the sons of men.'

9 And He said: Let the tenth part of them remain before him, and let nine parts descend into the place of condemnation.'

10 And one of us He commanded that we should teach Noah all their medicines; for He knew that they would not walk in uprightness, nor strive in righteousness.

11 And we did according to all His words: all the malignant evil ones we bound in the place of condemnation and a tenth part of them we left that they might be subject before Satan on the earth.

12 And we explained to Noah all the medicines of their diseases, together with their seductions, how he might heal them with herbs of the earth.

13 And Noah wrote down all things in a book as we instructed him concerning every kind of medicine. Thus the evil spirits were precluded from (hurting) the sons of Noah.

14 And he gave all that he had written to Shem, his eldest son; for he loved him exceedingly above all his sons.

15 And Noah slept with his fathers, and was buried on Mount Lubar in the land of Ararat.

16 Nine hundred and fifty years he completed in his life, nineteen jubilees and two weeks and five years. [1659 A.M.]

17 And in his life on earth he excelled the children of men save Enoch because of the righteousness, wherein he was perfect. For Enoch's office was ordained for a testimony to the generations of the world, so that he should recount all the deeds of generation unto generation, till the Day of Judgment.

18 And in the three and thirtieth jubilee, in the first year in the second week, Peleg took to himself a wife, whose name was Lomna the daughter of Sina'ar, and she bare him a son in the fourth year of this week, and he called his name Reu; for he said: 'Behold the children of men have become evil through the wicked purpose of building for themselves a city and a tower in the land of Shinar.'

19 For they departed from the land of Ararat eastward to Shinar; for in his days they built the city and the tower, saying, 'Go to, let us ascend thereby into heaven.'

20 And they began to build, and in the fourth week they made brick with fire, and the bricks served them for stone, and the clay with which they cemented them together was asphalt which comes out of the sea, and out of the fountains of water in the land of Shinar.

21 And they built it: forty and three years [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 was) thirteen stades (and of the other thirty stades).

22 And YAHWEH our Sovereign Ruler said to us: Behold, they are one people, and (this) they begin to do, and now nothing will be withheld from them. Go to, let us go down and confound their language, that they may not understand one another's speech, and they may be dispersed into cities and nations, and one purpose will no longer abide with them till the Day of Judgment.'

23 And YAHWEH descended, and we descended with him to see the city and the tower which the children of men had built.

24 And he confounded their language, and they no longer understood one another's speech, and they ceased then to build the city and the tower.

25 For this reason the whole land of Shinar is called Babel, because YAHWEH did there confound all the language of the children of men, and from thence they were dispersed into their cities, each according to his language and his nation.

26 And YAHWEH sent a mighty wind against the tower and overthrew it upon the earth, and behold it was between Asshur and Babylon in the land of Shinar, and they called its name 'Overthrow'.

27 In the fourth week in the first year [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 in the land of the south.

29 And Canaan saw the land of Lebanon to the river of Egypt, that it was very good, and he went not into the land of his inheritance to the west (that is to) the sea, and he dwelt in the land of Lebanon, eastward and westward from the border of Jordan and from the border of the sea.

30 And Ham, his father, and Cush and Mizraim his brothers said to him: 'You have settled in a land which is not yours, and which did not fall to us by lot: do not do so; for if you do, do so, you and your sons will fall in the land and (be) accursed through sedition; for by sedition you have settled, and by sedition will your children fall, and you shall be rooted out forever.

31 Dwell not in the dwelling of Shem; for to Shem and to his sons did it come by their lot.

32 Cursed are you, and cursed shall you be beyond all the sons of Noah, by the curse by which we bound ourselves by an oath in the presence of the kodesh judge, and in the presence of Noah our father.'

33 But he did not listen to them, and dwelt in the land of Lebanon from Hamath to the entering of Egypt, he, and his sons until this day.

34 And for this reason that land is named Canaan.

35 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 this day.

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

JUBILEES 11 - The Sons Of Noah Began To War And To Shed The Blood Of Men On The Earth, And To Eat Blood

1 And in the thirty-fifth jubilee, in the third week, in the first year [1681 A.M.] thereof, Reu took to himself a wife, and her name was 'Ora, the daughter of 'Ur, the son of Kesed, and she bare him a son, and he called his name Seroh, in the seventh year of this week in this jubilee. [1687 A.M.]

2 And the sons of Noah began to war on each other, to take captive and to slay each other, and to shed the blood of men on the earth, and to eat blood, and to

build strong cities, and walls, and towers, and individuals (began) to exalt themselves above the nation, and to found the beginnings of kingdoms, and to go to war people against people, and nation against nation, and city against city, and all began to do evil, and to acquire arms, and to teach their sons war, and they began to capture cities, and to sell male and female slaves.

3 And Ur, the son of Kesed, built the city of 'Ara of the Chaldees, and called its name after his own name and the name of his father.

4 And they made for themselves molten images, and they worshipped each the idol, the molten image which they had made for themselves, and they began to make graven images and unclean simulacra, and malignant spirits assisted and seduced them into committing transgression and uncleanness.

5 And the prince Mastema exerted himself to do all this, and he sent forth other spirits, those which were put under his hand, to do all manner of wrong and sin, and all manner of transgression, to corrupt and destroy, and to shed blood upon the earth.

6 For this reason he called the name of Seroh, Serug, for every one turned to do all manner of sin and transgression.

7 And he grew up, and dwelt in Ur of the Chaldees, near to the father of his wife's mother, and he worshipped idols, and he took to himself a wife in the thirty-sixth jubilee, in the fifth week, in the first year thereof, [1744 A.M.] and her name was Melka, the daughter of Kaber, the daughter of his father's brother.

8 And she bare him Nahor, in the first year of this week, and he grew and dwelt in Ur of the Chaldees, and his father taught him the researches of the Chaldees to divine and augur, according to the signs of heaven.

9 And in the thirty-seventh jubilee in the sixth week, in the first year thereof, [1800 A.M.] he took to himself a wife, and her name was 'Ijaska, the daughter of Nestag of the Chaldees.

10 And she bare him Terah in the seventh year of this week. [1806 A.M.]

11 And the prince Mastema sent ravens and birds to devour the seed which was sown in the land, in order to destroy the land, and rob the children of men of their labours. Before they could plough in the seed, the ravens picked it from the surface of the ground.

12 And for this reason he called his name Terah because the ravens and the birds reduced them to destitution and devoured their seed.

13 And the years began to be barren, owing to the birds, and they devoured all the fruit of the trees from the trees: It was only with great effort that they could save a little of all the fruit of the earth in their days.

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. Abram is Born

15 And in the seventh year of this week [1876 A.M.] she bare him a son, and he called his name Abram, by the name of the father of his mother; for he had died before his daughter had conceived a son.

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 separated himself from his father, that he might not worship idols with him.

17 And he began to pray to the Creator of all things that He might save him from the errors of the children of men, and that his portion should not fall into error after uncleanness and vileness.

18 And the seed time came for the sowing of seed upon the land, and they all went forth together to protect their seed against the ravens, and Abram went forth with those that went, and the child was a lad of fourteen years.

19 And a cloud of ravens came to devour the seed, and Abram ran to meet them before they settled on the ground, and cried to them before they settled on the ground to devour the seed, and said, ‘Descend not: return to the place where you came,’ and they proceeded to turn back.

20 And he caused the clouds of ravens to turn back that day seventy times, and of all the ravens throughout all the land where Abram was there settled there not so much as one.

21 And all who were with him throughout all the land saw him cry out, and all the ravens turn back, and his name became great in all the land of the Chaldees.

22 And there came to him this year all those that wished to sow, and he went with them until the time of sowing ceased: and they sowed their land, and that year they brought enough grain home and eat and were satisfied.

23 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 there from upon the share of the plough, and was hidden in the earth, and they no longer feared the ravens.

24 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.

JUBILEES 12 – Abram destroys Terah his father’s idols

1 And it came to pass in the sixth week, in the seventh year thereof, [1891 A.M.] that Abram said to Terah his father, saying, ‘Father!’

2 And he said, ‘Behold, here am I, my son.’ And he said, ‘What help and profit have we from those idols which you do worship, And before which you do bow yourself?’

3 For there is no spirit in them, For they are dumb forms, and a misleading of the heart.

4 Worship them not: Worship YAHWEH the Sovereign Ruler 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 you worship things that have no spirit in them? For they are the work of hands, And on your shoulders do you bear them, And you 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 to him, I also know it, my son, but what shall I do with a people who have made me to serve before them?

7 And if I tell them the truth, they will slay me; for their soul cleaves to them to worship them and honor them. Keep silent, my son, lest they slay you.’

8 And these words he spoke to his two brothers, and they were angry with him and he kept silent.

9 And in the fortieth jubilee, in the second week, in the seventh year thereof, [1925 A.M.] Abram took to himself a wife, and her name was Sarai, the daughter of his father, and she became his wife.

10 And Haran, his brother, took to himself a wife in the third year of the third week, [1928 A.M.] and she bare him a son in the seventh year of this week, [1932 A.M.] and he called his name Lot.

11 And Nahor, his brother, took to himself a wife.

12 And in the sixtieth year of the life of Abram, that is, in the fourth week, in the fourth year thereof, [1936 A.M.] Abram arose by night, and burned the house of the idols, and he burned all that was in the house and no man knew it.

13 And they arose in the night and sought to save their gods from the midst of the fire.

14 And Haran hastened to save them, but the fire flamed over him, and he was burnt in the fire, and he died in Ur of the Chaldees before Terah his father, and they buried him in Ur of the Chaldees.

15 And Terah went forth from Ur of the Chaldees, he, and his sons, to go into the land of Lebanon and into the land of Canaan, and he dwelt in the land of Haran, and Abram dwelt with Terah his father in Haran two weeks of years.

16 And in the sixth week, in the fifth year thereof, [1951 A.M.] Abram sat up throughout the night on the new month of the seventh month to observe the stars from the evening to the morning, in order to see what would be the character of the year with regard to the rains, and he was alone as he sat and observed.

17 And a word came into his heart and he said: All the signs of the stars, and the signs of the moon and of the sun are all in the hand of YAHWEH. 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 Sovereign Ruler, YAHWEH Most High, You alone are my Sovereign Ruler, And You and Your dominion have I chosen. And You have created all things, And all things that are the work of Your 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 You, my Sovereign Ruler. And establish You me and my seed forever that we go not astray from henceforth and forevermore.'

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 You prosper it in the hands of Your servant that he may fulfill it and that I may not walk in the deceitfulness of my heart, O YAHWEH my Sovereign Ruler.'

22 And he made an end of speaking and praying, and behold the word of YAHWEH was sent to him

through me, saying: 'Get you up from your country, and from your kindred and from the house of your father unto a land which I will show you, and I shall make you a great and numerous nation.

23 And I will bless you And I will make your name great, And you shall be blessed in the earth, And in You shall all families of the earth be blessed, And I will bless them that bless you, And curse them that curse you.

24 And I will be a Sovereign Ruler to you and your son, and to your son's son, and to all your seed: fear not, from henceforth and unto all generations of the earth I am YAHWEH your Sovereign Ruler.'

25 And YAHWEH ALMIGHTY said: 'Open his mouth and his ears, that he may hear and speak with his mouth, with the language which has been revealed'; for it had ceased from the mouths of all the children of men from the day of the overthrow (of Babel).

26 And I opened his mouth, and his ears and his lips, and I began to speak with him in Hebrew in the tongue of the creation.

27 And he took the books of his fathers, and these were written in Hebrew, and he transcribed them, and he began from henceforth to study them, and I made known to him that which he could not (understand), and he studied them during the six rainy months.

28 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 return to him.

29 And Terah his father said to him; Go in shalom: May the eternal YAHWEH make your path straight. And YAHWEH be with you, and protect you from all evil, And grant unto you free unmerited pardon, mercy, and favour before those who see you, And may none of the children of men have power over you to harm you; Go in shalom.

30 And if you see a land pleasant to your eyes to dwell in, then arise and take me to you and take Lot

with you, the son of Haran your brother as your own son: YAHWEH be with you.

31 And Nahor your brother leave with me till you return in shalom, and we go with you all together.'

JUBILEES 13 – Abram leaves Haran and goes to Canaan

1 And Abram journeyed from Haran, and he took Sarai, his wife, and Lot, his brother Haran's son, to the land of Canaan, and he came into Asshur, and proceeded to Shechem, and dwelt near a lofty oak.

2 And he saw, and, behold, the land was very pleasant from the entering of Hamath to the lofty oak.

3 And YAHWEH said to him: 'To you and to your seed will I give this land.'

4 And he built an altar there, and he offered thereon a burnt sacrifice to YAHWEH, who had appeared to him.

5 And he removed from there to the mountain Bethel on the west and Ai on the east, and pitched his tent there.

6 And he saw and behold, the land was very wide and good, and everything grew thereon -vines and figs and pomegranates, oaks and ilexes, and terebinths and oil trees, and cedars and cypresses and date trees, and all trees of the field, and there was water on the mountains.

7 And he blessed YAHWEH who had led him out of Ur of the Chaldees, and had brought him to this land.

8 And it came to pass in the first year, in the seventh week, on the new month of the first month, [1954 A.M.]that he built an altar on this mountain, and called on the NAME of YAHWEH: 'You, the eternal YAHWEH, are my Sovereign Ruler.'

9 And he offered on the altar a burnt sacrifice unto YAHWEH that He should be with him and not forsake him all the days of his life.

10 And he removed from there and went towards the south, and he came to Hebron and Hebron was built at that time, and he dwelt there two years, and he went there into the land of the south, to Bealoth, and there was a famine in the land.

11 And Abram went into Egypt in the third year of the week, and he dwelt in Egypt five years before his wife was torn away from him.

12 Now Tanais in Egypt was at that time built- seven years after Hebron.

13 And it came to pass when Pharaoh seized Sarai, the wife of Abram that YAHWEH plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

14 And Abram was very wealthy by reason of possessions in sheep, and cattle, and asses, and horses, and camels, and menservants, and maidservants, and in silver and gold exceedingly. And Lot also his brother's son, was wealthy.

15 And Pharaoh gave back Sarai, the wife of Abram, and he sent him out of the land of Egypt, and he journeyed to the place where he had pitched his tent at the beginning, to the place of the altar, with Ai on the east, and Bethel on the west, and he blessed YAHWEH his Sovereign Ruler who had brought him back in shalom.

16 And it came to pass in the forty-first jubilee in the third year of the first week, that he returned to this place and offered thereon a burnt sacrifice, and called on the NAME of YAHWEH, and said: 'You, the most high YAHWEH, are my Sovereign Ruler forever and ever.'

17 And in the fourth year of this week [1964 A.M.] Lot parted from him, and Lot dwelt in Sodom, and the men of Sodom were sinners exceedingly.

18 And it grieved him in his heart that his brother's son had parted from him; for he had no children.

19 In that year when Lot was taken captive, YAHWEH said to Abram, after that Lot had parted from him, in the fourth year of this week: 'Lift up your

eyes from the place where you are dwelling, northward and southward, and westward and eastward.

20 For all the land which you see I will give to you and to your seed forever, and I will make your seed as the sand of the sea: though a man may number the dust of the earth, yet your seed shall not be numbered

21 Arise, walk (through the land) in the length of it and the breadth of it, and see it all; for to your seed will I give it.' And Abram went to Hebron, and dwelt there.

22 And in this year came Chedorlaomer, king of Elam, and Amraphel, king of Shinar, and Arioch king of Sellasar, and Tergal, king of nations, and slew the king of Gomorrah, and the king of Sodom fled, and many fell through wounds in the vale of Siddim, by the Salt Sea.

23 And they took captive Sodom and Adam and Zeboim, and they took captive Lot also, the son of Abram's brother, and all his possessions, and they went to Dan.

24 And one who had escaped came and told Abram that his brother's son had been taken captive and Abram armed his household servants.

25 For Abram, and for his seed, a tenth of the first fruits to YAHWEH, and YAHWEH ordained it as an ordinance forever that they should give it to the priests who served before Him, that they should possess it forever.

26 And to this Torah there is no limit of days; for He has ordained it for the generations forever that they should give to YAHWEH the tenth of everything, of the seed and of the wine and of the oil and of the cattle and of the sheep.

27 And He gave it unto His priests to eat and to drink with joy before Him.

28 And the king of Sodom came to him and bowed himself before him, and said: 'Our lord Abram, give unto us the souls which you have rescued, but let the booty be yours.'

29 And Abram said to him: 'I lift up my hands to the Most High YAHWEH, that from a thread to a shoe-latchet I shall not take aught that is yours lest you should 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.'

JUBILEES 14 - YAHWEH came to Abram in a Dream

1 After these things, in the fourth year of this week, on the new month of the third month, the word of YAHWEH came to Abram in a dream, saying: 'Fear not, Abram; I am your defender, and your reward will be exceeding great.'

2 And he said: 'YAHWEH, ALMIGHTY, what will you give me, seeing I go hence childless, and the son of Maseq, the son of my handmaid, is the Dammasek Eliezer: he will be my heir, and to me you have given no seed.'

3 And he said to him: 'This (man) will not be your heir, but one that will come out of your own bowels; he will be your heir.'

4 And He brought him forth abroad, and said to him: 'Look toward heaven and number the stars if you are able to number them.'

5 And he looked toward heaven, and beheld the stars. And He said to him: 'So shall your seed be.'

6 And he believed in YAHWEH, and it was counted to him for righteousness.

7 And He said to him: 'I am YAHWEH that brought you out of Ur of the Chaldees, to give you the land of the Canaanites to possess it forever; and I will be Sovereign Ruler unto you and to your seed after you.'

8 And he said: 'YAHWEH, ALMIGHTY, whereby shall I know that I shall inherit it?'

9 And He said to him: 'Take Me an heifer of three years, and a goat of three years, and a sheep of three years, and a turtle-dove, and a pigeon.'

10 And he took all these in the middle of the month and he dwelt at the oak of Mamre, which is near Hebron.

11 And he built there an altar, and sacrificed all these; and he poured their blood upon the altar, and divided them in the midst, and laid them over against each other; but the birds divided he not.

12 And birds came down upon the pieces, and Abram drove them away, and did not suffer the birds to touch them.

13 And it came to pass, when the sun had set, that an ecstasy fell upon Abram, and lo! a horror of great darkness fell upon him, and it was said to Abram: 'Know of a surety that your seed shall be a stranger in a land (that is) not theirs, and they shall bring them into bondage, and afflict them four hundred years.

14 And the nation also to whom they will be in bondage will I judge, and after that they shall come forth thence with much substance.

15 And you shall go to your fathers in shalom, and be buried in a good old age.

16 But in the fourth generation they shall return here; 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 pieces.

18 And on that day YAHWEH made a covenant with Abram, saying: 'To your 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 Pha-

korites, and the Hivites, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

19 And the day passed, and Abram offered the pieces, and the birds, and their fruit offerings, and their drink offerings, and the fire devoured them.

20 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 forever.

21 And Abram rejoiced, and made all these things known to Sarai his wife; and he believed that he would have seed, but she did not bear.

22 And Sarai advised her husband Abram, and said to him: 'Go in unto Hagar, my Egyptian maid: it may be that I shall build up seed unto you by her.'

23 And Abram listened unto the voice of Sarai his wife, and said to her, 'Do (so).'

And Sarai took Hagar, her maid, the Egyptian, and gave her to Abram, her husband, to be his wife.

24 And he went in unto her, and she conceived and bare him a son, and he called his name Ishmael, in the fifth year of this week; and this was the eighty-sixth year in the life of Abram.

JUBILEES 15 – YAHWEH appeared to Abram at the feast of the firstfruits

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 month, Abram celebrated the feast of the firstfruits of the grain harvest.

2 And he offered new offerings on the altar, the firstfruits of the produce, unto YAHWEH, an heifer and a goat and a sheep on the altar as a burnt sacrifice unto YAHWEH; their fruit offerings and their drink offerings he offered upon the altar with frankincense.

3 And YAHWEH appeared to Abram, and said to him:

4 'I am YAHWEH Almighty; approve yourself before me and be you perfect.

5 And I will make My covenant between Me and you, and I will multiply you exceedingly.' And Abram fell on his face, and YAHWEH talked with him, and said:

6 'Behold my ordinance is with you, And you shall be the father of many nations.

7 Neither shall your name any more be called Abram, But your name from henceforth, even forever, shall be Abraham.

8 For the father of many nations have I made you. And I will make you very great, And I will make you into nations, And kings shall come forth from you.

9 And I shall establish My covenant between Me and you, and your seed after you, throughout their generations, for an eternal covenant, so that I may be a Sovereign Ruler to you, and to your seed after you.

10 And the land where you have been a sojourner, the land of Canaan, that you may possess it forever, and I will be their Sovereign Ruler.'

11 And YAHWEH said to Abraham: 'And as for you, do you keep my covenant, you, and your seed after you: and circumcise you every male among you, and circumcise your foreskins, and it shall be a token of an eternal covenant between Me and you.

12 And the child on the eighth day you shall circumcise, every male throughout your generations, him that is born in the house, or whom you have bought with money from any stranger, whom you have acquired who is not of your seed.

13 He that is born in your house shall surely be circumcised, and those whom you have bought with money shall be circumcised, and My covenant shall be in your flesh for an eternal ordinance.

14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be cut off from his people, for he has broken My covenant.'

15 And YAHWEH said to Abraham: 'As for Sarai your wife, her name shall no more be called Sarai, but Sarah shall be her name.

16 And I will bless her, and give you a son by her, and I will bless him, and he shall become a nation, and kings of nations shall proceed from him.'

17 And Abraham fell on his face, and rejoiced, and said in his heart: 'Shall a son be born to him that is a hundred years old, and shall Sarah, who is ninety years old, bring forth?'

18 And Abraham said to YAHWEH: 'O that Ishmael might live before you!'

19 And YAHWEH said: 'Yes, and Sarah also shall bear you a son, and you shall call his name Yitschaq, and I will establish My covenant with him, an everlasting covenant, and for his seed after him.

20 And as for Ishmael also have I heard you, and behold I will bless him, and make him great, and multiply him exceedingly, and he shall beget twelve princes, and I will make him a great nation.

21 But My covenant will I establish with Yitschaq, whom Sarah shall bear to you, in these days, in the next year.'

22 And He left off speaking with him, and YAHWEH went up from Abraham.

23 And Abraham did according as YAHWEH had said to him, and he took Ishmael his son, and all that were born in his house, and whom he had bought with his money, every male in his house, and circumcised the flesh of their foreskin.

24 And on the selfsame day was Abraham circumcised, and all the men of his house, and all those, whom he had bought with money from the children of the stranger, were circumcised with him.

25 This Torah is for all the generations forever, and there is no circumcision of the days, and no omission of one day out of the eight days; for it is an eternal ordinance, ordained and written on the heavenly tablets.

26 And every one that is born, the flesh of whose foreskin is not circumcised on the eighth day, belongs not to the children of the covenant which YAHWEH made with Abraham, but to the children of destruction; nor is there, moreover, any sign on him that he is YAHWEH's, but (he is destined) to be destroyed and slain from the earth, and to be rooted out of the earth, for he has broken the covenant of YAHWEH our Sovereign Ruler.

27 For all the malakim of the presence and all the malakim of sanctification have been so created from the day of their creation, and before the malakim of the presence and the malakim of sanctification He has sanctified Yisrael, that they should be with Him and with His kodesh malakim.

28 And do you command the children of Yisrael and let them observe the sign of this covenant for their generations as an eternal ordinance, and they will not be rooted out of the land.

29 For the command is ordained for a covenant, that they should observe it forever among all the children of Yisrael.

30 For Ishmael and his sons and his brothers and Esau, YAHWEH did not cause to approach Him, and he chose them not because they are the children of Abraham, because He knew them, but He chose Yisrael to be His people.

31 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 has He placed spirits in authority to lead them astray from Him.

32 But over Yisrael He did not appoint any malak or spirit, for He alone is their ruler, and He will preserve them and require them at the hand of His malakim and His spirits, and at the hand of all His powers in order that He may preserve them and bless them, and that they may be His and He may be theirs from henceforth forever.

33 And now I announce unto you that the children of Yisrael will not keep true to this ordinance, and they will not circumcise their sons according to all this

Torah; for in the flesh of their circumcision they will omit this circumcision of their sons, and all of them, sons of Belial, will leave their sons uncircumcised as they were born.

34 And there will be great wrath from YAHWEH against the children of Yisrael, 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 Torah; 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.

JUBILEES 16 – The Malakim appear unto Abraham

1 And on the new month of the fourth month we appeared unto Abraham, at the oak of Mamre, and we talked with him, and we announced to him that a son would be given to him by Sarah his wife.

2 And Sarah laughed, for she heard that we had spoken these words with Abraham, and we admonished her, and she became afraid, and denied that she had laughed on account of the words.

3 And we told her the name of her son, as his name is ordained and written in the heavenly tablets (i.e.) Yitschaq,

4 And that when we returned to her at a set time, she would have conceived a son.

5 And in this month YAHWEH 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 you 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, YAHWEH will execute judgment on the places where they have done according

to the uncleanness of the Sodomites, like unto the judgment of Sodom.

7 But Lot we saved; for YAHWEH remembered Abraham, and sent him out from the midst of the overthrow.

8 And he and his daughters committed sin upon the earth, such as had not been on the earth since the days of Adam till his time; for the man lay with his daughters.

9 And, behold, it was commanded and engraved concerning all his seed, on the heavenly tablets, to remove them and root them out, and to execute judgment upon them like the judgment of Sodom, and to leave no seed of the man on earth on the day of condemnation.

10 And in this month Abraham moved from Hebron, and departed and dwelt between Kadesh and Shur in the mountains of Gerar.

11 And in the middle of the fifth month he moved from there, and dwelt at the "Well of the Oath".

12 And in the middle of the sixth month YAHWEH visited Sarah and did unto her as He had spoken and she conceived.

13 And she bare a son in the third month, and in the middle of the month, at the time of which YAHWEH had spoken to Abraham, on the festival of the first fruits of the harvest, Yitschaq was born.

14 And Abraham circumcised his son on the eighth day: he was the first that was circumcised according to the covenant which is ordained forever.

15 And in the sixth year of the fourth week we came to Abraham, to the "Well of the Oath", and we appeared unto him [as we had told Sarah that we should return to her, and she would have conceived a son.

16 And we returned in the seventh month, and found Sarah with child before us] and we blessed him, and we announced to him all the things which had been decreed concerning him, that he should not die till he should beget six sons more, and should see them

before he died; but that in Yitschaq should his name and seed be called:

17 And that all the seed of his sons should be Gentiles, and be reckoned with the Gentiles; but from the sons of Yitschaq one should become a kodesh seed, and should not be reckoned among the Gentiles.

18 For he should become the portion of the Most High, and all his seed had fallen into the possession of YAHWEH, that it should be unto YAHWEH a people for His possession above all nations and that it should become a kingdom and priests and a kodesh nation.

19 And we went our way, and we announced to Sarah all that we had told him, and they both rejoiced with exceeding great joy.

20 And he built there an altar to YAHWEH who had delivered him, and who was making him rejoice in the land of his sojourning, and he celebrated a festival of joy in this month seven days, near the altar which he had built at the "Well of the Oath".

21 And he built booths for himself and for his servants on this festival, and he was the first to celebrate the feast of tabernacles on the earth.

22 And during these seven days he brought each day to the altar a burnt offering to YAHWEH, two oxen, two rams, seven sheep, one he-goat, for a sin offering, that he might atone thereby for himself and for his seed.

23 And, as a thank-offering, seven rams, seven kids, seven sheep, and seven he-goats, and their fruit offerings and their drink offerings; and he burnt all the fat thereof on the altar, a chosen offering unto YAHWEH for a sweet smelling savor.

24 And morning and evening he burnt fragrant substances, frankincense, and galbanum, and stackte, and nard, and myrrh, and spice, and costum; all these seven he offered, crushed, mixed together in equal parts (and) pure.

25 And he celebrated this feast during seven days, rejoicing with all his heart and with all his soul, he and

all those who were in his house, and there was no stranger with him, nor any that was uncircumcised.

26 And he blessed his Creator who had created him in his generation, for He had created him according to His good pleasure; for He knew and perceived that from him would arise the plant of righteousness for the eternal generations, and from him a kodesh seed, so that it should become like Him who had made all things.

27 And he blessed and rejoiced, and he called the name of this festival "The Festival of YAHWEH", a joy acceptable to the Most High YAHWEH.

28 And we blessed him forever, and all his seed after him throughout all the generations of the earth, because he celebrated this festival in its season, according to the testimony of the heavenly tablets.

29 For this reason it is ordained on the heavenly tablets concerning Yisrael, that they shall celebrate the feast of tabernacles seven days with joy, in the seventh month, acceptable before YAHWEH -a statute forever throughout their generations every year.

30 And to this there is no limit of days; for it is ordained forever regarding Yisrael that they should celebrate it and dwell in booths, and set wreaths upon their heads, and take leafy boughs, and willows from the brook.

31 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 YAHWEH his Sovereign Ruler for all things in joy.

JUBILEES 17 – Abraham made a great banquet for Yitschaq was weaned

1 And in the first year of the fifth week Yitschaq was weaned in this jubilee, [1982 A.M.] and Abraham made a great banquet in the third month, on the day his son Yitschaq was weaned.

2 And Ishmael, the son of Hagar, the Egyptian, was before the face of Abraham, his father, in his place,

and Abraham rejoiced and blessed YAHWEH because he had seen his sons and had not died childless.

3 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 YAHWEH had given him seed upon the earth to inherit the earth, and he blessed with all his mouth the Creator of all things.

4 And Sarah saw Ishmael playing and dancing, and Abraham rejoicing with great joy, and she became jealous of Ishmael and said to Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman will not be heir with my son, Yitschaq.'

5 And the thing was grievous in Abraham's sight, because of his maidservant and because of his son, that he should drive them from him.

6 And YAHWEH said to Abraham 'Let it not be grievous in your sight, because of the child and because of the bondwoman; in all that Sarah has said to you, listen to her words and do them; for in Yitschaq shall your name and seed be called.

7 But as for the son of this bondwoman I will make him a great nation, because he is of your seed.'

8 And Abraham rose up early in the morning, and took bread and a bottle of water, and placed them on the shoulders of Hagar and the child, and sent her away.

9 And she departed and wandered in the wilderness of Beersheba, and the water in the bottle was spent, and the child thirsted, and was not able to go on, and fell down.

10 And his mother took him and cast him under an olive tree, and went and sat her down over against him, at the distance of a bow-shot; for she said, 'Let me not see the death of my child,' and as she sat she wept.

11 And a malak of YAHWEH, one of the kodesh ones, said to her, 'Why weep you, Hagar? Arise take the child, and hold him in your hand; for YAHWEH has heard your voice, and has seen the child.'

12 And she opened her eyes, and she saw a well of water, and she went and filled her bottle with water, and she gave her child to drink, and she arose and went towards the wilderness of Paran.

13 And the child grew and became an archer, and YAHWEH was with him, and his mother took him a wife from among the daughters of Egypt.

14 And she bare him a son, and he called his name Nebaioth; for she said, 'YAHWEH was nigh to me when I called upon Him.'

15 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 told him, and that he loved YAHWEH, and that in every affliction he was faithful.

16 And the prince Mastema came and said before YAHWEH, 'Behold, Abraham loves Yitschaq his son, and he delights in him above all things else; bid him offer him as a burnt-offering on the altar, and You will see if he will do this command, and You will know if he is faithful in everything wherein You do try him.'

17 And YAHWEH knew that Abraham was faithful in all his afflictions; for He had tried him through his country and with famine, and had tried him with the wealth of kings, and had tried him again through his wife, when she was torn from him, and with circumcision; and had tried him through Ishmael and Hagar, his maid-servant, when he sent them away.

18 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 YAHWEH.

JUBILEES 18 – Abraham offers up Yitschaq his son

1, And YAHWEH said to him, 'Abraham, Abraham'; and he said, 'Behold, here am I.'

2 And he said, 'Take your beloved son whom you love, even Yitschaq, and go unto the high country, and offer him on one of the mountains which I will point out unto you.'

3 And he rose early in the morning and saddled his ass, and took his two young men with him, and Yitschaq his son, and clave the wood of the burnt-offering, and he went to the place on the third day, and he saw the place afar off.

4 And he came to a well of water, and he said to his young men, 'Abide you here with the ass, and I and the lad shall go yonder, and when we have worshipped we shall come again to you.'

5 And he took the wood of the burnt-offering and laid it on Yitschaq his son, and he took in his hand the fire and the knife, and they went both of them together to that place.

6 And Yitschaq said to his father, 'Father;' and he said, 'Here am I, my son.' And he said to him, 'Behold the fire, and the knife, and the wood; but where is the sheep for the burnt-offering, father?'

7 And he said, 'YAHWEH will provide for himself a sheep for a burnt-offering, my son.' And he drew near to the place of the mount of YAHWEH.

8 And he built an altar, and he placed the wood on the altar, and bound Yitschaq his son, and placed him on the wood which was upon the altar, and stretched forth his hand to take the knife to slay Yitschaq his son.

9 And I stood before him, and before the prince Mastema, and YAHWEH said, 'Bid him not to lay his hand on the lad, nor to do anything to him, for I have shown that he fears YAHWEH.'

10 And I called to him from heaven, and said to him: 'Abraham, Abraham;' and he was terrified and said: 'Behold, (here) am I.'

11 And I said to him: 'Lay not your hand upon the lad, neither do you anything to him; for now I have shown that you fear YAHWEH, and have not withheld your son, your first-born son, from me.'

12 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 went and took the ram and offered it for a burnt-offering in the stead of his son.

13 And Abraham called that place 'YAHWEH has seen', so that it is said YAHWEH has seen: that is Mount Zion.

14 And YAHWEH called Abraham by his name a second time from heaven, as he caused us to appear to speak to him in the NAME of YAHWEH.

15 And he said: 'By Myself have I sworn, saith YAHWEH, Because you have done this thing, And have not withheld your son, your beloved son, from Me, That in blessing I will bless you, And in multiplying I will multiply your seed As the stars of heaven, And as the sand which is on the seashore.

16 And your seed shall inherit the cities of its enemies, And in your seed shall all nations of the earth be blessed; Because you have obeyed My voice, And I have shown to all that you are faithful unto Me in all that I have said to you: Go in shalom.'

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 YAHWEH" according to the seven days during which he went and returned in shalom.

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

JUBILEES 19 – Sarah died in Hebron

1 And in the first year of the first week in the forty-second jubilee, Abraham returned and dwelt opposite Hebron, that is Kirjath Arba, two weeks of years.

2 And in the first year of the third week of this jubilee the days of the life of Sarah were accomplished, and she died in Hebron.

3 And Abraham went to mourn over her and bury her, and we tried him [to see] if his spirit were patient and he were not indignant in the words of his mouth; and he was found patient in this, and was not disturbed.

4 For in patience of spirit he conversed with the children of Heth, to the intent that they should give him a place in which to bury his dead.

5 And YAHWEH gave him free unmerited favor before all who saw him, and he besought in gentleness the sons of Heth, and they gave him the land of the double cave over against Mamre, that is Hebron, for four hundred pieces of silver.

6 And they besought him saying, We shall give it to you for nothing; but he would not take it from their hands for nothing, for he gave the price of the place, the money in full, and he bowed down before them twice, and after this he buried his dead in the double cave.

7 And all the days of the life of Sarah were one hundred and twenty-seven years, that is, two jubilees and four weeks and one year: these are the days of the years of the life of Sarah.

8 This is the tenth trial wherewith Abraham was tried, and he was found faithful, patient in spirit.

9 And he said not a single word regarding the rumor in the land how that YAHWEH 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 YAHWEH.

10 And in the fourth year thereof he took a wife for his son Yitschaq 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, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah, in the two weeks of years.

12 And in the sixth week, in the second year thereof, Rebecca bare to Yitschaq two sons, Yacob and Esau, and, [2046 A.M.]

13 Yacob was a smooth and upright man, and Esau was fierce, a man of the field, and hairy, and Yacob dwelt in tents.

14 And the youths grew, and Yacob learned to write; but Esau did not learn, for he was a man of the field and a hunter, and he learnt war, and all his deeds were fierce.

15 And Abraham loved Yacob, but Yitschaq loved Esau. 16 And Abraham saw the deeds of Esau, and he knew that in Yacob should his name and seed be called; and he called Rebecca and gave commandment regarding Yacob, for he knew that she (too) loved Yacob much more than Esau.

17 And he said to her: My daughter, watch over my son Yacob, 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 splendor of the whole seed of Shem.

18 For I know that YAHWEH will choose him to be a people for possession unto Himself, above all peoples that are upon the face of the earth.

19 And behold, Yitschaq my son loves Esau more than Yacob, but I see that you truly love Yacob.

20 Add still further to your kindness to him, And let your 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 your hands be strong And let your heart rejoice in your son Yacob; For I have loved him far

beyond all my sons. He shall be blessed forever, 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 YAHWEH has blessed me and my seed shall belong to Yacob and his seed always.

24 And in his seed shall my name be blessed, and the name of my fathers, Shem, and Noab, and Enoch, and Mahalalel, and Enos, and Seth, and Adam.

25 And these shall serve To lay the foundations of the heaven, And to strengthen the earth, And to renew all the luminaries which are in the firmament.

26 And he called Yacob before the eyes of Rebecca his mother, and kissed him, and blessed him, and said:

27 'Yacob, my beloved son, whom my soul loves, may YAHWEH bless you from above the firmament, and may He give you 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 you and to your seed forever, according to the days of heaven above the earth.

28 And the Spirits of Mastema shall not rule over you or over your seed to turn you from YAHWEH, who is your Sovereign Ruler from henceforth forever.

29 And may YAHWEH ALMIGHTY be a father to you and you the first-born son, and to the people always.

30 Go in shalom, my son.' And they both went forth together from Abraham.

31 And Rebecca loved Yacob, with all her heart and with all her soul, very much more than Esau; but Yitschaq loved Esau much more than Yacob.

JUBILEES 20 – Abraham called all his sons and commanded them to observe the way of YAHWEH

1 And in the forty-second jubilee, in the first year of the seventh week, Abraham called Ishmael, [2052 (2045?) A.M.] and his twelve sons, and Yitschaq and his two sons, and the six sons of Keturah, and their sons.

2 And he commanded them that they should observe the way of YAHWEH; that they should work righteousness, and love each his neighbour, and act on this manner amongst all men; that they should each so walk with regard to them as to do just judgment and righteousness on the earth.

3 That they should circumcise their sons, according to the covenant which He had made with them, and not deviate to the right hand or the left of all the paths which YAHWEH had commanded us; and that we should keep ourselves from all fornication and uncleanness, and renounce from amongst us all fornication and uncleanness.

4 And if any woman or maid commit fornication amongst you, burn her with fire and let them not commit fornication with her after their eyes and their heart; and let them not take to themselves wives from the daughters of Canaan; for the seed of Canaan will be rooted out of the land.

5 And he told them of the judgment of the giants, and the judgment of the Sodomites, how they had been judged on account of their wickedness, and had died on account of their fornication, and uncleanness, and mutual corruption through fornication.

6 'And guard yourselves from all fornication and uncleanness, And from all pollution of sin, Lest you make our name a curse, And your whole life a hissing, And all your sons to be destroyed by the sword, And you become accursed like Sodom, And all your remnant as the sons of Gomorrah.

7 I implore you, my sons, love YAHWEH of heaven And cleave you to all His commandments.

8 And walk not after their idols, and after their uncleannesses, 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 you the most high YAHWEH, 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 you have wrought upon the earth, And bless your bread and your water, And bless the fruit of your womb and the fruit of your land, And the herds of your cattle, and the flocks of your sheep.

10 And you 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 from Yitschaq his son, and he gave everything to Yitschaq his son.

12 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 all the land which is towards the East facing the desert.

13 And these mingled with each other, and their name was called Arabs, and Ishmaelites.

JUBILEES 21 – Abraham called Yitschaq his son and instructs and blesses him

1 And in the sixth year of the seventh week of this jubilee Abraham called Yitschaq his son, and [2057 (2050?) A.M.] commanded him: saying, 'I am become old, and know not the day of my death, and am full of my days.

2 And behold, I am one hundred and seventy-five years old, and throughout all the days of my life I have remembered YAHWEH, and sought with all my heart to do His will, and to walk uprightly in all His ways.

3 My soul has hated idols, and I have given my heart and spirit, that I might observe to do the will of Him who created me.

4 For He is the living YAHWEH, and He is kodesh and faithful, and He is righteous beyond all, and there is with Him no accepting of men's persons and no accepting of gifts; for YAHWEH is righteous, and executes judgment on all those who transgress His commandments and despise His covenant.

5 And do you, my son, observe His commandments and His ordinances and His judgments, and walk not after the abominations and after the graven images and after the molten images.

6 And eat no blood at all of animals or cattle, or of any bird which flies in the heaven.

7 And if you do slay a victim as an acceptable shalom offering, slay you it, and pour out its blood upon the altar, and all the fat of the offering offer on the altar with fine flour and the meat offering mingled with oil, with its drink offering -offer them all together on the altar of burnt offering; it is a sweet savor before YAHWEH.

8 And you will offer the fat of the sacrifice of thank offerings on the fire which is upon the altar, and the fat which is on the belly, and all the fat on the inwards and the two kidneys, and all the fat that is upon them, and upon the loins and liver you shall remove, together with the kidneys.

9 And offer all these for a sweet savor acceptable before YAHWEH, with its meat-offering and with its drink-offering, for a sweet savor, the bread of the offering unto YAHWEH.

10 And eat its meat on that day and on the second day, and let not the sun on the second day go down upon it till it is eaten, and let nothing be left over for the third day; for it is not acceptable [for it is not approved] and let it no longer be eaten, and all who eat thereof will bring sin upon themselves; for thus I have found it written in the books of my forefathers, and in the words of Enoch, and in the words of Noah.

11 And on all your oblations you shall strew salt, and let not the salt of the covenant be lacking in all your oblations before YAHWEH.

12 And as regards the wood of the sacrifices, beware lest you bring (other) wood for the altar in addition to these: cypress, bay, almond, fir, pine, cedar, savin, fig, olive, myrrh, laurel, aspalathus.

13 And of these kinds of wood lay upon the altar under the sacrifice, such as have been tested as to their appearance, and do not lay (thereon) any split or dark wood, (but) hard and clean, without fault, a sound and new growth; and do not lay (thereon) old wood, [for its fragrance is gone] for there is no longer fragrance in it as before.

14 Besides these kinds of wood there is none other that you shall place (on the altar), for the fragrance is dispersed, and the smell of its fragrance goes not up to heaven.

15 Observe this commandment and do it, my son, that you may be upright in all your deeds.

16 And at all times be clean in your body, and wash yourself with water before you approach to offer on the altar, and wash your hands and your feet before you draw near to the altar; and when you are done sacrificing, wash again your hands and your feet.

17 And let no blood appear upon you nor upon your clothes; be on your guard, my son, against blood, be on your guard exceedingly; cover it with dust.

18 And do not eat any blood for it is the soul; eat no blood whatever.

19 And take no gifts for the blood of man, lest it be shed with impunity, without judgment; for it is the blood that is shed that causes the earth to sin, and the earth cannot be cleansed from the blood of man save by the blood of him who shed it.

20 And take no present or gift for the blood of man: blood for blood, that you may be accepted before the ALMIGHTY, the Most High YAHWEH; for He is the defense of the good: and that you may be preserved

from all evil, and that He may save you from every kind of death.

21 I see, my son, That all the works of the children of men are sin and wickedness, And all their deeds are uncleanness and an abomination and a pollution, And there is no righteousness with them.

22 Beware, lest you should walk in their ways And tread in their paths, And sin a sin unto death before the Most High YAHWEH. Else He will hide His face from you And give you back into the hands of your transgression, And root you out of the land, and your seed likewise from under heaven, And your name and your seed shall perish from the whole earth.

23 Turn away from all their deeds and all their uncleanness, And observe the ordinance of the Most High YAHWEH, And do His will and be upright in all things.

24 And He will bless you in all your deeds, And will raise up from you a plant of righteousness through all the earth, throughout all generations of the earth, And my name and your name shall not be forgotten under heaven forever.

25 Go, my son in shalom. May the Most High YAHWEH, my Sovereign Ruler, and your Sovereign Ruler, strengthen you to do His will, And may He bless all your seed and the residue of your seed for the generations forever, with all righteous blessings, that you may be a blessing on all the earth.'

26 And he went out from him rejoicing.

JUBILEES 22 – Yitschaq and Ishmael come to celebrate “The Feast of Weeks” before Abrahams death

1 And it came to pass in the first week in the forty-fourth jubilee, in the second year, that is, the year in which Abraham died, that Yitschaq and Ishmael came from the “Well of the Oath” to celebrate “The Feast of Weeks” -that is, “The Feast of the First Fruits” of the harvest -to Abraham, their father, and Abraham rejoiced because his two sons had come.

2 For Yitschaq had many possessions in Beersheba, and Yitschaq was wont to go and see his possessions and to return to his father.

3 And in those days Ishmael came to see his father, and they both came together, and Yitschaq offered a sacrifice for a burnt offering, and presented it on the altar of his father which he had made in Hebron.

4 And he offered a thank offering and made a feast of joy before Ishmael, his brother: and Rebecca made new cakes from the new grain, and gave them to Yacob, her son, to take them to Abraham, his father, from the first fruits of the land, that he might eat and bless the Creator of all things before he died.

5 And Yitschaq, too, sent by the hand of Yacob to Abraham a best thank offering, that he might eat and drink.

6 And he eat and drank, and blessed the Most High YAHWEH, Who has created heaven and earth, Who has made all the fat things of the earth, And given them to the children of men That they might eat and drink and bless their Creator.

7 ‘And now I give thanks unto You, my Sovereign Ruler, because you have caused me to see this day: behold, I am one hundred and seventy five years, an old man and full of days, and all my days have been unto me shalom.

8 The sword of the adversary has not overcome me in all that You have given me and my children all the days of my life until this day.

9 My Sovereign Ruler, may Your mercy and Your shalom be upon Your servant, and upon the seed of his sons, that they may be to You a chosen nation and an inheritance from amongst all the nations of the earth from henceforth unto all the days of the generations of the earth, unto all the ages.’

10 And he called Yacob and said: ‘My son Yacob, may YAHWEH the Sovereign Ruler of all bless you and strengthen you to do righteousness, and His will before Him, and may He choose you and your seed that you may become a people for His inheritance according to His will always.

11 And do you, my son, Yacob, draw near and kiss me.' And he drew near and kissed him, and he said: 'Blessed be my son Yacob And all the sons of YAHWEH Most High, unto all the ages: May YAHWEH give unto you a seed of righteousness; And some of your sons may He sanctify in the midst of the whole earth; May nations serve you, And all the nations bow themselves before your seed.

12 Be strong in the presence of men, And exercise authority over all the seed of Seth. Then your ways and the ways of your sons will be justified, So that they shall become a kodesh nation.

13 May the Most High YAHWEH give you all the blessings Wherewith He has blessed me And wherewith He blessed Noah and Adam; May they rest on the sacred head of your seed from generation to generation forever.

14 And may He cleanse you from all unrighteousness and impurity, that you may be forgiven all the transgressions; which you have committed ignorantly. And may He strengthen you, and bless you.

15 And may you inherit the whole earth, And may He renew His covenant with you. That you may be to Him a nation for His inheritance for all the ages, and that He may be to you and to your seed ALMIGHTY in truth and righteousness throughout all the days of the earth.

16 And do you, my son Yacob, remember my words, And observe the commandments of Abraham, your father: Separate yourself from the nations, And eat not with them: And do not according to their works, And become not their associate; For their works are unclean, And all their ways are a pollution and an abomination and uncleanness.

17 They offer their sacrifices to the dead and they worship evil spirits, and they eat over the graves, and all their works are vanity and nothingness.

18 They have no heart to understand and their eyes do not see what their works are, and how they err in saying to a piece of wood: 'You are my Sovereign Ruler;' and to a stone: 'You are my Sovereign Ruler and you are my deliverer.' [And they have no heart.]

19 And as for you, my son Yacob, May the Most High YAHWEH help you, and the ALMIGHTY of heaven bless you, and remove you from their uncleanness and from all their error.

20 Be you ware, my son Yacob, of taking a wife from any seed of the daughters of Canaan; for all his seed is to be rooted out of the earth.

21 For, owing to the transgression of Ham, Canaan erred, and all his seed shall be destroyed from off the earth and all the residue thereof, and none springing from him shall be saved on the day of judgment.

22 And as for all the worshippers of idols and the profane there shall be no hope for them in the land of the living; And there shall be no remembrance of them on the earth; For they shall descend into Sheol, And into the place of condemnation shall they go, As the children of Sodom were taken away from the earth So will all those who worship idols be taken away.

23 Fear not, my son Yacob, and be not dismayed, O son of Abraham: May the Most High YAHWEH preserve you from destruction, And from all the paths of error may he deliver you.

24 This house have I built for myself that I might put my name upon it in the earth: [it is given to you and to your seed forever], and it will be named the house of Abraham; it is given to you and to your seed forever; for you will build my house and establish my name before YAHWEH forever: your seed and your name will stand throughout all generations of the earth.'

25 And he ceased commanding him and blessing him.

26 And the two lay together on one bed, and Yacob slept in the bosom of Abraham, his father's father and he kissed him seven times, and his affection and his heart rejoiced over him.

27 And he blessed him with all his heart and said: 'The Most High YAHWEH, the Sovereign Ruler of all, and Creator of all, who brought me forth from Ur of the Chaldees that He might give me this land to

inherit it forever, and that I might establish a kodesh seed-blessed be the Most High forever.’

28 And he blessed Yacob and said: ‘My son, over whom with all my heart and my affection I rejoice, may Your free unmerited favor and Your mercy be lift up upon him and upon his seed always.

29 And do not forsake him, nor set him at naught from henceforth unto the days of eternity, and may Your eyes be opened upon him and upon his seed, that You may preserve him, and

30 bless him, and may make him kodesh as a nation for Your inheritance; And bless him with all Your blessings from henceforth unto all the days of eternity, and renew Your covenant and Your free unmerited favor with him and with his seed according to all Your good pleasure unto all the generations of the earth.’

JUBILEES 23 - And Abraham Died

1 And he placed two fingers of Yacob on his eyes, and he blessed the ALMIGHTY of gods, and he covered his face and stretched out his feet and slept the sleep of eternity, and was gathered to his fathers.

2 And notwithstanding all this Yacob was lying in his bosom, and knew not that Abraham, his father’s father, was dead.

3 And Yacob awoke from his sleep, and behold Abraham was cold as ice, and he said ‘Father, father’; but there was none that spoke, and he knew that he was dead.

4 And he arose from his bosom and ran and told Rebecca, his mother; and Rebecca went to Yitschaq in the night, and told him; and they went together, and Yacob with them, and a lamp was in his hand, and when they had gone in they found Abraham lying dead.

5 And Yitschaq fell on the face of his father and wept and kissed him.

6 And the voices were heard in the house of Abraham, and Ishmael his son arose, and went to Abraham his father, and wept over Abraham his father, he and all the house of Abraham, and they wept with a great weeping.

7 And his sons Yitschaq and Ishmael buried him in the double cave, near Sarah his wife, and they wept for him forty days, all the men of his house, and Yitschaq and Ishmael, and all their sons, and all the sons of Keturah in their places; 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 Abraham.

10 For Abraham was perfect in all his deeds with YAHWEH, and well-pleasing in righteousness all the days of his life; and behold, he did not complete four jubilees in his life, when he had grown old by reason of the wickedness, and was full of his days

11 And all the generations which shall arise from this time until the day of the great judgment shall grow old quickly, before they complete two jubilees, and their knowledge shall forsake them by reason of their old age, and all their knowledge shall vanish away.

12 And in those days, if a man live a jubilee and a-half of years, they shall say regarding him: ‘He has lived long, and the greater part of his days are pain and sorrow and tribulation, and there is no shalom:

13 For calamity follows on calamity, and wound on wound, and tribulation on tribulation, and evil tidings on evil tidings, and illness on illness, and all evil judgments such as these, one with another, illness and overthrow, and snow and frost and ice, and fever, and chills, and torpor, and famine, and death, and

sword, and captivity, and all kinds of calamities and pains.’

14 And all these shall come on an evil generation, which transgresses on the earth: their works are uncleanness and fornication, and pollution and abominations.

15 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 (70), and, if he is strong, four score (80) years, and those evil, and there is no shalom in the days of this evil generation.’

16 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 YAHWEH made between them and Him, that they should observe and do all His commandments and His ordinances and all His Torah, 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 an abomination, and all their ways are pollution, uncleanness, and destruction.

18 Behold the earth shall be destroyed on account of all their works, and there shall be no seed of the vine, and no oil; for their works are altogether faithless, and they shall all perish together, beasts and cattle and birds, and all the fish of the sea, on account of the children of men.

19 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 Torah and the covenant; for they have forgotten commandment, and covenant, and feasts, and months, and Shabbats, and jubilees, and all judgments.

20 And they shall stand swords and war to turn them back into the way; but they shall not return until

much blood has been shed on the earth, one by another.

21 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 neighbor’s, and they shall name the great NAME of YAHWEH, but not in truth and not in righteousness, and they shall defile the kodesh of ha kodeshim with their uncleanness and the corruption of their pollution.

22 And a great punishment shall befall the deeds of this generation from YAHWEH, and He will give them over to the sword and to judgment and to captivity, and to be plundered and devoured.

23 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 Yisrael and transgression against Yacob, 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 shalom 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 YAHWEH will heal His servants, And they shall rise up and see great shalom, And drive out their adversaries. And the righteous shall see and be thankful, And rejoice with joy forever 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 YAHWEH who executes judgment, And shows mercy to hundreds and thousands and to all that love Him

32 And do you, Mosheh, write down these words; for thus are they written, and they record them on the heavenly tablets for a testimony for the generations forever.

JUBILEES 24 - YAHWEH blessed Yitschaq

1 And it came to pass after the death of Abraham, that YAHWEH blessed Yitschaq his son, and he arose from Hebron and went and dwelt at the Well of the Vision in the first year of the third week [2073 A.M.] of this jubilee, seven years.

2 And in the first year of the fourth week a famine began in the land, [2080 A.M.] besides the first famine, which had been in the days of Abraham.

3 And Yacob sod lentil pottage, and Esau came from the field hungry. And he said to Yacob his brother: 'Give me of this red pottage.' And Yacob said to him: 'Sell to me your [primogeniture, this] birthright and I will give you bread, and also some of this lentil pottage.'

4 And Esau said in his heart: 'I shall die; of what profit to me is this birthright?'

5 'And he said to Yacob: 'I give it to you.' And Yacob said: 'Swear to me, this day,' and he swore unto him.

6 And Yacob gave his brother Esau bread and pottage, and he eat till he was satisfied, and Esau despised his birthright; for this reason was Esau's name called Edom, on account of the red pottage which Yacob gave him for his birthright.

7 And Yacob became the elder, and Esau was brought down from his dignity.

8 And the famine was over the land, and Yitschaq departed to go down into Egypt in the second year of this week, and went to the king of the Philistines to Gerar, unto Abimelech.

9 And YAHWEH appeared unto him and said to him: 'Go not down into Egypt; dwell in the land that I shall tell you of, and sojourn in this land, and I will be with you and bless you.'

10 For to you and to your seed will I give all this land, and I will establish My oath which I swore unto Abraham your father, and I will multiply your seed as the stars of heaven, and will give unto your seed all this land.

11 And in your seed shall all the nations of the earth be blessed, because your father obeyed My voice, and kept My charge and My commandments, and My laws, and My ordinances, and My covenant; and now obey My voice and dwell in this land.'

12 And he dwelt in Gelar three weeks of years.

13 And Abimelech charged concerning him, [2080-2101 A.M.] and concerning all that was his, saying: 'Any man that shall touch him or aught that is his shall surely die.'

14 And Yitschaq waxed strong among the Philistines, and he got many possessions, oxen and sheep and camels and asses and a great household.

15 And he sowed in the land of the Philistines and brought in a hundred-fold, and Yitschaq became exceedingly great, and the Philistines envied him.

16 Now all the wells which the servants of Abraham had dug during the life of Abraham, the Philistines

had stopped them after the death of Abraham, and filled them with earth.

17 And Abimelech said to Yitschaq: 'Go from us, for you are much mightier than we', and Yitschaq departed there in the first year of the seventh week, and sojourned in the valleys of Gerar.

18 And they digged again the wells of water which the servants of Abraham, his father, had digged, and which the Philistines had closed after the death of Abraham his father, and he called their names as Abraham his father had named them.

19 And the servants of Yitschaq dug a well in the valley, and found living water, and the shepherds of Gerar strove with the shepherds of Yitschaq, saying: 'The water is ours'; and Yitschaq called the name of the well 'Perversity', because they had been perverse with us.

20 And they dug a second well, and they strove for that also, and he called its name 'Enmity'. And he arose from thence and they digged another well, and for that they strove not, and he called the name of it 'Room', and Yitschaq said: 'Now YAHWEH has made room for us, and we have increased in the land.'

21 And he went up from there to the "Well of the Oath" in the first year of the first week in the [2108 A.M.] forty-fourth jubilee.

22 And YAHWEH appeared to him that night, on the new month of the first month, and said to him: 'I am YAHWEH the ALMIGHTY of Abraham your father; fear not, for I am with you, and shall bless you and shall surely multiply your seed as the sand of the earth, for the sake of Abraham my servant.'

23 And he built an altar there, which Abraham his father had first built, and he called upon the NAME of YAHWEH, and he offered sacrifice to the ALMIGHTY of Abraham his father.

24 And they digged a well and they found living water.

25 And the servants of Yitschaq digged another well and did not find water, and they went and told

Yitschaq that they had not found water, and Yitschaq said: 'I have sworn this day to the Philistines and this thing has been announced to us.'

26 And he called the name of that place the "Well of the Oath"; for there he had sworn to Abimelech and Ahuzzath his friend and Phicol the prefect Or his host.

27 And Yitschaq knew that day that under constraint he had sworn to them to make shalom with them.

28 And Yitschaq on that day cursed the Philistines and said: 'Cursed be the Philistines unto the day of wrath and indignation from the midst of all nations; may YAHWEH make them a derision and a curse and an object of wrath and indignation in the hands of the sinners the Gentiles and in the hands of the Kittim.

29 And whoever escapes the sword of the enemy and the Kittim, may the righteous nation root out in judgment from under heaven; for they shall be the enemies and foes of my children throughout their generations upon the earth.

30 And no remnant shall be left to them, Nor one that shall be saved on the day of the wrath of judgment; For destruction and rooting out and expulsion from the earth is the whole seed of the Philistines (reserved), And there shall no longer be left for these Caphtorim a name or a seed on the earth.

31 For though he ascend unto heaven, There shall he be brought down, And though he make himself strong on earth, There shall he be dragged forth, And though he hide himself amongst the nations, Even from there shall he be rooted out; And though he descend into Sheol, There also shall his condemnation be great, And there also he shall have no shalom.

32 And if he go into captivity, by the hands of those that seek his life shall they slay him on the way, And neither name nor seed shall be left to him on all the earth; for into eternal malediction shall he depart.'

33 And thus is it written and engraved concerning him on the heavenly tablets, to do to him on the Day of Judgment, so that he may be rooted out of the earth.

JUBILEES 25 - Rebecca instructs Yacob her son

1 And in the second year of this week in this jubilee, Rebecca called Yacob her son, and spoke to [2109 A.M.] him, saying: 'My son, do not take you a wife of the daughters of Canaan, as Esau, your brother, who took him two wives of the daughters of Canaan, and they have embittered my soul with all their unclean deeds: for all their deeds are fornication and lust, and there is no righteousness with them, for (their deeds) are evil.

2 And I, my son, love you exceedingly, and my heart and my affection bless you every hour of the day and watch of the night.

3 And now, my son, hearken to my voice, and do the will of your mother, and do not take you a wife of the daughters of this land, but only of the house of my father, and of my father's kindred. You shall take you a wife of the house of my father, and the Most High YAHWEH will bless you, and your children shall be a righteous generation and a kodesh seed.'

4 And then spoke Yacob to Rebecca, his mother, and said to her: 'Behold, mother, I am nine weeks of years old, and I neither know nor have I touched any woman, nor have I betrothed myself to any, nor even think of taking me a wife of the daughters of Canaan.

5 For I remember, mother, the words of Abraham, our father, for he commanded me not to take a wife of the daughters of Canaan, but to take me a wife from the seed of my father's house and from my kindred.

6 I have heard before that daughters have been born to Laban, your brother, and I have set my heart on them to take a wife from amongst them.

7 And for this reason I have guarded myself in my spirit against sinning or being corrupted in all my

ways throughout all the days of my life; for with regard to lust and fornication, Abraham, my father, gave me many commands.

8 And, despite all that he has commanded me, these two and twenty years my brother has striven with me, and spoken frequently to me and said: 'My brother, take to wife a sister of my two wives'; but I refuse to do as he has done.

9 I swear before you, mother, that all the days of my life I will not take me a wife from the daughters of the seed of Canaan, and I will not act wickedly as my brother has done.

10 Fear not, mother; be assured that I shall do your will and walk in uprightness, and not corrupt my ways forever.'

11 And thereupon she lifted up her face to heaven and extended the fingers of her hands, and opened her mouth and blessed the Most High YAHWEH, who had created the heaven and the earth, and she gave Him thanks and praise.

12 And she said: 'Blessed be YAHWEH ALMIGHTY, and may His Kodesh NAME be blessed forever and ever, who has given me Yacob as a pure son and a kodesh seed; for he is Yours, and Yours shall his seed be continually and throughout all the generations forevermore.

13 Bless him, O YAHWEH, and place in my mouth the blessing of righteousness, that I may bless him.'

14 And at that hour, when the Spirit of righteousness descended into her mouth, she placed both her hands on the head of Yacob, and said:

15 Blessed are you, YAHWEH of righteousness and Sovereign Ruler of the ages, and may He bless you beyond all the generations of men. May He give you, my Son, the path of righteousness, And reveal righteousness to your seed.

16 And may He make your sons many during your life, And may they arise according to the number of the months of the year. And may their sons become

many and great beyond the stars of heaven, And their numbers be more than the sand of the sea.

17 And may He give them this goodly land -as He said He would give it to Abraham and to his seed after him always, And may they hold it as a possession forever. 18 And may I see (born) unto you, my son, blessed children during my life, And a blessed and kodesh seed may all your seed be.

19 And as you have refreshed your mother's spirit during her life, The womb of her that bare you blesses you thus, [My affection] and my breasts bless you, And my mouth and my tongue praise you greatly.

20 Increase and spread over the earth, And may your seed be perfect in the joy of heaven and earth forever; And may your seed rejoice, And on the great day of shalom may it have shalom.

21 And may your name and your seed endure to all the ages, And may the Most High YAHWEH be their Sovereign Ruler, And may the ALMIGHTY of righteousness dwell with them, And by them may His sanctuary be built unto all the ages.

22 Blessed be he that blesses you, And all flesh that curses you falsely, may it be cursed.'

23 And she kissed him, and said to him; 'May YAHWEH of the world love you as the heart of your mother and her affection rejoice in you and bless you.' And she ceased from blessing.

JUBILEES 26 - Yitschaq called Esau, his elder Son to make savory meat

1 And in the seventh year of this week Yitschaq called Esau, his elder Son, and said to him: ' I am [2114 A.M.] old, my son, and behold my eyes are dim in seeing, and I know not the day of my death.

2 And now take your hunting weapons your quiver and your bow, and go out to the field, and hunt and catch me (venison), my son, and make me savory meat, such as my soul loves, and bring it to me that I may eat, and that my soul may bless you before I die.'

3 But Rebecca heard Yitschaq speaking to Esau.

4 And Esau went forth early to the field to hunt and catch and bring home to his father.

5 And Rebecca called Yacob, her son, and said to him: 'Behold, I heard Yitschaq, your father, speak unto Esau, your brother, saying: "Hunt for me, and make me savory meat, and bring it to me that I may eat and bless you before YAHWEH before I die."

6 And now, my son, obey my voice in that which I command you: Go to your flock and fetch me two good kids of the goats, and I will make them savory meat for your father, such as he loves, and you shall bring it to your father that he may eat and bless you before YAHWEH before he die, and that you may be blessed.'

7 And Yacob said to Rebecca his mother: 'Mother, I shall not withhold anything which my father would eat, and which would please him: only I fear, my mother, that he will recognise my voice and wish to touch me.

8 And you know that I am smooth, and Esau, my brother, is hairy, and I shall appear before his eyes as an evildoer, and shall do a deed which he had not commanded me, and he will be wroth with me, and I shall bring upon myself a curse, and not a blessing.'

9 And Rebecca, his mother, said to him: 'Upon me be your curse, my son, only obey my voice.'

10 And Yacob obeyed the voice of Rebecca, his mother, and went and fetched two good and fat kids of the goats, and brought them to his mother, and his mother made them savory meat such as he loved.

11 And Rebecca took the goodly raiment of Esau, her elder son, which was with her in the house, and she clothed Yacob, her younger son, with them, and she put the skins of the kids upon his hands and on the exposed parts of his neck.

12 And she gave the meat and the bread which she had prepared into the hand of her son Yacob.

13 And Yacob went in to his father and said: 'I am your son: I have done according as you bade me: arise and sit and eat of that which I have caught, father, that your soul may bless me.'

14 And Yitschaq said to his son: 'How have you found so quickly, my son?'

15 And Yacob said: 'Because (YAHWEH your Sovereign Ruler caused me to find).'

16 And Yitschaq said to him: Come near, that I may feel you, my son, if you are my son Esau or not.'

17 And Yacob went near to Yitschaq, his father, and he felt him and said:

18 'The voice is Yacob's voice, but the hands are the hands of Esau,' and he discerned him not, because it was a dispensation from heaven to remove his power of perception and Yitschaq discerned not, for his hands were hairy as his brother Esau's, so that he blessed him.

19 And he said: 'Are you my son Esau?' and he said: 'I am your son': and he said, 'Bring near to me that I may eat of that which you have caught, my son, that my soul may bless you.'

20 And he brought near to him, and he did eat, and he brought him wine and he drank.

21 And Yitschaq, his father, said to him: 'Come near and kiss me, my son.

22 And he came near and kissed him. And he smelled the smell of his raiment, and he blessed him and said: 'Behold, the smell of my son is as the smell of a (full) field which YAHWEH has blessed.

23 And may YAHWEH give you of the dew of heaven And of the dew of the earth, and plenty of corn and oil: Let nations serve you, And peoples bow down to you.

24 Be ruler over your brethren, And let your mother's sons bow down to you; And may all the blessings wherewith YAHWEH has blessed me and blessed Abraham, my father; Be imparted to you and to

your seed forever: Cursed be he that curses you, And blessed be he that blesses you.'

25 And it came to pass as soon as Yitschaq had made an end of blessing his son Yacob, and Yacob had gone forth from Yitschaq his father he hid himself and Esau, his brother, came in from his hunting.

26 And he also made savory meat, and brought it to his father, and said to his father: 'Let my father arise, and eat of my venison that your soul may bless me.'

27 And Yitschaq, his father, said to him: 'Who are you? 'And he said to him: 'I am your first born, your son Esau: I have done as you have commanded me.'

28 And Yitschaq was very greatly astonished, and said: 'Who is he that has hunted and caught and brought it to me, and I have eaten of all before you came, and have blessed him: (and) he shall be blessed, and all his seed forever.'

29 And it came to pass when Esau heard the words of his father Yitschaq that he cried with an exceeding great and bitter cry, and said to his father: 'Bless me, (even) me also, father.'

30 And he said to him: 'Your brother came with guile, and has taken away your blessing.' And he said: 'Now I know why his name is named Yacob: behold, he has supplanted me these two times: he took away my birth-right, and now he has taken away my blessing.'

31 And he said: 'Have you not reserved a blessing for me, father?' and Yitschaq answered and said to Esau: 'Behold, I have made him your ruler, And all his brethren have I given to him for servants, And with plenty of corn and wine and oil have I strengthened him: And what now shall I do for you, my son?'

32 And Esau said to Yitschaq, his father: 'Have you but one blessing, O father? Bless me, even me also, father.'

33 And Esau lifted up his voice and wept. And Yitschaq answered and said to him: 'Behold, far from the dew of the earth shall be your dwelling, And far from the dew of heaven from above.

34 And by your sword will you live, And you will serve your brother. And it shall come to pass when you become great, And do shake his yoke from off your neck, You shall sin a complete sin unto death, And your seed shall be rooted out from under heaven.'

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

JUBILEES 27 - Rebecca calls Yacob and sends him to Laban

1 And the words of Esau, her elder son, were told to Rebecca in a dream, and Rebecca sent and called Yacob her younger son,

2 And said to him: 'Behold Esau your brother will take vengeance on you so as to kill you.

3 Now, therefore, my son, obey my voice, and arise and flee you to Laban, my brother, to Haran, and tarry with him a few days until your brother's anger turns away, and he remove his anger from you, and forget all that you have done;

4 then I will send and fetch you from there.'

5 And Yacob said: 'I am not afraid; if he wishes to kill me, I will kill him.' But she said unto him: 'Let me not be bereft of both my sons on one day.'

6 And Yacob said to Rebecca his mother: 'Behold, you know that my father has become old, and does not see because his eyes are dull, and if I leave him it will be evil in his eyes, because I leave him and go away from you, and my father will be angry, and will curse me. I will not go; when he sends me, then only will I go.'

7 And Rebecca said to Yacob: 'I will go in and speak to him, and he will send you away.'

8 And Rebecca went in and said to Yitschaq: 'I loathe my life because of the two daughters of Heth, whom

Esau has taken him as wives; and if Yacob take a wife from among the daughters of the land such as these, for what purpose do I further live, for the daughters of Canaan are evil.'

9 And Yitschaq called Yacob and blessed him, and admonished him and said to him:

10 'Do not take you a wife of any of the daughters of Canaan; arise and go to Mesopotamia, to the house of Bethuel, your mother's father, and take you a wife from thence of the daughters of Laban, your mother's brother.

11 And YAHWEH Almighty bless you and increase and multiply you that you may become a company of nations, and give you the blessings of my father Abraham, to you and to your seed after you, that you may inherit the land of your sojournings and all the land which YAHWEH gave to Abraham: go, my son, in shalom.'

12 And Yitschaq sent Yacob away, and he went to Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Yacob's mother.

13 And it came to pass after Yacob had arisen to go to Mesopotamia that the spirit of Rebecca was grieved after her son, and she wept.

14 And Yitschaq said to Rebecca: 'My sister, weep not on account of Yacob, my son; for he goes in shalom, and in shalom will he return.

15 The Most High YAHWEH will preserve him from all evil, and will be with him; for He will not forsake him all his days;

16 For I know that his ways will be prospered in all things wherever he goes, until he return in shalom to us, and we see him in shalom.

17 Fear not on his account, my sister, for he is on the upright path and he is a perfect man: and he is faithful and will not perish. Weep not.'

18 And Yitschaq comforted Rebecca on account of her son Yacob, and blessed him.

19 And Yacob went from the “Well of the Oath” to go to Haran on the first year of the second week in the forty-fourth jubilee, and he came to Luz on the mountains, that is, Bethel, on the new month of the first month of this week, [2115 A.M.] and he came to the place at even and turned from the way to the west of the road that night: and he slept there; for the sun had set.

20 And he took one of the stones of that place and laid under the tree, and he was journeying alone, and he slept.

21 And he dreamt that night, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold, the malakim of YAHWEH ascended and descended on it: and behold, YAHWEH stood upon it.

22 And he spoke to Yacob and said: ‘I am YAHWEH ALMIGHTY of Abraham, your father, and the ALMIGHTY of Yitschaq; the land whereon you are sleeping, to you will I give it, and to your seed after you.

23 And your seed shall be as the dust of the earth, and you shall increase to the west and to the east, to the north and the south, and in you and in your seed shall all the families of the nations be blessed.

24 And behold, I will be with you, and will keep you wheresoever’s you go, and I will bring you again into this land in shalom; for I will not leave you until I do everything that I told you of.’

25 And Yacob awoke from his sleep, and said, ‘Truly this place is the house of YAHWEH, and I knew it not.’ And he was afraid and said: ‘Dreadful is this place which is none other than the house of YAHWEH, and this is the gate of heaven.’

26 And Yacob arose early in the morning, and took the stone which he had put under his head and set it up as a pillar for a sign, and he poured oil upon the top of it. And he called the name of that place Bethel; but the name of the place was Luz at the first.

27 And Yacob vowed a vow unto YAHWEH, saying: ‘If YAHWEH will be with me, and will keep me in

this way that I go, and give me bread to eat and raiment to put on, so that I come again to my father’s house in shalom, then shall YAHWEH be my Sovereign Ruler, and this stone which I have set up as a pillar for a sign in this place, shall be YAHWEH’s house, and of all that you give me, I shall give the tenth to you, my ALMIGHTY.’

JUBILEES 28 – Laban gives Leah his elder daughter to Yacob as a wife

1 And he went on his journey, and came to the land of the east, to Laban, the brother of Rebecca, and he was with him, and served him for Rachel his daughter one week.

2 And in the first year of the third week [2122 A.M.] he said to him: ‘Give me my wife, for whom I have served you seven years ‘; and Laban said to Yacob: ‘I will give you your wife.’

3 And Laban made a feast, and took Leah his elder daughter, and gave (her) to Yacob as a wife, and gave her Zilpah his handmaid for an handmaid; and Yacob did not know, for he thought that she was Rachel.

4 And he went in unto her, and behold, she was Leah; and Yacob was angry with Laban, and said to him: ‘Why have you dealt this way with me? Did not I serve you for Rachel and not for Leah? Why have you wronged me?’

5 Take your daughter, and I will go; for you have done evil to me.’ For Yacob loved Rachel more than Leah; for Leah’s eyes were weak, but her form was very handsome; but Rachel had beautiful eyes and a beautiful and very handsome form.

6 And Laban said to Yacob: ‘It is not so done in our country, to give the younger before the elder.’ And it is not right to do this; for thus it is ordained and written in the heavenly tablets, that no one should

give his younger daughter before the elder; but the elder, one gives first and after her the younger -and the man who does so, they set down guilt against him in heaven, and none is righteous that does this thing, for this deed is evil before YAHWEH.

7 And command you the children of Yisrael that they do not this thing; let them neither take nor give the younger before they have given the elder, for it is very wicked.

8 And Laban said to Yacob: 'Let the seven days of the feast of this one pass by, and I shall give you Rachel, that you may serve me another seven years, that you may pasture my sheep as you didst in the former week.'

9 And on the day when the seven days of the feast of Leah had passed, Laban gave Rachel to Yacob, that he might serve him another seven years, and he gave to Rachel Bilhah, the sister of Zilpah, as a handmaid.

10 And he served yet other seven years for Rachel, for Leah had been given to him for nothing.

11 And YAHWEH opened the womb of Leah, and she conceived and bare Yacob a son, and he called his name Reuben, on the fourteenth day of the ninth month, in the first year of the third week. [2122 A.M.]

12 But the womb of Rachel was closed, for YAHWEH saw that Leah was hated and Rachel loved.

13 And again Yacob went in unto Leah, and she conceived, and bare Yacob a second son, and he called his name Simeon, on the twenty-first of the tenth month, and in the third year of this week. [2124 A.M.]

14 And again Yacob went in unto Leah, and she conceived, and bare him a third son, and he called his name Levi, in the new month of the first month in the sixth year of this week. [2127 A.M.]

15 And again Yacob went in unto her, and she conceived, and bare him a fourth son, and he called his name Yahudah, on the fifteenth of the third month, in the first year of the fourth week. [2129 A.M.]

16 And on account of all this Rachel envied Leah, for she did not bear, and she said to Yacob: 'Give me children'; and Yacob said: 'Have I withheld from you the fruits of your womb? Have I forsaken you?'

17 And when Rachel saw that Leah had borne four sons to Yacob, Reuben and Simeon and Levi and Yahudah, she said to him: 'Go in unto Bilhah my handmaid, and she will conceive, and bear a son unto me.'

18 And she gave him Bilhah her handmaid to wife. And he went in unto her, and she conceived, and bare him a son, and he called his name Dan, on the ninth of the sixth month, in the sixth year of the third week. [2127 A.M.]

19 And Yacob went in again unto Bilhah a second time, and she conceived, and bare Yacob another son, and Rachel called his name Naphtali, on the fifth of the seventh month, in the second year of the fourth week. [2130 A.M.]

20 And when Leah saw that she had become sterile and did not bear, she envied Rachel, and she also gave her handmaid Zilpah to Yacob to wife, and she conceived, and bare a son, and Leah called his name Gad, on the twelfth of the eighth month, in the third year of the fourth week. [2131 A.M.]

21 And he went in again unto her, and she conceived, and bare him a second son, and Leah called his name Asher, on the second of the eleventh month, in the fifth year of the fourth week. [2133 A.M.]

22 And Yacob went in unto Leah, and she conceived, and bare a son, and she called his name Issachar, on the fourth of the fifth month, in the fourth year of the fourth week, [2132 A.M.] and she gave him to a nurse.

23 And Yacob went in again unto her, and she conceived, and bare two (children), a son and a daughter, and she called the name of the son Zabulon, and the name of the daughter Dinah, in the seventh of the seventh month, in the sixth year of the fourth week. [2134 A.M.]

24 And YAHWEH was gracious to Rachel, and opened her womb, and she conceived, and bare a son, and she called his name Yoseph, on the new month of the fourth month, in the sixth year in this fourth week. [2134 A.M.]

25 And in the days when Yoseph was born, Yacob said to Laban: 'Give me my wives and sons, and let me go to my father Yitschaq, and let me make me an house; for I have completed the years in which I have served you for your two daughters, and I will go to the house of my father.'

26 And Laban said to Yacob: 'Tarry with me for your wages, and pasture my flock for me again, and take your wages.'

27 And they agreed with one another that he should give him as his wages those of the lambs and kids which were born black and spotted and white, (these) were to be his wages.

28 And all the sheep brought forth spotted and speckled and black, variously marked, and they brought forth again lambs like themselves, and all that were spotted were Yacob's and those which were not were Laban's.

29 And Yacob's possessions multiplied exceedingly, and he possessed oxen and sheep and asses and camels, and menservants and maid-servants.

30 And Laban and his sons envied Yacob, and Laban took back his sheep from him, and he observed him with evil intent.

JUBILEES 29 – After Rachel had borne Yoseph, Yacob leaves Laban secretly

1 And it came to pass when Rachel had borne Yoseph, that Laban went to shear his sheep; for they were distant from him a three days' journey.

2 And Yacob saw that Laban was going to shear his sheep, and Yacob called Leah and Rachel, and spoke kindly unto them that they should come with him to the land of Canaan.

3 For he told them how he had seen everything in a dream, even all that He had spoken unto him that he should return to his father's house, and they said: 'To every place where you go we will go with you.'

4 And Yacob blessed YAHWEH the ALMIGHTY of Yitschaq his father, and the ALMIGHTY of Abraham his father's father, and he arose and mounted his wives and his children, and took all his possessions and crossed the river, and came to the land of Gilead, and Yacob hid his intention from Laban and told him not.

5 And in the seventh year of the fourth week Yacob turned his face toward Gilead in the first month, on the twenty-first thereof. [2135 A.M.] And Laban pursued after him and overtook Yacob in the mountain of Gilead in the third month, on the thirteenth thereof.

6 And YAHWEH did not suffer him to injure Yacob; for he appeared to him in a dream by night.

7 And Laban spoke to Yacob. And on the fifteenth of those days Yacob made a feast for Laban, and for all who came with him, and Yacob swore to Laban that day, and Laban also to Yacob, that neither should cross the mountain of Gilead to the other with evil purpose.

8 And he made there a heap for a witness; wherefore the name of that place is called: 'The Heap of Witness,' after this heap.

9 But before they used to call the land of Gilead the land of the Rephaim; for it was the land of the Rephaim, and the Rephaim were born (there), giants whose height was ten, nine, eight down to seven cubits.

10 And their habitation was from the land of the children of Ammon to Mount Hermon, and the seats of their kingdom were Karnaim and Ashtaroth, and Edrei, and Misur, and Beon.

11 And YAHWEH destroyed them because of the evil of their deeds; for they were very malignant, and the Amorites dwelt in their stead, wicked and sinful, and there is no people to-day which has wrought to the

full all their sins, and they have no longer length of life on the earth.

12 And Yacob sent away Laban, and he departed into Mesopotamia, the land of the East, and Yacob returned to the land of Gilead.

13 And he passed over the Jabbok in the ninth month, on the eleventh thereof. And on that day Esau, his brother, came to him, and he was reconciled to him, and departed from him to the land of Seir, but Yacob dwelt in tents.

14 And in the first year of the fifth week in this jubilee [2136 A.M.] he crossed the Jordan, and dwelt beyond the Jordan, and he pastured his sheep from the sea of the heap unto Bethshan, and unto Dothan and unto the forest of Akkrabbim.

15 And he sent to his father Yitschaq of all his substance, clothing, and food, and meat, and drink, and milk, and butter, and cheese, and some dates of the valley.

16 And to his mother Rebecca also four times a year, between the times of the months, between ploughing and reaping, and between autumn and the rain (season) and between winter and spring, to the tower of Abraham.

17 For Yitschaq had returned from the 'Well of the Oath' and gone up to the tower of his father Abraham, and he dwelt there apart from his son Esau.

18 For in the days when Yacob went to Mesopotamia, Esau took to himself a wife Mahalath, the daughter of Ishmael, and he gathered together all the flocks of his father and his wives, and went up and dwelt on Mount Seir, and left Yitschaq his father at the 'Well of the Oath' alone.

19 And Yitschaq went up from the 'Well of the Oath' and dwelt in the tower of Abraham his father on the mountains of Hebron,

20 And thither Yacob sent all that he did send to his father and his mother from time to time, all they needed, and they blessed Yacob with all their heart and with all their soul.

JUBILEES 30 – Son of Hamor defiles Dinah the daughter of Yacob

1 And in the first year of the sixth week [2143 A.M.] he went up to Salem, to the east of Shechem, in shalom, in the fourth month.

2 And there they carried off Dinah, the daughter of Yacob, into the house of Shechem, the son of Hamor, the Hivite, the prince of the land, and he lay with her and defiled her, and she was a little girl, a child of twelve years.

3 And he besought his father and her brothers that she might be given to him to wife. And Yacob and his sons were wroth because of the men of Shechem; for they had defiled Dinah, their sister, and they spoke to them with evil intent and dealt deceitfully with them and beguiled them.

4 And Simeon and Levi came unexpectedly to Shechem and executed judgment on all the men of Shechem, and slew all the men whom they found in it, and left not a single one remaining in it: they slew all in torments because they had dishonored their sister Dinah.

5 And thus let it not again be done from henceforth that a daughter of Yisrael be defiled; for judgment is ordained in heaven against them that they should destroy with the sword all the men of the Shechemites because they had wrought shame in Yisrael

6. And YAHWEH delivered them into the hands of the sons of Yacob that they might exterminate them with the sword and execute judgment upon them, and that it might not thus again be done in Yisrael that a virgin of Yisrael should be defiled.

7 And if there is any man who wishes in Yisrael to give his daughter or his sister to any man who is of the seed of the Gentiles he shall surely die, and they shall stone him with stones; for he has wrought shame in Yisrael; and they shall burn the woman with fire, because she has dishonored the name of the house of her father, and she shall be rooted out of Yisrael.

8 And let not an adulteress and no uncleanness be found in Yisrael throughout all the days of the gener-

ations of the earth; for Yisrael is kodesh unto YAHWEH, and every man who has defiled it shall surely die: they shall stone him with stones.

9 For thus has it been ordained and written in the heavenly tablets regarding all the seed of Yisrael: he who defiles it shall surely die, and he shall be stoned with stones.

10 And to this Torah there is no limit of days, and no remission, nor any atonement: but the man who has defiled his daughter shall be rooted out in the midst of all Yisrael, because he has given of his seed to Moloch, and wrought impiously so as to defile it.

11 And do you, Mosheh, command the children of Yisrael and exhort them not to give their daughters to the Gentiles, and not to take for their sons any of the daughters of the Gentiles, for this is abominable before YAHWEH.

12 For this reason I have written for you in the words of the Torah all the deeds of the Shechemites, which they wrought against Dinah, and how the sons of Yacob spoke, saying: 'We will not give our daughter to a man who is uncircumcised; for that were a reproach unto us.'

13 And it is a reproach to Yisrael, to those who live, and to those that take the daughters of the Gentiles; for this is unclean and abominable to Yisrael.

14 And Yisrael will not be free from this uncleanness if it has a wife of the daughters of the Gentiles, or has given any of its daughters to a man who is of any of the Gentiles.

15 For there will be plague upon plague, and curse upon curse, and every judgment and plague and curse will come: if he do this thing, or hide his eyes from those who commit uncleanness, or those who defile the sanctuary of YAHWEH, or those who profane His kodesh NAME, (then) will the whole nation together be judged for all the uncleanness and profanation of this man.

16 And there will be no respect of persons [and no consideration of persons] and no receiving at his hands of fruits and offerings and burnt-offerings and

fat, nor the fragrance of sweet savor, so as to accept it: and so fare every man or woman in Yisrael who defiles the sanctuary.

17 For this reason I have commanded you, saying: 'Testify this testimony to Yisrael: see how the Shechemites fared and their sons: how they were delivered into the hands of two sons of Yacob, and they slew them under tortures, and it was (reckoned) unto them for righteousness, and it is written down to them for righteousness.

18 And the seed of Levi was chosen for the priesthood, and to be Levites, that they might minister before YAHWEH, as we, continually, and that Levi and his sons may be blessed forever; for he was zealous to execute righteousness and judgment and vengeance on all those who arose against Yisrael.

19 And so they inscribe as a testimony in his favour on the heavenly tablets blessing and righteousness before the ALMIGHTY of all:

20 And we remember the righteousness which the man fulfilled during his life, at all periods of the year; until a thousand generations they will record it, and it will come to him and to his descendants after him, and he has been recorded on the heavenly tablets as a friend and a righteous man.

21 All this account I have written for you, and have commanded you to say to the children of Yisrael, that they should not commit sin nor transgress the ordinances nor break the covenant which has been ordained for them, (but) that they should fulfill it and be recorded as friends.

22 But if they transgress and work uncleanness in every way, they will be recorded on the heavenly tablets as adversaries, and they will be destroyed out of the book of life, and they will be recorded in the book of those who will be destroyed and with those who will be rooted out of the earth.

23 And on the day when the sons of Yacob slew Shechem a writing was recorded in their favour in heaven that they had executed righteousness and uprightness and vengeance on the sinners, and it was written for a blessing.

24 And they brought Dinah, their sister, out of the house of Shechem, and they took captive everything that was in Shechem, their sheep and their oxen and their asses, and all their wealth, and all their flocks, and brought them all to Yacob their father.

25 And he reproached them because they had put the city to the sword for he feared those who dwelt in the land, the Canaanites and the Perizzites.

26 And the dread of YAHWEH was upon all the cities which are around about Shechem, and they did not rise to pursue after the sons of Yacob; for terror had fallen upon them.

JUBILEES 31 – Yacob went to his father Yitschaq and he blesses him

1 And on the new month of the month Yacob spoke to all the people of his house. saying: ‘Purify yourselves and change your garments, and let us arise and go up to Bethel, where I vowed a vow to Him on the day when I fled from the face of Esau my brother, because he has been with me and brought me into this land in shalom, and put you away the strange gods that are among you.’

2 And they gave up the strange gods and that which was in their ears and which was on their necks and the idols which Rachel stole from Laban her father she gave wholly to Yacob. And he burnt and brake them to pieces and destroyed them, and hid them under an oak which is in the land of Shechem.

3 And he went up on the new month of the seventh month to Bethel. And he built an altar at the place where he had slept, and he set up a pillar there, and he sent word to his father Yitschaq to come to him to his sacrifice, and to his mother Rebecca.

4 And Yitschaq said: ‘Let my son Yacob come, and let me see him before I die.’

5 And Yacob went to his father Yitschaq and to his mother Rebecca, to the house of his father Abraham, and he took two of his sons with him, Levi and Yahudah, and he came to his father Yitschaq and to his mother Rebecca.

6 And Rebecca came forth from the tower to the front of it to kiss Yacob and embrace him; for her spirit had revived when she heard: ‘Behold Yacob your son has come’; and she kissed him.

7 And she saw his two sons, and she recognised them, and said to him: ‘Are these your sons, my son?’ and she embraced them and kissed them, and blessed them, saying: ‘In you shall the seed of Abraham become illustrious, and you shall prove a blessing on the earth.’

8 And Yacob went in to Yitschaq his father, to the chamber where he lay, and his two sons were with him, and he took the hand of his father, and stooping down he kissed him, and Yitschaq clung to the neck of Yacob his son, and wept upon his neck.

9 And the darkness left the eyes of Yitschaq, and he saw the two sons of Yacob, Levi, and Yahudah, and he said: ‘Are these your sons, my son? for they are like you.’

10 And he said to him that they were truly his sons: ‘And you have truly seen that they are truly my sons’.

11 And they came near to him, and he turned and kissed them and embraced them both together.

12 And the spirit of prophecy came down into his mouth, and he took Levi by his right hand and Yahudah by his left.

13 And he turned to Levi first, and began to bless him first, and said to him: May the ALMIGHTY of all, the very YAHWEH of all the ages, bless you and your children throughout all the ages.

14 And may YAHWEH give to you and to your seed greatness and great splendor, and cause you and your seed, from among all flesh, to approach Him to serve in His sanctuary as the malakim of the presence and as the kodesh ones. (Even) as they, shall the seed of your sons be for splendor and greatness and kodeshness, and may He make them great unto all the ages.

15 And they shall be judges and princes, and chiefs of all the seed of the sons of Yacob; They shall speak the word of YAHWEH in righteousness, And they

shall judge all His judgments in righteousness. And they shall declare My ways to Yacob And My paths to Yisrael. The blessing of YAHWEH shall be given in their mouths To bless all the seed of the beloved.

16 Your mother has called your name Levi, And justly has she called your name; You shall be joined to YAHWEH And be the companion of all the sons of Yacob; Let His table be yours, And do you and your sons eat thereof; And may your table be full unto all generations, And your food fail not unto all the ages.

17 And let all who hate you fall down before you, And let all your adversaries be rooted out and perish; And blessed be he that blesses you, And cursed be every nation that curses you.'

18 And to Yahudah he said: 'May YAHWEH give you strength and power To tread down all that hate you; A prince shall you be, you and one of your sons, over the sons of Yacob; May your name and the name of your sons go forth and traverse every land and region.

19 Then shall the Gentiles fear before your face, and all the nations shall quake [And all the peoples shall quake]. In you shall be the help of Yacob, And in you be found the salvation of Yisrael.

20 And when you sit on the throne of honor of your righteousness, There shall be great shalom for all the seed of the sons of the beloved; Blessed be he that blesses you, And all that hate you and afflict you and curse you Shall be rooted out and destroyed from the earth and be accursed.'

21 And turning he kissed him again and embraced him, and rejoiced greatly; for he had seen the sons of Yacob his son in very truth.

22 And he went forth from between his feet and fell down and bowed down to him, and he blessed them and rested there with Yitschaq his father that night, and they eat and drank with joy.

23 And he made the two sons of Yacob sleep, the one on his right hand and the other on his left, and it was counted to him for righteousness.

24 And Yacob told his father everything during the night, how YAHWEH had shown him great mercy, and how he had prospered (him in) all his ways, and protected him from all evil.

25 And Yitschaq blessed YAHWEH the ALMIGHTY of his father Abraham, who had not withdrawn his mercy and his righteousness from the sons of his servant Yitschaq.

26 And in the morning Yacob told his father Yitschaq the vow which he had vowed to YAHWEH, and the vision which he had seen, and that he had built an altar, and that everything was ready for the sacrifice to be made before YAHWEH as he had vowed, and that he had come to set him on an ass.

27 And Yitschaq said to Yacob his son: 'I am not able to go with you; for I am old and not able to bear the way: go, my son, in shalom; for I am one hundred and sixty-five years this day; I am no longer able to journey; set your mother (on an ass) and let her go with you.

28 And I know, my son, that you have come on my account, and may this day be blessed on which you have seen me alive, and I also have seen you, my son.

29 May you prosper and fulfill the vow which you have vowed; and put not off your vow; for you shall be called to account as touching the vow; now therefore make haste to perform it, and may He be pleased who has made all things, to whom you have vowed the vow.'

30 And he said to Rebecca: 'Go with Yacob your son'; and Rebecca went with Yacob her son, and Deborah with her, and they came to Bethel.

31 And Yacob remembered the prayer with which his father had blessed him and his two sons, Levi and Yahudah, and he rejoiced and blessed YAHWEH the ALMIGHTY of his fathers, Abraham and Yitschaq.

32 And he said: 'Now I know that I have an eternal hope, and my sons also, before the ALMIGHTY of all'; and thus is it ordained concerning the two; and they record it as an eternal testimony unto them on the heavenly tablets how Yitschaq blessed them.

JUBILEES 32 – Levi is made the priest of the Most High YAHWEH

1 And he abode that night at Bethel, and Levi dreamed that they had ordained and made him the priest of the Most High YAHWEH, him, and his sons forever; and he awoke from his sleep and blessed YAHWEH.

2 And Yacob rose early in the morning, on the fourteenth of this month, and he gave a tithe of all that came with him, both of men and cattle, both of gold and every vessel and garment, yes, he gave tithes of all.

3 And in those days Rachel became pregnant with her son Benjamin. And Yacob counted his sons from him upwards and Levi fell to the portion of YAHWEH, and his father clothed him in the garments of the priesthood and filled his hands.

4 And on the fifteenth of this month, he brought to the altar fourteen oxen from amongst the cattle, and twenty-eight rams, and forty-nine sheep, and seven lambs, and twenty-one kids of the goats as a burnt-offering on the altar of sacrifice, well pleasing for a sweet savor before YAHWEH.

5 This was his offering, in consequence of the vow which he had vowed that he would give a tenth, with their fruit-offerings and their drink offerings.

6 And when the fire had consumed it, he burnt incense on the fire over the fire, and for a thank-offering two oxen and four rams and four sheep, four hegoats, and two sheep of a year old, and two kids of the goats; and thus he did daily for seven days.

7 And he and all his sons and his men were eating (this) with joy there during seven days and blessing and thanking YAHWEH, who had delivered him out of all his tribulation and had given him his vow.

8 And he tithed all the clean animals, and made a burnt sacrifice, but the unclean animals he gave (not) to Levi his son, and he gave him all the souls of the men.

9 And Levi discharged the priestly office at Bethel before Yacob his father in preference to his ten brothers, and he was a priest there, and Yacob gave his

vow: thus he tithed again the tithe to YAHWEH and sanctified it, and it became kodesh unto Him.

10 And for this reason it is ordained on the heavenly tablets as a Torah for the tithing again the tithe to eat before YAHWEH from year to year, in the place where it is chosen that His NAME should dwell, and to this Torah there is no limit of days forever.

11 This ordinance is written that it may be fulfilled from year to year in eating the second tithe before YAHWEH in the place where it has been chosen, and nothing shall remain over from it from this year to the year following.

12 For in its year shall the seed be eaten till the days of the gathering of the seed of the year, and the wine till the days of the wine, and the oil till the days of its season.

13 And all that is left thereof and becomes old, let it be regarded as polluted: let it be burnt with fire, for it is unclean.

14 And thus let them eat it together in the sanctuary, and let them not suffer it to become old.

15 And all the tithes of the oxen and sheep shall be kodesh unto YAHWEH, and shall belong to his priests, which they will eat before Him from year to year; for thus is it ordained and engraved regarding the tithe on the heavenly tablets.

16 And on the following night, on the twenty-second day of this month, Yacob resolved to build that place, and to surround the court with a wall, and to sanctify it and make it kodesh forever, for himself and his children after him.

17 And YAHWEH appeared to him by night and blessed him and said to him: 'Your name shall not be called Yacob, but Yisrael shall they name your name.'

18 And He said to him again: 'I am YAHWEH who created the heaven and the earth, and I will increase you and multiply you exceedingly, and kings shall come forth from you, and they shall judge everywhere wherever the foot of the sons of men has trodden.'

19 And I will give to your seed all the earth which is under heaven, and they shall judge all the nations according to their desires, and after that they shall get possession of the whole earth and inherit it forever.'

20 And He finished speaking with him, and He went up from him, and Yacob looked till He had ascended into heaven.

21 And he saw in a vision of the night, and behold an malak descended from heaven with seven tablets in his hands, and he gave them to Yacob, and he read them and knew all that was written therein which would befall him and his sons throughout all the ages.

22 And he showed him all that was written on the tablets, and said to him: 'Do not build this place, and do not make it an eternal sanctuary, and do not dwell here; for this is not the place. Go to the house of Abraham your father and dwell with Yitschaq your father until the day of the death of your father.

23 For in Egypt you shall die in shalom, and in this land you shall be buried with honor in the sepulchre of your fathers, with Abraham and Yitschaq.

24 Fear not, for as you have seen and read it, thus shall it all be; and do you write down everything as you have seen and read.'

25 And Yacob said: 'YAHWEH, how can I remember all that I have read and seen? 'And he said to him: 'I will bring all things to your remembrance.'

26 And he went up from him, and he awoke from his sleep, and he remembered everything which he had read and seen, and he wrote down all the words which he had read and seen.

27 And he celebrated there yet another day, and he sacrificed thereon according to all that he sacrificed on the former days, and called its name 'Addition,' for this day was added and the former days he called 'The Feast '.

28 And thus it was manifested that it should be, and it is written on the heavenly tablets: wherefore it was

revealed to him that he should celebrate it, and add it to the seven days of the feast.

29 And its name was called 'Addition,' because that it was recorded amongst the days of the feast days, according to the number of the days of the year.

30 And in the night, on the twenty-third of this month, Deborah Rebecca's nurse died, and they buried her beneath the city under the oak of the river, and he called the name of this place, 'The river of Deborah,' and the oak, 'The oak of the mourning of Deborah.'

31 And Rebecca went and returned to her house to his father Yitschaq, and Yacob sent by her hand rams and sheep and he-goats that she should prepare a meal for his father such as he desired.

32 And he went after his mother till he came to the land of Kabratan, and he dwelt there.

33 And Rachel bare a son in the night, and called his name 'Son of my sorrow ' ; for she suffered in giving him birth: but his father called his name Benjamin, on the eleventh of the eighth month in the first of the sixth week of this jubilee. [2143 A.M.]

34 And Rachel died there and she was buried in the land of Ephrath, the same is Bethlehem, and Yacob built a pillar on the grave of Rachel, on the road above her grave.

JUBILEES 33 - Reuben laid with Bilhah and he uncovered his father's skirt

1 And Yacob went and dwelt to the south of Magdala'adra'ef. And he went to his father Yitschaq, he and Leah his wife, on the new month of the tenth month.

2 And Reuben saw Bilhah, Rachel's maid, the concubine of his father, bathing in water in a secret place, and he loved her.

3 And he hid himself at night, and he entered the house of Bilhah [at night], and he found her sleeping alone on a bed in her house.

4 And he lay with her, and she awoke and saw, and behold Reuben was lying with her in the bed, and she uncovered the border of her covering and seized him, and cried out, and discovered that it was Reuben.

5 And she was ashamed because of him, and released her hand from him, and he fled.

6 And she lamented because of this thing exceedingly, and did not tell it to any one.

7 And when Jacob returned and sought her, she said to him: 'I am not clean for you, for I have been defiled as regards you; for Reuben has defiled me, and has lain with me in the night, and I was asleep, and did not discover until he uncovered my skirt and slept with me.'

8 And Jacob was exceedingly wroth with Reuben because he had lain with Bilhah, because he had uncovered his father's skirt.

9 And Jacob did not approach her again because Reuben had defiled her. And as for any man who uncovers his father's skirt his deed is wicked exceedingly, for he is abominable before YAHWEH.

10 For this reason it is written and ordained on the heavenly tablets that a man should not lie with his father's wife, and should not uncover his father's skirt, for this is unclean: they shall surely die together, the man who lies with his father's wife and the woman also, for they have wrought uncleanness on the earth.

11 And there shall be nothing unclean before YAHWEH our ALMIGHTY in the nation which He has chosen for Himself as a possession.

12 And again, it is written a second time: 'Cursed be he who lies with the wife of his father, for he has uncovered his father's shame'; and all the kodesh ones of YAHWEH said, 'So be it; so be it.'

13 And do you, Mosheh, command the children of Yisrael that they observe this word; for it (entails) a punishment of death; and it is unclean, and there is no atonement forever to atone for the man who has committed this, but he is to be put to death and slain,

and stoned with stones, and rooted out from the midst of the people of YAHWEH our ALMIGHTY.

14 For to no man who does so in Yisrael is it permitted to remain alive a single day on the earth, for he is abominable and unclean.

15 And let them not say: to Reuben was granted life and forgiveness after he had lain with his father's concubine, and to her also though she had a husband, and her husband Jacob, his father, was still alive.

16 For until that time there had not been revealed the ordinance and judgment and Torah in its completeness for all, but in your days (it has been revealed) as a Torah of seasons and of days, and an everlasting Torah for the everlasting generations.

17 And for this Torah there is no consummation of days, and no atonement for it, but they must both be rooted out in the midst of the nation: on the day whereon they committed it they shall slay them.

18 And do you, Mosheh, write it down for Yisrael that they may observe it, and do according to these words, and not commit a sin unto death; for YAHWEH, our ALMIGHTY is judge, who respects not persons and accepts not gifts.

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

20 And there is no greater sin than the fornication which they commit on earth; for Yisrael is a kodesh nation unto YAHWEH its Sovereign Ruler, and a nation of inheritance, and a priestly and royal nation and for (His own) possession; and there shall no such uncleanness appear in the midst of the kodesh nation.

21 And in the third year of this sixth week [2145 A.M.] Jacob and all his sons went and dwelt in the house of Abraham, near Yitschaq his father and Rebecca his mother.

22 And these were the names of the sons of Yacob: the first-born Reuben, Simeon, Levi, Yahudah, Issachar, Zebulon, the sons of Leah; and the sons of Rachel, Yoseph and Benjamin; and the sons of Bilhah, Dan, and Naphtali; and the sons of Zilpah, Gad, and Asher; and Dinah, the daughter of Leah, the only daughter of Yacob.

23 And they came and bowed themselves to Yitschaq and Rebecca, and when they saw them they blessed Yacob and all his sons, and Yitschaq rejoiced exceedingly, for he saw the sons of Yacob, his younger son and he blessed them.

JUBILEES 34 - Yacob, his sons, and servants slew the kings of the Amorites

1 And in the sixth year of this week of this forty-fourth jubilee [2148 A.M.] Yacob sent his sons to pasture their sheep, and his servants with them to the pastures of Shechem.

2 And the seven kings of the Amorites assembled themselves together against them, to slay them, hiding themselves under the trees, and to take their cattle as a prey.

3 And Yacob and Levi and Yahudah and Yoseph were in the house with Yitschaq their father; for his spirit was sorrowful, and they could not leave him: and Benjamin was the youngest, and for this reason remained with his father.

4 And there came the king[s] of Taphu and the king[s] of 'Aresa, and the king[s] of Seragan, and the king[s] of Selo, and the king[s] of Ga'as, and the king of Bethoron, and the king of Ma'ansakir, and all those who dwell in these mountains (and) who dwell in the woods in the land of Canaan.

5 And they announced this to Yacob saying: 'Behold, the kings of the Amorites have surrounded your sons, and plundered their herds.'

6 And he arose from his house, he and his three sons and all the servants of his father, and his own servants, and he went against them with six thousand men, who carried swords.

7 And he slew them in the pastures of Shechem, and pursued those who fled, and he slew them with the edge of the sword, and he slew 'Aresa and Taphu and Saregan and Selo and 'Amanisakir and Ga[ga]'as, and he recovered his herds.

8 And he prevailed over them, and imposed tribute on them that they should pay him tribute, five fruit products of their land, and he built Robel and Tamnatares.

9 And he returned in shalom, and made shalom with them, and they became his servants, until the day that he and his sons went down into Egypt.

10 And in the seventh year of this week [2149 A.M.] he sent Yoseph to learn about the welfare of his brothers from his house to the land of Shechem, and he found them in the land of Dothan.

11 And they dealt treacherously with him, and formed a plot against him to slay him, but changing their minds, they sold him to Ishmaelite merchants, and they brought him down into Egypt, and they sold him to Potiphar, the eunuch of Pharaoh, the chief of the cooks, priest of the city of 'Elew.

12 And the sons of Yacob slaughtered a kid, and dipped the coat of Yoseph in the blood, and sent it to Yacob their father on the tenth of the seventh month.

13 And he mourned all that night, for they had brought it to him in the evening, and he became feverish with mourning for his death, and he said: 'An evil beast has devoured Yoseph'; and all the members of his house [mourned with him that day, and they] were grieving and mourning with him all that day.

14 And his sons and his daughter rose up to comfort him, but he refused to be comforted for his son.

15 And on that day Bilhah heard that Yoseph had perished, and she died mourning him, and she was living in Qafratef, and Dinah also, his daughter, died after Yoseph had perished.

16 And there came these three mournings upon Yisrael in one month. And they buried Bilhah over against

the tomb of Rachel, and Dinah also his daughter, they buried there.

17 And he mourned for Yoseph one year, and did not cease, for he said, 'Let me go down to the grave mourning for my son'.

18 For this reason it is ordained for the children of Yisrael that they should afflict themselves on the tenth of the seventh month -on the day that the news which made him weep for Yoseph came to Yacob his father- that they should make atonement for themselves thereon with a young goat on the tenth of the seventh month, once a year, for their sins; for they had grieved the affection of their father regarding Yoseph his son.

19 And this day has been ordained that they should grieve thereon for their sins, and for all their transgressions and for all their errors, so that they might cleanse themselves on that day once a year.

20 And after Yoseph perished, the sons of Yacob took unto themselves wives. The name of Reuben's wife is 'Ada; and the name of Simeon's wife is 'Adlba'a, a Canaanite; and the name of Levi's wife is Melka, of the daughters of Aram, of the seed of the sons of Terah; and the name of Yahudah's wife, Betasu'el, a Canaanite; and the name of Issachar's wife, Hezaqa; and the name of Zabulon's wife, Ni'imman; and the name of Dan's wife, 'Egla; and the name of Naphtali's wife, Rasu'u, of Mesopotamia; and the name of Gad's wife, Maka; and the name of Asher's wife, 'Ijona; and the name of Yoseph's wife, Asenath, the Egyptian; and the name of Benjamin's wife, 'Ijasaka.

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

JUBILEES 35 - Rebecca commanded Yacob regarding his father Yitschaq

1 And in the first year of the first week of the forty-fifth jubilee [2157 A.M.] Rebecca called Yacob, her son, and commanded him regarding his father and regarding his brother, that he should honor them all the days of his life.

2 And Yacob said: 'I will do everything as you have commanded me; for this thing will be honor and greatness to me, and righteousness before YAHWEH, that I should honor them.

3 And you too, mother, know from the time I was born until this day, all my deeds and all that is in my heart, that I always think good concerning all.

4 And how should I not do this thing which you have commanded me, that I should honor my father and my brother!

5 Tell me, mother, what perversity have you seen in me and I shall turn away from it, and mercy will be upon me.'

6 And she said to him: 'My son, I have not seen in you all my days any perverse but (only) upright deeds. And yet I will tell you the truth, my son: I shall die this year, and I shall not survive this year in my life; for I have seen in a dream the day of my death, that I should not live beyond a hundred and fifty five years: and behold I have completed all the days of my life which I am to live.'

7 And Yacob laughed at the words of his mother, because his mother had said to him that she should die; and she was sitting opposite to him in possession of her strength, and she was not infirm in her strength; for she went in and out and saw, and her teeth were strong, and no ailment had touched her all the days of her life.

8 And Yacob said to her: 'Blessed am I, mother, if my days approach the days of your life, and my strength remain with me thus as your strength: and you will not die, for you are jesting idly with me regarding your death.'

9 And she went in to Yitschaq and said to him: 'One petition I make unto you: make Esau swear that he will not injure Yacob, nor pursue him with enmity; for you know Esau's thoughts that they are perverse from his youth, and there is no goodness in him; for he desires after your death to kill him.

10 And you know all that he has done since the day Yacob his brother went to Haran until this day: how

he has forsaken us with his whole heart, and has done evil to us; your flocks he has taken to himself, and carried off all your possessions from before your face.

11 And when we implored and besought him for what was our own, he did as a man who was taking pity on us.

12 And he is bitter against you because you did bless Yacob your perfect and upright son; for there is no evil but only goodness in him, and since he came from Haran unto this day he has not robbed us of aught, for he brings us everything in its season always, and rejoices with all his heart when we take at his hands and he blesses us, and has not departed from us since he came from Haran until this day, and he remains with us continually at home honoring us.'

13 And Yitschaq said to her: 'I, too, know and see the deeds of Yacob who is with us, how that with all his heart he honors us; but I loved Esau formerly more than Yacob, because he was the firstborn; but now I love Yacob more than Esau, for he has done manifold evil deeds, and there is no righteousness in him, for all his ways are unrighteousness and violence, and there is no righteousness around him.

14 And now my heart is troubled because of all his deeds, and neither he nor his seed is to be saved, for they are those who will be destroyed from the earth and who will be rooted out from under heaven, for he has forsaken YAHWEH the ALMIGHTY of Abraham and gone after his wives and after their uncleanness and after their error, he, and his children.

15 And you do bid me make him swear that he will not slay Yacob his brother; even if he swear he will not abide by his oath, and he will not do good but evil only.

16 But if he desires to slay Yacob, his brother, into Yacob's hands will he be given, and he will not escape from his hands, for he will descend into his hands.

17 And fear you not on account of Yacob; for the guardian of Yacob is great and powerful and honored, and praised more than the guardian of Esau.'

18 And Rebecca sent and called Esau and he came to her, and she said to him: 'I have a petition, my son, to make to you, and do you promise to do it, my son.'

19 And he said: 'I will do everything that you say to me, and I will not refuse your petition.'

20 And she said to him: 'I ask you that the day I die, you will take me in and bury me near Sarah, your father's mother, and that you and Yacob will love each other and that neither will desire evil against the other, but mutual love only, and (so) you will prosper, my sons, and be honored in the midst of the land, and no enemy will rejoice over you, and you will be a blessing and a mercy in the eyes of all those that love you.'

21 And he said: 'I will do all that you have told me, and I shall bury you on the day you die near Sarah, my father's mother, as you have desired that her bones may be near your bones.

22 And Yacob, my brother, also, I shall love above all flesh; for I have not a brother in all the earth but him only: and this is no great merit for me if I love him; for he is my brother, and we were sown together in your body, and together came we forth from your womb, and if I do not love my brother, whom shall I love?

23 And I, myself, beg you to exhort Yacob concerning me and concerning my sons, for I know that he will assuredly be king over me and my sons, for on the day my father blessed him he made him the higher and me the lower.

24 And I swear unto you that I shall love him, and not desire evil against him all the days of my life but good only.'

25 And he swore unto her regarding all this matter. And she called Yacob before the eyes of Esau, and gave him commandment according to the words which she had spoken to Esau.

26 And he said: 'I shall do your pleasure; believe me that no evil will proceed from me or from my sons against Esau, and I shall be first in naught save in love only.'

27 And they eat and drank, she and her sons that night, and she died, three jubilees and one week and one year old, on that night, and her two sons, Esau, and Yacob, buried her in the double cave near Sarah, their father's mother.

JUBILEES 36 - Yitschaq called his two sons to instruct before he dies

1 And in the sixth year of this week [2162 A.M.] Yitschaq called his two sons Esau and Yacob, and they came to him, and he said to them: 'My sons, I am going the way of my fathers, to the eternal house where my fathers are.

2 Wherefore bury me near Abraham my father, in the double cave in the field of Ephron the Hittite, where Abraham purchased a sepulcher to bury in; in the sepulcher which I digged for myself, there bury me.

3 And this I command you, my sons, that you practice righteousness and uprightness on the earth, so that YAHWEH may bring upon you all that YAHWEH said that he would do to Abraham and to his seed.

4 And love one another, my sons, your brothers as a man who loves his own soul, and let each seek in what he may benefit his brother, and act together on the earth; and let them love each other as their own souls.

5 And concerning the question of idols, I command and admonish you to reject them and hate them, and love them not, for they are full of deception for those that worship them and for those that bow down to them.

6 Remember you, my sons, YAHWEH ALMIGHTY of Abraham your father, and how I too worshipped Him and served Him in righteousness and in joy, that He might multiply you and increase your seed as the stars of heaven in multitude, and establish you on the earth as the plant of righteousness which will not be rooted out unto all the generations forever.

7 And now I shall make you swear a great oath -for there is no oath which is greater than it by the NAME magnificent and honored and great and splendid and

wonderful and mighty, which created the heavens and the earth and all things together- that you will fear Him and worship Him.

8 And that each will love his brother with affection and righteousness, and that neither will desire evil against his brother from henceforth forever all the days of your life so that you may prosper in all your deeds and not be destroyed.

9 And if either of you devises evil against his brother, know that from henceforth everyone that devises evil against his brother shall fall into his hand, and shall be rooted out of the land of the living, and his seed shall be destroyed from under heaven.

10 But on the day of turbulence and execration and indignation and anger, with flaming devouring fire as He burnt Sodom, so likewise will He burn his land and his city and all that is his, and he shall be blotted out of the book of the discipline of the children of men, and not be recorded in the book of life, but in that which is appointed to destruction, and he shall depart into eternal execration; so that their condemnation may be always renewed in hate and in execration and in wrath and in torment and in indignation and in plagues and in disease forever.

11 I say and testify to you, my sons, according to the judgment which shall come upon the man who wishes to injure his brother.

12 And he divided all his possessions between the two on that day and he gave the larger portion to him that was the first-born, and the tower and all that was about it, and all that Abraham possessed at the Well of the Oath.

13 And he said: 'This larger portion I will give to the firstborn.'

14 And Esau said, 'I have sold to Yacob and given my birthright to Yacob; to him let it be given, and I have not a single word to say regarding it, for it is his.'

15 And Yitschaq said, May a blessing rest upon you, my sons, and upon your seed this day, for you have given me rest, and my heart is not pained concerning

the birthright, lest you should work wickedness on account of it.

16 May the Most High YAHWEH bless the man that works righteousness, him, and his seed forever.'

17 And he ended commanding them and blessing them, and they eat and drank together before him, and he rejoiced because there was one mind between them, and they went forth from him and rested that day and slept.

18 And Yitschaq slept on his bed that day rejoicing; and he slept the eternal sleep, and died one hundred and eighty years old. He completed twenty-five weeks and five years; and his two sons Esau and Jacob buried him.

19 And Esau went to the land of Edom, to the mountains of Seir, and dwelt there.

20 And Jacob dwelt in the mountains of Hebron, in the tower of the land of the sojournings of his father Abraham, and he worshipped YAHWEH with all his heart and according to the visible commands according as He had divided the days of his generations.

21 And Leah his wife died in the fourth year of the second week of the forty fifth jubilee, [2167 A.M.] and he buried her in the double cave near Rebecca his mother to the left of the grave of Sarah, his father's mother.

23 And all her sons and his sons came to mourn over Leah his wife with him and to comfort him regarding her, for he was lamenting her for he loved her exceedingly after Rachel her sister died;

24 For she was perfect and upright in all her ways and honored Jacob, and all the days that she lived with him he did not hear from her mouth a harsh word, for she was gentle and peaceable and upright and honorable.

25 And he remembered all her deeds which she had done during her life and he lamented her exceedingly; for he loved her with all his heart and with all his soul.

JUBILEES 37 – The sons of Esau with Esau make war with Jacob

1 And on the day that Yitschaq the father of Jacob and Esau died, the sons of Esau heard that Yitschaq had given the portion of the elder to his younger son Jacob and they were very angry.

2 And they strove with their father, saying 'Why has your father given Jacob the portion of the elder and passed over you, although you are the elder and Jacob the younger?'

3 And he said to them 'Because I sold my birthright to Jacob for a small mess of lentils, and on the day my father sent me to hunt and catch and bring him something that he should eat and bless me, he came with guile and brought my father food and drink, and my father blessed him and put me under his hand.

4 And now our father has caused us to swear, me and him, that we shall not mutually devise evil, either against his brother, and that we shall continue in love and in shalom each with his brother and not make our ways corrupt.'

5 And they said to him, 'We shall not hearken unto you to make shalom with him; for our strength is greater than his strength, and we are more powerful than he; we shall go against him and slay him, and destroy him and his sons. And if you will not go with us, we shall do hurt to you also.

6 And now hearken unto us: Let us send to Aram and Philistia and Moab and Ammon, and let us choose for ourselves chosen men who are ardent for battle, and let us go against him and do battle with him, and let us exterminate him from the earth before he grows strong.'

7 And their father said to them, 'Do not go and do not make war with him lest you fall before him.'

8 And they said to him, 'This too, is exactly your mode of action from your youth until this day, and you are putting your neck under his yoke. We shall not hearken to these words.'

9 And they sent to Aram, and to 'Aduram to the friend of their father, and they hired along with them one thousand fighting men, chosen men of war.

10 And there came to them from Moab and from the children of Ammon, those who were hired, one thousand chosen men, and from Philistia, one thousand chosen men of war, and from Edom and from the Horites one thousand chosen fighting men, and from the Kittim mighty men of war.

11 And they said to their father: Go forth with them and lead them, else we shall slay you.'

12 And he was filled with wrath and indignation on seeing that his sons were forcing him to go before them to lead them against Yacob his brother. But afterward he remembered all the evil which lay hidden in his heart against Yacob his brother;

13 And he remembered not the oath which he had sworn to his father and to his mother that he would devise no evil all his days against Yacob his brother.

14 And notwithstanding all this, Yacob knew not that they were coming against him to battle, and he was mourning for Leah, his wife, until they approached very near to the tower with four thousand warriors and chosen men of war.

15 And the men of Hebron sent to him saying, 'Behold your brother has come against you, to fight you, with four thousand girted with the sword, and they carry shields and weapons'; for they loved Yacob more than Esau. So they told him; for Yacob was a more liberal and merciful man than Esau.

16 But Yacob would not believe until they came very near to the tower.

17 And he closed the gates of the tower; and he stood on the battlements and spoke to his brother Esau and said, 'Noble is the comfort wherewith you have come to comfort me for my wife who has died. Is this the oath that you did swear to your father and again to your mother before they died? You have broken the

oath, and on the moment that you did swear to your father were you condemned.'

18 And then Esau answered and said to him, 'Neither the children of men nor the beasts of the earth have any oath of righteousness which in swearing they have sworn (an oath valid) forever; but every day they devise evil one against another, and how each may slay his adversary and foe.

19 And you do hate me and my children forever. And there is no observing the tie of brotherhood with you.

20 Hear these words which I declare unto you, 'If the boar can change its skin and make its bristles as soft as wool, Or if it can cause horns to sprout forth on its head like the horns of a stag or of a sheep, Then will I observe the tie of brotherhood with you, And if the breasts separated themselves from their mother, for you have not been a brother to me.

21 And if the wolves make shalom with the lambs so as not to devour or do them violence, And if their hearts are towards them for good, Then there shall be shalom in my heart towards you.

22 And if the lion becomes the friend of the ox and makes shalom with him, And if he is bound under one yoke with him and ploughs with him, Then will I make shalom with you.

23 And when the raven becomes white as the raze, Then know that I have loved you And shall make shalom with you, You shall be rooted out, And your sons shall be rooted out, And there shall be no shalom for you'

24 And when Yacob saw that he was (so) evilly disposed towards him with his heart, and with all his soul as to slay him, and that he had come springing like the wild boar which comes upon the spear that pierces and kills it, and recoils not from it;

25 Then he spoke to his own and to his servants that they should attack him and all his companions.

JUBILEES 38 – Yacob kills Esau

1 And after that Yahudah spoke to Yacob, his father, and said to him: ‘Bend your bow, father, and send forth your arrows and cast down the adversary and slay the enemy; and may you have the power, for we shall not slay your brother, for he is such as you, and he is like you let us give him(this) honor.’

2 Then Yacob bent his bow and sent forth the arrow and struck Esau, his brother (on his right breast) and slew him.

3 And again he sent forth an arrow and struck ‘Adoran the Aramaean, on the left breast, and drove him backward and slew him.

4 And then went forth the sons of Yacob, they, and their servants, dividing themselves into companies on the four sides of the tower.

5 And Yahudah went forth in front, and Naphtali and Gad with him and fifty servants with him on the south side of the tower, and they slew all they found before them, and not one individual of them escaped.

6 And Levi and Dan and Asher went forth on the east side of the tower, and fifty (men) with them, and they slew the fighting men of Moab and Ammon.

7 And Reuben and Issachar and Zebulon went forth on the north side of the tower, and fifty men with them, and they slew the fighting men of the Philistines.

8 And Simeon and Benjamin and Enoch, Reuben’s son, went forth on the west side of the tower, and fifty (men) with them, and they slew of Edom and of the Horites four hundred men, stout warriors; and six hundred fled, and four of the sons of Esau fled with them, and left their father lying slain, as he had fallen on the hill which is in ‘Aduram.

9 And the sons of Yacob pursued after them to the mountains of Seir. And Yacob buried his brother on the hill which is in ‘Aduram, and he returned to his house.

10 And the sons of Yacob pressed hard upon the sons of Esau in the mountains of Seir, and bowed their

necks so that they became servants of the sons of Yacob.

11 And they sent to their father (to inquire) whether they should make shalom with them or slay them.

12 And Yacob sent word to his sons that they should make shalom, and they made shalom with them, and placed the yoke of servitude upon them, so that they paid tribute to Yacob and to his sons always.

13 And they continued to pay tribute to Yacob until the day that he went down into Egypt.

14 And the sons of Edom have not got quit of the yoke of servitude which the twelve sons of Yacob had imposed on them until this day.

15 And these are the kings that reigned in Edom before there reigned any king over the children of Yisrael [until this day] in the land of Edom.

16 And Bela, the son of Beor, reigned in Edom, and the name of his city was Danaba.

17 And Bela died, and Jobab, the son of Zara of Bosser, reigned in his stead.

18 And Jobab died, and ‘Asam, of the land of Teman, reigned in his stead.

19 And ‘Asam died, and ‘Adath, the son of Barad, who slew Midian in the field of Moab, reigned in his stead, and the name of his city was Avith.

20 And ‘Adath died, and Salman, from ‘Amaseqa, reigned in his stead.

21 And Salman died, and Saul of Ra’aboth (by the river, reigned in his stead.

22 And Saul died, and Ba’elunan, the son of Achbor, reigned in his stead.

23 And Ba’elunan, the son of Achbor died, and ‘Adath reigned in his stead, and the name of his wife was Maitabith, the daughter of Matarat, the daughter of Metabedza’ab.

25 These are the kings who reigned in the land of Edom.

JUBILEES 39 – The generations of Yacob

1, And Yacob dwelt in the land of his father's sojournings in the land of Canaan.

2 These are the generations of Yacob. And Yoseph was seventeen years old when they took him down into the land of Egypt, and Potiphar, an eunuch of Pharaoh, the chief cook bought him.

3 And he set Yoseph over all his house and the blessing of YAHWEH came upon the house of the Egyptian on account of Yoseph, and YAHWEH prospered him in all that he did.

4 And the Egyptian committed everything into the hands of Yoseph; for he saw that YAHWEH was with him, and that YAHWEH prospered him in all that he did.

5 And Yoseph's appearance was comely [and very beautiful was his appearance], and his master's wife lifted up her eyes and saw Yoseph, and she loved him and besought him to lie with her.

6 But he did not surrender his soul, and he remembered YAHWEH and the words which Yacob, his father, used to read from amongst the words of Abraham, that no man should commit fornication with a woman who has a husband; that for him the punishment of death has been ordained in the heavens before the Most High YAHWEH, and the sin will be recorded against him in the eternal books continually before YAHWEH.

7 And Yoseph remembered these words and refused to lie with her.

8 And she besought him for a year, but he refused and would not listen.

9 But she embraced him and held him fast in the house in order to force him to lie with her, and closed the doors of the house and held him fast; but he left

his garment in her hands and broke through the door and fled without from her presence.

10 And the woman saw that he would not lie with her, and she calumniated him in the presence of his lord, saying 'Your Hebrew servant, whom you love, sought to force me so that he might lie with me; and it came to pass when I lifted up my voice that he fled and left his garment in my hands when I held him, and he brake through the door.'

11 And the Egyptian saw the garment of Yoseph and the broken door, and heard the words of his wife, and cast Yoseph into prison into the place where the prisoners were kept whom the king imprisoned.

12 And he was there in the prison; and YAHWEH gave Yoseph favour in the sight of the chief of the prison guards and compassion before him, for he saw that YAHWEH was with him, and that YAHWEH made all that he did to prosper.

13 And he committed all things into his hands, and the chief of the prison guards knew of nothing that was with him, for Yoseph did everything, and YAHWEH perfected it.

14 And he remained there two years. And in those days Pharaoh, king of Egypt was wroth against his two eunuchs, against the chief butler, and against the chief baker, and he put them in ward in the house of the chief cook, in the prison where Yoseph was kept.

15 And the chief of the prison guards appointed Yoseph to serve them; and he served before them.

16 And they both dreamed a dream, the chief butler, and the chief baker, and they told it to Yoseph.

17 And as he interpreted to them so it befell them, and Pharaoh restored the chief butler to his office and the (chief) baker he slew, as Yoseph had interpreted to them.

18 But the chief butler forgot Yoseph in the prison, although he had informed him what would befall him, and did not remember to inform Pharaoh how Yoseph had told him, for he forgot.

JUBILEES 40 – Pharaoh dreamed two dreams

1 And in those days Pharaoh dreamed two dreams in one night concerning a famine which was to be in all the land, and he awoke from his sleep and called all the interpreters of dreams that were in Egypt, and magicians, and told them his two dreams, and they were not able to declare them.

2 And then the chief butler remembered Yoseph and spoke of him to the king, and he brought him forth from the prison, and he told his two dreams before him.

3 And he said before Pharaoh that his two dreams were one, and he said to him: ‘Seven years shall come (in which there shall be) plenty over all the land of Egypt, and after that seven years of famine, such a famine as has not been in all the land.

4 And now let Pharaoh appoint overseers in all the land of Egypt, and let them store up food in every city throughout the days of the years of plenty, and there will be food for the seven years of famine, and the land will not perish through the famine, for it will be very severe.’

5 And YAHWEH gave Yoseph favor and mercy in the eyes of Pharaoh, and Pharaoh said to his servants. We shall not find such a wise and discreet man as this man, for the spirit of YAHWEH is with him.’

6 And he appointed him the second in all his kingdom and gave him authority over all Egypt, and caused him to ride in the second chariot of Pharaoh.

7 And he clothed him with byssus garments, and he put a gold chain upon his neck, and (a herald) proclaimed before him ‘El ‘El wa ‘Abirer,’ and placed a ring on his hand and made him ruler over all his house, and magnified him, and said to him. ‘Only on the throne shall I be greater than you.’

8 And Yoseph ruled over all the land of Egypt, and all the princes of Pharaoh, and all his servants, and all who did the king’s business loved him, for he walked in uprightness, for he was without pride and arrogance, and he had no respect of persons, and did not accept gifts, but he judged in uprightness all the people of the land.

9 And the land of Egypt was at shalom before Pharaoh because of Yoseph, for YAHWEH was with him, and gave him favour and mercy for all his generations before all those who knew him and those who heard concerning him, and Pharaoh’s kingdom was well ordered, and there was no Satan and no evil person (therein).

10 And the king called Yoseph’s name Sephantiphans, and gave Yoseph to wife the daughter of Potiphar, the daughter of the priest of Heliopolis, the chief cook.

11 And on the day that Yoseph stood before Pharaoh he was thirty years old [when he stood before Pharaoh].

12 And in that year Yitschaq died. And it came to pass as Yoseph had said in the interpretation of his two dreams, according as he had said it, there were seven years of plenty over all the land of Egypt, and the land of Egypt abundantly produced, one measure (producing) eighteen hundred measures.

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

JUBILEES 41 – The sons of Yacob took wives

1 And in the forty-fifth jubilee, in the second week, (and) in the second year, [2165 A.M.] Yahudah took for his first-born Er, a wife from the daughters of Aram, named Tamar.

2 But he hated, and did not lie with her, because his mother was of the daughters of Canaan, and he wished to take him a wife of the kinsfolk of his mother, but Yahudah, his father, would not permit him.

3 And this Er, the first-born of Yahudah, was wicked, and YAHWEH slew him.

4 And Yahudah said to Onan, his brother ‘Go in unto your brother’s wife and perform the duty of a husband’s brother to her, and raise up seed unto your brother.’

5 And Onan knew that the seed would not be his, (but) his brother's only, and he went into the house of his brother's wife, and spilt the seed on the ground, and he was wicked in the eyes of YAHWEH, and He slew him.

6 And Yahudah said to Tamar, his daughter-in-law: 'Remain in your father's house as a widow till Shelah my son be grown up, and I shall give you to him to wife.'

7 And he grew up; but Bedsu'el, the wife of Yahudah, did not permit her son Shelah to marry.

8 And Bedsu'el, the wife of Yahudah, died [2168 A.M.] in the fifth year of this week. And in the sixth year Yahudah went up to shear his sheep at Timnah. [2169 A.M.]

9 And they told Tamar: 'Behold your father-in-law goes up to Timnah to shear his sheep.' And she put off her widow's clothes, and put on a veil, and adorned herself, and sat in the gate adjoining the way to Timnah.

10 And as Yahudah was going along he found her, and thought her to be an harlot, and he said to her: 'Let me come in unto you'; and she said to him Come in,' and he went in.

11 And she said to him: 'Give me my hire'; and he said to her: 'I have nothing in my hand save my ring that is on my finger, and my necklace, and my staff which is in my hand.'

12 And she said to him 'Give them to me until you do send me my hire', and he said to her: 'I will send unto you a kid of the goats'; and he gave them to her, and she conceived by him.

13 And Yahudah went unto his sheep, and she went to her father's house.

14 And Yahudah sent a kid of the goats by the hand of his shepherd, an Adullamite, and he found her not; and he asked the people of the place, saying: 'Where is the harlot who was here?'

15 And they said to him; 'There is no harlot here with us.' And he returned and informed him, and said to him that he had not found her: 'I asked the people of the place, and they said to me: "There is no harlot here.'

16 And he said: 'Let her keep them lest we become a cause of derision.' And when she had completed three months, it was manifest that she was with child, and they told Yahudah, saying: 'Behold Tamar, your daughter-in-law, is with child by whoredom.'

17 And Yahudah went to the house of her father, and said to her father and her brothers: 'Bring her forth, and let them burn her, for she has wrought uncleanness in Yisrael.'

18 And it came to pass when they brought her forth to burn her that she sent to her father-in-law the ring and the necklace, and the staff, saying: 'Discern whose are these, for by him am I with child.'

19 And Yahudah acknowledged, and said: 'Tamar is more righteous than I am. And therefore let them burn her not.'

20 And for that reason she was not given to Shelah,

21 And he did not again approach her, And after that she bare two sons, Perez [2170 A.M.] and Zerah, in the seventh year of this second week.

22 And thereupon the seven years of fruitfulness were accomplished, of which Yoseph spoke to Pharaoh.

23 And Yahudah acknowledged that the deed which he had done was evil, for he had lain with his daughter-in-law, and he esteemed it hateful in his eyes, and he acknowledged that he had transgressed and gone astray, for he had uncovered the skirt of his son, and he began to lament and to supplicate before YAHWEH because of his transgression.

24 And we told him in a dream that it was forgiven him because he supplicated earnestly, and lamented, and did not again commit it.

25 And he received forgiveness because he turned from his sin and from his ignorance, for he transgressed greatly before YAHWEH our ALMIGHTY; and every one that acts thus, everyone who lives with his mother-in-law, let them burn him with fire that he may burn therein, for there is uncleanness and pollution upon them, with fire let them burn them.

26 And do you command the children of Yisrael that there be no uncleanness amongst them, for everyone who lives with his daughter-in-law or with his mother-in-law has wrought uncleanness; with fire let them burn the man who has lain with her, and likewise the woman, and He will turn away wrath and punishment from Yisrael.

27 And unto Yahudah we said that his two sons had not lain with her, and for this reason his seed was established for a second generation, and would not be rooted out.

28 For in singleness of eye he had gone and sought for punishment, namely, according to the judgment of Abraham, which he had commanded his sons, Yahudah had sought to burn her with fire.

JUBILEES 42 - Seven years of famine

1 And in the first year of the third week of the forty-fifth jubilee the famine began to come into the [2171 A.M.] land, and the rain refused to be given to the earth, for none whatever fell.

2 And the earth grew barren, but in the land of Egypt there was food, for Yoseph had gathered the seed of the land in the seven years of plenty and had preserved it.

3 And the Egyptians came to Yoseph that he might give them food, and he opened the store-houses where was the grain of the first year, and he sold it to the people of the land for gold.

4 And Yacob heard that there was food in Egypt, and he sent his ten sons that they should procure food for him in Egypt; but Benjamin he did not send, and arrived among those that went (there).

5 And Yoseph recognized them, but they did not recognise him, and he spoke unto them and questioned them, and he said to them; 'Are you not spies and have you not come to explore the approaches of the land?'

6 And he put them in ward. And after that he set them free again, and detained Simeon alone and sent off his nine brothers.

7 And he filled their sacks with corn, and he put their gold in their sacks, and they did not know.

8 And he commanded them to bring their younger brother, for they had told him their father was living and their younger brother.

9 And they went up from the land of Egypt and they came to the land of Canaan; and they told their father all that had befallen them, and how the lord of the country had spoken roughly to them, and had seized Simeon till they should bring Benjamin.

10 And Yacob said: 'Me have you bereaved of my children! Yoseph is not and Simeon also is not, and you will take Benjamin away. On me has your wickedness come.'

11 And he said: 'My son will not go down with you lest perchance he fall sick; for their mother gave birth to two sons, and one has perished, and this one also you will take from me. If perchance he took a fever on the road, you would bring down my old age with sorrow unto death.'

12 For he saw that their money had been returned to every man in his sack, and for this reason he feared to send him.

13 And the famine increased and became sore in the land of Canaan, and in all lands save in the land of Egypt, for many of the children of the Egyptians had stored up their seed for food from the time when they saw Yoseph gathering seed together and putting it in storehouses and preserving it for the years of famine.

14 And the people of Egypt fed themselves thereon during the first year of their famine.

15 But when Yisrael saw that the famine was very sore in the land, and that there was no deliverance, he said to his sons: 'Go again, and procure food for us that we die not.' 16 And they said: 'We shall not go; unless our youngest brother go with us, we shall not go.'

17 And Yisrael saw that if he did not send him with them, they should all perish by reason of the famine

18 And Reuben said: 'Give him into my hand, and if I do not bring him back to you, slay my two sons instead of his soul.'

19 And he said to him: 'He shall not go with you.' And Yahudah came near and said: 'Send him with me, and if I do not bring him back to you, let me bear the blame before you all the days of my life.'

20 And he sent him with them in the second year of this week on the [2172 A.M.] first day of the month, and they came to the land of Egypt with all those who went, and (they had) presents in their hands, stacte and almonds and terebinth nuts and pure honey.

21 And they went and stood before Yoseph, and he saw Benjamin his brother, and he knew him, and said to them: 'Is this your youngest brother?' And they said to him: 'It is he.' And he said, 'YAHWEH be kind to you, my son!'

22 And he sent him into his house and he brought forth Simeon to them and he made a feast for them, and they presented to him the gift which they had brought in their hands.

23 And they eat before him and he gave them all a portion, but the portion of Benjamin was seven times larger than that of any of theirs.

24 And they eat and drank and arose and remained with their asses.

25 And Yoseph devised a plan whereby he might learn their thoughts as to whether thoughts of shalom prevailed amongst them, and he said to the steward who was over his house: 'Fill all their sacks with food, and return their money unto them into their vessels, and

my cup, the silver cup out of which I drink, put it in the sack of the youngest, and send them away.'

JUBILEES 43 – Yoseph reveals himself to his brothers

1 And he did as Yoseph had told him, and filled all their sacks for them with food and put their money in their sacks, and put the cup in Benjamin's sack.

2 And early in the morning they departed, and it came to pass that, when they had gone from there, Yoseph said to the steward of his house: 'Pursue them, run, and seize them, saying, "For good you have requited me with evil; you have stolen from me the silver cup out of which my lord drinks." And bring back to me their youngest brother, and fetch (him) quickly before I go forth to my seat of judgment.'

3 And he ran after them and said to them according to these words.

4 And they said to him: 'YAHWEH forbid that your servants should do this thing, and steal from the house of your lord any utensil, and the money also which we found in our sacks the first time, we your servants brought back from the land of Canaan.

5 How then should we steal any utensil? Behold here are we and our sacks search, and wherever you find the cup in the sack of any man amongst us, let him be slain, and we and our asses will serve your lord.'

6 And he said to them: 'Not so, the man with whom I find, him only shall I take as a servant, and you shall return in shalom unto your house.'

7 And as he was searching in their vessels, beginning with the eldest and ending with the youngest, it was found in Benjamin's sack.

8 And they rent their garments, and laded their asses, and returned to the city and came to the house of Yoseph, and they all bowed themselves on their faces to the ground before him.

9 And Yoseph said to them: 'You have done evil.' And they said: 'What shall we say and how shall we

defend ourselves? Our lord has discovered the transgression of his servants; behold we are the servants of our lord, and our asses also.'

10 And Yoseph said to them: 'I too fear YAHWEH; as for you, go you to your homes and let your brother be my servant, for you have done evil. Know you not that a man delights in his cup as I with this cup?

11 And yet you have stolen it from me.' And Yahudah said: 'O my lord, let your servant, I pray you, speak a word in my lord's ear two brothers did your servant's mother bear to our father: one went away and was lost, and has not been found, and he alone is left of his mother, and your servant our father loves him, and his life also is bound up with the life of this (lad).

12 And it will come to pass, when we go to your servant our father, and the lad is not with us, that he will die, and we shall bring down our father with sorrow unto death.

13 Now rather let me, your servant, abide instead of the boy as a bondsman unto my lord, and let the lad go with his brethren, for I became surety for him at the hand of your servant our father, and if I do not bring him back, your servant will hear the blame to our father forever.'

14 And Yoseph saw that they were all accordant in goodness one with another, and he could not refrain himself, and he told them that he was Yoseph.

15 And he conversed with them in the Hebrew tongue and fell on their neck and wept.

16 But they knew him not and they began to weep. And he said to them: 'Weep not over me, but hasten and bring my father to me; and you see that it is my mouth that speaks and the eyes of my brother Benjamin see.

17 For behold this is the second year of the famine, and there are

18 still five years without harvest or fruit of trees or ploughing. Come down quickly you and your house-

holds, so that you perish not through the famine, and do not be grieved for your possessions, for YAHWEH sent me before you to set things in order that many people might live.

19 And tell my father that I am still alive, and you, behold, you see that YAHWEH has made me as a father to Pharaoh, and ruler over his house and over all the land of Egypt.

20 And tell my father of all my splendor, and all the riches and splendor that YAHWEH has given me.'

21 And by the command of the mouth of Pharaoh he gave them chariots and provisions for the way, and he gave them all many-colored raiment and silver.

22 And to their father he sent raiment and silver and ten asses which carried corn, and he sent them away.

23 And they went up and told their father that Yoseph was alive, and was measuring out corn to all the nations of the earth, and that he was ruler over all the land of Egypt.

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

JUBILEES 44 - Yisrael goes down into Egypt

1 And Yisrael took his journey from Haran from his house on the new month of the third month, and he went on the way of the Well of the Oath, and he offered a sacrifice to YAHWEH the ALMIGHTY of his father Yitschaq on the seventh of this month.

2 And Yacob remembered the dream that he had seen at Bethel, and he feared to go down into Egypt.

3 And while he was thinking of sending word to Yoseph to come to him, and that he would not go down, he remained there seven days, if perchance he could see a vision as to whether he should remain or go down.

4 And he celebrated the harvest festival of the first-fruits with old grain, for in all the land of Canaan there was not a handful of seed [in the land], for the famine was over all the beasts and cattle and birds, and also over man.

5 And on the sixteenth YAHWEH appeared to him, and said to him, 'Yacob, Yacob'; and he said, 'Here am I.'

6 And He said to him: 'I am YAHWEH the ALMIGHTY of your fathers, the ALMIGHTY of Abraham and Yitschaq; fear not to go down into Egypt, for I will there make of you a great nation I will go down with you, and I will bring you up (again), and in this land shall you be buried, and Yoseph shall put his hands upon your eyes. Fear not; go down into Egypt.'

7 And his sons rose up, and his sons' sons, and they placed their father and their possessions upon wagons.

8 And Yisrael rose up from the Well of the Oath on the sixteenth of this third month, and he went to the land of Egypt.

9 And Yisrael sent Yahudah before him to his son Yoseph to examine the Land of Goshen, for Yoseph had told his brothers that they should come and dwell there that they might be near him.

10 And this was the goodliest (land) in the land of Egypt, and near to him, for all (of them) and also for the cattle.

11 And these are the names of the sons of Yacob who went into Egypt with Yacob their father Reuben, the First-born of Yisrael;

12 And these are the names of his sons Enoch, and Pallu, and Hezron and Carmi-five.

13 Simeon and his sons; and these are the names of his sons: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of the Zephasite woman-seven.

14 Levi and his sons; and these are the names of his sons: Gershon, and Kohas, and Merari-four. Yahudah and his sons; and these are the names of his sons: Shela, and Perez, and Zerah-four.

15 Issachar and his sons; and these are the names of his sons: Tola, and Phua, and Jasub, and Shimron-five.

16 Zebulon and his sons; and these are the names of his sons: Sered, and Elon, and Jahleel-four.

17 And these are the sons of Yacob and their sons whom Leah bore to Yacob in Mesopotamia, six, and their one sister, Dinah and all the souls of the sons of Leah, and their sons, who went with Yacob their father into Egypt, were twenty-nine, and Yacob their father being with them, they were thirty.

18 And the sons of Zilpah, Leah's handmaid, the wife of Yacob, who bore unto Yacob Gad and Ashur.

19 And there are the names of their sons who went with him into Egypt. The sons of Gad: Ziphion, and Haggi, and Shuni, and Ezbon, (and Eri, and Areli, and Arodi-eight.

20 And the sons of Asher: Imnah, and Ishvah, (and Ishvi), and Beriah, and Serah, their one sister-six.

21 All the souls were fourteen, and all those of Leah were forty-four.

22 And the sons of Rachel, the wife of Yacob: Yoseph and Benjamin.

23 And there were born to Yoseph in Egypt before his father came into Egypt, those whom Asenath, daughter of Potiphar priest of Heliopolis bare unto him, Manasseh, and Ephraim-three.

24 And the sons of Benjamin: Bela and Becher and Ashbel, Gera, and Naaman, and Ehi, and Rosh, and Muppm, and Huppm, and Ard-eleven.

25 And all the souls of Rachel were fourteen.

26 And the sons of Bilhah, the handmaid of Rachel, the wife of Yacob, whom she bare to Yacob, were Dan and Naphtali.

27 And these are the names of their sons who went with them into Egypt. And the sons of Dan were Hushim, and Samon, and Asudi, and 'Ijaka, and Salmomsix.

28 And they died the year in which they entered into Egypt, and there was left to Dan Hushim alone.

29 And these are the names of the sons of Naphtali Jahziel, and Guni and Jezer, and Shallum, and 'Iv.

30 And 'Iv, who was born after the years of famine, died in Egypt.

31 And all the souls of Rachel were twenty-six.

32 And all the souls of Yacob which went into Egypt were seventy souls.

33 These are his children and his children's children, in all seventy, but five died in Egypt before Yoseph, and had no children.

34 And in the land of Canaan two sons of Yahudah died, Er and Onan, and they had no children, and the children of Yisrael buried those who perished, and they were reckoned among the seventy Gentile nations.

JUBILEES 45 – Yisrael went into the land of Goshen

1 And Yisrael went into the country of Egypt, into the land of Goshen, on the new month of the fourth month, in the second year of the third week of the forty-fifth jubilee.

2 And Yoseph went to meet his father Yacob, to the land of Goshen, and he fell on his father's neck and wept.

3 And Yisrael said to Yoseph: 'Now let me die since I have seen you, and now may YAHWEH ALMIGHTY of Yisrael be blessed the ALMIGHTY of Abraham

and the ALMIGHTY of Yitschaq who has not withheld His mercy and His free unmerited pardon from His servant Yacob.

4 It is enough for me that I have seen your face whilst I am yet alive; yes, true is the vision which I saw at Bethel. Blessed be YAHWEH my Sovereign Ruler forever and ever, and blessed be His NAME.'

5 And Yoseph and his brothers eat bread before their father and drank wine, and Yacob rejoiced with exceeding great joy because he saw Yoseph eating with his brothers and drinking before him, and he blessed the Creator of all things who had preserved him, and had preserved for him his twelve sons.

6 And Yoseph had given to his father and to his brothers as a gift the right of dwelling in the land of Goshen and in Rameses and all the region round about, which he ruled over before Pharaoh. And Yisrael and his sons dwelt in the land of Goshen, the best part of the land of Egypt and Yisrael was one hundred and thirty years old when he came into Egypt.

7 And Yoseph nourished his father and his brethren and also their possessions with bread as much as sufficed them for the seven years of the famine.

8 And the land of Egypt suffered by reason of the famine, and Yoseph acquired all the land of Egypt for Pharaoh in return for food, and he got possession of the people and their cattle and everything for Pharaoh.

9 And the years of the famine were accomplished, and Yoseph gave to the people in the land seed and food that they might sow (the land) in the eighth year, for the river had overflowed all the land of Egypt.

10 For in the seven years of the famine it had (not) overflowed and had irrigated only a few places on the banks of the river, but now it overflowed

11 and the Egyptians sowed the land, and it bore much corn that year. And this was the first year of the fourth week of the forty-fifth jubilee.

12 And Yoseph took of the corn of the harvest the fifth part for the king and left four parts for them for

food and for seed, and Yoseph made it an ordinance for the land of Egypt until this day.

13 And Yisrael lived in the land of Egypt seventeen years, and all the days which he lived were three jubilees, one hundred and forty-seven years, and he died in the fourth [2188 A.M.] year of the fifth week of the forty-fifth jubilee.

14 And Yisrael blessed his sons before he died and told them everything that would befall them in the land of Egypt; and he made known to them what would come upon them in the last days, and blessed them and gave to Yoseph two portions in the land.

15 And he slept with his fathers, and he was buried in the double cave in the land of Canaan, near Abraham his father in the grave which he dug for himself in the double cave in the land of Hebron.

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

JUBILEES 46 – Yacob dies and the children of Yisrael multiply

1 And it came to pass that after Yacob died the children of Yisrael multiplied in the land of Egypt, and they became a great nation, and they were of one accord in heart, so that brother loved brother and every man helped his brother, and they increased abundantly and multiplied exceedingly, ten [2242 A.M.] weeks of years, all the days of the life of Yoseph.

2 And there was no Satan nor any evil all the days of the life of Yoseph which he lived after his father Yacob, for all the Egyptians honored the children of Yisrael all the days of the life of Yoseph.

3 And Yoseph died being a hundred and ten years old; seventeen years he lived in the land of Canaan, and ten years he was a servant, and three years in prison, and eighty years he was under the king, ruling all the land of Egypt.

4 And he died and all his brethren and all that generation.

5 And he commanded the children of Yisrael before he died that they should carry his bones with them when they went forth from the land of Egypt.

6 And he made them swear regarding his bones, for he knew that the Egyptians would not again bring forth and bury him in the land of Canaan, for Makaron, king of Canaan, while dwelling in the land of Assyria, fought in the valley with the king of Egypt and slew him there, and pursued after the Egyptians to the gates of 'Ermon.

7 But he was not able to enter, for another, a new king, had become king of Egypt, and he was stronger than he, and he returned to the land of Canaan, and the gates of Egypt were closed, and none went out and none came into Egypt.

8 And Yoseph died in the forty-sixth jubilee, in the sixth week, in the second year, and they buried him in the land of Egypt, and [2242 A.M.] all his brethren died after him.

9 And the king of Egypt went forth to war with the king of Canaan [2263 A.M.] in the forty-seventh jubilee, in the second week in the second year, and the children of Yisrael brought forth all the bones of the children of Yacob save the bones of Yoseph, and they buried them in the field in the double cave in the mountain.

10 And the most (of them) returned to Egypt, but a few of them remained in the mountains of Hebron, and Amram your father remained with them.

11 And the king of Canaan was victorious over the king of Egypt, and he closed the gates of Egypt.

12 And he devised an evil device against the children of Yisrael of afflicting them.

13 And he said to the people of Egypt: 'Behold the people of the children of Yisrael have increased and multiplied more than we. Come and let us deal wisely with them before they become too many, and let us afflict them with slavery before war come upon us and before they too fight against us; else they will join themselves unto our enemies and get them up

out of our land, for their hearts and faces are towards the land of Canaan.'

14 And he set over them taskmasters to afflict them with slavery; and they built strong cities for Pharaoh, Pithom, and Raamses and they built all the walls and all the fortifications which had fallen in the cities of Egypt.

15 And they made them serve with rigour, and the more they dealt evilly with them, the more they increased and multiplied. And the people of Egypt abominated the children of Yisrael.

JUBILEES 47 – Pharaoh, king of Egypt kills all male babies born

1 And in the seventh week, in the seventh year, in the forty-seventh jubilee, your father went forth [2303 A.M.] from the land of Canaan, and you were born in the fourth week, in the sixth year thereof, in the [2330 A.M.] forty-eighth jubilee; this was the time of tribulation on the children of Yisrael.

2 And Pharaoh, king of Egypt, issued a command regarding them that they should cast all their male children which were born into the river.

3 And they cast them in for seven months until the day that you were born

4 And your mother hid you for three months, and they told regarding her. And she made an ark for you, and covered it with pitch and asphalt, and placed it in the flags on the bank of the river, and she placed you in it seven days, and your mother came by night and suckled you, and by day Miriam, your sister, guarded you from the birds.

5 And in those days Tharmuth, the daughter of Pharaoh, came to bathe in the river, and she heard your voice crying, and she told her maidens to bring you forth, and they brought you unto her.

6 And she took you out of the ark, and she had compassion on you.

7 And your sister said to her: 'Shall I go and call unto you one of the Hebrew women to nurse and suckle this babe for you?' 8 And she said (unto her): 'Go.'

8 And she went and called your mother Jochebed, and she gave her wages, and she nursed you.

9 And afterwards, when you were grown up, they brought you unto the daughter of Pharaoh, and you didst become her son, and Amram your father taught you writing, and after you had completed three weeks they brought you into the royal court.

10 And you were three weeks of years at court until the time [2351-] when you didst go forth from the royal court and did see an Egyptian smiting your friend who was [2372 A.M.] of the children of Yisrael, and you did slay him and hide him in the sand.

11 And on the second day you did and two of the children of Yisrael striving together, and you did say to him who was doing the wrong: 'Why do you smite your brother?'

12 And he was angry and indignant, and said: 'Who made you a prince and a judge over us? Think you to kill me as you killed the Egyptian yesterday?' And you did fear and flee on account of these words.

JUBILEES 48 – Mosheh returns from Midian to Egypt

1 And in the sixth year of the third week of the forty-ninth jubilee you did depart and dwell (in [2372 A.M.] the land of Midian, five weeks and one year. And you did return into Egypt in the second week in the second year in the fiftieth jubilee.

2 And you yourself know what He spoke to you on [2410 A.M.] Mount Sinai, and what prince Mastema desired to do with you when you were returning into Egypt.

3 Did he not with all his power seek to slay you and deliver the Egyptians out of your hand when he saw that you were sent to execute judgment and vengeance on the Egyptians?

4 And I delivered you out of his hand, and you didst perform the signs and wonders which you were sent to perform in Egypt against Pharaoh, and against all his house, and against his servants and his people.

5 And YAHWEH executed a great vengeance on them for Yisrael's sake, and smote them through (the plagues of) blood and frogs, lice and dog-flies, and malignant boils breaking forth in blains; and their cattle by death; and by hailstones, thereby He destroyed everything that grew for them; and by locusts which devoured the residue which had been left by the hail, and by darkness; and (by the death) of the first-born of men and animals, and on all their idols YAHWEH took vengeance and burned them with fire.

6 And everything was sent through your hand, that you should declare (these things) before they were done, and you did speak with the king of Egypt before all his servants and before his people.

7 And everything took place according to your words; ten great and terrible judgments came on the land of Egypt that you might execute vengeance on it for Yisrael.

8 And YAHWEH did everything for Yisrael's sake, and according to His covenant, which he had ordained with Abraham that He would take vengeance on them as they had brought them by force into bondage.

9 And the prince Mastema stood up against you, and sought to cast you into the hands of Pharaoh, and he helped the Egyptian sorcerers,

10 And they stood up and wrought before you the evils indeed we permitted them to work, but the remedies we did not allow to be wrought by their hands.

11 And YAHWEH smote them with malignant ulcers, and they were not able to stand, for we destroyed them so that they could not perform a single sign.

12 And notwithstanding all (these) signs and wonders the prince Mastema was not put to shame be-

cause he took courage and cried to the Egyptians to pursue after you with all the powers of the Egyptians, with their chariots, and with their horses, and with all the hosts of the peoples of Egypt.

13 And I stood between the Egyptians and Yisrael, and we delivered Yisrael out of his hand, and out of the hand of his people, and YAHWEH brought them through the midst of the sea as if it were dry land.

14 And all the peoples whom he brought to pursue after Yisrael, YAHWEH our Sovereign Ruler cast them into the midst of the sea, into the depths of the abyss beneath the children of Yisrael, even as the people of Egypt had cast their children into the river. He took vengeance on 1,000,000 of them, and one thousand strong and energetic men were destroyed on account of one suckling of the children of your people which they had thrown into the river.

15 And on the fourteenth day and on the fifteenth and on the sixteenth and on the seventeenth and on the eighteenth the prince Mastema was bound and imprisoned behind the children of Yisrael that he might not accuse them.

16 And on the nineteenth we let them loose that they might help the Egyptians and pursue the children of Yisrael.

17 And he hardened their hearts and made them stubborn, and the device was devised by YAHWEH our Sovereign Ruler that He might smite the Egyptians and cast them into the sea.

18 And on the fourteenth we bound him that he might not accuse the children of Yisrael on the day when they asked the Egyptians for vessels and garments, vessels of silver, and vessels of gold, and vessels of bronze, in order to despoil the Egyptians in return for the bondage in which they had forced them to serve.

19 And we did not lead forth the children of Yisrael from Egypt empty handed.

JUBILEES 49 – Remember the commandment of the Passover

1 Remember the commandment which YAHWEH commanded you concerning the Passover, that you should celebrate it in its season on the fourteenth of the first month, that you should kill it before it is evening, and that they should eat it by night on the evening of the fifteenth from the time of the setting of the sun.

2 For on this night -the beginning of the festival and the beginning of the joy you were eating the Passover in Egypt, when all the powers of Mastema had been let loose to slay all the first-born in the land of Egypt, from the first-born of Pharaoh to the first-born of the captive maid-servant in the mill, and to the cattle.

3 And this is the sign which YAHWEH gave them: Into every house on the lintels of which they saw the blood of a lamb of the first year, into that house they should not enter to slay, but should pass by it, that all those should be saved that were in the house because the sign of the blood was on its lintels.

4 And the powers of YAHWEH did everything according as YAHWEH commanded them, and they passed by all the children of Yisrael, and the plague came not upon them to destroy from amongst them any soul either of cattle, or man, or dog.

5 And the plague was very grievous in Egypt, and there was no house in Egypt where there was not one dead, and weeping and lamentation.

6 And all Yisrael was eating the flesh of the paschal lamb, and drinking the wine, and was lauding, and blessing, and giving thanks to YAHWEH ALMIGHTY of their fathers, and was ready to go forth from under the yoke of Egypt, and from the evil bondage.

7 And remember you this day all the days of your life, and observe it from year to year all the days of your life, once a year, on its day, according to all the Torah thereof, and do not adjourn it from day to day, or from month to month.

8 For it is an eternal ordinance, and engraved on the heavenly tablets regarding all the children of Yisrael

that they should observe it every year on its day once a year, throughout all their generations; and there is no limit of days, for this is ordained forever.

9 And the man who is free from uncleanness, and does not come to observe it on occasion of its day, so as to bring an acceptable offering before YAHWEH, and to eat and to drink before YAHWEH on the day of its festival, that man who is clean and close at hand shall be cut off: because he offered not the oblation of YAHWEH in its appointed season, he shall take the guilt upon himself.

10 Let the children of Yisrael come and observe the Passover on the day of its fixed time, on the fourteenth day of the first month, between the evenings, from the third part of the day to the third part of the night, for two portions of the day are given to the light, and a third part to the evening.

11 This is that which YAHWEH commanded you that you should observe it between the evenings.

12 And it is not permissible to slay it during any period of the light, but during the period bordering on the evening, and let them eat it at the time of the evening, until the third part of the night, and whatever is left over of all its flesh from the third part of the night and onwards, let them burn it with fire.

13 And they shall not cook it with water, nor shall they eat it raw, but roast on the fire: they shall eat it with diligence, its head with the inwards thereof and its feet they shall roast with fire, and not break any bone thereof; for of the children of Yisrael no bone shall be crushed.

14 For this reason YAHWEH commanded the children of Yisrael to observe the Passover on the day of its fixed time, and they shall not break a bone thereof; for it is a festival day, and a day commanded, and there may be no passing over from day to day, and month to month, but on the day of its festival let it be observed.

15 And do you command the children of Yisrael to observe the Passover throughout their days, every year, once a year on the day of its fixed time, and it shall come for a memorial well pleasing before YAH-

WEH, and no plague shall come upon them to slay or to smite in that year in which they celebrate the Passover in its season in every respect according to His command.

16 And they shall not eat it outside the sanctuary of YAHWEH, but before the sanctuary of YAHWEH, and all the people of the congregation of Yisrael shall celebrate it in its appointed season.

17 And every man who has come upon its day shall eat it in the sanctuary of your ALMIGHTY before YAHWEH from twenty years old and upward; for thus is it written and ordained that they should eat it in the sanctuary of YAHWEH.

18 And when the children of Yisrael come into the land which they are to possess, into the land of Canaan, and set up the tabernacle of YAHWEH in the midst of the land in one of their tribes until the sanctuary of YAHWEH has been built in the land, let them come and celebrate the Passover in the midst of the tabernacle of YAHWEH, and let them slay it before YAHWEH from year to year.

19 And in the days when the house has been built in the NAME of YAHWEH in the land of their inheritance, they shall go there and slay the Passover in the evening, at sunset, at the third part of the day.

20 And they shall offer its blood on the threshold of the altar, and shall place its fat on the fire which is upon the altar, and they shall eat its flesh roasted with fire in the court of the house which has been sanctified in the NAME of YAHWEH.

21 And they may not celebrate the Passover in their cities, nor in any place save before the tabernacle of YAHWEH, or before His house where His NAME has dwelt; and they shall not go astray from YAHWEH.

22 And do you, Mosheh, command the children of Yisrael to observe the ordinances of the Passover, as it was commanded to you; declare you unto them every year and the day of its days, and the festival of unleavened bread, that they should eat unleavened bread seven days, and that they should observe its festival, and that they bring an oblation every day

during those seven days of joy before YAHWEH on the altar of YAHWEH your ALMIGHTY.

23 For you celebrated this festival with haste when you went forth from Egypt till you entered into the wilderness of Shur; for on the shore of the sea you completed it.

JUBILEES 50 - Remember the Shabbats

1 And after this Torah I made known to you the days of the Shabbats in the desert of Sin, which is between Elim and Sinai.

2 And I told you of the Shabbats of the land on Mount Sinai, and I told you of the jubilee years in the Shabbats of years: but the year thereof have I not told you till you enter the land which you are to possess.

3 And the land also shall keep its Shabbats while they dwell upon it, and they shall know the jubilee year.

4 Wherefore I have ordained for you the year-weeks and the years and the jubilees: there are forty-nine jubilees from the days of Adam until this day, [2410 A.M.] and one week and two years: and there are yet forty years to come (lit. 'distant') for learning the [2450 A.M.] commandments of YAHWEH, until they pass over into the land of Canaan, crossing the Jordan to the west.

5 And the jubilees shall pass by, until Yisrael is cleansed from all guilt of fornication, and uncleanness, and pollution, and sin, and error, and dwells with confidence in all the land, and there shall be no more a Satan or any evil one, and the land shall be clean from that time forevermore.

6 And behold the commandment regarding the Shabbats -I have written them down for you- and all the judgments of its laws.

7 Six days shall you labour, but on the seventh day is the Shabbat of YAHWEH your Sovereign Ruler. In it you shall do no manner of work, you and your sons, and your men- servants and your maid-servants, and all your cattle and the sojourner also who is with you.

8 And the man that does any work on it shall die: whoever desecrates that day, whoever lies with (his) wife, or whoever says he will do something on it, that he will set out on a journey thereon in regard to any buying or selling: and whoever draws water thereon which he had not prepared for himself on the sixth day, and whoever takes up any burden to carry it out of his tent or out of his house shall die.

9 You shall do no work whatever on the Shabbat day save what you have prepared for yourselves on the sixth day, so as to eat, and drink, and rest, and keep Shabbat from all work on that day, and to bless YAHWEH your Sovereign Ruler, who has given you a day of festival and a kodesh day: and a day of the kodesh kingdom for all Yisrael is this day among their days forever.

10 For great is the honor which YAHWEH has given to Yisrael that they should eat and drink and be satisfied on this festival day, and rest thereon from all labour which belongs to the labour of the children of men save burning frankincense and bringing oblations and sacrifices before YAHWEH for days and for Shabbats.

11 This work alone shall be done on the Shabbat-days in the sanctuary of YAHWEH your Sovereign Ruler;

that they may atone for Yisrael with sacrifice continually from day to day for a memorial well-pleasing before YAHWEH, and that He may receive them always from day to day according as you have been commanded.

12 And every man who does any work thereon, or goes a journey, or tills (his) farm, whether in his house or any other place, and whoever lights a fire, or rides on any beast, or travels by ship on the sea, and whoever strikes or kills anything, or slaughters a beast or a bird, or whoever catches an animal or a bird or a fish, or whoever fasts or makes war on the Shabbats:

13 The man who does any of these things on the Shabbat shall die, so that the children of Yisrael shall observe the Shabbats according to the commandments regarding the Shabbats of the land, as it is written in the tablets, which He gave into my hands that I should write out for you the laws of the seasons, and the seasons according to the division of their days. Herewith is completed the account of the division of the days.

END of Book of Jubilees**

THE BOOK OF ENOCH

TRANSLATED FROM THE ETHIOPIC, WITH INTRODUCTION AND NOTES. BY REV. GEORGE H. SCHODDE, PH. D. PROFESSOR IN CAPITAL UNIVERSITY, COLUMBUS, OHIO. ANDOVER: WARREN F. DRAPER. 1882

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PREFACE

Scarcely any department of theological science has, in the last few decades, received such marked attention and cultivation as that branch for which the Germans have adopted the felicitous appellation *Neutestamentliche Zeitgeschichte*,—the study of the age of Christ in its political, social, and religious aspects. Observant readers will not have failed to detect that the tendency of modern evangelical theology is to transfer the centre of interest from the work of Christ to the person of Christ. Hand in hand, and in close connection with this general tendency, certain auxiliary branches have assumed an importance hitherto not attributed to them. When the person of Christ forms the cynosure of all eyes, his surroundings proportionally grow in interest and importance; and hence it is not surprising that so much acumen and learning have been employed in the truly fascinating study of the Palestine of Christ's day in all its relations. The central sun casts its rays of resplendent light on ever-day objects, and these become prominent in proportion as they reflect this light. In more than one respect the Book of Enoch is an important factor in these investigations. Being one of the oldest specimens of apocalyptic literature; reflecting in its different parts

the convictions, feelings, and longings of the people of God at different stages of their development; written in imitation of the spirit of the prophets, with religious purposes and spiritual objects; it can safely be said to be an invaluable aid to the understanding of the religious and moral atmosphere in which the Saviour lived. It does not belong merely to the curiosities of literature, but is a book of positive worth, and the source of much information to the patient investigator. This will suffice as an apology for a new translation of Enoch. In the translation the object has been to render as literally as possible, even if thereby the English should become a little harsh. Of course the notes do not pretend to unravel all the mysteries in this most mysterious of books; but it is hoped they will be of some assistance in understanding these intricacies. Naturally, these and the Introduction are, in part, a compilation; but the thoughts of others have been used with judgment and discrimination, and the sources are indicated. In all questions the writer has been independent, as will be seen by the fact that he has frequently departed from beaten paths. Much remains yet to be done before this book will be entirely understood. Both its connection in sentiment and expression with the Old Testament, as well as its influence on Talmudic and Rabbinical lore, especially the latter, must, to a great extent, be the work of future investigations. But even with the limited means at hand this book, which an inspired writer thought worthy of citation, will not be read by the Christian theologian and minister without deep interest. In conclusion the translator desires to express his thanks to his friend Prof. Dr. Adolf Harnack, of Giessen, Germany, for kind words and deeds in connection with this work; and to Prof. Dr. Ezra Abbot for his interest and aid in its publication. GEORGE H. SCHODDE. Columbus, Ohio, Nov. 21, 1881.

THE BOOK OF ENOCH

SECTION I

CHAP. 1

The words of the blessing of Enoch where-with he blessed the chosen and just, who will exist on the day of tribulation when all the wicked and impious shall be removed.

2 And then answered and spoke Enoch, a just man, whose eyes were opened by God so that he saw a holy vision in the heavens, which the angels showed to me, and from them I heard everything, and I knew what I saw, but not for this generation, but for the far-off generations which are to come.

3 Concerning the chosen I spoke and conversed concerning them with the Holy and Great One, who will come from his abode, the God of the world.

4 And from there he will step on to Mount Sinai, and appear with his hosts, and appear in the strength of his power from heaven.

5 And all will fear, and the watchers will tremble, and great fear and terror will seize them to the ends of the earth.

6 And the exalted mountains will be shaken, and the high hills will be lowered, and will melt like wax before the flame.

7 And the earth will be submerged, and everything that is on the earth will be destroyed, and there will be a judgment upon every thing, and upon all the just.

8 But to the just he will give peace, and will protect the chosen, and mercy will abide over them, and they will all be God's, and will be prosperous and blessed, and the light of God will shine for them.

9 And behold, he comes with myriads of the holy to pass judgment upon them, and will destroy the impious, and will call to account all flesh for everything the sinners and the impious have done and committed against him.

CHAP. 2

I observed everything that took place in the heavens, how the luminaries, which are in the heavens, do not depart from their paths, that each one rises and sets in order, each in its time, and they do not depart from their laws.

2 See the earth and observe the things that are done on it, from the first to the last, how no work of God is irregular in appearing.

3 See the summer and the winter, how then the whole earth is full of water, and clouds and dew and rain rest over it.

CHAP. 3

I observed and saw how then all the trees appeared as if withered, and all their leaves are shaken off, except fourteen trees, whose leaves are not shaken off, but which abide with the old from two to three years, till the new come.

CHAP. 4

And again I observed the days of summer, how the sun is then above it [i.e., the earth], opposite to it, but ye seek cool and shady places on account of the heat of the sun, and the earth also burns with fervent heat, but ye cannot step on the earth or on a rock because of their heat.

CHAP. 5

I observed how the trees cover themselves with the green of the leaves and bear fruit; but observe ye all this and learn how he who lives forever has made all these for you;

2 how his works are before him in every year that comes, and all his works serve him and are not changed, but as God has ordained, so everything takes place.

3 And see how the seas and the rivers together accomplish their work.

4 But ye have not persevered and have not done the commandment of the Lord, but have transgressed, and have slandered his greatness with high and hard words from your unclean mouths. Ye hard-hearted, ye will have no peace.

5 And therefore ye will curse your days, and the years of your lives perish; the everlasting curse will increase and ye will receive no mercy.

6 On that day ye will give away your peace for an everlasting curse to all the just, and they will ever curse you as sinners, you together with the sinners.

7 but for the chosen there will be light and joy and peace, and they will inherit the earth, but for you, the impious, there will be a curse.

8 And then also wisdom will be given to the chosen, and they will all live and not continue to sin; neither through wickedness nor through pride; but they in whom there is wisdom will be humble without continuing to sin.

9 And they will not be punished all the days of their lives, and will not die through plagues or judgments of wrath, but the number of the days of their lives will be completed, and their lives will become old in peace, and the years of their joy will be many in everlasting happiness and peace, for all the days of their lives.

SECTION II**CHAP. 6**

And it came to pass, after the children of men had increased in those days, beautiful and comely daughters were born to them.

2 And the angels, the sons of the heavens, saw and lusted after them, and said one to another: "Behold, we will choose for ourselves wives from among the children of men, and will beget for ourselves children." 3 And Semjâzâ, who was their leader, said to them: "I fear that perhaps ye will not be willing to do this deed, and I alone shall suffer for this great sin."

4 Then all answered him and said: "We all will swear an oath, and bind ourselves mutually by a curse, that we will not give up this plan, but will make this plan a deed."

5 Then they all swore together, and bound themselves mutually by a curse; and together they were two hundred.

6 And they descended on Ardis, which is the summit of Mount Hermon; and they called it Mount Hermon, because they had sworn on it and bound themselves mutually by a curse.

7 And these are the names of their leaders: Semjâzâ, who was their leader, Urâkibarâmêêl, Akibêêl, Tâmiêl, Râmuêl, Dânel, Ezêqêêl, Sarâqujâl, Asâêl, Armers, Batraal, Anâni, Zaqêbê, Samsâvêêl, Sartaêl, Turêl, Jomjâêl, Arâzjâl.

8 These are the leaders of the two hundred angels, and the others all were with them.

CHAP. 7

And they took unto themselves wives, and each chose for himself one, and they began to go in to them, and mixed with them, and taught them charms and con-

jurations, and made them acquainted with the cutting of roots and of woods.

2 And they became pregnant and brought forth great giants whose stature was three thousand ells.

3 These devoured all the acquisitions of mankind till men were unable to sustain themselves.

4 And the giants turned themselves against mankind in order to devour them.

5 And they began to sin against the birds and the beasts, and against the creeping things, and the fish, and devoured their flesh among themselves, and drank the blood thereof.

6 Then the earth complained of the unjust ones.

CHAP. 8

And Azâzêl taught mankind to make swords and knives and shields and coats of mail, and taught them to see what was behind them, and their works of art: bracelets and ornaments, and the use of rouge, and the beautifying of the eye-brows, and the dearest and choicest stones and all coloring substances and the metals of the earth.

2 And there was great wickedness and much fornication, and they sinned, and all their ways were corrupt.

3 Amêzârâk taught all the conjurers and root-cutters, Armârôs the loosening of conjurations, Baraq'âl the astrologers, Kôkâbêl the signs, and Temêl taught astrology, and Asrâdêl taught the course of the moon. 4 And in the destruction of mankind, they cried aloud, and their voices reached heaven.

CHAP. 9

Then Michael and Gabriel and Surjân and Urjân looked down from heaven and saw the great amount of blood which had been spilled on the earth, and all

the wickedness which had been committed over the earth.

2 And they said to one another: "The emptied earth re-echoes the sound of their [i.e., mankind's] cries up to the gates of heaven.

3 And now to you, O ye holy ones of heaven, cry the souls of men, saying: 'Secure us judgment before the Most High.'

4 And they spoke to their Lord, to the King: 'O Lord of lords, God of gods, King of kings, the throne of thy majesty is among all the generations of the world, and thy name, holy and glorious, among all the generations of the world. Thou art blessed and praised!

5 Thou hast made all things and all power is with thee, all things are open before thee and uncovered, and thou seest all things and nothing can hide itself from thee.

6 See then what Azâzêl has done, how he has taught all wickedness on earth and has revealed the secrets of the world which were prepared in the heavens.

7 And Semjâzâ to whom thou hast given the power to be chief of his associates has made known conjurations.

8 And they have gone together to the daughters of men and have slept with them, with those women, and have defiled themselves, and have revealed to them these sins.

9 And the women have brought forth giants, and thereby the whole earth has been filled with blood and wickedness.

10 And now, behold, the souls which have died cry and lament to the gates of heaven, and their groans ascend, and they are not able to escape from the wickedness which is committed on the earth.

11 And thou knowest everything before it comes to pass, and thou knowest this and their circumstances, and yet thou dost not speak to us. What shall we therefore do in regard to this?"

CHAP. 10

Then the Most High, the Great and Holy One, spoke and sent Arsjalâljûr to the son of Lamech, and said to him:

2 “Tell him in my name: ‘Hide thyself!’ and reveal to him the end which is to come. For the whole earth will be destroyed, and the water of the deluge is about to come over the whole earth, and what is upon it will be destroyed.

3 And now instruct him that he may escape and his seed remain on the whole earth.”

4 And again the Lord spoke to Rufael: “Bind Azâzêl hand and foot, and put him in the darkness; make an opening in the desert, which is in Dudâêl, and put him there.

5 And lay upon him rough and pointed rocks, and cover him with darkness that he may remain there forever, and cover his face that he may not see the light!

6 And on the great day of judgment he will be cast into the fire.

7 And heal the earth which the angels have defiled, and announce the healing of the earth that I will heal it, and that not all the sons of men shall be destroyed through the mystery of all the things which the watchers have spoken and have taught their sons.

8 And the whole earth was defiled through the example of the deeds of Azâzêl; to him ascribe all the sins.”

9 And God said to Gabriel: “Go against the bastards and those cast off and against the children of fornication, and destroy the children of fornication and the children of the watchers from among men; lead them out, and let them loose that they may destroy each other by murder; for their days shall not be long.

10 And they will all supplicate thee, but their fathers will secure nothing for them, although they expect an everlasting life, and that each one of them will live five hundred years.”

11 And God said to Michael: “Announce to Semjâzâ and to the others who are with him, who have bound themselves to women, to be destroyed with them in all their contamination.

12 When all their sons shall have slain one another, and they shall have seen the destruction of their beloved ones, bind them under the hills of the earth for seventy generations, till the day of their judgment and of their end, till the last judgment has been passed for all eternity.

13 And in those days they will be led to the abyss of fire, in torture and in prison they will be locked for all eternity,

14 And then he will burn, and be destroyed; they will be burned together from now on to the end of all generations.

15 And destroy all souls of lust and the children of the watchers, because they have oppressed mankind.

16 Destroy all oppression from the face of the earth, and all wicked deeds shall cease, and the plant of justice and righteousness shall appear, and deeds will become a blessing: justice and righteousness will be planted in joy forever.

17 Then all the just will bend the knee, and they will remain alive till they beget a thousand children, and they will complete all the days of their youth and their sabbath in peace.

18 And in those days the whole earth will be worked in justice, and will all be planted with trees, and will be full of blessings.

19 And all the trees of desire will be planted on it, and vines will be planted on it; the vine planted on it will bear fruit in abundance. And of all the seed sown on it one measure will bear ten thousand, and one measure of olives will make ten presses of oil.

20 And cleanse thou the earth of all oppression and all injustice and all sin and all wickedness and all uncleanness which are produced on the earth: eradicate them from the earth.

21 And all the children of men shall become just, and all the nations shall worship me as God, and bless and all will worship me.

22 And the earth will be cleansed of all corruption and all sin and all punishment and all torment, and I will never again send a flood upon it, from generation to generation, to eternity.”

CHAP. 11

“And in those days I will open the store-rooms of blessings which are in heaven, in order to bring them down upon the earth, upon the deeds and labor of the children of men.

2 Peace and rectitude will become associates in all the days of the world,

SECTION III

CHAP. 12

And previous to all these things Enoch was hidden, and not one of the children of men knew where he was hidden, and where he was, and what had become of him.

2 And all his deeds were with the holy ones and with the watchers in his days.

3 And I, Enoch, was praising the great Lord and the King of the world, and, behold, the watchers called to me, Enoch, the scribe, and said to me:

4 “Enoch, thou scribe of justice, go, announce to the watchers of heaven, who have left the high heaven and the holy, eternal place, and have contaminated themselves with women, and have done as the children of men do, and have taken to themselves wives, and are contaminated in great contamination upon the earth.

5 But upon earth they shall have no peace, nor forgiveness of sin; for they will not enjoy their children.

6 They will see the murder of their beloved ones, and they will lament over the destruction of their children, and will petition to eternity, but mercy and peace will not be unto them.”

CHAP. 13

And Enoch, departing, said to Azâzêl: “Thou wilt have no peace; a great condemnation has come upon thee, and he [i.e., Rufael, cf. 10:4] will bind thee;

2 and alleviation and intercession and mercy will not be unto thee, because thou hast taught oppression, and because of all the deeds of abuse, oppression, and sin which thou hast showed to the children of men.”

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

4 And they asked me to write a memorial petition for them that they thereby might attain forgiveness, and to carry their memorial petition before God into heaven.

5 For they could not, from now on, speak with him, nor could they raise their eyes towards heaven from shame on account of their sins for which they were being punished.

6 Then I wrote this memorial petition, and prayed with reference to their souls and for each of their deeds, and for that which they had asked of me, that they thereby might obtain forgiveness and patience.

7 And going I sat down near the waters of Dan in Dan, which is to the right [i.e., south] of the evening side [i.e., west] of Hermon, and read their memorial petition till I fell asleep.

8 And, behold, a dream came to me, and visions fell upon me, and I saw the vision of chastisement to show to the sons of heaven, and to upbraid them.

9 And having become awake I went to them, and they were all sitting assembled lamenting at Ubles-

jàêl, which is between the Lebanon and Sênêsêr, with their faces covered.

10 And I related before them all the visions that I had seen in my sleep, and commenced to speak those words of justice and to upbraid the watchmen of heaven.

CHAP. 14

This writing is the word of justice and the admonition of the watchers, who are from eternity, as the Holy and Great One commanded it in this vision.

2 I saw in my sleep what I now will relate with a tongue of flesh and with my breath, which the Great One has given to the mouth of men that they might converse with it and understand it in their hearts.

3 As he has created and given to men the power to understand the word of knowledge, thus also he has created me and given to me the power to upbraid the watchers, the sons of heaven.

4 "I have written your petition, and in my vision it appeared to me thus, that your petition will not be granted in all the days of the world, and that judgment has been passed over you, and nothing will be granted unto you.

5 And from now on ye will not ascend into heaven to all eternity, and upon earth, it has been decreed, they shall bind you for all the days of the world.

6 But before this ye will have seen the destruction of your beloved children, and ye will not be able to possess them, but they shall fall before you by the sword.

7 Your petition for them will not be granted unto you, nor the one for yourselves; and while ye are weeping and praying ye cannot speak a single word from the writing which I have written."

8 And the vision appeared to me thus: behold, clouds in the vision invited me and a fog invited me; and the course of the stars and lightning drove and pressed me, and the winds in the vision gave me wings and drove me.

9 And they lifted me up into heaven, and I went till I approached near a wall which was built of crystals and a tongue of fire surrounded it; and it began to cause me to fear.

10 And I went into the tongue of fire and approached near to a large house, which was built of crystals, and the walls of this house were like a floor inlaid with crystals, and the groundwork was of crystals.

11 The ceiling was like the course of the stars and of the lightning, and Cherubim of fire were between them, and their heaven was water.

12 A flaming fire surrounded the walls, and its doors burned with fire.

13 And I went into this house, and it was hot like fire and cold like ice, and there was nothing pleasant and no life in it: fear covered me, and trembling seized me.

14 And as I was shaking and trembling, I fell down on my face and saw in a vision.

15 And behold, there was a second house, larger than the other, all whose doors stood open before me, and it was built with a tongue of fire.

16 And in all things it excelled in grandeur and magnificence and size, so that I cannot describe to you its magnificence and its size.

17 Its floor was fire, and above it was lightning and the course of the stars, and its ceiling was also a flaming fire.

18 And I looked and saw therein a high throne; its appearance was like the hoar-frost, and its circuit like a shining sun and voices of the Cherubim.

19 And from under the great throne came streams of flaming fire, and it was impossible to look at it.

20 And he who is great in majesty sat thereon; his garment shone more brilliantly than the sun, and was whiter than any hail.

21 None of the angels were able to enter, nor any flesh to look upon the form of the face of the Majestic and Honored One.

22 Fire of flaming fire was round him, and a great fire stood before him, and none of those who were around him could approach him; ten thousand times ten thousand were before him; but he required not any holy counsel.

23 And the holy ones who were near him did not leave day or night, nor did they depart from him.

24 And I had had so long a veil upon my face, and I trembled; and the Lord called me with his own voice and said to me: "Come hither, Enoch, and to my holy word!"

25 And he cause me to arise and I went to the door; but I bent my face downwards.

CHAP. 15

And he answered and spoke to me with his word: "Hear, and fear not, Enoch, thou just man and scribe of justice, approach hither, and hear my words.

2 And go, say to the watchers of heaven, who have sent thee, that thou shouldst petition for them: 'Ye should petition for men, and not men for you.

3 Why have ye left the high, holy, and everlasting heaven, and lain with women, and defiled yourselves with the daughters of men, and taken wives unto yourselves, and acted like the children of earth, and begotten giants as sons?

4 While ye were spiritual, holy, having eternal life, ye defiled yourselves with women, and with the blood of flesh have begotten children, and have lusted after the blood of men, and have produced flesh and blood as they produce who die and are destroyed.

5 Therefore I have given them wives that they might impregnate them and children be born by them, as it is done on earth.

6 Ye were formerly spiritual, living an eternal life without death to all the generations of the world.

7 Therefore I have not made for you any wives, for spiritual beings have their home in heaven.

8 And now the giants, who have been begotten from body and flesh, will be called evil spirits on earth, and their dwelling-places will be upon the earth.

9 Evil spirits proceed from their bodies; because they are created from above, their beginning and first basis being from the holy watchers, they will be evil spirits upon the earth, and will be called evil spirits.

10 But the spirits of heaven have their dwelling-places in heaven, and the spirits of the earth, who were born on the earth, have their dwelling-places on earth.

11 And the spirits of the giants, who cast themselves upon the clouds, will be destroyed and fall, and will battle and cause destruction on the earth, and do evil; they will take no kind of food, nor will they become thirsty, and they will be invisible.

12 And these spirits will not rise up against the children of men and against the women, because they have proceeded from them. In the days of murder and destruction

CHAP. 16

And of the death of the giants, when the spirits have proceeded from the bodies, their flesh shall decay without judgment; thus they shall be destroyed till that day when the great judgment over all the great world shall be completed over the watchers and the impious.

2 And now to the watchers who have sent thee that thou shouldst petition for them who were formerly in heaven say:

3 'Ye have been in heaven, and though the secrets were not yet revealed to you, still ye knew illegitimate mysteries, and these ye have, in the hardness of your hearts, related to the women, and through these

mysteries women and men increase wickedness over the earth.'

4 Tell them therefore: 'Ye have no peace!'"

SECTION IV

CHAP. 17

And they took me to a place where there were images like flaming fire, and when they wished they appeared like men.

2 And he led me to the place of the whirlwind, and on a hill, the point of whose summit reached to heaven.

3 And I saw shining places, and the thunder at the ends thereof; in the depths thereof a bow of fire, and arrows and their quiver, and a sword of fire, and all lightning.

4 And they took me to the so-called water of life, and to the fire of the west, which receives every setting of the sun.

5 And I came to a river of fire, whose fire flows like water, and is emptied into a great sea which is towards the west.

6 And I saw all the great rivers, and came to a great darkness, and went there where all flesh wanders.

7 And I saw the mountains of the black clouds of winter, and the place whither all the waters of the deep flow.

8 And I saw the mouths of all the rivers of the earth and the mouth of the deep.

CHAP. 18

And I saw the repositories of all the winds, and I saw how he had ornamented all the creation and the foundations of the earth with them.

2 And I saw the corner-stone of the earth, and I saw the four winds which support the earth and the firmament of the heavens.

3 And I saw how the winds expand the heights of the heavens; and they remained between heaven and earth, and they are pillars of heaven.

4 And I saw the winds which turn the heavens, which lead down the course of the sun and all the stars.

5 And I saw the winds upon the earth which carry the clouds, and I saw the paths of the angels; I saw at the end of the earth the firmament of the heavens above.

6 And I proceeded towards the south; and it burns day and night there where seven hills of precious stones are, three towards the east, three towards the south.

7 But of those towards the east, one of colored stone, one of pearls, and one of antimony; and those towards the south of red stone.

8 But the middle one reached up to heaven, like the throne of God, of alabaster, and the summit of the throne of sapphire.

9 And I saw a burning fire which was in all the hills.

10 And there I saw a place, beyond the great earth; there the waters collected.

11 And I saw a great abyss in the earth, with columns of heavenly fire; and I saw among them columns of heavenly fire, which fall, and are without number, either towards the height or towards the depth.

12 And over that abyss I saw a place which had no firmament of heaven above it, and no foundation of earth beneath it, and no water above it, and no birds upon it; it was a void place.

13 And there I saw a terrible thing: seven stars, like great burning mountains and like spirits, that petitioned me.

14 The angel said: “This is the place of the consummation of heaven and earth; it is a prison for the stars of heaven, and for the host of heaven.

15 And the stars that roll over the fire are they who have transgressed the command of God before their rising, because they did not come forth in their time.

16 And he was enraged at them, and bound them till the time of the consummation of their sins in the year of the mystery.”

CHAP. 19

And Uriel said to me: “Here will stand the souls of those angels who have united themselves with women, and having assumed many different forms, have contaminated mankind, and have led them astray so that they brought offerings to the demons as to gods, namely on the day when the great judgment, on which they will be judged, shall be consummated.

2 And their women having led astray the angels of heaven, will be like their friends.”

3 And I, Enoch, alone saw this vision, the ends of all; and no man has seen them as I have seen them.

CHAP. 20

And these are the names of the holy angels who watch:

2 Uriel, one of the holy angels, the angel of thunder and of trembling;

3 Ruffael, one of the holy angels, the angel of the spirits of men;

4 Raguel, one of the holy angels, who takes vengeance on the earth and the luminaries;

5 Michael, one of the holy angels, namely set over the best portion of men, over the people;

6 Saraqael, one of the holy angels, who is over the spirits of the children of men who induce the spirits to sin;

7 Gabriel, one of the holy angels, who is over the serpents and over the Paradise and the Cherubim.

CHAP. 21

And I went around to a place where not one thing took place.

2 And I saw there something terrible, no high heavens, no founded earth, but a void place, awful and terrible.

3 And there I saw seven stars of heaven, tied together to it, like great mountains, and flaming as if by fire.

4 At that time I said: “On account of what sin are these bound, and why have they been cast hither?”

5 And then answered Uriel, one of the holy angels, who was with me, conducting me, and said to me: “Enoch, concerning what dost thou ask, and concerning what dost thou inquire, and ask and art anxious?

6 These are of the stars who have transgressed the command of God, the Highest, and are bound here till ten thousand worlds, the number of the days of their sins, shall have been consummated.”

7 And from there I went to another place which was still more terrible than the former. And I saw a terrible thing: a great fire was there, which burned and flickered and appeared in sections; it was bounded by a complete abyss, great columns of fire were allowed to fall into it; its extent and size I could not see, and I was unable to see its origin.

8 At that time I said: “How terrible this place is, and painful to look at!”

9 At that time answered Uriel, one of the holy angels, who was with me; he answered and said to me: “Enoch, why such fear and terror in thee concerning this terrible place and in the presence of this pain?”

10 And he said to me: “This is the prison of the angels, and here they are held to eternity.”

SECTION V**CHAP. 22**

And from here I went to another place, and he showed me in the west a great and high mountain-chain and hard rocks and four beautiful places.

2 And beneath them there were places deep and broad and entirely smooth, as smooth as if a thing were rolled, and deep and dark to look at.

3 And this time, Rufael, one of the holy angels, who was with me, answered and said to me: "These beautiful places are intended for this, that upon them may be assembled the spirits, the souls of the dead; for they have been created, that here all the souls of the sons of men might be assembled.

4 These places have been made their dwellings till the day of their judgment, and to their fixed period; and this period is long, till the great judgment will come over them."

5 And I saw the spirits of the children of men who had died, and their voices reached up to heaven, and lamented.

6 At that time I asked the angel Rufael, who was with me, and said to him: "Whose soul is that one whose voice thus reaches to heaven and laments?"

7 And he answered and said to me, saying: "That is the spirit that proceeded from Abel, whom his brother Cain slew; and it laments on his account till his seed be destroyed from the face of the earth and his seed disappear from among the seed of men."

8 And at that time I therefore asked concerning him, and concerning the judgment of all, and said: "Why is one separated from the other?"

9 And he answered and said to me: "These three apartments are made in order to separate the souls of the dead. And thus are the souls of the just separated: there is a spring of water, above it, light.

10 And thus also is one such apartment made for the sinners when they die, and are buried in the earth,

without a judgment having been passed upon them during their lives.

11 Here their souls are separated in this great affliction until the great day of judgment and punishment and affliction upon the revilers to eternity, and the vengeance for their souls, and here he binds them to eternity.

12 And if it was before eternity, then this apartment has been made for the souls of those who lament and those who reveal their destruction when they were killed in the days of the sinners.

13 And thus it has been created for the souls of men who were not just, but sinners, who were complete in their crimes; and they will be with criminals like themselves; but their souls will not be killed on the day of judgment and will not be taken from here."

14. At that time I blessed the Lord of glory, and said: "Blessed is my Lord, the Lord of glory and of justice, who rules all things to eternity!"

CHAP. 23

And from there I went to another place towards the west, to the ends of the earth.

2 And I saw a flaming fire which ran without resting, and did not cease from its course day or night, but continued regularly.

3 And I asked saying: "What is that which has no rest?"

4 At that time answered Raguel, one of the holy angels, who was with me, and said to me: "That burning fire which thou seest running towards the west is the fire of all the luminaries of heaven."

CHAP. 24

And from there I went to another place of the earth; and he showed me a mountain-chain of fire which flamed day and night.

2 And I went towards it and saw seven magnificent mountains, each one different from the other, and magnificent and beautiful rocks, everything magnificent and fine in appearance and of beautiful surface; three towards the east, one founded upon the other, and three towards the south, one founded upon the other, and ravines, deep and winding, not one joining with the other.

3 And the seventh hill was between these; and in their heights they were all like the seats of a throne and surrounded with fragrant trees.

4 And among them was a tree such as I had never smelt before, neither among these nor among others; nor was there a fragrance like its; its leaves and buds and wood do not wither in eternity; its fruit is beautiful, like the fruit of the vine and the palm-tree.

5 And at that time I said: "Behold, this is a beautiful tree and beautiful to look at, and its leaves are fair, and its fruit very pleasant to the eye."

6 At that time answered Michael, one of the holy and honored angels, who was with me, who was over them.

CHAP. 25

And he said to me: "Enoch, what dost thou ask me concerning, the fragrance of this tree and dost seek to know?"

2 Then I, Enoch, answered him, saying: "Concerning all things I desire to know, but especially concerning this tree."

3 And he answered me, saying: "This high mountain which thou hast seen, whose summit is like the throne of God, is the throne where the holy and great God of glory, the Eternal King, will sit when he shall descend to visit the earth with goodness,

4 And this tree of beautiful fragrance cannot be touched by any flesh until the time of the great judgment; when all things will be atoned for and consummated for eternity, this will be given to the just and humble.

5 From its fruits life will be given to the chosen; it will be planted towards the north, in a holy place, towards the house of the Lord, the Eternal King.

6 Then they will rejoice greatly, and be glad in the Holy One; they will let its fragrance enter their members, and live a long life upon the earth, as thy fathers lived; and in their days no sorrow or sickness or trouble or affliction will touch them."

7 Then I blessed the Lord of glory, the Eternal King, because he had prepared such for the just men, and had created such, and said he would give it to them.

CHAP. 26

And from here I went to the middle of the earth, and saw a place, blessed and fruitful, where there were branches which rooted in and sprouted out of a tree that was cut.

2 And here I saw a holy mountain, and beneath the mountain, towards the east, water which flowed towards the south.

3 And I saw towards the east another mountain of the same height, and between them a deep valley, but not broad: therein also water flowed along the mountain.

4 And towards the west of this was another mountain, lower than the former, not high, and below, between them a valley; and other deep and sterile valleys were at the end of the three.

5 And all the valleys were deep and not broad, of hard rock. And trees were planted upon them.

6 And I was astonished on account of the rocks, and was astonished on account of the valley, and was very much astonished.

CHAP. 27

Then I said: "For what purpose is this blessed land, which is entirely filled with trees, and this cursed valley between them?"

2 Then answered Uriel, one of the holy angels, who was with me, and said to me: "This cursed valley is for those who will be cursed to eternity, and here will be assembled all those who have spoken with their mouths unseemly words against God, and speak insolently of his glory, here they will be assembled, and here will be their judgment.

3 And in the latter days there will be the spectacle of a just judgment upon them in the presence of the just, in eternity forever; for this reason they who have found mercy will bless the Lord of glory, the Eternal King.

4 And in the days of their judgment they will bless him for his mercy, according to which he has assigned to them their lot."

5 Then I blessed the Lord of glory, and spoke to him, and remembered his greatness, as it is fitting.

CHAP. 28

And from here I went towards the east, into the midst of the mountains of the desert, and saw only a plain.

2 But it was filled with trees of this seed, and water dropped down over it from above.

3 It was seen that the water which it sucked up was strong, as towards the north, so towards the west, and as in all places, so water and dew also ascended from here.

CHAP. 29

And I went to another place, away from the desert, approaching the east of the mountains.

2 And there I saw trees of judgment, especially those that emitted the fragrance of frankincense and myrrh, and they were not like ordinary trees.

CHAP. 30

And above, over these, over the eastern mountain, not far off, I saw another place, valleys with water that does not dry up.

2 And I saw a beautiful tree, and its fragrance was like that of a mastic.

3 And along the edges of these valleys, I saw fragrant cinnamon. And I advanced over these towards the east.

CHAP. 31

And I saw another mountain in which were trees from which water flowed, and it flowed like nectar, which is called Sarira and Galbanum.

2 And over this mountain I saw another mountain, on which were aloe-trees; and these trees were full of hard substance like almonds.

3 And in taking that fruit it was better than all the odors.

CHAP. 32

And after these odors, as I looked towards the north, over the mountains, I saw seven mountains full of pleasant nard and fragrant trees and cinnamon and pepper.

2 And from here I went over the summits of those mountains, far towards the east, and passed far above the Erythraean sea, and went far from it and passed over the angel Zutêl.

3 And I came into the garden of justice, and I saw the mingled diversity of those trees; many and large trees are planted there, of attractive beauty and large and beautiful and magnificent, also the tree of wisdom; eating of it one learns great wisdom.

4 It is like the carob tree, and its fruit is like the grape, very good; the fragrance of this tree goes out and is spread far.

5 And I said: "This tree is beautiful; how beautiful and pleasant to look at!"

6 Then the holy angel Rufael, who was with me, answered and said to me: "This is the tree of wisdom from which thy old father and thy aged mother, who were before thee, ate, and they learned wisdom, and their eyes were opened, and they learned that they were naked, and were driven out of the garden."

CHAP. 33

And from here I went to the ends of the earth, and saw great animals there, and one differed from the other, and the birds differed as to their appearance, their beauty, and voices, one differed from the other.

2 And to the east of these animals, I saw the ends of the earth, where the heavens rest, and the portals of the heavens open.

3 And I saw where the stars come out from heaven, and I counted the portals out of which they come, and I wrote down all their outlets, each one, according to their number and their names, their connections and their positions and their times and their months, as the angel Uriel, who was with me, showed them to me.

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

CHAP. 34

And from here I went towards the north, to the ends of the earth, and there I saw a great and magnificent wonder, at the ends of the whole earth.

2 There I saw three portals of heaven open in the heavens; from each of them proceed north winds; when one of them blows, there is cold, hail, frost, snow, dew, and rain.

3 And out of one of the portals it blows for good; but when it blows from the two other portals, it blows

with power, and there is misfortune upon the earth, and they blow with great power.

CHAP. 35

And from here I went towards the west, to the ends of the earth, and saw there three open portals, as I had seen in the east, similar portals, and similar outlets.

CHAP. 36

And from here I went towards the south, to the ends of the earth, and there I saw three open portals of heaven; out of them come the south wind and dew and rain and wind.

2 And from here I went towards the east to the ends of the heavens, and there I saw the three portals of heaven open towards the east, and over them small portals.

3 Through each one of these small portals the stars of the heavens come and go every evening on the path which is shown to them.

4 And as I looked, I blessed, and thus each time I blessed the Lord of glory, who had made the great and glorious wonders, to show the greatness of his work to the angels and to the souls of men, that they might praise his work, and that all his creatures might see the works of his might, and praise the great work of his hand, and bless him to eternity.

SECTION VI

CHAP. 37.

The second vision of wisdom which Enoch, the son of Jared, the son of Mahalaleel, the son of Cainan, the son of Enos, the son of Seth, the son of Adam, saw.

2 And this is the beginning of the words of wisdom, which I commenced to speak and to relate to those who dwell on the earth: hear, ancestors, and see, de-

scendants, the holy words which I will speak before the Lord of the spirits!

3 It is proper to name the former first, but from the descendants too we will not keep back the beginning of wisdom.

4 And up to the present time there was not given from before the Lord of the spirits the wisdom which I have received according to my knowledge, according to the pleasure of the Lord of the spirits, by whom the portion of life everlasting was given to me.

5 Three Parables were given to me; and I commenced to relate them to those who dwell on the earth.

SECTION VII

CHAP. 38.

First Parable. When the congregation of the just shall appear, and the sinners are condemned because of their sins, and expelled from the face of the earth,

2 and when the Just One shall appear in the presence of the just who are chosen, whose deeds hang on the Lord of the spirits, and the light shall appear to the just and to the chosen, who dwell on the earth,—where will be the habitation of the sinners, and where the resting-places of those who have denied the Lord of the spirits? It were better had they not been born.

3 And when the secrets of the just shall be revealed, then the sinners will be judged, and the impious will be expelled from the presence of the just and chosen.

4 And from that time those who hold the earth will not be powerful and exalted, nor will they be able to behold the face of the just, for the light of the Lord of the spirits is seen on the face of the holy and just and chosen.

5 And the mighty kings will perish at that time, and will be given over into the hands of the just and holy.

6 And from that time on no one can ask for mercy from the Lord of the spirits, for their lives have ended.

CHAP. 39

And it will come to pass in these days that the chosen and holy children will descend from the high heavens, and their seed will become one with the children of men.

2 In those days Enoch received books of zeal and of anger, and books of disturbance and of expulsion, and “mercy will not be upon them,” said the Lord of the spirits.

3 And at that time, a cloud and a whirlwind seized me from the face of the earth, and carried me to the end of the heavens.

4 And here I saw another vision, the dwellings of the just and the resting-places of the holy.

5 Here my eyes saw their dwellings with the angels, and their resting-places with the holy, and they asked and petitioned and prayed in behalf of the children of men, and justice like water flowed before them, and mercy like dew on the earth; thus it is among them to all eternity.

6 And in those days my eyes saw the place of the chosen of justice and of faith [fidelity], and how justice will be in their days, and the just and chosen without number before him to all eternity.

7 And I saw their dwelling under the wings of the Lord of the spirits; and all the just and chosen before him are ornamented as with the light of fire, and their mouths are full of blessings, and their lips praise the name of the Lord of the spirits, and justice before him will not cease.

8 Here I desired to dwell, and my soul longed for this place; here my portion has been before, for such is established concerning me before the Lord of the spirits.

9 And in those days I blessed and exalted the name of the Lord of the spirits with blessings and praise, for he has strengthened me in blessing and praise according to the will of the Lord of the spirits.

10 For a long time my eyes looked at this place, and I blessed him, saying: "Bless him, and let him be blessed from the beginning and to eternity!"

11 Before him there is no ceasing; he knows, before the world was created, what the world is, and will be from generation to generation.

12 Thee they praise who do not sleep; they stand before thy glory, and bless and glorify and exalt thee, saying: "Holy! Holy! Holy! the Lord of the spirits fills the earth with spirits."

13 And here my eyes saw all those who do not sleep, standing before him and blessing him, and they say: "Blessed art thou, and blessed the name of the Lord to all eternity."

14 And my face was changed until I could see no more.

CHAP. 40

And after that I saw a thousand times thousand, and ten thousand times ten thousand beings, an innumerable and immense multitude, who stood before the glory of the Lord of the spirits.

2 I looked, and on the four sides of the Lord of the spirits I saw four faces, different from those standing, and I learned their names, which the angel who came with me announced as their names to me, and showed me all the secrets.

3 And I heard the voices of those four faces as they blessed before the Lord of glory.

4 The first voice blessed the Lord of the spirits to all eternity.

5 And I heard the second voice praising the Chosen One and the chosen ones, who hang on the Lord of the spirits.

6 And I heard the third voice asking and praying for those who dwell on the earth, and petitioning in the name of the Lord of the spirits.

7 And I heard the fourth voice keeping off the Satans, and not allowing them to come before the Lord of the spirits to accuse those who dwell on the earth.

8 After that I asked the angel of peace who went with me, who showed me all things that were hidden, and said to him: "Who are these four faces that I see, and whose voices I hear and have written them down?"

9 And he said to me: "The first is the holy Michael, merciful, slow to anger; and the second, who is over all sicknesses and over all the wounds of the children of men, is Rufael; and the third, who is over all the powers, is the holy Gabriel; and the fourth, who is over penitence and the hope of those who inherit everlasting life, is Fanuel."

10 And these are the four angels of God, the Most High, and the four voices I heard in those days.

CHAP. 41

And after this I saw all the secrets of heaven, and the kingdom as it is divided, and how the deeds of men are weighed upon scales.

2 There I saw the dwellings of the chosen, and the dwellings of the holy, and my eyes saw there how all the sinners were cast from there, they who had denied the name of the Lord of the spirits, and they are dragged away, and there is no rest for them because of the punishments which proceed from the Lord of the spirits.

3 And there my eyes saw the secrets of the lightning and of the thunder, and the secrets of the winds, how they are divided to blow over the earth, and the secrets of the clouds and of the dew, and there I saw also from what place they proceed, and from whence they satisfy the dust of the earth.

4 And there I saw the closed repositories, and from them the winds are divided out, and the repository of hail and the repository of fog and of the clouds; and

his cloud hovers over the earth from the beginning of the world.

5 And I saw the repositories of the sun and of the moon, from whence they come and to which they return, and their glorious return, and how one is more glorious than the other, and their fixed course, and how they do not leave their course, and how they add nothing to their course and take nothing from it, and preserve their fidelity one with the other, remaining steadfast in their oath.

6 And first the sun goes out, and makes his way according to the command of the Lord of the spirits, and strong is his name to all eternity;

7 and after this the hidden and the revealed course of the moon, completing the course of her way in that place by day and by night, one looking at the other [i.e., opposite each other] before the Lord of the spirits; and they give thanks and praise and do not rest, for their thanksgiving is rest for them.

8 For the shining sun makes many changes for a blessing and for a curse, and the course of the path of the moon is light to the just, and darkness to the sinners in the name of the Lord who created a separation between light and darkness, and divided the spirits of men, and strengthened the spirits of the just, in the name of his own justice.

9 For neither does an angel hinder, nor is any power able to hinder, for the Judge sees them all, and judges them all before him.

CHAP. 42

Wisdom did not find a place where she might live, and a dwelling-place was given to her in the heavens.

2 Wisdom came to dwell among the children of men, and found no dwelling-place; wisdom returned to her place and took her seat among the angels.

3 And injustice came forth from its repository; whom it did not seek, them it found, and dwelt with them, like the rain in the desert, and like dew in the thirsty land.

CHAP. 43

And again I saw lightning, and the stars of heaven, and I saw how he called them all by their names, and they heard him.

2 And I saw that they were weighed on the scales of justice, according to their light, according to the width of their places, and the day of their appearance, and their course; one flash of lightning produces another, and their course according to the number of angels, and their fidelity they preserved among themselves.

3 And I asked the angel, who went with me, who showed me what was secret: "What are these?"

4 And he said to me: "The Lord of the spirits has showed thee a picture of them: these are the names of the just, who dwell on the earth and believe on the name of the Lord of the spirits to all eternity."

CHAP. 44

Also other things I saw in reference to the flashes of lightning; how they arise from the stars, and become lightning, and can leave nothing behind with them.

SECTION VIII – THE SECOND PARABLE

CHAP. 45

And this is the second Parable concerning those who deny the name of the dwelling-place of the holy and of the Lord of the spirits.

2 They will not ascend to heaven, and will not come on the earth; such will be the portion of the sinners who deny the name of the Lord of the spirits, who are thus preserved to the day of suffering and sorrow.

3 On that day the chosen One will sit upon the throne of glory, and will choose among their [i.e., men's] deeds and places without number, and their spirit will become strong in them when they see my

Chosen One and those who have called upon my holy and glorious name.

4 And on that day I will cause my Chosen One to dwell among them, and will transform heaven and make it a blessing and a light eternally.

5 And I will transform the earth and make it a blessing, and will cause my chosen ones to dwell thereon; and those who have committed sins and crimes will not step on it.

6 For I have seen and satisfied with peace my just ones, and have placed them before me; but for the sinners there awaits before me a judgment, that I may destroy them from the face of the earth.

CHAP. 46

And there I saw one who had a head of days [i.e., was old], and his head was white like wool; and with him was a second whose countenance was like the appearance of a man, and his countenance was full of agreeableness, like one of the holy angels.

2 And I asked one of the angels, who went with me, and who showed me all the secrets, concerning this son of man, who he was and whence he was, and why he goes with the Head of days?

3 And he answered and said to me: "This is the Son of man, who has justice, and justice dwells with him, and all the treasures of secrecy he reveals, because the Lord of the spirits has chosen him, and his portion overcomes all things before the Lord of the spirits in rectitude to eternity.

4 And this Son of man, whom thou hast seen, will arouse the kings and mighty from their couches, and the strong from their thrones, and will loosen the bands of the strong, and will break the teeth of the sinners.

5 And he will expel the kings from their thrones and from their kingdoms, because they do not exalt him and praise him, and do not acknowledge humbly whence the kingdom was given to them.

6 And he will expel the countenance of the strong; and shame will fill them: darkness will be their dwelling-place and worms will become their couches, and they will have no hope of rising from their couches, because they do not exalt the name of the Lord of spirits.

7 And these are they who master the stars of heaven, and raise their hands against the Most High, and tread the earth and live thereon, and all their doing is injustice and their doing manifests injustice, and their power is in their riches, and their faith is in gods which they have made with their hands, and they have denied the name of the Lord of the spirits.

8 And they will be cast out of the houses of his congregations, and of the faithful who hang on the name of the Lord of the spirits."

CHAP. 47

And in those days the prayer of the just, and the blood of the just one ascend from the earth before the Lord of the spirits.

2 In these days the holy ones, who dwell in high heaven, will unite in one voice, and will petition and pray and praise and thank and bless the name of the Lord of the spirits, on account of the blood of the just which has been spilled, and the prayer of the just, that it may not be in vain before the Lord of the spirits, that judgment may be held over them, and they not suffer to eternity.

3 And in those days I saw the Head of days, as he sat upon the throne of his glory, and the books of the living were opened before him, and his whole host, which is in high heaven and around him, stood before him.

4 And the hearts of the holy ones were filled with joy, because the number of justice was fulfilled and the prayers of the just had been heard and the blood of the just one had been demanded before the Lord of the spirits.

CHAP. 48

And at that place I saw an inexhaustible fountain of justice; and around it many fountains of wisdom, and all the thirsty drank out of them and were filled with wisdom, and their dwelling-places were with the just and holy and chosen.

2 And at that hour that Son of man was called near the Lord of the spirits, and his name before the Head of days.

3 And before the sun and the signs were created, before the stars of heaven were made, his name was called before the Lord of the spirits.

4 He will be a staff to the just and the holy, upon which they will support themselves and not fall, and he will be the light of the nations, and he will be the hope of those who are sick in their hearts.

5 All who live upon the earth will fall down before him and bend the knee to him, and will bless and praise him and will sing psalms to the name of the Lord of the spirits.

6 For this purpose he was chosen and hidden before him before the world was created, and he will be before him to eternity.

7 And the wisdom of the Lord of the spirits has revealed him to the holy and the just, for he preserves the portion of the just, because they have hated and despised this world of injustice, and have hated all its deeds and ways in the name of the Lord of the spirits; for in his name they will be saved, and he will be the revenger of their lives.

8 And in those days the countenances of the kings of the earth, and of the mighty who possess the earth, will be bent down on account of the deeds of their hands, for on the day of their terror and trouble their souls will not be saved.

9 And I will put them into the hands of my chosen, like straw in fire and like lead in water; thus they will burn before the face of the just, and sink before the face of the holy, and no trace of them will be found.

10 And on the day of their trouble, there will be rest on the earth; before him they will fall and not rise again, and there will be no one to take them with his hands and lift them up, because they have denied the Lord of the spirits and his Anointed. The name of the Lord of the spirits be blessed!

CHAP. 49

For wisdom is poured out like water, and glory does not cease before him to all eternity.

2 For he is powerful in all the secrets of justice; and injustice, like a shadow, will end, having no stability, because the Chosen One has arisen before the Lord of the spirits and his glory is to all eternity, and his power to all generations.

3 In him dwells the spirit of wisdom, and the spirit of him who imparts understanding, and the spirit of doctrine and of power, and the spirit of those asleep in justice.

4 And he will judge the secrets, and no one will be able to speak a vain word before him, because he is the Chosen One before the Lord of the spirits, according to his will.

CHAP. 50

And in those days there will be a change for the holy and chosen, and the light of the days will dwell over them, and glory and honor will be turned over to the holy.

2 And on the day of trouble, evil will gather over the sinners, but the just will overcome through the name of the Lord of the spirits; and he will show it to the others, that they may repent, and cease the work of their hands.

3 And they will have no honor before the Lord of the spirits, but in his name they will be saved, and the Lord of the spirits will have mercy on them, for his mercy is great.

4 And he is just in his judgment, and before his glory, and injustice will not stand in his judgment: whosoever will not repent shall be destroyed.

5 Henceforth I will not have mercy on them, says the Lord of the spirits.

CHAP. 51

And in those days the earth will return that entrusted to it, and Sheol will return that entrusted to it, which it has received, and hell will return what it owes.

2 And he will choose the just and holy from among them, for the day has come that they be saved.

3 And the Chosen One in those days will sit upon his throne, and all the secrets of wisdom will proceed from the thoughts of his mouth, for the Lord of the spirits has given it to him and has honored him.

4 And in those days the mountains will skip like rams, and the hills spring like lambs satisfied with milk, and they will all be angels in heaven.

5 Their faces will shine in gladness, because the Chosen One has arisen in those days, and the earth will rejoice, and the just will live thereon, and the chosen will walk and move thereon.

CHAP. 52

And after those days, at that place, where I had seen all the visions of that which is hidden—for I was taken up by the whirling of the wind and carried toward the west—

2 there my eyes saw the secrets of heaven, all things that will be on the earth, a mountain of iron, and a mountain of copper, and a mountain of silver, and a mountain of gold, and a mountain of soft metal, and a mountain of lead.

3 And I asked the angel who went with me, saying: “What are those things which I have seen in secret?”

4 And he said to me: “All these things which thou hast seen are for the power of his Anointed, that he may command and be powerful on the earth.”

5 Then this angel of peace answered and said to me: “Wait a little, and thou wilt see, and there will be revealed to thee every secret that the Lord of the spirits has planted.

6 These mountains which thou hast seen, the mountain of iron, and the mountain of copper, and the mountain of silver, and the mountain of gold, and the mountain of soft metal, and the mountain of lead, all these will be before the Chosen One like wax in the presence of fire, and like the water which falls down from above on these mountains, and will be weak before his feet.

7 And it will come to pass in those days that no one will save himself, not with gold and not with silver: no one will be able to save himself or to flee.

8 And there will be no iron for war and no clothing for a breast-plate; metal will not aid and zinc will not aid, and will not be beaten out, and lead will not be desired.

9 And all these things will disappear and be destroyed from the face of the earth, when the Chosen One shall appear before the face of the Lord of the spirits.”

CHAP. 53

And there my eyes saw a deep valley, whose mouth was open, and all those who dwell upon the earth and sea and islands will bring him gifts and presents and tokens of submission, but that deep valley will not be filled.

2 And they commit crimes with their hands, and everything they make they devour criminally, they, the sinners; but they will be destroyed in the presence of the Lord of the spirits, they, the sinners, and will be

chased from off the face of his earth continually to all eternity.

3 For I have seen the angels of punishment, going, and preparing all the instruments for Satan.

4 And I asked the angel of peace who went with me: "These instruments, for whom have they been prepared?"

5 And he said to me: "These are prepared for the kings and the mighty of this earth that they be destroyed with them.

6 And after this the Just and Chosen One will cause the house of his congregation to appear; henceforth it will not be hindered in the name of the Lord of the spirits. 7 And these mountains will be in his presence like the earth, and the hills will be like a fountain of water, and the just will rest from the oppression of the sinners."

CHAP. 54

And I looked and turned toward another side of the earth, and I saw there a deep valley with a burning fire.

2 And they brought the kings and the powerful, and put them into the deep valley.

3 And there my eyes saw how they make instruments for them, iron chains of immense weight.

4 And I asked the angel of peace, who went with me, saying: "These chain instruments, for whom have they been prepared?"

5 And he said to me: "These have been prepared for the hosts of Azâzêl, to imprison them and put them into the lowest hell: and their jaws will be covered with rough stones, as the Lord of the spirits has commanded.

6 Michael and Gabriel, Rufael and Fanuel, they will overpower them on that great day, will throw them on that day into the oven of burning fire, that the Lord of the spirits may avenge himself on them on

account of their injustice, because they became subject to Satan, and have led astray those who dwell on the earth."

7 And in those days the punishment from the Lord of the spirits will come, and all the repositories of water, which are above in the heavens, and also the fountains of water, which are under the heavens, and which are under the earth, will be opened.

8 And all the waters will be joined with the waters which are above in the heavens; but the water which is in high heaven is the masculine, and the water which is beneath on the earth is the feminine.

9 And then will be destroyed all those who dwell on the earth, and those who dwell under the ends of heaven.

10 And through this they know their injustice, which they have done on the earth, and therefore they are destroyed.

CHAP. 55

And after that the Head of days repented and said: "In vain have I destroyed all who dwell on the earth."

2 And he swore by his great name: "Henceforth I will not do thus to all those who dwell on the earth, and I will place a sign in the heavens; and it will be a token of fidelity between me and them to eternity, as long as heaven is above the earth.

3 And then it will be according to my command; when I desire to overpower them by the hand of the angel on the day of trouble and suffering, before this my anger and my punishment, my anger and my punishment will remain over them," says the Lord of the spirits.

4 "Ye mighty kings, who will dwell on the earth, ye shall be about to see my Chosen One, as he sits on the throne of my glory, and judges Azâzêl and all his associates, and all his hosts in the name of the Lord of the spirits."

CHAP. 56

And I saw there the hosts of the angels of punishment walking and holding chains of iron and of metal.

2 And I asked the angel of peace, who went with me, saying: "To whom are these going, holding them [i.e. the chains]?"

3 And he said to me: "Each one to his chosen and his beloved, that they be thrown into the deep abyss of the valley.

4 And then that valley will be filled with their chosen and beloved, and the day of their lives will be ended, and the day of their error will, from that time on, not be counted."

5 And in those days the angels will assemble, and turn their heads toward the east, towards the people of Parthia and Media, in order to excite the kings, and that a spirit of disturbance come over them, and disturb them from off their thrones, that they come forth from their resting places like lions, and like hungry wolves amidst their flocks.

6 And they will ascend and step upon the land of their chosen, and the land of his chosen will be before them a threshing-floor and a path.

7 But the city of my just will be a hindrance to their horses, and they will take up a battle amongst themselves, and their right will become strong against themselves, and a man will not know his neighbor or his brother, nor the son his father or his mother, until there shall be sufficient bodies by their death and their punishment over them,—it will not be in vain.

8 And in those days the mouth of Sheol will be opened, and they will sink into it; and their destruction, Sheol, will devour the sinners from the presence of the chosen.

CHAP. 57

And it came to pass after this that I saw again a host of wagons, upon which men were riding, and they came upon the wind from the east and from the west to the south.

2 And the noise of their wagons was heard, and as this commotion took place, the holy ones from heaven noticed it; and the pillars of the earth were moved from their place, and it was heard from the ends of the earth to the ends of the heavens in ONE day.

3 And they will all fall down and bend the knee before the Lord of the spirits. And this is the end of the second Parable.

THE THIRD PARABLE**CHAP. 58**

And I began to speak the third Parable concerning the righteous and elect.

2 Blessed are ye, ye righteous and elect, For glorious shall be your lot.

3 And the righteous shall be in the light of the sun. And the elect in the light of eternal life. The days of their life shall be unending. And the days of the holy without number.

4 And they shall seek the light and find righteousness with the Lord of Spirits: There shall be peace to the righteous in the name of the Eternal Lord.

5 And after this it shall be said to the holy in heaven. That they should seek out the secrets of righteousness, the heritage of faith: For it has become bright as the sun upon earth, And the darkness is past.

6 And there shall be a light that never endeth, and to limit (lit. number) of days they shall not come, For the darkness shall first have been destroyed, and the light established before the Lord of Spirits and the light of uprightness established for ever before the Lord of Spirits.

CHAP 59

In those days, mine eyes saw the secrets of the lightnings, and of the lights, and the judgements they execute (lit. their judgement): and they lighten for a blessing or a curse as the Lord of Spirits willeth.

2 And there I saw the secrets of the thunder, and how when it resounds above in the heaven, the sound thereof is heard, and he caused me to see the judgments executed to the earth, whether they be for wellbeing and blessing, or for a curse according to the word of the Lord of Spirits.

3 And after that all the secrets of the lights and lightnings were shown to me, and they lighten for blessing and for satisfying.

SECTION X. BOOK OF NOAH—A FRAGMENT

CHAP. 60

In the year five-hundred, and in the seventh month, on the fourteenth day of the month, of the life of Enoch. In that Parable I saw that the heaven of heavens shook tremendously, and the host of the Most High, and the angels, a thousand times thousand, and ten thousand times ten thousand, were disturbed exceedingly.

2 And then I saw the Head of days sitting upon the throne of his glory, and the angels and the just ones stood around him.

3 And a great trembling took hold of me, and fear seized me; my loins were bent and were loosened, and my whole being melted together, and I fell down on my face.

4 And the holy Michael sent another holy angel, one of the holy angels, and he raised me up. And as he raised me my spirit returned, for I had not been able to endure the sight of this host and of that trembling and shaking of heaven.

5 And the holy Michael said to me: "On account of what vision is such trembling? Up to to-day was the day of his mercy, and he was merciful and slow to anger over those who dwell on the earth.

6 But when the day and the power and the punishments and judgments come, which the Lord of the spirits has prepared for those who bow to the judgment of justice, and for those who deny the judgment

of justice, and for those who take his name in vain—that day has been prepared a covenant for the chosen, and a test for the sinners.

7 And on that day two monsters will be distributed, a female monster, named Leviathan, to dwell in the depth of the sea, over the fountains of the waters.

8 But the masculine is named Behemoth, who occupies, with his breast, a void desert called Dëndâin, in the east of the garden where the chosen and holy will dwell, where my grandfather was taken up, the seventh from Adam, the first of men whom the Lord of the spirits made.

9 And I asked that other angel that he should show me the power of those monsters, how they were separated on ONE day, and that one descended into the depths of the sea and the other to the desert land.

10 And he said to me: "Thou son of man, thou desirest to know here that which is a secret."

11 Then the other angel, who went with me, spoke to me, and showed me that which was secret, the first and the last, what is in the heavens on high, and in the earth in the deep, and on the ends of the heavens, and on the foundations of heaven, and in the repositories of the winds;

12 And how the spirits are divided, and how weighing is done, and how the fountains and the winds are counted according to the power of the spirit, and the power of the lights of the moon, and that is it a power of justice, and the divisions of the stars according to their names, and how each division is divided;

13 and peals of thunder according to the places where they fall, and all the divisions that are made among the flashes of lightning that lightning may take place, and their hosts obey.

14 For the thunder has places of rest for the awaiting of its peal, and thunder and lightning are inseparable, and although not one, both go together through the spirit and are not separated.

15 For when the lightning flashes, the thunder utters its voice, and the spirit causes a rest during the flash,

and divides equally between them, for the treasury of their flashes is like the sand; and each one of them, in its flash, is held with a bridle, and turned back by the power of the spirit, and is pushed forward, according to the number of the directions on the earth.

16 And the spirit of the sea is masculine and strong, and according to the strength of his power, he draws it [i.e., the sea] back with a bridle, and in like manner it is pushed forward, and scattered in all the mountains of the earth.

17 And the spirit of the hoar-frost is his own angel, and the spirit of hail is a good angel.

18 And he has left go the spirit of the snow on account of its strength, and it has a special spirit, and that which ascends from it is like smoke, and its name is frost.

19 And the spirit of the fog is not joined with them in their repositories, but it has a special repository, for its course is in clearness and in light and in darkness and in winter and in summer, and its repository is the light, and it [i.e., the spirit] is its angel.

20 And the spirit of the dew has its dwelling-place at the ends of the heaven, and is connected with the repositories of the rain, and its course is in winter and in summer; and its clouds and the clouds of the fog are connected, and one gives to the other.

21 And when the spirit of rain moves out of its repository the angels come and open the repository, and lead it out, and when it is scattered over all the earth, and also as often as it is joined to the waters of the earth.

22 For the waters are for those who live on the earth; for they are the nourishment for the earth from the Most High, who is in heaven; therefore rain has its measure, and angels receive it.

23 All these things I saw towards the garden of the just.

24 And the angel of peace, who was with me, said to me: "These two monsters are prepared to be fed, according to the greatness of God, that the punish-

ments from God be not in vain, and sons will be killed with their mothers, and children with their fathers.

25 When the punishments from the Lord of the spirits shall rest over them it will rest, so that the punishments from the Lord of the spirits may not come in vain over those; after that there will be a judgment in his mercy and his patience."

CHAP. 61

And I saw in those days that long cords were given to those angels, and they took to themselves wings, and flew, and went towards the north.

2 And I asked the angel, saying: "Why have these taken the long cords, and have gone away?" And he said to me: "They went out to measure."

3 And the angel, who went with me, said to me: "These bring the measures of the just and the ropes of the just, that they may support themselves on the name of the Lord of the spirits to all eternity.

4 And the chosen will begin and dwell with the chosen, and these measures will be given to faith [fidelity], and will strengthen the word of justice.

5 And these measures will reveal all the secrets of the depths of the earth, and those who have been destroyed by the desert, and those who have been devoured by the fish of the sea, and by the beasts, that they return and support themselves on the day of the Chosen One, for none will be destroyed before the Lord of the spirits, and none can be destroyed.

6 And then received a command all who dwell in the heights of heaven, and ONE power, and ONE voice, and ONE light, like the fire, was given to them.

7 And that one first they blessed and exalted and glorified with wisdom, and showed themselves wise in speech and in the spirit of life.

8 And the Lord of the spirits placed his Chosen One on the throne of his glory, and he will judge all the

deeds of the holy ones in heaven, and will weigh their deeds on scales.

9 And when he shall raise his countenance to judge their paths that are secret by the word of the name of the Lord of the spirits, and their path in the way of the just judgment of the highest God, then they will all speak with ONE voice, and bless, and praise, and exalt, and glorify the name of the Lord of the spirits.

10 And then will cry out all the host of the heavens, and all the holy ones above, and the host of God, Cherubim and Seraphim and Ophanim, and all the angels of power, and all the angels of supremacies, and the Chosen One, and the other powers on the earth, above the water, on that day;

11 and will raise ONE voice, and will bless, and glorify, and praise, and exalt, in the spirit of faith [fidelity], and in the spirit of wisdom and of patience, and in the spirit of mercy, and in the spirit of judgment and of peace, and in the spirit of goodness, and will all say with ONE voice; 'Blessed is he, and blessed be the name of the Lord of the spirits, in eternity, and to eternity.'

12 And all who do not sleep in high heavens will bless him; all his holy ones, who are in heaven, will bless him, and all the chosen, who dwell in the garden of life, and every spirit of light, who is able to bless, and glorify, and exalt, and say: 'Holy,' to thy sacred name, and all flesh, which will exceedingly praise and bless thy name to all eternity.

13. For great is the mercy of the Lord of the spirits, and he is slow to anger, and all his doing, and all his power, as much as he has made, he has revealed to the just and to the chosen, in the name of the Lord of the spirits.

CHAP. 62

And thus the Lord commanded the kings and the powerful and the exalted and those who dwell on the earth, and said; "Open your eyes, and lift up your horns, if ye are able to recognize the Chosen One."

2 And the Lord of the spirits sat on the throne of his glory, and the spirit of justice was poured out over him, and the word of his mouth slew all the sinners and all the impious, and they were destroyed before his face.

3 Then will stand up on that day all the kings and the powerful and the exalted and those who hold the earth, and will see him and will know that he sits on the throne of his glory, and that the just are judged in justice before him, and that there is no word spoken in vain before him.

4 And pain will come over them, like a woman who is in travail, and to whom the birth is hard, when the son enters the mouth of the mother, and she has pain in giving birth.

5 And one portion of them will look upon the other, and will tremble and cast down their countenances, and pain will seize them, when they see this Son of the woman sitting on the throne of his glory.

6 And the powerful kings, and all who hold the earth, will honor, and bless, and exalt him who rules over all, who was hidden.

7 For formerly the Son of man was hidden, and the Most High preserved him before his power, and has revealed him to the chosen.

8 And the congregation of the holy and the chosen will be sown, and all the chosen will stand before him on that day.

9 And all the powerful kings and the exalted and they who rule the earth will fall before him upon their faces, and will worship and will hope in this Son of man, and will petition him and ask him for mercy.

10 And that Lord of the spirits will only press them, that they hasten to leave his presence and their countenances will be filled with shame, and darkness will be heaped upon their countenances.

11 And the angels of punishment will receive them to take vengeance on them, because they have abused his children and his chosen.

12 And they will be a spectacle for the just and for his chosen; they will rejoice over them, because the wrath of the Lord of the spirits rests upon them, and the sword of the Lord of the spirits is drunk with them.

13 And the just and chosen will be saved on that day, and will henceforth not see the face of the sinners and of the unjust.

14 And the Lord of the spirits will dwell over them, and they will dwell with this Son of man, and will eat and lie down and rise again with him to all eternity.

15 And the just and the chosen will have risen from the earth, and will have ceased to cast down their faces, and will be clothed with the garments of life.

16 And these will be the garments of life before the Lord of the spirits; and your garments will not become old, and your glory will not decrease before the Lord of the spirits.

CHAP. 63

And in those days the powerful kings, who hold the earth, will petition the angels of punishment, to whom they are delivered, that they should give them a little rest, so that they could fall down and worship before the Lord of the spirits, and could acknowledge their sins before him.

2 And they will bless and glorify the Lord of the spirits, and will say: "Blessed is the Lord of the spirits, and the Lord of kings, the Lord of the powerful, and the Lord of the rulers, and the Lord of glory, and the Lord of wisdom, and every secret is clear.

3 And thy power is to all generations, and thy glory to all eternity: deep are thy secrets all and without number, and thy justice without reckoning.

4 Now we know that we should praise and bless the Lord of kings, and him who rules over all the kings."

5 And they will say: "Who will give us rest, that we might praise and thank and bless him, and be believers before his glory?"

6 And now we long for a little rest, and do not find it; we are driven away, and do not receive it; the light has ceased before us, and darkness is our dwelling-place to all eternity.

7 For before him we have not believed, and have not honored the name of the Lord of the kings, and we have not praised the Lord in all his doing, and our hope was in the sceptre of our kingdom and in our glory.

8 And in the day of our trial and our trouble he did not save us, and we do not find rest to believe that our Lord is faithful in all his deeds and in all his judgments and his justice, and that his judgment does not respect persons.

9 And we shall disappear before his face on account of our deeds, and all our sins are counted in justice."

10 Now they will say to them: "Our souls are satisfied with unjust goods, but it does not prevent our going to the flames of the pain of hell."

11 And after that their countenances will be filled with darkness and shame before that Son of man, and they will be expelled from his presence, and a sword will dwell in their midst before his countenance.

12 And thus said the Lord of the spirits: "This is the ordinance and judgment of the mighty and the kings and the exalted and those who hold the earth before the Lord of the spirits."

CHAP. 64

And I saw other faces in that place in secret.

2 I heard the voice of the angel saying: "These are the angels who descended from heaven upon the earth, and have revealed to the children of men that which was secret, and have led astray the sons of men that they committed sin."

SECTION XI**CHAP. 65**

And in those days Noah saw the earth that it was curved, and that its destruction was near.

2 And he lifted up his feet from there, and went to the ends of the earth, and called to his grandfather Enoch; and Noah said with a bitter voice: "Hear me! hear me! hear me!" three times.

3 And he said to him: "Tell me what is it that has been done on the earth, that the earth is so tired out and shaken? May I not be destroyed with it!"

4 And after this time there was a great trembling on the earth, and a voice was heard from heaven, and I fell on my face.

5 And Enoch, my grandfather, came and stood by me and said to me: "Why dost thou so bitterly and lamentingly cry to me?"

6 A command has come from before the presence of the Lord over all those who dwell on the earth, that their end is at hand, because they know all the secrets of the angels, and all the violence of the Satans, and all the powers of secrecy, and all the powers of those who practice sorcery and the powers of fascination, and the powers of those who make metal images of the whole earth;

7 and also how silver is produced from the dust of the earth, and how soft metal originates on the earth.

8 For lead and zinc are not produced like the former; a fountain it is which produces them, and an angel who stands in it; and that angel is excellent."

9 And after that my grandfather Enoch took hold of me with his hand, and raised me up, and said to me: "Go, for I have asked the Lord of the spirits concerning this shaking of the earth.

10 And he said to me: 'On account of their injustice their judgment is completed; and will not be counted before me concerning the months which they have searched out, and through which they have learned

that the earth will be destroyed and those who live thereon.

11 And for them there will be no place of refuge to eternity, because they have showed them that which was secret, and they will be judged; but not thou, my son; the Lord of the spirits knows that thou art clean and free of this blame concerning the secrets.

12 And he has strengthened thy name among the holy, and will preserve thee from those who dwell on the earth, and will strengthen thy seed in justice for kings and great honors; and from thy seed will proceed the fountain of the just and the holy, without number, to eternity."

CHAP. 66

And after that he showed me the angels of punishment, who are prepared to come in order to open all the powers of the water which is under the earth, that it may be a judgment and destruction over all those who live and dwell on the earth.

2 And the Lord of spirits commanded the angels who went forth, that they should not lift up their hands, but should wait; for these angels are over the power of the waters.

3 And I went away from the presence of Enoch.

CHAP. 67

And in those days the voice of God was with me, and he said to me: "Noah, behold thy portion has ascended to me, a portion without blame, a portion of love and of rectitude.

2 And now the angels are making a wooden building, and when they are gone to that work, I will lift up my hands upon it and will preserve it; and out of it will be [i.e., come] the seed of life, and a change will come so that the earth does not remain empty.

3 And I will strengthen thy seed before me to all eternity, and will scatter those who dwell with thee over the face of the earth, and it [i.e., the seed] will

be blessed and increased over the earth in the name of the Lord.”

4 And they will enclose those angels who have showed injustice in that flaming valley which my grandfather Enoch showed to me before, in the west, in the mountains of gold and of silver and of iron and of soft metal and of zinc.

5 And I saw that valley, in which there was a great shaking and a shaking of the waters.

6 And as this took place there was produced from that flaming, flowing metal, and out of the shaking that shook them, at that place, an odor of sulphur, and it united with those waters; and that valley of the angels who had led astray burned under that earth.

7 And through the valley of that earth come rivers of fire, where those angels who had led astray those who dwell on the earth are condemned.

8 And those waters will be in those days for the kings and the powerful and exalted and those who dwell on the earth, a medicine of the soul and of the body, but for a judgement of the spirit, because their spirits are full of lust, that they be punished in their bodies, because they have denied the Lord of the spirits, and see their judgments daily, and still believe not in his name.

9 And as the burning of their bodies increases there will be a change in their spirit to all eternity; for no one will speak a vain word before the Lord of the spirits.

10 For the judgment comes over them, because they believe in the lust of their flesh, and deny the spirit of the Lord.

11 And those waters themselves, in those days, suffer a change, for when those angels shall be condemned on those days, the heat of those fountains of the waters changes, and when the angels ascend, this water of the fountains changes and becomes cold.

12 And I heard the holy Michael answering and saying: “This judgment wherewith the angels are con-

demned is a testimony for the kings and the powerful and for those who hold the earth.

13 For these waters of judgment are a healing of the angels, and a death to their bodies, but they will not see and will not believe that those waters change, and will become a fire, which burns to eternity.”

CHAP. 68

And after that my grandfather Enoch gave me the signs of all the secrets in a book, and the Parables which had been given to him, and he compiled them for me in the words of the book of the Parables.

2 And on that day the holy Michael answered, saying to Rufael: “The power of the spirit forces me and angers me, and on account of the severity of the judgment of the secrets, the judgment over the angels; who can endure the severity of the judgment which is passed and remains, and before which they melt away?”

3 And the holy Michael answered again and said to Rufael: “Who is he whose heart is not softened concerning it, and whose reins are not shaken by this word? A judgment has come overt them from [i.e., on account of] those whom they have thus led out.”

4 And it came to pass as he stood before the Lord of the spirits, the holy Michael spoke to Rufael: “And I will not be for them under the eye of the Lord, for the Lord of the spirits is angered at them, because they act as if they were like gods.

5 Therefore judgment which is hidden comes over them, to all eternity; therefore, neither angel nor man will receive his portion, but they alone will receive their judgment to all eternity.”

CHAP. 69

And after this judgement they will terrify and anger them, because they have showed this to those who dwell on the earth.

2 And behold the names of those angels! and these are their names: the first of them is Semjâzâ, the second Arestîqifâ, the third Armên, the fourth Kak-abâêl, the fifth Turêl, the sixth, Rûmjâl, the seventh Dânêl, the eighth Nûqaêl, the ninth Barâqêl, the tenth Azâzêl, the eleventh Armers, the twelfth Batarjâl, the thirteenth Basasâêl, the fourteenth Anânêl, the fifteenth Turjâl, the sixteenth Simâpîsiêl, the seventeenth Jetarêl, the eighteenth Tûmâêl, the nineteenth Tarêl, the twentieth Rûmâêl, the twenty-first Izêzêl.

3 And these are the heads of the angels, and the names of their chiefs over a hundred and the chiefs over fifty and the chiefs over ten.

4 The name of the first Jeqûn; he is the one who has led astray all the children of the holy angels, and has led them down on the earth, and has led them astray through the daughters of men.

5 And the second is called Asbeêl; he is the one who has taught the children of the holy angels the wicked device, and has led them astray to destroy their bodies with the daughters of men.

6 And the third is called Gâdreêl; he is the one who has taught the children of men all the blows of death, and led astray Eve, and showed to the children of men the instruments of death, the coat-of-mail and the shield and the sword for battle, and all the instruments of death to the sons of men.

7 And from his hand they have come over those who dwell on the earth, from that time to eternity,

8 And the fourth is called Pênêmû; he has taught the sons of men the bitter and the sweet, and taught them all the secrets of their wisdom.

9 He taught men writing with ink and paper, and thereby many sinned from eternity and to eternity and up to this day.

10 For men were not born to the purpose that they should thus strengthen their fidelity with a pen and with ink.

11 For man was not created otherwise than the angels, that they should remain just and pure, and death,

which destroys all things, would not have touched them, but through this their knowledge they are destroyed, and through this power it devours me.

12 And the fifth is named Kasdejâ; he has taught the sons of men all the wicked beatings of the spirits and the demons, the beatings of the birth in the womb, that it [i.e., the birth] fall, and the beatings of the soul, the bites of the serpent, and the beatings which take place at noon, the son of the serpent whose name is Tabâ't.

13 And this is the number of Kesbeêl, who showed the head of the oath to the holy ones, when he dwelt high in glory; and his name is Bêqâ.

14 And this one said to the holy Michael that he should show them the secret name, that they might see that secret name, and that they might mention this name in the oath, and they may tremble before that name and the oath, those that showed to the children of men all that is secret.

15 And this is the power of that oath, for it is powerful and strong, and he placed this oath Akâe' into the hands of the holy Michael.

16 And these are the secrets of this oath, and they were strengthened by his oath, and heaven was suspended before the earth was made, and to eternity.

17 And by it the earth was founded on the water, and from the secret places of the mountains come beautiful waters for the living, from the creation of the world to eternity.

18 And by that oath the sea was created, and as its foundation he placed for it sand for the time of rage, and it dare not pass over from the creation of the world and to eternity.

19 And by that oath the depths were strengthened and stand and do not move from their places, from eternity and to eternity.

20 And by that oath the sun and the moon complete their course and depart not from their commands from eternity and to eternity.

21 And by that oath the stars complete their courses, and he calls their names and they answer him from eternity and to eternity.

22 And also the spirits of the water and of the winds, and of all the zephyrs and their paths, according to all the unions of the spirits.

23 And in it are preserved the repositories of the voice of thunder and of the light of the lightning, and there are preserved the repositories of hail and of the hoar-frost, and the repositories of the fog, and the repositories of the rain and of the dew.

24 And all these believe in and render thanks before the Lord of the spirits, and praise him with all their power, and their food is all thanksgiving, and they thank and praise and exalt in the name of the Lord of the spirits to all eternity.

25 And over them this oath is strong, and they are preserved by it, and their paths are preserved, and the courses are not destroyed.

26 And there was great joy among them, and they blessed and honored and exalted, because the name of the Son of man had been revealed unto them.

27 And he sat upon the throne of his glory, and the sum of the judgment was given to him, the Son of man, and he causes to disappear and to be destroyed the sinners from the face of the earth, and also those who have led astray the earth.

28 They shall be bound with chains and shall be imprisoned in the assembling-place of destruction, and all their work shall disappear from the face of the earth.

29 And from that time on there will be nothing that will be destroyed, for he, the Son of man, has appeared, and sits on the throne of his glory, and all wickedness will disappear before his face and depart; but the word of that Son of man will be strong before

the Lord of the spirits. This is the third Parable of Enoch.

SECTION XII

CHAP. 70

And it came to pass after this that his name was elevated during his lifetime to that Son of man, to the Lord of the spirits, away from those who dwell on the earth.

2 And it was elevated on the wagons of the spirit, and the name departed in their midst.

3 And from that day I was not drawn in their midst, and he set me between two winds, between the north and the west, there where the angels took the cords to measure for me the place for the chosen and for the just.

4 And there I saw the first fathers and the just, who dwell in this place from the beginning.

CHAP. 71

And it came to pass after this that my spirit was hidden, and it ascended into the heavens; there I saw the sons of the angels stepping on a flame of fire; their clothes were white and also their garments; and the light of their faces was like crystal.

2 And I saw two rivers of fire, and the light of that fire flamed like hyacinth, and I fell on my face before the Lord of the spirits.

3 And Michael, an angel from among the chiefs of the angels, took me by the right hand and lifted me up, and led me out to all the secrets of mercy and to the secrets of justice.

4 And he showed me all the secrets of the ends of heaven, and all the repositories of the stars and of the luminaries, and whence they proceed into the presence of the holy ones.

5 And the spirit moved Enoch into the heaven of heavens. And I saw there in the midst of the light how there was something which was built of crystal stone, and between these stones tongues of living fire.

6 And my spirit saw how a fire surrounded this house, on the four sides rivers full of living fire, and how they surrounded this house.

7 And around about were Seraphim and Cherubim and Ophanim; these are they who do not sleep, but guard the throne of his glory.

8 And I saw angels who could not be numbered, a thousand times thousand, and ten thousand times ten thousand, surrounded that house, and Michael and Rufael, Gabriel and Fanuel, and the holy angels who are in the high heavens enter and leave that house.

9 And Michael and Gabriel, Rufael and Fanuel, and many holy angels without number came out of that house;

10 And with them the Head of days, his head white and clean as wool, and his garments beyond description.

11 And I fell on my face, and all my flesh melted, and my spirit was changed; and I cried with a loud voice, with the spirit of power, and I blessed and honored and exalted.

12 And these blessings, which proceeded from my mouth, were pleasing before that Head of days.

13 And that Head of days came with Michael and Gabriel, Rufael and Fanuel, and with thousands and with ten thousand times thousand angels without number.

14 And that angel came to me and greeted me with his voice and said to me: "Thou art a son of man who was born to justice, and justice dwells over thee, and the justice of the Head of days will not depart from thee."

15 And he said to me: "He calls 'Peace' unto thee in the name of the world which is to come, for thence peace proceeds since the creation of the world, and

thus it will be to thee to eternity and from eternity to eternity.

16 And all who will continue to walk in thy path (thou, whom justice does not leave in eternity), their dwelling-places will be with thee, and they will not be separated from thee in eternity and from eternity to eternity.

17 And so long life will be with that Son of man, and peace will be to the just, and his right path to the just, in the name of the Lord of the spirits to all eternity.

SECTION XIII – THE BOOK OF THE COURSES OF THE HEAVENLY LUMINARIES

CHAP. 72

The book of the courses of the luminaries of heaven, how it is with each one of them, as to their classes, their governments, and their times, as to their names and origin, and as to their months, which their leader Uriël, a holy angel who was with me, showed to me, and their whole description as it is he showed to me, and how it is with respect to all the years of the world and to eternity, till a new creation is made which will continue to eternity.

2 And this is the first law of the luminaries: the luminary sun has its ascent in the portals of the heavens which are towards the east, and his descent in the western portals of heaven.

3 And I saw six portals, out of which the sun ascends, and six portals into which the sun descends; the moon also rises and sets in these portals, and the leaders of the stars and those led by them; six in the east and six in the west, and all, each after the other, aright; also many windows to the right and to the left of these portals.

4 And first comes forth the great luminary called the sun; and his circuit is like the circuit of the heavens, and he is entirely filled with flaming and heating fire.

5 The wagons on which he ascends are driven by the wind, and the sun descending disappears from the

heavens and returns through the north in order to reach the east, and is led that he comes to that portal and shines on the surface of heaven.

6 And thus he comes forth, in the first month, in the great portal, and he comes forth from the fourth of these six portals towards the east.

7 And in that fourth portal, from which the sun comes forth in the first month, there are twelve window openings, from which a flame proceeds when they are opened in their time.

8 When the sun rises from the heavens he comes out of that fourth portal thirty mornings, and descends directly into the fourth western portal of heaven.

9 And in those days the day is daily lengthened, and the nights nightly shortened to the thirtieth morning.

10 And in that day the day is two parts longer than the night, and the day is exactly ten parts and the night eight parts.

11 And the sun comes forth from this fourth portal and sets in the fourth and returns to the fifth portal of the east thirty mornings, and comes forth from it and descends into the fifth portal.

12 From then on the day is lengthened two parts, and the day is eleven parts, and the night is shortened and is seven parts.

13 And the sun returns to the east and goes into the sixth portal, and comes forth and descends into the sixth portal, thirty-one mornings on account of its sign.

14 And on that day the day is longer than the night, and the day will be double the night, and the day is twelve parts, and the night is shorter and is six parts.

15 And the sun is raised so that the day is shortened and the night is lengthened, and the sun returns to the east and enters the sixth portal and rises from it and sets thirty mornings.

16 And when the thirty mornings are completed the day diminishes by exactly ONE part, and the day is eleven parts and the night seven parts.

17 And the sun comes forth from this sixth portal in the west and goes to the east and rises in the fifth portal thirty mornings and sets in the west again in the fifth portal.

18 On that day the day diminishes two parts, and the day will be ten parts and the night eight parts.

19 And the sun comes forth from that fifth portal and descends into the fifth portal of the west and rises in the fourth portal, on account of its sign, thirty-one mornings and descends in the west.

20 On that day the day is equal to the night and becomes equal, and the night is nine parts and the day nine parts.

21 And the sun comes forth from that portal and sets in the west and returns to the east and comes forth from the third portal thirty mornings and sets in the west in the third portal.

22 And on that day the night is longer than the day to the thirtieth morning, and the day becomes shorter daily to the thirtieth morning, and the night is exactly ten parts and the day eight parts.

23 And the sun comes forth from that third portal and sets in the third portal in the west and returns to the east, and the sun goes into the second portal of the east thirty mornings, and in like manner into the second portal in the west of the heavens.

24 And on that day the night is eleven parts and the day seven parts.

25 And the sun comes forth on that day from the second portal and descends in the west into the second portal and returns to the east in the first portal thirty-one mornings and descends into the west into the first portal.

26. And on that day the night will be so long that it will be the double of the day, and the night is exactly twelve parts and the day six parts.

27. And with that the sun has completed his stations, and he again returns to his station and enters in this portal thirty mornings; he rises and sets opposite it in the west.

28. And on that day the night diminishes in length by ONE part, and is eleven parts and the day seven parts.

29. And the sun returns and goes into the second portal of the east and returns to his course thirty mornings, rising and setting.

30. And on that day the night diminishes in length, and the night is ten parts and the day eight parts.

31. And on that day the sun comes forth from the second portal and descends in the west and returns to the east and rises in the third portal thirty-one mornings and sets in the west of the heavens.

32. And on that day the night is shortened and is nine parts, and the day is nine parts, and the night is equal with the day, and the year has exactly three hundred and sixty-four days.

33. And the length of the day and of the night, and the shortness of the day and of the night—by the course of the sun they are made separated.

34. On that account the day-course becomes longer daily and the night-course shorter nightly.

35. And this is the law and the course of the sun and his return when he returns; sixty times he returns and comes out, that is the great, eternal luminary which is called the sun to all eternity.

36. And that which thus ascends is the great luminary, as it is called on account of its appearance, according to the command of the Lord.

37. And thus he ascends and descends, and is not diminished, and does not rest, but runs day and night in his chariot, and his light shines seven times stronger than that of the moon; but as regards size they are both equal.

SECTION XIV

CHAP. 73

And after this law I saw another law with reference to the smaller luminary whose name is moon.

2 And her circuit is like the circuit of the heavens, and her chariot in which she rides is driven by the wind, and in a measure light is given to her.

3 Every month her ascent and her descent is changed; her days are like the days of the sun, and when her light is equal [full] her light is the seventh part of the light of the sun.

4 And thus she rises. And her beginning in the east comes forth on the thirtieth morning, and on that day she becomes visible and is for you the beginning of the moon, on the thirtieth morning, together with the sun in the portal whence the sun proceeds.

5 And the one half is prominent by the seventh part, and her whole circuit is empty, and there is no light with the exception of the one seventh part of the fourteen parts of light.

6 And on that day when she takes up the seventh part and the half of her light, her light contains one seventh and one seventh part and the half of it. She sets with the sun.

7 And when the sun rises the moon also rises with him and takes a half portion of light, and in that night in the beginning of her morning on her first day the moon sets with the sun, and is darkened in that night, with the seventh and the seventh portions and the half of one.

8 And she will rise on that day with exactly the seventh part, and will come out and become smaller from the rising of the sun and shine the rest of her days, with the seventh and the seventh part.

CHAP. 74

And I saw another course and law for her, making her monthly course according to that law.

2 And Uriel, the holy angel, who is the leader of them all, showed me all things, and I wrote down all their positions as he showed them to me, and I wrote down their months as they were and the appearance of their lights till fifteen days are completed.

3 And in seven single parts she completes all her light in the east, and in seven single parts she completes all her darkness in the west.

4 And in certain months she changes her settings, and in certain months she goes her peculiar course.

5 And in two the moon sets with the sun, in those two portals which are in the middle, in the third and in the fourth portal.

6 She comes forth seven days, and turns and returns again by that portal through which the sun comes; and in that she completes all her light and recedes from the sun; and enters in eight days into the sixth portal, through which the sun comes forth.

7 And when the sun comes out of the fourth portal she comes out seven days, so that she comes out of the fifth, and returns again in seven days into the fourth portal and completes all her light, and recedes and enters the first portal in eight days.

8 And she returns again in seven days to the fourth portal, through which the sun comes forth.

9 Thus I saw their places, the sun rising and setting according to the order of their months.

10 And in those days, if five years are taken together, the sun has thirty superabundant days; and all the days which belong to him for one of these five years, when they are full, are three hundred and sixty-four days.

11 And the superabundance of the sun and of the stars is six days; of five years, each at six, are thirty days, and the moon recedes from the sun and the stars thirty days.

12 And the moon brings in all the years exact, so that their place neither precedes nor recedes ONE day,

but she changes the years with exact justice in three hundred and sixty-four days.

13 Three years have one thousand and ninety-two days; and five years, eighteen hundred and twenty days; so that there will be in eight years two thousand nine hundred and twelve days.

14 To the moon alone belongs for three years one thousand and sixty-two days, and for five years she recedes fifty days, viz. to the sum of these are added sixty-two days.

15 And thus in five years there will be seventeen hundred and seventy days, so that the days of the moon for eight years will be two thousand eight hundred and thirty-two days.

16 For her receding in eight years is eighty days, and all the days she remains behind in eight years are eighty days.

17 And the year is justly finished, in accordance with their stations and the stations of the sun, rising through their portals, through which they rise and set thirty days.

CHAP. 75

And the leaders of the heads of the thousands, who are over all creation and over all the stars, are also with the four intercalary days, which cannot be separated from their places, according to the whole reckoning of the years, and these serve the four days which are not counted in the reckoning of the years.

2 And on their account men make a mistake in them, for these luminaries serve in reality on the stations of the world, one in the first portal and one in the third portal and one in the fourth portal and one in the sixth portal; and the harmony of the course of the world is brought about by its separate three hundred and sixty-four stations.

3 For the signs and the times and the years and the days, these the angel Uriel showed to me, he whom the eternal Lord of glory had placed over all the luminaries of heaven in the heavens and in the world,

that they should rule on the surface of the heavens, and be seen on the earth, and be leaders for the day and for the night, viz. the sun and the moon and the stars and all the serving creatures who keep their course in all the chariots of heaven.

4 The angel Uriel showed me also twelve openings in the circuit of the chariot of the sun from which the feet [i.e., the rays] of the sun come forth; and from them comes the warmth over the earth, when they are opened at times destined for them.

5 There are also some for the winds and for the spirit of the dew, when they are opened at times, standing open in the heavens at the ends.

6 Twelve doors I saw in the heavens, in the ends of the earth, out of which come forth the sun and the moon and the stars and all the deeds of heaven, from the east and from the west.

7 And many window-openings are to the left and to the right thereof, and ONE window in its time produces warmth, like those portals from which the stars come forth as he has commanded them, and in which they set according to their number.

8 And I saw chariots in heaven, running in the world, above and below these portals, in which the stars that never set turn.

9 And one is greater than all, and this one courses through the whole world.

SECTION XV

CHAP. 76

And on the ends of the earth I saw for all the winds twelve portals opened, from which the winds come and blow over the earth.

2 Three of them are open on the face [i.e., the east] of the heavens, and three in the west, and three on the right [i.e., south] of heaven, and three on the left [i.e., north].

3 And the first three are those towards the east, and three towards the north, and three behind those which are on the left, towards the south, and three in the west.

4 Through four of these come winds of blessing and of peace, and through those eight come winds of injury: when they are sent they bring destruction to all the earth and to the water on it and to all those who dwell on it and to everything that is in the water and on the land.

5 And the first wind from these portals, which is called the eastern, comes forth from the first portal which is towards the east, inclining towards the south; out of it comes destruction, dryness and heat and death.

6 And through the second middle portal comes forth the right mixture; there come forth rain and fruitfulness and peace and dew. And through the third portal, which is towards the north, come forth coldness and dryness.

7 And after these the winds towards the south come forth through three portals; firstly through the first portal of them, which inclines towards the east, there comes forth the wind of heat.

8 And from the middle portal, which is beside that one, there come forth a sweet incense and dew and rain and peace and life.

9 And through the third portal, which is towards the west, there come forth dew and rain and grasshoppers and destruction.

10 And after these northerly winds from the seventh portal, which is towards the east, inclining to the south, there come forth dew and rain, grasshoppers, and destruction.

11 And out of the middle portal direct there come forth rain and dew and life and peace, and through the third portal, which is towards the west, which inclines towards the north, there come forth fog and hoar-frost and snow and rain and dew and grasshoppers.

12 And after these the winds which are towards the west: through the first portal, which inclines towards the north, there come forth dew and rain and grasshoppers and coldness and snow and frost.

13 And from the middle portal there come forth dew and rain, peace, and blessing, and through the last portal, which is towards the south, there come forth dryness and destruction, burning and death.

14 Thereby the twelve portals of the four portals [directions] of heaven are completed, and all their laws and all their destructions and their virtues I have showed to you, my son Methuselah.

CHAP. 77

They call the first wind the eastern, because it is the first, and they call the second the southern because the Most High descends there, and especially does the Blessed One in eternity descend there.

2 And the name of the west wind is the diminishing, because there the luminaries of the heavens diminish and go down.

3 And the fourth wind, called the north, is divided into three parts, one of them is for the dwelling of men, the second for the seas of water and for the valleys and for the woods and for the streams and for the darkness and for the fog; and the third part with the garden of justice.

4 I saw seven high mountains, which were higher than all the mountains which are on the earth, and from them there comes hoar-frost; and days and times and years cease and depart.

5 I saw seven rivers on the earth, larger than all the rivers; one of them coming from the west empties its water into the great sea.

6 And two of them come from the north to the sea, and empty their water into the Erythræan sea in the east.

7 But the other four come from the side of then north over to the sea, two of them to the Erythræan sea,

and two empty in the great sea; according to others, in the desert.

8 I saw seven great islands in the sea and on the land: two on the land and five in the great sea.

CHAP. 78

The names of the sun are these: the first Orjârês, the second Tômâs.

2 And the moon has four names: first Asônjà, the second Eblâ, the third Benâsê, the fourth Êrâe.

3 These are the two large luminaries; their circuit is like the circuit of heaven, and in size both are equal.

4 And in the circuit of the sun there is a seventh portion of light from which some is given to the moon, and according to a measure it is added till the seventh portion of the sun is ended.

5 And they set and enter the portals of the west, and go around by the north, and come out of the portals of the east on to the surface of the heavens.

6 And when the moon is raised she is seen in the heavens, having in herself the half of the seventh part of the light, and in fourteen days her light is completed.

7 Also three times five portions of light are put into her, so that on the fifteenth day her light is completed, according to the sign of the year, and it becomes three times five portions, and the moon becomes so by the half of the seventh part.

8 And in her decrease on the first day she decreases to fourteen parts of her light, and on the second she decreases to thirteen parts, and on the third she decreases to twelve parts, and on the fourth she decreases to eleven parts, and on the fifth she decreases to ten parts, and on the sixth she decreases to nine parts, and on the seventh she decreases to eight parts, and on the eighth she decreases to seven parts, and on the ninth she decreases to six parts, and on the tenth she decreases to five parts, and on the eleventh she decreases to four parts, and on the twelfth she

decreases to three parts, and on the thirteenth she decreases to two parts, and on the fourteenth she decreases to the half of the seventh part, and her light which was left on the whole disappears altogether on the fifteenth day.

9 And in certain months the moon has each time twenty-nine days, and once twenty-eight.

10 And Uriel showed me another law, when the light is added to the moon, and from which side of the sun it is added.

11 All the time in which the moon continues in her light she increases opposite the sun, till on the fourteenth day her light is completed in heaven; and when she shines in full her light is completed in the heavens.

12 And on the first day she is called the new moon, for on that day the light is raised upon her.

13 And she is completed exactly on the day the sun descends in the west and when at night she ascends from the east and shines all night till the sun rises opposite her and the moon is seen opposite the sun.

14 Whence the light of the moon comes, there again she decreases till all her light disappears, and the days of the moon cease, and her circuit remains empty without light.

15 And three months she makes thirty days in her time, and three months she makes each time twenty-nine days, in which she makes her decrease, in the first time and in the first portal for one hundred and seventy-seven days.

16 And in the time of her departure she is seen each time thirty days during three months, and each time twenty-nine days during three months.

17 At night she appears each time as a man twenty times, and during the day like the heavens, for there is nothing in her except her light.

CHAP. 79

And now, my son Methuselah, I have showed you all things, and the whole law of the stars is completed.

2 And he showed me all their laws for every day and for every time and for every government and for every year, and her departure, according to her order in each month and in every week;

3 and the decrease of the moon, which takes place in the sixth portal, for in that sixth portal her light is completed, and from then there is the beginning of the month;

4 also the decrease which takes place in the first portal, in its time, till one hundred and seventy-seven days are completed; in the law of weeks, twenty-five weeks and two days;

5 and how she tarries behind the sun and according to the law of the stars five days in one time exactly; and when this place which thou dost see is completed.

6 This is the picture and the portrait of each luminary which the great angel Uriel, who is their leader, showed to me.

CHAP. 80

And in those days Uriel answered and said to me: "Behold, I have showed thee all things, O Enoch, and have revealed to thee that thou shouldst see this sun and this moon, and those who lead the stars of heaven and all those that revolve, their deeds and their times and their departures.

2 And in the days of the sinners the years will be shortened, and their seed will be tardy on their lands and on their meadows, and everything on the earth will change and will not appear in its time; the rain will be prevented, and the heavens will retain it.

3 And in those times the fruit of the earth will be tardy and will not grow in its time; and the fruit of the trees will be prevented in its time.

4 And the moon will change her order and will not appear in her time.

5 And in those days it will be seen on the heavens that a great unfruitfulness will come on the outermost chariot in the west; and she will shine more brightly that according to the order of light.

6 And many of the leaders of the stars of command will err, and they will change their paths and deeds, and those subject to them will not appear in their time.

7 And the whole order of the stars will be kept from the sinners, and the thoughts of those who dwell on the earth will err concerning them, and they will be turned from all their ways, and will err and consider them gods.

8 And evil will increase over them, and punishment will come upon them to destroy them all.”

CHAP. 81

And he said to me: “O Enoch, contemplate the writing of the tablets of heaven, and read what is written thereon, and learn each one.”

2 And I contemplated everything on these tablets of heaven, and read everything that was written, and learned everything and read the book and everything that was written in it, all the deeds of men and all the children of flesh who will be on the earth to the generation of eternity.

3 And then I immediately blessed the Lord and the everlasting King of glory, that he had made all the things of the earth, and I blessed the Lord on account of his patience, and blessed him on account of the children of the world.

4 And at that time I said: “Happy the man who dies as a just and good one, concerning whom there is no book of iniquity written, and against whom no blame is found.”

5 And those three holy ones brought me and placed me on the earth before the door of my house and said to me: “Announce everything to thy son Methuselah, and show to all thy children that no flesh is just before the Lord, for he has created them.

6 One year we will leave thee with thy children, till thou art again strengthened, that thou mayest teach thy children and write for them, and mayest testify before them all, thy children; and in the second year they will lift thee up out of their midst.

7 Let thy heart be strong, for the good will announce justice to the good, the just will rejoice with the just and will congratulate themselves among themselves.

8 But the sinner will die with the sinner, and the renegade sink down with the renegade.

9 And those who do justice will die on account of the deeds of men, and will be gathered in on account of the deeds of the impious.”

10 And in those days they completed conversing with me, and I went to my people blessing the Lord of the worlds.

CHAP. 82

And now my son, Methuselah, all these things I relate to thee and write for thee, and I have revealed to thee everything, and have given thee books concerning them all: preserve, my son, Methuselah, the books from the hand of thy father, and give them to the generations of the world.

2 Wisdom I have given thee and thy children and those who will be thy children, that they give it to their children, the generations to eternity, namely this wisdom above their thoughts.

3 And those who understand it will not sleep, but will hear with their ears, that they may learn this wisdom, and it will please those who eat of it more than good food.

4 Happy are all the just, happy all those who walk in the paths of justice and have no sin like the sinners, in the counting of all their days, in which the sun goes through the heavens, entering and departing from the gates, each time thirty times, together with the heads of the thousands of this order of the stars, together with the four that are added and separate

between the four portions of the year, which they lead and enter with them four days.

5 And on their account men will be at fault, and will not count them in the reckoning of the whole world; but men will be mistaken and will not know them exactly.

6 For they belong to the reckoning of the year and are exactly marked forever, one in the first portal and one in the third and one in the fourth and one in the sixth, and the year is completed in three hundred and sixty-four days.

7 And the account of it is true, and the marked reckoning exact; for the luminaries and the months and the festivals and the years have been shown and given to me by Uriel, to whom the Lord of all creation had given command, in reference to me, of the host of the heavens.

8 And he has power over night and day in the heavens, that he may show light over men; the sun and the moon and the stars and all the powers of heaven which turn in their circuit.

9 And this is the order of the stars that set in their places and in their times and in their festivals and in their months.

10 And these are the names of those who lead them, who watch that they enter in their times and in their order and in their occasions and in their months and in their powers and in their positions.

11 Their four leaders who divide the four portions of the year enter first; after them, the twelve leaders of the orders, who separate the months and the year into three hundred and sixty-four days, together with the heads of the thousands who divide the days; for the four intercalary days these are the leaders who separate the four parts of the years.

12 And of those heads of the thousands, one is placed between the leader and the led, back of the position, but their leader divides.

13 And these are the names of the leaders who separate the four parts of the year which are ordained: Melkeël and Helemmêlêch, and Mêlêjal and Nârêl.

14 And the names of those they lead: Adnârêl and Ijasusâêl and Ijelumiêl, these three follow after the leaders of the orders, and one follows after the three leaders of the orders, who follow after those leaders of positions who separate the four portions of the year.

15 In the commencement of the year Melkejâl rises first and rules, he who is called Tamaânî and sun, and all the days of his government that he rules are ninety-one days.

16 And these are the signs of the days which are seen on the earth in the days of his government: sweat and heat and anxiety, and all the trees producing fruit, and the leaves appearing on all the trees, and the harvest of wheat, and the blooming of roses, and all the flowers blooming in the fields, but the trees of winter become withered.

17 And these are the names of the leaders who are under them: Berkeël, Zalbesâêl, and one other who is added, a head of a thousand, called Hêlojâsêph; and ended are the days of the power of this one.

18 The other leader, who is after them, is Helemmêlêk, whom they call the shining sun, and all the days of his light are ninety-one days.

19 And these are the signs of the days of the earth: burning heat, dryness, and the trees bringing their fruit to ripeness and completion, and the sheep mate and become pregnant; and all the fruit of the earth is gathered in, and everything that is in the fields; and the making of wine; this takes place in the days of his power.

20 These are the names and the orders and the subordinate leaders of those heads of the thousands: Gêdâêl and Kêêl and Hêêl, and the name of the head of a thousand, which is added to them, Asfâêl; and completed are the days of his power.

SECTION XVI. THE DREAM-VISION

CHAP. 83

And now, my son Methuselah, I will show thee all the visions that I have seen, relating them before thee.

2 Two visions I saw before I took a wife, and the one of them was not similar to the other; the first time, when I was learning to write, the second time, before I took thy mother I saw an awful vision; and on their account I petitioned to the Lord.

3 As I was reposing in the house of Malâlêl, my grandfather, I saw there in a vision that the heavens were lowered and disappeared and fell on the earth.

4 And as it fell on the earth I saw the earth that it was devoured in a great abyss, and mountains descended on mountains, and hills sank upon hills, and high trees were torn from the trunks, and fell down and sank into the abyss.

5 And on account of this a speech fell into my mouth, and I began to cry and to say: "The earth is destroyed!"

6 And Malâlêl, my grandfather, aroused me, as I was reposing near him, and said to me: "Why dost thou cry so, my son, and why dost thou lament so?"

7 And I related to him the whole vision which I had seen, and he said to me: "A terrible thing thou hast seen, my son, and the power of the vision of thy dream is concerning the secrets of all the sins of the earth; it will be about to descend into the abyss and be destroyed terribly.

8 And now, my son, arise and petition the Lord of glory—since thou art a believer—that a remnant may remain on the earth and all the earth be not destroyed.

9 My son, from heaven all this will come on the earth, and over the earth there will be a great destruction."

10 After that I arose and prayed and petitioned, and wrote down my prayer for the generations of the world, and I will show thee everything, my son, Methuselah.

11 And as I went out below, and looked at the heavens and the sun rising in the east, and the moon descending in the west, and some few stars, and everything as he had known it from the first, I blessed the Lord of the judgment, and to him I gave greatness, because he led forth the sun from the windows of the east, and he ascends and rises on the surface of the heavens, and elevates himself, and goes the path which is shown to him.

CHAP. 84

And I raised my hands in justice, and blessed the Holy and the Great One, and I spoke with the breath of my mouth and with the tongue of flesh, which God has made for the children of men, that they should speak with it, and gave them breath and the tongue and the mouth, that they might speak therewith:

2 "Blessed art thou, O Lord, King both great and powerful in thy greatness, the Lord of all the creation of heaven, King of kings, and God of all the world, thy Godship and thy kingdom and thy greatness will remain in eternity, and to all eternity, and to all the generations thy power, and all the heavens are thy throne in eternity, and all the earth thy footstool in eternity and to all eternity.

3 For thou hast made and dost govern all things, and nothing is too difficult for thee, and no wisdom escapes thee; she does not turn away from her throne, thy throne, and not from thy face, and thou dost know and see and hear all things, and there is nothing that is hidden before thee, for thou dost see all things.

4 And now the angels of thy heavens do sin, and thy wrath is over the flesh of men to the day of the great judgment.

5 And now, God and Lord and great King, I petition and ask that thou wouldst establish my prayer for me, that there remain to me a posterity on earth, and that thou wouldst not annihilate all the flesh of men, and not make empty the whole earth, and there be an everlasting destruction.

6 And now, my Lord, annihilate from the earth the flesh which has angered thee, but the flesh of justice and of rectitude establish as a plant of the seed to eternity, and do not hide thy face from the prayer of thy servant, O Lord!”

SECTION XVII

CHAP. 85

And after this I saw another dream, and I will show thee all, my son.

2 And Enoch began, and said to his son Methuselah: “To thee, my son, I will speak; hear my words, and lend thy ear to the vision of the dream of thy father.

3 Before I took thy mother Ednâ, I saw in a vision on my couch, and behold, a bullock came out of the earth, and this bullock was white; and after him there came a female of the same species, and together with this one came other cattle, one of them was black and one red.

4 And that black one horned the red one, and followed it over the earth; and then I could no longer see that red one.

5 And that black one grew, and a cow came with it, and I saw that many cattle, like it and following it, came from it.

6 And that cow, the first one, came from the presence of that first bullock, seeking that red one, and did not find it, and then raised a great cry, and hunted it.

7 And I looked until that first bullock came to her and quieted her; and from that time she did not cry aloud.

8 And after that she brought forth another white bullock, and after that she brought forth many bullocks and black cows.

9 And I saw in my sleep that white bullock grow and become a large white bullock, and from him came many white bullocks, and they were similar to him.

10 And they commenced to beget many white bullocks, and these were similar to them, and one followed the other.

CHAP. 86

And again I saw with my eyes, while I was sleeping, and I saw the heavens above, and behold one star fell from heaven, and arose and ate and pastured among those bullocks.

2 And after that I saw the large and the black bullocks, and behold all changed their stalls and their pastures and their cattle, and began to lament one with the other.

3 And again I saw in the vision, and looked at the heavens, and behold I saw many stars; and they fell from heaven, and were thrown from heaven near that first star, and among those cattle and bullocks; there they were with them, pasturing among them.

4 And I looked at them, and behold they all let out their sexual members, like horses, and began to mount the cows of the bullocks; and these all became pregnant, and brought forth elephants and camels and asses.

5 And all the bullocks feared them, and were affrighted at them; and they commenced to bite with their teeth, and to devour, and to push with their horns.

6 And they then began to devour those bullocks, and behold all the children of the earth began to tremble, and to shake before them, and fled.

CHAP. 87

And again I saw them as they began to horn each other, and to devour each other, and the earth began to cry aloud.

2 And I again raised my eyes to heaven, and saw in the vision, and behold there came from heaven those who were like white men: one came out from that place, and three with him.

3 And those three who came out last took me by the hand, and bore me away from the generations of the earth, and elevated me to a large place, and showed me a tower higher than the earth, and all the hills were lower.

4 And they said to me: "Remain here until thou seest everything that comes over those elephants and camels and asses, and over the stars, and over all the bullocks."

CHAP. 88

And I saw one of those four who had come out before, and he took that star which had first fallen from heaven, and bound it hand and foot, and put it in an abyss; and this abyss was narrow and deep and terrible and dark.

2 And one of them drew his sword, and gave it to those elephants and camels and asses; and they began to beat one another, and the whole earth shook on their account.

3 And as I saw in the vision, behold then one of those four who had descended threw from heaven, and gathered and took all the great stars, whose sexual members were like the sexual members of horses, and bound them all hand and foot, and put them in an abyss of the earth.

CHAP. 89

And one of those four went to that white bullock, and taught him a mystery while he was trembling; he was born a bullock, and became a man, and he made for himself a large vessel, and lived in it; and three bullocks lived with him in that vessel, and it was covered over above them.

2 And I again raised my eyes towards heaven, and saw a high roof and seven sluices to it; and those sluices emptied much water into a yard.

3 And I saw again, and behold fountains were opened on the earth, in that great yard; and that water began to swell, and to be lifted above the land, and caused

that yard to disappear, until all the land was covered with water.

4 And the water and the darkness and the fog increased over it; and as I looked at the height of this water, this water was elevated over that yard, and emptied over the yard, and stood on the earth.

5 And all the bullocks which were in the yard were collected, so that I immediately saw how they sank down and came to naught, and were destroyed in that water.

6 But that vessel swam on the water, and all the bullocks and elephants and camels and asses on the earth sank down, and all the animals; and I was not able to see them, and they were unable to come out, but were destroyed, and sank down into the abyss.

7 And again I saw in the vision till those sluices were put away from that high roof, and the fountains of the earth dried up, and other abysses were opened.

8 Then the water began to run into these till the earth became uncovered; but that vessel reached the earth, and the darkness retreated, and it became light.

9 But that white bullock, which had become a man, came out of that vessel, and the three bullocks with him; and one of the three bullocks was white, similar to that [first] bullock, and one of them was red like blood, and one black; and that one, the white bullock, went away from them.

10 And they began to bring forth animals of the desert and birds, so that there arose out of them a varied diversity of kinds: lions and panthers and dogs and wolves and hyenas and wild boars and foxes and squirrels and hogs and falcons and vultures and buzzards and eagles and crows; and among them was born a white bullock.

11 And they began to bite one another; but that white bullock which was born among them begat a wild ass and a white bullock with it; and the wild ass increased.

12 But that bull which was born from him begat a black wild boar and a white sheep; and this wild boar

begat many boars, but that sheep produced twelve sheep.

13 And when these twelve sheep had grown, they gave one of them to the asses, and these asses then gave that sheep to the wolves, and that sheep grew up among the wolves.

14 And the Lord brought the eleven sheep to live with it, and to pasture with it among the wolves; and they increased, and became many herds of sheep.

15 And the wolves began to fear, and oppressed them till they [the wolves] finally destroyed their [i.e., the sheep's] young, and threw their young into a stream of much water; but these sheep began to cry aloud, on account of their young, before the Lord.

16 And a sheep which had been saved from the wolves fled, and escaped to the wild asses; and I saw the sheep as they lamented and cried and asked their Lord with all their power, till that Lord of the sheep descended at the voice of the sheep from his high abode, and came and looked after them.

17 And he called to that sheep which had escaped from the wolves, and spoke with it concerning the wolves, that it should counsel them not to touch the sheep.

18 And that sheep went to the wolves by the voice of the Lord; and another sheep met that sheep, and went with it, and these two came together to the abode of those wolves, and spoke with them, and admonished them that henceforth they should not touch the sheep.

19 And then I saw the wolves, and how they exceedingly oppressed the sheep with all their power; and the sheep cried aloud.

20 And their Lord came to the sheep, and began to beat those wolves, and the wolves began to lament; but the sheep became quiet, and from then on did not cry.

21 And I saw the sheep till they had gone away from the wolves, and the wolves were blinded as to their eyes, and those wolves went out that they might follow the sheep with all their power.

22 And the Lord of the sheep went with them, leading them, and all the sheep followed him; and his face was shining, and this appearance terrible and sublime.

23 But the wolves commenced to follow those sheep till they reached them in a sea of water.

24 And this sea of water was divided, and the water stood from this side and from that before their faces; and their Lord leading them stood also between them and the wolves.

25 And as those wolves did not yet see the sheep, they went into the middle of the sea of water; and the wolves followed the sheep, and ran after them into the sea of water.

26 And when they saw the Lord of the sheep they turned that they might flee from before his face; but this sea of water gathered itself together, suddenly took again its own character, and the water swelled and rose till it covered those wolves.

27 And I saw till all the wolves which had followed those sheep were destroyed, and sank down.

28 But the sheep escaped from that water, and went into the desert, where there was no water and no grass; and they began to open their eyes and to see; and I saw the Lord of the sheep pasturing them and giving them water and grass, and that [former] sheep going and leading them.

29 And this sheep ascended to the height of a high rock, and the Lord of the sheep sent it to them.

30 And after that I saw the Lord of the sheep as he stood before them; and his appearance was terrible and powerful, and all those sheep saw him, and were afraid before his face.

31 And they were all afraid, and trembled before him, and cried after that sheep which was with him to the other sheep which was among them: "We are not able to exist before our Lord, or to look at him."

32 And that sheep which led them returned, and ascended to the height of that rock; but the sheep began

to be blinded as to their eyes, and erred from the path which it had showed to them; but this sheep did not know it.

33 And the Lord of the sheep was enraged over them greatly; and that sheep discovered it, and descended from the height of the rock, and came to the sheep, and found the greater part of them blinded as to their eyes, and erring from his path.

34 And as they saw it they feared and trembled before its face, and desired to return to their folds.

35 And that sheep took other sheep with it, and came to those erring sheep; and then it began to kill them, and the sheep feared its countenance; and thus that sheep brought back those erring sheep, and they returned to their folds.

36 And I saw there in the vision till that sheep became a man, and built the Lord of the sheep a house, and placed all the sheep in that house.

37 And I saw till that sheep that had met the sheep which led the sheep reposed [in death]; and I saw till all the large sheep were destroyed, and small ones arose in their places; and they came to a pasture, and approached a stream of water.

38 And this sheep which led them, and which became a man, was separated from them, and reposed [in death]; and all the sheep sought it, and cried over it exceedingly.

39 And I saw till they became quiet from their crying over this sheep, and they crossed that stream of water; and there always arose other sheep that led them in the place of those which had departed, and led them.

40 And I saw the sheep until they came into a good place, and into a pleasant and glorious land; and I saw these sheep till they were satisfied; but the house stood among them in the beautiful land.

41 And sometimes their eyes were opened, and sometimes they were blinded, till another sheep arose, and led them, and conducted them all back, and their eyes were opened.

42 And the dogs and the foxes and the wild boars began to devour those sheep till another sheep arose, a buck, in their midst, which led them.

43 And this buck began to butt those dogs and those foxes and those wild boars from both sides, till he had destroyed them all.

44 And that sheep had its eyes opened, and saw this buck which was among the sheep departing from his honor, and beginning to butt those sheep, and to tramp on them, and to walk unseemly.

45 And the Lord of the sheep sent that sheep to another sheep, and exalted it to become a buck, and to lead the sheep in the place of that sheep which had deserted his honor.

46 And it went to it, and spoke to it alone, and elevated it to become a buck, and made it the prince and leader of the sheep; but during all that time those dogs oppressed the sheep.

47 And the first buck pursued the second buck, and the second buck arose, and fled before its face; and I saw till those dogs cast down the first buck.

48 And that second buck arose, and led the smaller sheep, and this buck begat many sheep, and reposed [in death]; and a small sheep became the buck in its place, and was the prince and leader of those sheep.

49 And those sheep grew and increased; and the dogs and the foxes and the wild boars were afraid, and fled before it; and that buck butted and killed all the wild beasts, and those wild beasts had no more power among the sheep, and never robbed them of anything.

50 And that house became great and broad, and a large tower was built on that house of the Lord of the sheep for those sheep; and the house was low, but the tower was high and broad; and the Lord of the sheep stood on that tower, and they placed a full table before him.

51 And I again saw those sheep that they again erred, and went many ways, and left their house; and the Lord of the sheep called some from among them, and

sent them to the sheep, but the sheep began to kill them.

52 And one of them was saved, and was not killed, but escaped, and cried over the sheep; and they wanted to kill it, but the Lord of the sheep saved it out of the hands of the sheep, and brought it up to me, and caused it to dwell there.

53 And he sent many other sheep to those sheep to admonish them, and to lament over them.

54 And after that I saw, as they left the house of the Lord of the sheep and his tower, they departed entirely, and their eyes were blinded; and I saw the Lord of the sheep that he caused much death among them in each one of their herds, till these sheep even called for this death, and they betrayed his place.

55 And he left them in the hand of the lions and tigers and wolves and jackals, and in the hand of foxes and all the wild beasts, and these wild beasts began to tear those sheep to pieces.

56 And I saw that he left that house of theirs and their tower and gave them all into the hand of lions that they should tear and devour them, into the hand of all the wild beasts.

57 And I began to cry aloud with all my power, and called upon the Lord of the sheep and showed him this in reference to the sheep, that they were being devoured by all the wild beasts.

58 But he remained silent, seeing it, and rejoiced that they were devoured and swallowed and robbed, and left them in the hand of all the wild beasts as food.

59 And he called seventy shepherds and put away those sheep, in order that they should pasture them, and he spoke to the shepherds and to their companions: "Each single one of you shall now pasture the sheep, and everything I command you, do!"

60 And I deliver them over to you according to number, and will tell you which of them shall be destroyed; those kill!"

61 And he gave those sheep over to them. And to another he called and said to him: "Watch, and see everything that the shepherds do concerning these sheep; for they will destroy more of them than I have commanded.

62 And each superabundance and the destruction which the shepherds do to these write down, how many they destroy by my command, and how many they destroy by their own will, and write down separately each destruction by each shepherd.

63 And according to the number recite before me how many they have destroyed of their own account and how many were given them for destruction, that this may be a testimony for me against them, that I may know every deed of the shepherds to give them over, and may see what they do, whether they do my commands which I have commanded them or not.

64 And they shall not know, and thou shalt not let them know nor admonish them, but write down all the destruction of the shepherds, each one in its time, and lay everything before me."

65 And I saw till those shepherds pastured in their times and began to kill and to destroy more than was commanded them, and left those sheep in the hands of the lions.

66 And the lions and the tigers devoured and swallowed the greater part of those sheep, and the wild boars devoured with them; and they burned that tower and demolished that house.

67 And I mourned a great deal over that tower because that house of the sheep was demolished; and after that I could no longer see those sheep whether they entered that house.

68 And the shepherds and their companions delivered over those sheep to all the wild beasts to devour them, and each one of them received in his time a certain number, and of each one the other wrote down in a book how many he destroyed.

69 And each one killed and destroyed more than was ordered him; and I began to cry and to lament exceedingly concerning those sheep.

70 And in the vision I saw that scribe as he wrote each one that was destroyed by those shepherds on each day and brought up and opened and showed this whole book to the Lord of the sheep, everything that they had done and every one that each single one had removed and every one that they had handed over for destruction,

71 And the book was read before the Lord of the sheep, and he took the book in his hand, and read it and sealed it and laid it down.

72 And after that I saw that shepherds pastured twelve hours, and behold, three of those sheep turned around and came and entered and began to build everything that was demolished of the house, but the wild boars attempted to hinder them, and they could not.

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

74 And concerning all this the sheep were blinded as to their eyes, and did not see, and their shepherds likewise; and a great many were delivered to their shepherds for destruction, and they trod on the sheep with their feet and devoured them.

75 And the Lord of the sheep remained quiet till all the sheep were scattered in the field and mixed themselves with them and did not save them from the hands of the wild beasts.

76 And he who wrote the book brought it to the houses of the Lord of the sheep, and showed it and read it and petitioned him on their account and asked him, while showing him all the deeds of their shepherds and testifying before him against all the shepherds.

77 And he took the book and laid it beside him, and departed.

CHAP. 90

And I saw to the time when thirty-six shepherds thus pastured, and each one completed his time like the first; and others received them in their hands to pasture them in their time, each shepherd in his own time.

2 And after that I saw in the vision all the birds of heaven coming: the eagles and the vultures and the buzzards and the crows; but the eagles led all the birds; and they began to devour those sheep and to pick out their eyes and to devour their flesh.

3 And the sheep cried out because their flesh was being devoured by the birds. And I cried and lamented in my sleep over that shepherd who was pasturing the sheep.

4 And I saw until those sheep were devoured by the dogs and the eagles and the buzzards, and they did not leave on them meat or skin or muscles till the skeletons stood there alone, and the skeletons fell to the ground also, and the sheep became less.

5 And I saw to the time when twenty-three shepherds pastured, and they completed, each in his time, fifty-eight times.

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

7 But the sheep did not cry to them and did not hear what they said to them, but were exceedingly deaf, and their eyes exceedingly and powerfully blinded.

8 And I saw in the vision that the crows flew on to those lambs and took one of those lambs, but broke the sheep and devoured them.

9 And I saw till horns came to those lambs and the crows threw down those horns; and I saw till ONE great horn came forth, ONE of those sheep, and their eyes were opened.

10 And it looked at them, and their eyes were opened, and it cried to the sheep, and the bucks saw it, and all ran to it.

11 And with all that those eagles and vultures and crows and buzzards to that time were tearing those sheep to pieces, and flew down on them and devoured them; but the sheep remained quiet, and the bucks lamented and cried out.

12 And those crows fought and battled with it and sought to remove that horn, but had no power over it.

13 And I saw them till the shepherds and the eagles and those vultures and buzzards came, and they cried to those crows that they should break that horn of the buck; and they fought and battled with it, and it fought with them and cried that its help might come to it.

14 And I saw till that man who had written down the names of the shepherds and brought them up to the Lord of the sheep came, and he helped that buck and showed it everything, that its help had come down.

15 And I saw till that Lord of the sheep came to them in anger, and all who saw him fled, and all fell into his shadow before his face.

16 All the eagles and vultures and crows and buzzards assembled and brought with them all the sheep of the desert, and they all came together and assisted one another in order to break that horn of the buck.

17 And I saw that man who had written the book by the voice of God till he opened that book of destruction which those last twelve shepherds had practiced, and showed that they had destroyed more than those before them, before the Lord of the sheep.

18 And I saw till the Lord of the sheep came to them and took the rod of anger in his hand, and struck the earth so that the earth was rent apart, and all the beasts and the birds of heaven fell away from those sheep, and sank down into the earth, and it was covered over them.

19 And I saw till a great sword was given to the sheep, and the sheep came to those wild beasts to kill them, and all the beasts and the birds of heaven fled from their face.

20 And I saw till a throne was built on the earth in the pleasant land, and the Lord of the sheep sat upon it, and he took all the sealed books and opened those books before the Lord of the sheep.

21 And the Lord called to those first six white ones, and commanded that they should bring to him, from the first star on, which had come forth, all the stars whose sexual members had been similar to the sexual members of horses, and also the first star that had first fallen; and they brought all before him.

22 And he said to that man who wrote before him, who was one of the six white ones, and said to him: "Take those seventy shepherds to whom I have delivered the sheep, and taking them, they of their own account killed more than I had commanded them."

23 And behold I saw them all bound, and all stood before him.

24 And the judgment was first over the stars, and they were judged and were found to be sinners, and went to the place of judgment and were thrown into an abyss filled with fire and burning and filled with pillars of fire.

25 And those seventy shepherds were judged and were found to be sinners, and THEY were thrown into this abyss of fire.

26 And I saw at that time that an abyss like it was opened in the middle of the earth, which was full of fire, and they brought those blinded sheep, and they all were judged and were found to be sinners, and were thrown into the abyss of fire and burned; and this abyss was to the right of that house.

27 And I saw those sheep burning, and their bones burned.

28 And I stood looking till he enveloped that old house, and they took out all the pillars, and all the planks and the ornaments of that house were wrapped in with it, and they brought it out and put it in one place, on the right [i.e., south] of the earth.

29 And I saw the Lord of the sheep till he produced a new house, larger and higher than that first, and put

it in the place of the first, which had been enveloped, and all its pillars were new, and the ornaments new and larger than of the first old one, which he had removed, and all the sheep were in its middle.

30 And I saw all the sheep that had been left and all the animals on the earth and all the birds of the heavens, falling down and worshiping those sheep and petitioning and obeying them in every word.

31 And after that those three who were dressed in white, who had led me up before, took me by the hand, and the hand of that buck taking hold of me, they raised me, and put me down in the midst of those sheep before the judgment took place.

32 But those sheep were all white, and their wool large and clean.

33 And all that were destroyed and scattered, and all the wild beasts and all the birds of heaven were collected in that house, and the Lord of the sheep rejoiced greatly, for they were all good and had returned to his house.

34 And I saw till they laid down that sword which had been given to the sheep, and returned it to his house; and it was sealed before the face of the Lord, and all the sheep were closed up in that house, but it could not contain them.

35 And the eyes of all of them were opened, and they saw the good, and there was not ONE among them that did not see.

36 And I saw that that house was large and broad and exceedingly full.

37 And I saw that a white bullock was born, and his horns were large, and all the wild beasts and all the birds of heaven feared him and petitioned him at all times.

38 And I saw till all their generations were changed, and they all became white bullocks, and the first one of them [was the word, and that word] was a great animal, and had on its head large and black horns; and the Lord of the sheep rejoiced over them and over all the bullocks.

39 And I reposed in their midst, and I awoke and saw everything.

40 And this is the vision that I saw as I was asleep; and I awoke and blessed the Lord of justice and gave him glory.

41 And then I cried greatly, and my tears did not stand still till I was not able to endure it; when I looked they flowed on account of that which I saw, because everything will come and be fulfilled; and all the deeds of men in their order appeared to me.

42 And in that night I remembered my first dream, and on its account I cried and trembled, because I had seen that vision.

SECTION XVIII - THE CONCLUDING SECTION OF THE BOOK OF ENOCH

CHAP. 91

And now, my son Methuselah, call to me all thy brothers, and assemble to me all the children of thy mother, for the word calls me, and the spirit is poured out over me, that I show you all that will happen to you to eternity.

2 And then Methuselah went and called all his brothers to him and assembled his relatives.

3 And he conversed with all his children concerning justice, and said: "Hear, my children, all the words of your father, and listen properly to the voice of my mouth, for I admonish you and tell you, my beloved, love rectitude and walk in it.

4 And do not approach rectitude with a double heart, and do not associate with those of a double heart, but walk in justice, my children, and she will lead you in the good path, and justice will be your companion.

5 For I know that a condition of oppression will grow strong on the earth, and great punishment will be completed over the earth, and all injustice will be completed and be cut off by the roots, and its whole habitation destroyed.

6 And again injustice will be repeated, and all the deeds of injustice and the deeds of oppression and of sin will be renewed on the earth.

7 And when injustice and sin and reviling and oppression and all the deeds will increase, and falling-off and reviling and uncleanness will increase; there will be a great punishment from heaven upon them all, and the holy Lord will come forth in anger, and with punishment, that he may pass judgment on the earth.

8 And in those days oppression will be cut off from its roots, and the roots of injustice together with deception, and they will be destroyed from under heaven.

9 And all the pictures of the heathens will be given away; the towers will be burned by fire, and they will be removed from the whole earth, and will be thrown into a condemnation of fire, and will be destroyed in anger, and in a strong judgment which will be to eternity.

10 And the just one will arise from sleep, and wisdom will arise and will be given to them.

11 And then the roots of injustice will be cut off, and the sinners will be destroyed with the sword, and the roots of the revilers will be cut off in every place, and those who contemplate oppression and revile will be destroyed by the edge of the sword.—

12 And after that there will be another week, the eighth, that of justice, and the sword will be given to it, that it may pass judgment and justice on those who practice injustice, and the sinners will be delivered into the hands of the just.

13 And in the end of it they will acquire houses through their justice, and they will build a house to the Great King as an honor to eternity.

14 And after that, in the ninth week, the judgment of justice will be revealed to all the world, and all the doings of the impious will depart from the world, and the world will be written out for destruction, and all men will look for the path of rectitude.

15 And after this, in the tenth week, in the seventh part, there will be the judgment to eternity, which is held over the watchers and the great heavens of eternity which will spring forth from the midst of the angels.

16 And the first heaven will pass away and cease, and a new heaven will appear, and all the powers of heaven will shine to eternity seven fold.

17 And after that there will be many weeks, without number, to eternity, in goodness and in justice, and sin will not be mentioned from that time on to eternity.—

18 And now I tell you, my children, and show you the paths of justice and the paths of oppression, and I will show them to you again that ye may know what will come.

19 And now hear, my children, and walk in the paths of justice, and do not walk in the paths of oppression, for they will be destroyed in eternity who walk in the paths of injustice.

SECTION XIX

CHAP. 92

Written by Enoch, the scribe, all this doctrine of wisdom, praiseworthy to all men, and a judge of all the earth, to all my children who will dwell on the earth, and to the future generations who will practice rectitude and peace.

2 Let not your spirits be sorrowful on account of the times, for the Great Holy One has given days for everything.

3 And the just one will arise from sleep, will arise, and walk in the paths of justice, and all his paths and ways will be in everlasting goodness and grace.

4 He will be gracious to the just one, and will give him everlasting rectitude and will give power, and will be in goodness and justice, and he will walk in the everlasting light.

5 But sin will be destroyed in darkness to eternity, and will not be seen from that day on to eternity.

CHAP. 93

And after that Enoch commenced to relate out of the books.

2 And Enoch said: "Concerning the children of justice and concerning the chosen of the world and concerning the plant of justice and of rectitude, of these I will speak to you and announce to you, my children, I, Enoch, as it has appeared to me in a vision from heaven, and what I learned through the voice of the holy angels and understood from the tablets of heaven."

3 And Enoch commenced to relate from the books, and said: "I was born the seventh in the first week, while judgment and justice were yet retarded.

4 And there will arise after me in the second week great evil, and destruction will spring up; and in it there will be the first end; and in it a man will be saved; and after it is finished injustice will grow, and he will make a law for the sinners.

5 And after that, in the third week, in the end thereof, a man will be chosen as a plant of the judgment of justice, and after him the plant of justice will come forever.

6 And after that, in the fourth week, in the end thereof, visions of the holy and the just will be seen, and a law for all generations, and a court will be made for them.

7 And after that, in the fifth week, in the end thereof, a house of glory and of supremacy will be built to eternity.

8 And after that, in the sixth week, those who will exist in it will all be blinded, and their hearts will all forget wisdom, and in it a man will ascend; and in the end thereof the house of supremacy will burn with fire, and the whole race of the chosen root will be cut off.

9 And after that, in the seventh week, a rebellious generation will arise, and many will be their deeds, and all their deeds will be rebellious.

10 And in the end thereof the chosen just of the everlasting plant of justice will be rewarded; seven portions of learning are given to them concerning all his creatures.

11 And who is there of all the children of men that is able to hear the voice of the Holy One, and does not tremble, and who is able to think his thoughts, and who that is able to see all the works of heaven?

12 And how could one know the deeds of heaven and be able to see his breath and his spirit, and be able to relate it, or ascend and see all their ends, and think them or act like them?

13 And who is the man that is able to know what the breadth and the length of the earth is, and to whom has the measure of them all been shown?

14 Or is there any man who is able to know the length of heaven, and what is its height, and upon what it is established, and what is the measure as regards the number of the stars, and where all the luminaries rest?

CHAP. 94

And now I say to you, my children, love justice and walk in it, for the paths of justice are worthy that they be accepted; and the paths of injustice are destroyed suddenly and cease.

2 And to certain men of a future generation the paths of violence and of death will be revealed, and they will retreat from them, and will not follow them.

3 And now I say to you, the just: Do not walk in the wicked path and in violence, and not in the paths of death, and do not approach them, that ye be not destroyed.

4 But love and choose for yourselves justice and a pleasing life, and walk in the paths of peace, that ye may live and have joy.

5 And hold in the thoughts of your hearts, and let not my words be eradicated from your hearts, for I know that the sinners will deceive men to make wisdom wicked, and it [i.e., wisdom] will not find a place, and all kinds of temptations will not cease.

6 Woe to those who build injustice and violence, and found deception, for they will be rooted out suddenly, and will have no peace.

7 Woe to those who build their houses in sin, for they will be rooted out from their foundation, and will fall by the sword; and they who acquire gold and silver will be destroyed by sudden judgment.

8 Woe to you rich, for ye have trusted in your riches, but ye will come away from your riches, because ye have not remembered the Most High in the days of your riches.

9 Ye have done reviling and injustice, and were prepared for the day of bloodshed, and for the day of darkness, and for the day of the great judgment.

10 Thus I speak to you, and announce to you that he who has created you will destroy you from the foundation, and over your fall there will be no pity, and your Creator will rejoice in your destruction.

11 And your just in those days will be a disgrace to sinners and the impious.

CHAP. 95

Oh that my eyes were clouds of water, and I could weep over you, and pour out my tears like a cloud of water, and I could rest from the sorrow of my heart.

2 Who has empowered you to practice hate and wickedness? May the judgment reach you, the sinners!

3 Fear not the sinners, ye just, for God will give them into your hands again, that ye may pass judgment over them, as ye desire.

4 Woe to you who pronounce curses that they be not loosened, and healing will be far from you on account of your sins!

5 Woe to you who repay evil to your neighbor, for ye will be repaid according to your deeds!

6 Woe to you, the witnesses of untruth, and to those who weigh injustice, for ye will be destroyed suddenly.

7 Woe to you sinners, for ye pursue the just; for ye will be given over and pursued, ye men of injustice, and heavy will be their yokes upon you.

CHAP. 96

Hope, ye just, for the sinners will be destroyed suddenly before you, and the power over them will be to you as ye desire.

2 And in the day of the trouble of the sinners your children will mount and rise like eagles, and your nest will be higher than the hawk, and ye will ascend and go like the squirrels into the recesses of the earth, and into the clefts of the rock to eternity, before the unjust; but they will lament over you, and cry like satyrs.

3 But fear not, ye who suffer, for a healing will be to you, and a brilliant light will shine for you, and ye will hear the voice of rest from heaven.

4 Woe to you, sinners, for your riches make you appear like the just, but your hearts prove to you that you are sinners; and this word will be a testimony against you, as a remembrance of wicked deeds.

5 Woe to you who devour the marrow of the wheat, and drink the power of the root of the fountain, and trod down the lowly by your power.

6 Woe to you who drink water at all times, for ye will be repaid suddenly, and will dry up and wither, because ye have left the fountain of life.

7 Woe to you who practice injustice and destruction and reviling; there will be a remembrance against you for evil.

8 Woe to you powerful, who throw down with power the just ones, for the day of your destruction will

come. In those days many and good days will come to the just, on the day of your judgment.

CHAP. 97

Believe, ye just, for the sinners will come to shame, and will be destroyed on the day of injustice.

2 It will be known to you that the Most High is mindful of your destruction, and the angels rejoice over your destruction.

3 What will ye do, ye sinners, and whither will ye flee, on that day of judgment, when ye will hear the voice of the prayer of the just?

4 Ye will not be like those, ye against whom this word will be a testimony: "Ye have been companions of the sinners."

5 And in those days, the prayer of the just will reach the Lord, and the days of your judgment will come to you.

6 And all the words of your injustice will be recited before the Great and Holy One; and your faces will be filled with shame, and each work that is founded on injustice will be cast off.

7 Woe to you sinners, in the midst of the ocean and over the land whose remembrance of you is evil!

8. Woe to you who acquire silver and gold without justice, and say: "We have become rich, and have treasures, and possess everything we desire;

9. And now we will do what we contemplate, for we have gathered together silver, and our treasuries are filled, and as water so many are the workmen of our houses."

10 And like water your lies will float away, for wealth will not remain for you, but will ascend suddenly from you, for ye have acquired it all in injustice, and ye will be given over to a great condemnation.

CHAP. 98

And now I swear to you, the wise and the foolish; for ye will see much on this earth.

2 For ye, men, will put on more ornaments than the women, and colored stuffs more than the virgin; in royalty, and in greatness, and in power, and in silver, and in gold, and purple and honor, and in food, they will float away like water.

3 And therefore they will have no knowledge and no wisdom, and thereby they are destroyed together with their treasures, and with all their glory and their honor, and in shame and in murder and in great poverty their spirits will be cast into an oven of fire.

4 I swear to you sinners: as a mountain has not and will not become a slave, nor a hill the maid of a woman, thus too has sin not been sent on the earth, but man of himself has created it, and it will be for a great curse to those who do it.

5 And barrenness has not been given to a woman, but on account of the deeds of her hands she dies without children.

6 I swear to you sinners, by the Holy and the Just One, that all your wicked deeds are revealed in the heavens, and none of your deeds of violence are covered or hidden.

7 And do not think in your souls, and do not say in your hearts, that ye do not know and do not see that every sin is daily being written down in heaven before the Most High.

8 And from now ye know that all your violence which ye commit is written down on each day to the day of your judgment.

9 Woe to you fools, for ye will be destroyed by your foolishness; and ye do not listen to the wise, and will not attain anything good!

10 And now know that ye are prepared for the day of destruction, and do not hope that ye will live, ye sinners, but ye shall depart and die, for ye do not know a ransom; for ye are prepared for the day of

the great judgment, and for the day of trouble and of great disgrace to your souls.

11 Woe to you hardened of heart, who do evil and devour blood; whence have ye good eating and drinking and satisfaction? from all the good which our Lord the Most High has spread in abundance over the earth; and ye will have no peace.

12 Woe to you who love the deeds of injustice; why do ye hope for goodness to yourselves? Know that ye shall be given into the hands of the just; they will cut off your necks and slay you, and will not pity you.

13 Woe to you who rejoice in the trouble of the just, for a grave will not be dug for you.

14 Woe to you who make the words of the just in vain, for the hope of life will not be to you.

15 Woe to you who write down words of untruth and words of the impious; for they write down their lies that they be heard, and do not forget their foolishness; and there will be no peace to them, but they will die a sudden death!

CHAP. 99

Woe to those who act impiously, and glory in the words of untruth, and honor them; ye will be destroyed, and will have no good life.

2 Woe to you who change the words of rectitude, and who transgress the law of eternity, and make themselves that which they are not, namely, sinners; they will be trod down on the earth.

3 And in those days prepare yourselves, ye just, to raise your prayers of remembrance, and ye will place them as a testimony before the angels, that they may lay the sins of the sinners before the Most High as a remembrance.

4 In those days the nations will be disturbed, and the generations of the nations will arise on the day of destruction.

5 And in those days the fruit of the womb will miscarry, and they will mangle their own children; and they will cast their children from them, and miscarriages will pass from them; they will cast sucklings from them, and will not return to them, and will not pity their beloved.

6 Again I swear to you sinners, that sin has been prepared for a day of blood which does not end.

7 And they will worship stones; and others will make images of gold and of silver and of wood and of clay, and others will worship unclean spirits and demons and all kinds of idols, even in the idol temples; but no help will be found in them.

8 And they will become impious in the foolishness of their hearts, and their eyes will be blinded through fear in their hearts and through a vision of their dreams.

9 Through them they will be impious and will fear, because they do all their deeds in untruth, and worship stones; but they will be destroyed in an instant.

10 But in those days blessed are all they who receive the words of wisdom and know them, and do the paths of the Most High, and walk in the path of justice, and do not act impiously with those who act impiously; for they will be saved.

11 Woe to you who spread evil among your neighbors, for ye will be killed in hell.

12 Woe to you who make a foundation for sin and deception, and who cause bitterness on the earth, for thereby they will reach an end.

13 Woe to you who build your houses by the labor of another, and whose building material is nothing but the bricks and stones of sin. I tell you ye will have no peace.

14 Woe to those who cast away the measure and the inheritance of their fathers, which is forever, and cause their souls to follow after idols; no rest will be to them.

15 Woe to those who practice injustice and aid oppression, and kill their neighbors, to the day of the great judgment!

16 For he will cast down your glory, and put the wickedness to your hearts, and will raise the spirit of his anger, and will destroy you all with the sword; and all the just and holy will remember your sins.

CHAP. 100

And in those days the fathers will be slain in one place with their sons, and brothers with the others will fall in death, till it flows like a stream from their blood.

2 For a man will not in mercy draw his hand from his sons, and from his sons' sons, to kill them; and the sinner will not draw his hand from his honored brother; from the dawn to the setting sun they will kill each other.

3 And a horse will walk up to his breast in the blood of the sinners, and a wagon will sink in to its height.

4 And in those days the angels will come into the secret places, and will collect in one place all those who aided sin; and the Most High will arise on that day to pass a great judgment over all the sinners.

5 But over all the just and holy he will place holy angels as watchmen to watch them like the apple of an eye, till an end has been made to evil and to all sin; and even if the holy sleep a long sleep there is nothing to fear.

6 And the wise among men will see the truth, and the children of the earth will understand all the words of this book, and know that their riches will not be able to save them in the overthrow of their sins.

7 Woe to you sinners, if ye trouble the just, on the day of great pain, and burn them with fire; ye will be repaid according to your work.

8 Woe to the hardened of heart, who watch to contrive wickedness: fear will be about to come over you, and there will be none to save you.

9 Woe to you sinners, for on account of the words of your mouth, and on account of the deeds of your hands, which ye have done, ye who act impiously will burn in a pool of flaming fire.

10 And now know that the angels will seek out your deeds in heaven from the sun and the moon and the stars in reference to your sins, because ye pass judgment on the earth on the just.

11 And he will call to testify over you each cloud and fog and dew and rain, for they all will be kept back from you that they do not descend upon you; and shall they not think of your sins?

12. And now give presents to the rain that it may not be kept back from descending upon you, or the dew when it has received gold or silver from you.

13 When hoar-frost and snow and their coldness descend upon you, and all the winds of the snow and all their plagues, in those days ye will not be able to stand before them.

CHAP. 101

Notice the heavens, all ye children of heaven, and all the doings of the Most High, and have fear of him, and do no evil before him.

2 When he locks the windows of heaven, and prevents the rain and the dew from descending upon the earth on your account, what will ye do then?

3 And when he sends his anger over you and over all your deeds, ye cannot petition him, because ye have spoken concerning his justice proudly and boldly, and ye shall have no peace.

4 And do ye not see the kings of the ships, how their ships are chased about by waves, and tremble before the winds, and are troubled?

5 And therefore they fear, because all their good treasures go into the sea with them, and they are troubled in their hearts that the sea might swallow them and they perish in it.

6 Is not all the sea and all its waters and all its movements a work of the Most High, and has he not sealed all its doings, and bound it all in the sand?

7 It dries up at his threats, and is afraid, and all its fish die, and all that is in it; and ye sinners who are on the earth do not fear him.

8 Has he not made heaven and earth, and all that is in them? And who has given understanding and wisdom to all who move on the earth, and to those on the sea? 9 Do not the kings of the ships fear the sea? but the sinners do not fear the Most High.

CHAP. 102

And in those days when he brings a painful fire upon you, whither will ye flee, and where will ye save yourselves? and when he brings his word upon you, will ye then not be aghast and fear?

2 And all the luminaries will tremble in great fear, and all the earth will be aghast, and will tremble and quake.

3 And all the angels will fulfil their commands, and will desire to hide themselves from before him, great in glory, and the children of the earth will tremble and shake; and ye, sinners, are cursed to eternity, and will have no peace.

4 Fear not, ye souls of the just, and hope for the day of your death in justice.

5 And be not sorrowful that your souls descend into Sheol, in great trouble and lamentation and sorrow, and in grief, and that your bodies have not found it in your life as your goodness deserved, but rather on a day on which ye were like the sinners, and on the day of the curse and the punishment.

6 And when ye die the sinners speak over you: "As we die the just die, and what benefit have they in their deeds?"

7 Behold, as we, they have died in anxiety and in darkness, and what advantage have they over us? from now on we are equal.

8 And what will they receive, and what will they see to eternity? For behold they too have died, and from now on to eternity they do not see the light."

9 I tell you sinners: it is sufficient for you to eat and drink and to make a man naked, and to rob and to sin, and to acquire wealth, and to see good days.

10 Have ye seen the just, how their end was peace, because no oppression was found in them to the day of their death?

11 "And they were destroyed, and became as if they had not been, and the souls descended in Sheol in trouble."

CHAP. 103

And now I swear to you the just, by his great glory and his honor, and by his glorious kingdom and by his greatness I swear to you:

2 I know this mystery, and have read it in the tablets of heaven, and have seen the book of the holy ones, and have found written in it and inscribed on their account,

3 that all goodness and joy and honor are prepared for them, and are written down for the spirits of those who have died in justice, and that much good is given to you as a reward for your labor, and that your portion is better than the portion of the living.

4 And your souls will live, ye who have died in justice, and your spirits will rejoice and be glad, and their remembrance will be before the face of the Great One to all the generations of eternity. And now do not fear their shame.

5 Woe to you, sinners, if ye die in your sins, and those who are like you say concerning you: "Blessed are they, the sinners, they have seen all their days;

6 and now they have died in good fortune and in wealth, and have not seen trouble or murder in their life; in glory they have died, and judgment has not been passed over them in their life."

7 Do ye know that their souls will be caused to descend into Sheol, and it will be ill with them, and their trouble great?

8 And in darkness and in toils and in a burning flame their spirits will burn at the great judgment; and a great judgment will be for all generations to eternity. Woe to you, for ye will have no peace!

9 Say not to the just and good who are in life: "In the days of our need we have endured labor, and have seen all need, and have met much evil, and have been injured and diminished, and our spirit has become small.

10 We have been destroyed, and there was none to help us; with word and deed we were incapable, and attained to nothing whatever; we were tortured and destroyed, and did not hope to see life, day by day.

11 We hoped to be the head, and were the tail; we labored exceedingly, and did not gain by our labor; we became food for sinners, and the unjust laid their yoke heavily upon us.

12 Those who hated and those who beat us became our rulers; and we bent our neck to our haters, and they did not pity us.

13 And we desired to go from them in order to flee and to rest, but we did not find whither to flee and to save ourselves from them.

14 We complained to the rulers in our trouble and in our pain over those who devoured us; but they did not attend to our cry, and did not wish to hear our voice.

15 And they helped those who robbed and devoured us, and those who diminished us, and they made secret their oppression, so that they did not remove their yoke from us, but devoured us and scattered us and murdered us; and they kept secret our murder, and did not think of it that they had lifted up their hands against us."

CHAP. 104

I swear to you, just ones, that in heaven the angels will have a remembrance concerning you for good before the glory of the Great One. Your names will be written before the glory of the Great One.

2 Hope, for at first ye were disgraced in evil and need, but now ye will shine like the luminaries of heaven, and will be seen, and the portals of heaven will be opened to you.

3 And continue your cry for a judgment; it will appear to you, for all your trouble will be avenged on the rulers, and on all those who help those who oppressed you.

4 Hope, and do not cease your hope, for ye will have great joy, like the angels in heaven.

5 Since such will be yours, ye will not hide on the day of the great judgment, and ye will not be found as sinners, and the everlasting judgment will be far from you for all the generations of the world.

6 And now, fear not, ye just, when ye see the sinners strengthening and rejoicing in their desires, and be not associates with them, but keep far from their oppression, for ye shall be companions of the hosts of heaven.

7 Ye sinners, although ye say: "Ye cannot search it out, and all our sins are not written down; still they will continually write down your sins every day.

8 And now I show it to you, that light and darkness, day, and night, see all your sins.

9 Be not impious in your hearts, and do not lie, and do not change the words of rectitude, and do not call a lie the words of the Holy and Great One, and do not glorify your idols; for all your untruths and all your impiety will not be to you for a justification, but for a great sin.

10 And now, I know this mystery that the words of rectitude will be changed, and many sinners will rebel, and will speak wicked words, and will lie and make great works, and write books concerning their words.

11 But when they write all my words in rectitude in their languages, and do not change or abridge anything of my words, but write all in rectitude, all that I have first testified on their account,

12 then I know another mystery, that books will be given to just and to the wise for joy and for rectitude and for much wisdom.

13 And the books will be given to them, and they will believe in them and will rejoice in them; and then all the just, who have learned all the paths of rectitude out of them, will be rewarded.

CHAP. 105

“And in those days,” says the Lord, “they will call and testify over the sons of the earth concerning their wisdom: show it to them, for ye are their leaders, and the rewards over all the earth.

2 For I and my son will join with them to eternity in the paths of rectitude in their lives. And peace will be to you; rejoice, ye children of rectitude, in truth!”

SECTION XX – FRAGMENT OF THE BOOK OF NOAH

CHAP. 106

And after some days, my son Methuselah took a wife for his son Lamech, and she became pregnant by him, and gave birth to a son.

2 His body was white as snow and red as the bloom of a rose, and the hair of his head was white as wool, and his eyes beautiful; and when he opened his eyes, they illuminated the whole house like the sun, and the whole house became exceedingly light.

3 And as he was taken from the hand of the midwife, he opened his mouth, and conversed with the Lord of justice.

4 And his father Lamech was afraid of him, and fled, and came to his father Methuselah.

5 And he said to him: “I have begotten a singular son, unlike a man, but similar to the children of the angels of heaven, and his creation is different, and not like ours, and his eyes are like the feet [i.e., rays] of the sun, his face glorious.

6 And it seems to me he is not from me, but from the angels; and I fear that wonderful things will happen in his days over the earth.

7 And now, my father, I am here petitioning and asking of thee that thou shouldst go to Enoch, our father, and hear of him the truth, for he has his dwelling-place with the angels.”

8 And when Methuselah had heard the words of his son, he came to me, at the ends of the earth, for he had heard that I was there, and cried aloud, and I heard his voice and came to him. And I said to him: “Behold, here I am, my son, because thou hast come to me.”

9 And he answered and said to me: “I have come to thee concerning a great thing, and concerning a disturbing vision it is that I have approached.

10 And now, my father, hear me, for there has been born to my son Lamech a son, whose similarity and kind is not like the kind of men; his color 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 like the feet [i.e., rays] of the sun; and he opened his eyes, and they illuminated the whole house.

11 And when he was taken from the hands of the midwife, he opened his mouth, and blessed the Lord of heaven.

12 And his father Lamech was afraid, and fled to me, and did not believe that he was from him, but that his similarity was from the angels of heaven; and behold I have come to thee that thou shouldst teach me justice [i.e., the truth].”

13 And I, Enoch, answered, and said to him: “The Lord will make new things on the earth, and this I know, and have seen in a vision, and I announce it to

thee that in the generations of my father Jared some from the heights of heaven departed from the word of the Lord.

14 And behold, they committed sin, and departed from the law, and united themselves with women, and committed sin with them, and married some of them, and begat children from them.

15 And great destruction will be over all the earth, and there will be the water of a deluge, and a great destruction will be for one year.

16 This son who is born to thee will be left on the earth, and his three children will be saved with him; when all men who are on the earth shall die, he and his children will be saved.

17 [They beget on earth giants, not according to the spirit, but according to the flesh, and there will be great punishment on the earth, and the earth will be washed of all of its uncleanness.]

18 And now announce to thy son Lamech that he who was born to him is in truth his son, and call his name Noah, for he will be a remnant of you; and he and his children will be saved from the destruction which will come over the earth on account of all the sins and all the injustice which will be completed in his days over the earth.

19 And after that, injustice will exceed that which was first committed on the earth; for I know the mysteries of the holy ones, for he, the Lord, has showed me, and has instructed me, and I have read in the tablets of heaven.

CHAP. 107

And I saw written upon them that generation upon generation will transgress till a generation of justice arises, and transgression will be destroyed, and sin will disappear from the earth, and all good will come over it.

2 And now, my son, go and announce to thy son Lamech, that this son who is born is really his, and that this is not a falsehood.”

3 And when Methuselah had heard the words of his father Enoch—for he had showed him everything that was secret—he returned, after his having seen him, and called the name of that son Noah, for he will make glad the earth for all destruction.

AN APPENDIX TO THE BOOK OF ENOCH

CHAP. 108

Another book that Enoch wrote for his son Methuselah, and for those who come after him, and keep the law in the last days.

2 Ye who kept it, and now wait in those days till those who did evil are completed, and the power of the transgressors has been completed,

3 wait till sin disappears, for their names will be erased from the books of the holy ones, and their seed will be destroyed to eternity, and their spirits will be killed, and they will cry and lament in a void, empty place, and burn in a fire where there is no end.

4 And there I saw something like a cloud which could not be seen, for from its depths I could not look over it; and I saw a flame of fire burning brightly, and there circled things like shining mountains, and they shook to and fro.

5 And I asked one of the holy angels who were with me, and said to him; “What is this shining thing? for it is not a heaven, but only the flame of a burning fire, and the voice of shouting and crying and lamenting and of great pain.”

6 And he said to me: “This place which thou seest—here are brought the souls of the sinners and of the revilers and of those who do evil and change everything that God speaks through the mouth of the prophets concerning things to take place.

7 For some of these have been written down, and noted above in heaven, that the angels may read and know what will happen to the sinners and to the spirits of the humble who have chastised their bodies,

and for that receive their reward from God, and of those who are reviled by wicked men;

8 who loved God, and did not love gold or silver or all the riches of the world, but gave over their bodies to torture;

9 and who, since they existed, did not long for terrestrial food, but considered themselves a breath that passes away, and lived accordingly, and were often tried by God, and their spirits were found in cleanliness to praise his name.

10 All the blessings they received I have marked down in the books; and he has destined for them their wages, because they have been shown as those who loved the everlasting heaven more than their life, and while they were trodden down by wicked men, and heard abuse and reviling from them, praised me.”

11 And now I will call to the spirits of the good, from the generation of light, and change those who were born in darkness, who have not been rewarded in their bodies with honor, as was meet for their fidelity.

12 And I will lead out in a shining light those who love my holy name, and will set each one on the throne of honor, of his honor.

13 And they will glitter in times without number, for justice is the judgment of God, for he will give fidelity to the faithful in the dwellings of the paths of rectitude.

14 And they will see how those who were born in darkness will be cast into darkness, while the just will glitter.

15 And the sinners will cry, and see them as they shine; and they will go there where days and times are written for them.

End of Book of Enoch

THE APOCALYPSE OF PAUL

Excerpt from Corinthians 12:1-11)

12 Now concerning spiritual *gifts*, brethren, I do not want you to be ignorant: ²You know that^[a] you were Gentiles, carried away to these dumb idols, however you were led. ³Therefore I make known to you that no one speaking by the Spirit of God calls Jesus ^[c]accursed, and no one can say that Jesus is Lord except by the Holy Spirit. ⁴There are ^[d]diversities of gifts, but the same Spirit. ⁵There are differences of ministries, but the same Lord. ⁶And there are diversities of activities, but it is the same God who works ^[e]all in all. ⁷But the manifestation of the Spirit is given to each one for the profit *of all*: ⁸for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, ⁹to another faith by the same Spirit, to another gifts of healings by ^[f]the same Spirit, ¹⁰to another the working of miracles, to another prophecy, to another discerning of spirits, to another *different* kinds of tongues, to another the interpretation of tongues. ¹¹But one and the same Spirit works all these things, distributing to each one individually as He wills.

“But I will come to visions and revelations of the Lord: I know: a man in Christ fourteen years ago (whether in the body, I know not; or out of the body, I know not, God knoweth) such a one, caught up to the Third Heaven, and I knew such a man, whether in the body or out of the body I know not, God knoweth; how that he was snatched up into Paradise and heard secret words which it is not lawful for men to speak; on behalf of such a one will I glory; but on mine own behalf I will not glory, save in my infirmities.”

The Vision of St. Paul

1

At what time was this revelation made? In the consulship of Theodosius Augustus the Younger and Cynegius, a certain

nobleman then living in Tarsus, in the house which was that of Saint Paul, an angel appearing in the night revealed to him, saying that he should open the foundations of the house and should publish what he found, but he thought that these things were dreams;

2

But the angel coming for the third time beat him and forced him to open the foundation. And digging he found a marble box, inscribed on the sides; there was the revelation of Saint Paul, and his shoes in which he walked teaching the word of God. But he feared to open that box and brought it to the judge; when he had received it, the judge, because it was sealed with lead, sent it to the Emperor Theodosius, fearing lest it might be something else; which when he had received the emperor opened it, and found the revelation of Saint Paul; a copy of it he sent to Jerusalem, and retained the original himself.

3

While I was in the body in which I was snatched up to the third heaven, the word of the Lord came to me saying: speak to the people: until when will ye transgress, and heap sin upon sin, and tempt the Lord who made you? Ye are the sons of God, doing the works of the devil in the faith of Christ, on account of the impediments of the world. Remember therefore and know that while every creature serves God, the human race alone sins. But it reigns over every creature and sins more than all nature.

4

For indeed the sun, the great light, often addressed the Lord saying: Lord God Almighty, I look out upon the impieties and injustices of men; permit me and I shall do unto them what are my powers, that they may know that thou art God alone. And there came a voice saying to him:

***I KNOW ALL THESE THINGS, FOR MINE EYE SEES AND EAR HEARS, BUT MY PATIENCE BEARS THEM UNTIL THEY SHALL BE CONVERTED AND REPENT. BUT IF THEY DO NOT RETURN TO ME I WILL JUDGE THEM ALL.*⁴²**

5

For sometimes the moon and stars addressed the Lord saying: Lord God Almighty, to us thou hast given the power of the night; till when shall we look down upon the impieties and fornications and homicides done by the sons of men? Permit us to do unto them according to our powers, that they may know that thou art God alone. And there came a voice unto them saying:

I KNOW ALL THESE THINGS, AND MINE EYE LOOKS FORTH AND EAR HEARS, BUT MY PATIENCE BEARS WITH THEM UNTIL THEY SHALL BE CONVERTED AND REPENT. BUT IF THEY DO NOT RETURN UNTO ME I WILL JUDGE THEM.

6

And frequently also the sea exclaimed saying: Lord God Almighty, men have defiled thy holy name in me; permit me to arise and cover every wood and orchard and the whole world, until I blot out all the sons of men from before thy face, that they may know that thou art God alone. And the voice came again and said:

I KNOW ALL THINGS; MINE EYE SEETH EVERYTHING, AND MINE EAR HEARETH, BUT MY PATIENCE BEARS WITH THEM UNTIL THEY BE CONVERTED AND REPENT. BUT IF THEY DO NOT RETURN, I WILL JUDGE THEM.

Sometimes the waters also spoke against the sins of men saying: Lord God Almighty, all the sons of men have defiled thy holy name. And there came a voice saying:

I KNOW ALL THINGS BEFORE THEY COME TO PASS, FOR MINE EYE SEETH AND MINE EAR

HEARETH ALL THINGS, BUT MY PATIENCE BEARS WITH THEM UNTIL THEY BE CONVERTED. BUT IF NOT I WILL JUDGE THEM.

Frequently also the earth too exclaimed to the Lord against the sons of men saying: Lord God Almighty, I above every other creature of thine am harmed, supporting the fornications, adulteries, homicides, thefts, perjuries and magic and ill-doings of men and all the evil they do, so that the father rises up against the son, and the son upon the father, the alien against the alien, so that each one defiles his neighbor's wife. The father ascends upon the bed of his own son, and the son likewise ascends the couch of his own father; and in all these evils, they who offer the sacrifice to thy name have defiled thy holy place. Therefore I am injured above every creature, desiring not to shew my power to myself, and my fruits to the sons of men. Permit me and I will destroy the virtue of my fruits. And there came a voice and said:

I KNOW ALL THINGS, AND THERE IS NONE WHO CAN HIDE HIMSELF FROM HIS SIN. MOREOVER I KNOW THEIR IMPIETIES, BUT MY HOLINESS SUFFERS THEM UNTIL THEY BE CONVERTED AND REPENT. BUT IF THEY DO NOT RETURN UNTO ME I WILL JUDGE THEM.

7

Behold, ye sons of men, the creature is subject to God, but the human race alone sins. For this cause, therefore, ye sons of men, bless the Lord God unceasingly, every hour and every day: but more especially when the sun has set: for at that hour all the angels proceed to the Lord to worship him and to present the works of men, which every man has wrought from the morning till the evening, whether good or evil. And there is a certain angel who proceeds rejoicing concerning the man in whom he dwells. When therefore the sun has set in the first hour of night, in the same hour the angel of every people and every man and woman, who protect and preserve them, because man is the image of God: similarly also in the matin hour which is the twelfth of the night, all the angels of men and women, go up to God to worship God, and present every work which each man has wrought, whether good or evil. Moreover every day

⁴² This is, according to St. Paul, the Most High God speaking.

and night the angels show to God an account of all the acts of the human race. To you, therefore, I say, ye sons of men, bless the Lord God without fail all the days of your life.

8

Therefore at the appointed hour all the angels whatever, rejoicing at once together, proceed before God that they may meet to worship at the hour determined. And behold suddenly it became the hour of meeting, and the angels came to worship in the presence of God, and the spirit proceeded to meet them and there came a voice and said: *Whence come ye, our angels, bearing the burdens of tidings?*

9

They answered and said: We come from those who have renounced this world for the sake of thy holy name, wandering as pilgrims, and in caves of the rocks, and weeping every hour in which they inhabited the earth, and hungering and thirsting because of thy name, with their loins girded, having in their hands the incense of their hearts, and praying and blessing every hour, and restraining and overcoming themselves, weeping and wailing above the rest that inhabit the earth. And we indeed, their angels, mourn along with them: whither therefore it shall please thee, command us to go and minister, lest others also do it, but the destitute above the rest who are on earth. And there came the voice of God to them saying:

KNOW YE THAT NOW HENCEFORWARD MY GRACE IS APPOINTED UNTO YOU, AND MY HELP, WHO IS MY WELL-BELOVED SON, SHALL BE PRESENT WITH THEM, GUIDING THEM EVERY HOUR; MINISTERING ALSO TO THEM, NEVER DESERTING THEM, SINCE THEIR PLACE IS HIS HABITATION.

10

When therefore these angels had retired, behold other angels came to adore in the presence of honor, in the assembly, who wept; and the spirit of God pro-

ceeded to meet them, and there came the voice of God and said:

WHENCE COME YE, OUR ANGELS, BEARING THE BURDENS OF THE MINISTRY OF THE TIDINGS OF THE WORLD?

They answered and said in the presence of God:

We have arrived from those who called upon thy name, and the impediments of the world made them wretched, devising many occasions every hour, not even making one pure prayer, nor out of their whole heart, in all the time of their life; what need, therefore, is there to be present with men who are sinners?

And there came the voice of God to them:

IT IS NECESSARY THAT YE SHOULD MINISTER TO THEM, UNTIL THEY BE CONVERTED AND REPENT: BUT IF THEY DO NOT RETURN TO ME I WILL JUDGE THEM. KNOW THEREFORE, SONS OF MEN, THAT WHATEVER THINGS ARE WROUGHT BY YOU, THESE ANGELS RELATE TO GOD, WHETHER GOOD OR EVIL.

11

And the angel answered and said unto me:

Follow me, and I will show you the place of the just where they are led when they are deceased, and after these things taking thee into the abyss, I will show thee the souls of sinners and what sort of place they are led into when they have deceased.

And I proceeded back after the angel, and he led me into heaven, and I looked back upon the firmament, and I saw in the same place power, and there was there oblivion which deceives and draws down to itself the hearts of men, and the spirit of detraction, and the spirit of fornication, and the spirit of madness, and the spirit of insolence, and there were there the princes of vices: these I saw under the firmament of heaven: and again I looked back, and I saw angels without mercy, having no pity, whose countenance was full of madness, and their teeth sticking out beyond the mouth: their eyes shone like the morning star of the east, and from the hairs of their head

sparks of fire went out, or from their mouth. And I asked the angel saying: Sir, who are those? And the angel answered and said unto me:

These are those who are destined to the souls of the impious in the hour of need, who did not believe that they had the Lord for their helper, nor hoped in him.

12

And I looked on high and I saw other angels whose countenance shone as the sun, their loins girded with golden girdles, having palms in their hands, and the sign of God, clothed with garments in which was written the name of the Son of God, filled moreover with all meekness and pity; and I asked the angels saying: Who are these, Lord, in so great beauty and pity? And the angel answered and said unto me:

These are the angels of justice who are sent to lead up the souls of the just, in the hour of need, who believed that they had the Lord for their helper.

And I said to him: Do the just and sinners necessarily meet witnesses when they have died? And the angel answered and said to me:

There is one way by which all pass over to God, but the just having their helper with them are not confounded when they go to appear in the sight of God.

13

And I said to the angel: I wished to see the souls of the just and of sinners going out of the world. And the angel answered and said unto me:

Look down upon the earth.

And I looked down from heaven upon the earth, and saw the whole world, and it was nothing in my sight and I saw the sons of men as though they were naught, and a-wanting, and I wondered and said to the angel: Is this the greatness of men? And the angel answered and said unto me:

It is, and these are they who do evil from morning till evening.

And I looked and saw a great cloud of fire spread over the whole world, and I said to the angel: What is this, my Lord? and he said to me:

This is injustice stirred up by the princes of sinners.

14

I indeed when I had heard this sighed and wept, and said to the angel: I wished to see the souls of the just and of sinners, and to see in what manner they go out of the body.

And the angel answered and said unto me:

Look again upon the earth.

And I looked and saw all the world, and men were as naught and a-wanting; and I looked carefully and saw a certain man about to die, and the angel said to me:

This one whom thou seest is a just man.

And I looked again and saw all his works, whatever he had done for the sake of God's name, and all his desires, both what he remembered, and what he did not remember; they all stood in his sight in the hour of need; and I saw the just man advance and find refreshment and confidence, and before he went out of the world the holy and the impious angels both attended: and I saw them all, but the impious found no place of habitation in him, but the holy took possession of his soul, guiding it till it went out of the body: and they roused the soul saying:

Soul, know thy body whence thou goest out, for it is necessary that thou shouldst return to the same body on the day of the resurrection, that thou mayest receive the things promised to all the just.

Receiving therefore the soul from the body, they immediately kissed it as familiarly known to them, saying to it:

Do manfully, thou hast done the will of God while placed in the earth. For I related to God all thy works such as they were.

And there came to meet him the angel who watched him every day, and said to him:

Do manfully, soul; for I rejoice in thee, because thou hast done the will of God on earth: for I related to God all thy works, such as they were.

Similarly also the spirit proceeded to meet him and said:

Soul, fear not, nor be disturbed, until thou comest into a place which thou hast never known, but I will be a helper unto thee: for I found in thee a place of refreshment in the time when I dwelt in thee, while I was on earth.

And his spirit strengthened him, and his angel received him, and led him into heaven: and an angel said:

Whither runnest thou, O soul, and dost thou dare to enter into heaven? Wait and let us see if there is anything of ours in thee: and behold we find nothing in thee. I see also thy divine helper and angel, and the spirit is rejoicing along with thee, because thou hast done the will of God on earth.

And they led him along till he should worship in the sight of God. And when they had ceased, immediately Michael and all the army of angels, with one voice, adored the footstool of his feet, and his doom, saying at the same time to the soul:

This is your God of all things, who made you in his own image and likeness.

Moreover the angel returns and points him out saying:

God, Remember his labors: for this is the soul, whose works I related to thee, doing according to thy judgment.

And the spirit said likewise:

I am the spirit of vivification inspiring him: for I had refreshment in him, in the time when I dwelt in him, doing according to thy judgment.

And there came the voice of God and said:

IN AS MUCH AS THIS MAN DID NOT VEX ME, NEITHER WILL I VEX HIM; FOR ACCORDING AS HE HAD PITY, I ALSO WILL HAVE PITY. LET HIM THEREFORE BE HANDED OVER TO MICHAEL, THE ANGEL OF THE COVENANT, AND LET HIM LEAD HIM INTO THE PARADISE OF JOY, THAT HE HIMSELF MAY BECOME CO-HEIR WITH ALL THE SAINTS.

And after these things I heard the voices of a thousand angels, and archangels, and cherubim, and twenty-four elders saying hymns, and glorifying the Lord and crying:

Thou art just, O Lord, and just are thy judgments, and there is no acceptance of persons with thee, but thou rewardest unto every man according to thy judgment.

And the angel answered and said unto me:

Hast thou believed and known, that whatever each man of you has done, he sees in the hour of need?

And I said: Yes, sir.

15

And he saith to me:

Look again down on the earth, and watch the soul of an impious man going out of the body, which vexed the Lord day and night, saying: "I know nothing else in this world, I eat and drink, and enjoy what is in the world; for who is there who has descended into hell, and ascending has declared to us that there is judgment there!"

And again I looked carefully, and saw all the scorn of the sinner, and all that he did, and they stood together before him in the hour of need: and it was done to him in that hour, in which he was threatened about his body at the judgment, and I said:

"It were better for him if he had not been born."

And after these things, there came at the same time, the holy angels, and the malign, and the soul of the sinner and the holy angels did not find a place in it. Moreover the malign angels cursed it; and when they

had drawn it out of the body, the angels admonished it a third time, saying:

O wretched soul, look upon thy flesh, hence thou camest out: for it is necessary that thou shouldst return to thy flesh in the day of resurrection, that thou mayest receive the due for thy sins and thy impieties.

16

And when they had led it forth, the customary angel preceded it, and said to it:

O wretched soul, I am the angel belonging to thee, relating daily to the Lord thy malign works, whatever thou didst by night or day: and if it were in my power, not for one day would I minister to thee, but none of these things was I able to do: the judge is pitiful and just, and he himself commanded us that we should not cease to minister to the soul, till you should repent, but thou hast lost the time of repentance. I indeed was strange to thee and thou to me. Let us go on then to the Just Judge: I will not dismiss thee, before I know from to-day why I was strange to thee.

And the spirit confounded him, and the angel troubled him. When, therefore, they had arrived at the power, when he started to enter heaven, a labor was imposed upon him, above all other labor: error and oblivion and murmuring met him, and the spirit of fornication, and the rest of the powers, and said to him:

Whither goest thou, wretched soul, and darest thou to rush into heaven? hold, that we may see if we have our qualities in thee, since we do not see that thou hast a holy helper.

And after that I heard voices in the height of heaven saying:

Present that wretched soul to God, that it may know that it is God that it despised.

When, therefore, it had entered heaven, all the angels saw it, a thousand thousand exclaimed with one voice, all saying:

Woe to thee, wretched soul, for the sake of thy works which thou didst on earth; what answer art thou about to give to God when thou shalt have approached to adore him?

The angel who was with it answered and said:

Weep with me, my beloved, for I have not found rest in this soul.

And the angels answered him and said:

Let such a soul be taken away from the midst of ours, for from the time he entered, the stink of him crosses to us angels.

And after these things it was presented, that it might worship in the sight of God, and an angel of God showed him God who made him after his own image and likeness. Moreover his angel ran before him saying:

Lord God Almighty, I am the angel of this soul, whose works I presented to thee day and night, not doing according to thy judgment.

And the spirit likewise said:

I am the spirit who dwelt in it from the time it was made, in itself moreover I know it, and it has not followed my will: judge it, Lord, according to thy judgment.

And there came the voice of God to it and said:

WHERE IS THY FRUIT WHICH THOU HAS MADE WORTHY OF THE GOODS WHICH THOU HAST RECEIVED? HAVE I PUT A DISTANCE OF ONE DAY BETWEEN THEE AND THE JUST MAN? DID I NOT MAKE THE SUN TO ARISE UPON THEE AS UPON THE JUST?

But the soul was silent, having nothing to answer...

And again there came a voice saying:

Just is the judgment of God, and there is no acceptance of persons with God, for whoever shall have done mercy, on them shall he have mercy, and whoever shall not have pitied neither shall God pity him. Let him therefore be handed over to the angel Tartaruch, who is set over the punishments, and let him place him in outer darkness, where there is weeping and gnashing of teeth, and let him be there till the great day of judgment.

And after these things I heard the voice of angels and archangels saying:

Thou art just, Lord, and thy judgment is just.

17

And again I saw, and behold a soul which was led forward by two angels, weeping, and saying: "Have pity on me! just God, God the judge, for to-day is seven days since I went out of my body, and I was handed over to these two angels, and they led me through to those places, which I had never seen."

And God, the Just Judge, saith to him:

WHAT HAST THOU DONE? FOR THOU NEVER DIDST MERCY, WHEREFORE THOU WAST HANDED OVER TO SUCH ANGELS AS HAVE NO MERCY, AND BECAUSE THOU DIDST NOT DO UPRIGHTLY, SO NEITHER DID THEY ACT PIOUSLY WITH THEE IN THE HOUR OF THY NEED. CONFESS THEREFORE THY SINS WHICH THOU DIDST COMMIT WHEN PLACED IN THE WORLD.

And he answered and said: "Lord, I did not sin!"

And the Lord, the just Lord, was angered in fury when it said: I did not sin, because it lied; and God said:

DOST THOU THINK THOU ART STILL IN THE WORLD? IF ANY ONE OF YOU, SINNING THERE, CONCEAL AND HIDE HIS SIN FROM HIS NEIGHBOR, HERE INDEED NOTHING WHATEVER SHALL BE HID:

For when the souls come to adore in sight of the throne, both the good works and the sins of each one are made manifest. And hearing these things the soul was silent, having no answer.

And I heard the Lord God, the Just Judge, again saying:

COME, ANGEL OF THIS SOUL, AND STAND IN THE MIDST.

And the angel of the sinful soul came, having in his hands a manuscript, and said:

These, Lord, in my hands, are all the sins of this soul from his youth till to-day, from the tenth year of his birth: and if thou command, Lord, I will also relate his acts from the beginning of his fifteenth year.

And the Lord God, the Just Judge, said:

I SAY UNTO THEE, ANGEL, I DO NOT EXPECT OF THEE AN ACCOUNT OF HIM SINCE HE BEGAN TO BE FIFTEEN YEARS OLD, BUT STATE HIS SINS FOR FIVE YEARS BEFORE HE DIED AND BEFORE HE CAME HITHER.

And again God, the Just Judge, said:

FOR BY MYSELF I SWEAR, AND BY MY HOLY ANGELS, AND BY MY VIRTUE, THAT IF HE HAD REPENTED FIVE YEARS BEFORE HE DIED, ON ACCOUNT OF ONE YEAR'S LIFE, OBLIVION WOULD NOW BE THROWN OVER ALL THE EVILS WHICH HE SINNED BEFORE, AND HE WOULD HAVE INDULGENCE AND REMISSION OF SINS: NOW INDEED HE SHALL PERISH.

And the angel of the sinful soul answered and said:

Lord, command that angel to exhibit those souls.

18

And in that same hour the souls were exhibited in the midst, and the soul of the sinner knew them; and the Lord said to the soul of the sinner:

I SAY UNTO THEE, SOUL, CONFESS THY WORK WHICH THOU WROUGHTEST IN THESE SOULS, WHOM THOU SEEST, WHEN THEY WERE IN THE WORLD.

And he answered and said: "Lord, it is not yet a full year since I slew this one and poured his blood upon the ground, and with another (a woman) I committed fornication: not this alone, but I also greatly harmed her in taking away her goods."

And the Lord God, the Just Judge, said:

EITHER THOU DIDST NOT KNOW THAT HE WHO DOES VIOLENCE TO ANOTHER, IF HE DIES FIRST WHO SUSTAINS THE VIOLENCE, IS KEPT IN THIS PLACE UNTIL THE DOER OF HURT DIES, AND THEN BOTH STAND IN THE PRESENCE OF THE JUDGE, AND NOW EACH RECEIVES ACCORDING TO HIS DEED.

And I heard a voice of one saying: Let that soul be delivered into the hands of Tartarus, and led down into hell: he shall lead him into the lower prison and he shall be put in torments, and left there till the great day of judgment.

And again I heard a thousand, thousand angels saying hymns to the Lord, and crying:

Thou art just, O Lord, and just are thy judgments.

19

The angel answered and said unto me:

Hast thou perceived all these things?

And I said, Yes, sir.

And he said to me:

Follow me again, and I will take thee, and show thee the places of the just.

And I followed the angel, and he raised me to the Third Heaven, and placed me at the entry of the door: and looking carefully I saw, and the door was of gold, and two columns of gold, full above of golden letters, and the angel tuned again to me and said:

Blessed wert thou, if thou hadst entered into these doors, for it is not allowed to any to enter except only to those who have goodness and innocence of body in all things.

And I asked the angel about everything and said: Sir, tell me on what account these letters are put upon those tables?

The angel answered and said unto me:

These are the names of the just, serving God with their whole heart, who dwell on the earth.

And again I said: Sir, therefore their names and countenance and the likeness of these who serve God are in heaven, and are known to the angels: for they know who are the servants of God with all their heart, before they go out of the world.

20

And when I had entered the interior of the gate of Paradise, there came out to meet me an old man whose countenance shone as the sun; and when he had embraced me he said: "Hail, Paul, beloved of God."

And he kissed me with a cheerful countenance. He wept, and I said to him: Brother, why dost thou weep?

And again sighing and lamenting he said: "We are hurt by men, and they vex us greatly; for many are the good things which the Lord has prepared, and great is his promise, but many do not perceive them."

And I asked the angel, and said: Sir, who is this? And he said to me:

This is Enoch⁴³, the scribe of righteousness.

And I entered into the interior of that place, and immediately I saw the sun, and coming it saluted me laughing and rejoicing. And when it had seen (me), it turned away and wept, and said to me: "Paul, would that thou shouldst receive thy labors which thou hast done in the human race. For me, indeed, I have seen the great and many good things, which God has prepared for the just, and the promises of God are great, but many do not perceive them; but even by many labors scarcely one or two enters into these places."

21

And the angel answered and said to me,

43 Enoch: Author of *Book of Enoch*, a Biblical text that holds the lost secrets of the revolt of the fallen angels, the daughters of men, and their hybrid offspring the Nephilim (giants that once roamed earth) all of which are briefly mentioned in Genesis.

Whatever I now show thee here, and whatever thou shalt hear, tell it not to anyone in the earth.

And he led me and shewed me: and there I heard words which it is not lawful for a man to speak. And again he said,

For now follow me, and I will shew thee what thou oughtest to narrate in public and relate.

And he took me down from The Third heaven, and led me into the Second Heaven, and again he led me on to the firmament and from the firmament he led me over the doors of heaven: the beginning of its foundation was on the river which waters all the earth. And I asked the angel and said, Lord, what is this river of water?

And he said to me,

This is Oceanus!

And suddenly I went out of heaven, and I understood that it is the light of heaven which lightens all the earth. For the land there is seven times brighter than silver. And I said, Lord, what is this place?

And he said to me,

This is the land of promise. Hast thou never heard what is written: Blessed are the meek: for they shall inherit the earth?⁴⁴

The souls therefore of the just, when they have gone out of the body, are meanwhile dismissed to this place.

And I said to the angel, Then this land will be manifested before the time?

The angel answered and said to me,

When Christ, whom thou preachest, shall come to reign, then, by the sentence of God, the first earth will be dissolved and this land of promise will then be revealed, and

44 This refers to the Book of Matthew 5:4-6 (KJV)— 4 **Blessed are they that mourn: for they shall be comforted.** 5 **Blessed are the meek: for they shall inherit the earth.** 6 **Blessed are they which do hunger and thirst after righteousness: for they shall be filled.**

it will be like dew or cloud, and then the Lord Jesus Christ, the King Eternal, will be manifested and will come with all his saints to dwell in it, and he will reign over them a thousand years, and they will eat of the good things which I shall now show unto thee.

22

And I looked around upon that land and I saw a river flowing of milk and honey, and there were trees planted by the bank of that river, full of fruit: moreover each single tree bore twelve fruits in the year, having various and diverse fruits: and I saw the created things which are in that place and all the work of God, and I saw there palms of twenty cubits, but others of ten cubits: and that land was seven times brighter than silver. And there were trees full of fruits from the roots to the highest branches, of ten thousand fruits of palms upon ten thousand fruits. The grape-vines moreover had ten thousand plants. Moreover in the single vines there were ten thousand thousand bunches and in each of these a thousand single grapes: moreover these single trees bore a thousand fruits.

And I said to the angel, Why does each tree bear a thousand fruits?

The angel answered and said unto me,

Because the Lord God gives an abounding flood of gifts to the worthy, because they also of their own will afflicted themselves when they were placed in the world doing all things on account of his holy name.

And again I said to the angel, Sir, are these the only promises which the Most Holy God makes? And he answered and said to me:

No! there are seven times greater than these. But I say unto thee that when the just go out of the body they shall see the promises and the good things which God has prepared for them. Till then, they shall sigh, and lament saying: Have we emitted any word from our mouth to vex our neighbor even on one day?

I asked and said again: Are these alone the promises of God?

And the angel answered and said unto me:

These whom you now see are the souls of the married and those who kept the chastity of their nuptials, containing themselves. But to the virgins and those who hunger and thirst after righteousness and those who afflicted themselves for the sake of the name of God, God will give seven times greater than these, which I shall now show thee.

And then he took me up from that place where I saw these things and behold, a river, and its waters were greatly whiter than milk, and I said to the angel, What is this?

And he said to me:

This is the Acherusian Lake where is the City of Christ, but not every man is permitted to enter that city; for this is the journey which leads to God, and if anyone is a fornicator and impious, and is converted and shall repent and do fruits worthy of repentance, at first indeed when he shall have gone out of the body, he is led and adores God, and thence by command of the Lord he is delivered to the angel Michael and he baptizes him in the Acherusian Lake-thus he leads them into the City of Christ alongside of those who have never sinned.

But I wondered and blessed the Lord God for all the things which I saw.

23

And the angel answered and said unto me:

Follow me and I will lead thee into the City of Christ.

And he was standing on the Acherusian Lake and he put me into a golden ship and angels as it were three thousand were saying hymns before me till I arrived at the City of Christ. Moreover those who inhabited the City of Christ greatly rejoiced over me as I went to them, and I entered and saw the City of Christ, and it was all of gold, and twelve walls encircled it, and twelve interior towers, and each wall had between them single stadia in the circuit: And I said to the angel, Sir, how much is a stadium?

The angel answered and said to me:

As much as there is between the Lord God and the men who are on the earth, for the City of Christ is alone great.

And there were twelve gates in the circuit of the city, of great beauty, and four rivers which encircled it. There was, moreover, a river of honey and a river of milk, and a river of wine and a river of oil. And I said to the angel: What are these rivers surrounding that city?

And he saith to me:

These are the four rivers which flow sufficiently for those who are in this land of promise, of which the names are: the river of honey is called Pishon⁴⁵, and the river of milk Euphrates⁴⁶, and the river of oil Gihon⁴⁷, and the river of wine Tigris⁴⁸, such therefore they are for those who when placed in

the world did not use the power of these things, but they hungered for these things and afflicted themselves for the sake of the Lord God: so that when these enter into this city, the

Lord will assign them these things on high above all measure.

45 Pishon river - The Pishon is one of four rivers mentioned in the Biblical Book of Genesis. In that passage, a source river flows out of Eden to water the Garden of Eden and from there divides into the four named rivers. The Pishon is described as encircling "the entire land of Havilah where is gold; bdellium and onyx stone. (Genesis 2:11)

46 Euphrates river - The Euphrates is the longest and one of the most historically important rivers of Western Asia. Together with the Tigris, it is one of the two defining rivers of Mesopotamia. Originating in Turkey, the Euphrates flows through Syria and Iraq to join the Tigris in the Shatt al-Arab, which empties into the Persian Gulf. (Genesis 2:14)

47 Gihon river - Gihon is the name of the second river mentioned in the second chapter of the biblical Book of Genesis. The Gihon is mentioned as one of four rivers (along with the Tigris, Euphrates, and Pishon) issuing out of the Garden of Eden that branched from a single river within the garden. The author of Genesis describes Gihon as "encircling the entire land of Cush", a name associated with Ethiopia elsewhere in the Bible. This is the reason that Ethiopians have long identified the Gihon (Giyon) with the Abay River (Blue Nile), which encircles the former kingdom of Gojjam.

48 Tigris river- The Tigris is the eastern of the two great rivers that define Mesopotamia, the other being the Euphrates. The river flows from the Taurus Mountains in Turkey, through the Syrian and Arabian Deserts, and empties into the Persian Gulf

24

I indeed entering the gates saw trees great and very high before the doors of the city, having no fruit but leaves only, and I saw a few men scattered in the midst of the trees, and they lamented greatly when they saw anyone enter the city. And those trees were sorry for them and humbled themselves and bowed down and again erected themselves. And I saw and wept with them and I asked the angel and said: Sir, who are these who are not admitted to enter into the City of Christ?

And he said to me:

These are they who zealously abstained day and night in fasts, but they had a proud heart above other men, glorifying and praising themselves and doing nothing for their neighbors. For they gave some friendly greeting, but to others they did not even say hail! and indeed they shewed hospitality to those only whom they wished, and if they did anything whatever for their neighbor they were immoderately puffed up.

And I said: What then, Sir? Did their pride prevent them from entering into the City of Christ?

And the angel answered and said unto me:

Pride is the root of all evils. Are they better than the Son of God who came to the Jews with much humility?

And I asked him and said: Why is it that the trees humble themselves and erect themselves again?

And the angel answered and said to me:

The whole time which these men passed on earth zealously serving God, on account of the confusion and reproaches of men at the time, they blushed and humiliated themselves, but they were not saddened, nor did they repent that they should recede from their pride which was in them. This is why the trees humble themselves, and again are raised up.

And I asked and said: For what cause were they admitted to the doors of the city?

The angel answered and said unto me:

Because of the great goodness of God, and because there is the entry of his holy men entering into this city: for this cause they are left in this place, but when Christ the King Eternal enters with his saints, as he enters just men may pray for these, and then they may enter into the city along with them: but yet none of them is able to have assurance such as they have who humbled themselves, serving the Lord God all their lives.

25

But I went on while the angel instructed me, and he carried me to the river of honey, and I saw there Isaiah⁴⁹ and Jeremiah and Ezekiel and Amos, and Micah and Zechariah, the minor and major prophets, and they saluted me in the city.

I said to the angel: What way is this?

And he said to me:

This is the way of the prophets, everyone who shall have afflicted his soul and not done his own will because of God, when he shall have gone out of the world and have been led to the Lord God and adored him, then by the command of God he is handed over to Michael, and he

49 Isaiah: The Book of Isaiah (Hebrew: והיעשי רפס ['se.fer jə.ʃaʃ. 'ja:.hu]) is the first of the Latter Prophets in the Hebrew Bible and the first of the Major Prophets in the Christian Old Testament. Isaiah prophesied from 739–681 BC to a nation that had turned a deaf ear to the Lord. Instead of serving Him with humility and offering love to their neighbors, the nation of Judah offered meaningless sacrifices in God's temple at Jerusalem and committed injustices throughout the nation.

Jeremiah: The Book of Jeremiah (Hebrew: והיגרי רפס) The Book of Jeremiah combines history, biography, and prophecy. It portrays a nation in crisis and an extraordinary man whom the Lord called to prophesy under the trying circumstances of the final days of the kingdom of Judah.

Ezekiel: The Book of Ezekiel Ezechiel (/i'zi:kiəl/; Hebrew: לאֶקְוֹנִי) His prophecies did much to dispel the notion that Yahweh dwelled exclusively in Jerusalem; he emphasized the importance of individual responsibility.

Amos: The book of Amos records some of the prophecies and teachings that the prophet Amos delivered to the kingdom of Israel during the reign of King Jeroboam II. The people rejected Amos's warnings and teachings and wished he would take his forceful message elsewhere.

Micah: This book consists of a collection of speeches, proclamations of punishment and of salvation, attributed to the prophet Micah. Zechariah: Zechariah (Hebrew: זְכַרְיָהוּ Zəḱaryā, «remember Yah»; Greek: Ζαχαρίας; Zacharias in KJV; Zakariyya (Arabic: زكريا, romanized: Zakariyyā) in Islamic tradition) is a figure in the New Testament and the Quran,^[2] and venerated in Christianity and Islam.

leads him into the city to this place of the prophets, and they salute him as their friend and neighbor because he did the will of God.

26

Again he led me where there is a river of milk, and I saw in that place all the infants whom Herod⁵⁰ slew because of the name of Christ, and they saluted me, and the angel said to me:

All who keep their chastity with purity, when they shall have come out of the body, after they adore the Lord God are delivered to Michael and are led to the infants and they salute them, saying that they are our brothers and friends and members; in themselves they shall inherit the promises of God.

27

Again he took me up and carried me to the north of the city and led me where there was a river of wine, and there I saw Abraham⁵¹ and Isaac⁵² and Jacob⁵³, Lot⁵⁴ and Job⁵⁵ and other saints, and they saluted me: and I asked and said: What is this place, my Lord?

The angel answered and said to me:

50 Referring to Matthew 2: [16] "Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

51 Abraham: Original name Abram (Genesis 17:5) Due to faithfulness to God before any religion existed, Abraham garnered favorable mention throughout all of history and is known as the Father of Christianity, Islam, and Judaism, which together are referred to as Abrahamic religions.

52 Isaac: Abraham's son born to Haggai. Later begat Jacob, whose name changes to Israel in Genesis 35:10 "And God said unto him, Thy name is Jacob: thy name shall not be called Jacob, but Israel shall be thy name: and he called his name Israel" and Esau (the first Red-necked man).

53 Jacob: Isaac's son, one of twin brothers, for more refer to Book of Genesis chapter 25 KJV

54 Lot: Abraham's nephew lived in Sodom & Gomorrah, Reference the Book of Jasher for more.

55 Job: God and Satan place a bet on Job's faith, he passed every test refer to Book of Job in Holy Bible KJV.

All who are receivers of pilgrims, when they go out of the world, first adore the Lord God, and are delivered to Michael and by this way are led into the city, and all the just salute him as son and brother, and say unto him: Because thou hast observed humanity and the receiving of pilgrims, come, have an inheritance in the city of the Lord our God: every just man shall receive good things of God in the city, according to his own action.

28

And again he carried me near the river of oil on the east of the city. And I saw there men rejoicing and singing psalms, and I said: Who are those, my Lord?

And the angel saith to me:

Those are they who devoted themselves to God with their whole heart and had no pride in themselves. For all those who rejoice in the Lord God and sing psalms to the Lord with their whole heart are here led into this city.

29

And he carried me into the midst of the city near the twelve walls. But there was in this place a higher wall, and I asked and said: Is there in the City of Christ a wall which in honour exceeds this place?

And the angel answering said to me:

There is a second better than the first, and similarly a third than the second, as each exceeds the other, unto the twelfth wall.

And I said: Tell me, Sir, why one exceeds another in glory?

And the angel answered and said unto me:

All who have in themselves even a little detraction or zeal or pride, something of his glory would be made void even if he were in the city of Christ: look backward!

And turning round I saw golden thrones placed in each gate, and on them men having golden diadems

⁵⁶and gems: and I looked carefully and I saw inside between the twelve men thrones placed in another rank which appeared of much glory, so that no one is able to recount their praise. And I asked the angel and said: My lord, who is on the throne?

And the angel answered and said unto me:

Those thrones belong to those who had goodness and understanding of heart and made themselves fools for the sake of the Lord God, nor knew new Scriptures nor psalms, but, mindful of one chapter of the commands of God, and hearing what it contained they wrought thereby in much diligence and had a right zeal before the Lord God, and the admiration of them will seize all the saints in presence of the Lord God, for talking with one another they say, Wait and see the unlearned who know nothing more: by which means they merited so great and such a garment and so great glory on account of their innocence.

And I saw in the midst of this city a great altar, very high, and there was one standing near the altar whose countenance shone as the sun, and he held in his hands a psaltery and harp, and he sang psalms, Saying Halleluia!

And his voice filled the whole city: at the same time when all they who were on the towers and gates heard him they Responded Halleluia!

So that the foundations of the city were shaken: and I asked the angel and said, Sir, who is this of so great power?

And the angel said to me:

This is David⁵⁷: this is the city of Jerusalem, for when Christ the King of Eternity shall come with the assurance of His kingdom, he again shall go before him that he may sing psalms, and all the just at the same time shall sing psalms responding Halleluia!

And I said, Sir, how did David alone above the other saints make a beginning of psalm singing?

56 Diadem: A jeweled crown or headband worn as a symbol of sovereignty.

57 King David: The man who slew the giant Goliath. Authored the several of the words of wisdom in the Book of Psalms in Holy Bible.

And the angel answered and said unto me:

Because Christ the Son of God sits at the right hand of His Father, and this David sings psalms before him in the seventh heaven, and as is done in the heavens so also below, because the host may not be offered to God without David, but it is necessary that David should sing psalms in the hour of the oblation of the body and blood of Christ: as it is performed in heaven so also on earth.

30

And I said to the angel: Sir, what is Alleluia?

And the angel answered and said to me:

You ask questions about everything.

And he said to me,

Alleluia is said in the Hebrew language of God and angels, for the meaning of Alleluia is this: tecel cat. marith macha.

And I said, Sir, what is tecel cat. marith macha?

And the angel answered and said unto me:

“tecel’cat. marith macha” is: Let us all bless him together.

I asked the angel and said, Sir, do all who say Alleluia bless the Lord?

And the angel answered and said to me:

It is so, and again, therefore, if any one sing Alleluia and those who are present do not sing at the same time, they commit sin because they do not sing along with him,

And I said: My lord, does he also sin if he be hesitating or very old?

The angel answered and said unto me:

Not so, but he who is able and does not join in the singing, know such as a despiser of the Word, and it would be proud and unworthy that he should not bless the Lord God his maker.

31

Moreover when he had ceased speaking to me, he led me outside the city through the midst of the trees and far from the places of the land of the good, and put me across the river of milk and honey: and after that he led me over the ocean which supports the foundations of heaven.

The angel answered and said unto me:

Dost thou understand why thou goest hence?

And I said: Yes, sir.

And he said to me:

Come and follow me, and I will show thee the souls of the impious and sinners, that thou mayest know what manner of place it is.

And I proceeded with the angel and he carried me by the setting of the sun, and I saw the beginning of heaven rounded on a great river of water, and I asked: What is this river of water?

And he said to me:

This is Ocean which surrounds all the Earth.

And when I was at the outer limit of Ocean I looked, and there was no light in that place, but darkness and sorrow and sadness: and I sighed.

And I saw there a fervent river of fire, and in it a multitude of men and women immersed up to the knees, and other men up to the navel, others even up to the lips, others moreover up to the hair. And I asked the angel and said: Sir, who are those in the fiery river?

And the angel answered and said to me:

They are neither hot nor cold, because they were found neither in the number of the just nor in the number of the impious. For those spent the time of their life on earth passing some days in prayer, but others in sins and fornications, until their death.

And I asked him and said: Who are these, Sir, immersed up to their knees in fire?

He answered and said to me:

These are they who when they have gone out of church throw themselves into strange conversations to dispute. Those indeed who are immersed up to the navel are those who, when they have taken the body and blood of Christ go and fornicate and did not cease from their sins till they died. Those who are immersed up to the lips are the detractors of each other when they assemble in the church of God: those up to the eyebrows are those who nod approval of themselves and plot spite against their neighbor.

32

And I saw on the north a place of various and diverse punishments full of men and women, and a river of fire ran down into it. Moreover I observed and I saw pits great in depth, and in them several souls together, and the depth of that place was as it were three thousand cubits, and I saw them groaning and weeping and saying:

“Have pity on us, O Lord!”

And none had pity on them.

And I asked the angel and said: Who are these, Sir?

And the angel answered and said unto me:

These are they who did not hope in the Lord, that they would be able to have him as their helper.

And I asked and said: Sir, if these souls remain for thirty or forty generations thus one upon another, if they were sent deeper, the pits I believe would not hold them.

And he said to me:

The Abyss has no measure, for beyond this it stretches down below him who is down in it: and so it is, that if perchance anyone should take a stone and throw it into a very deep well and after many hours it should reach the

bottom, such is the abyss. For when the souls are thrown in there, they hardly reach the bottom in fifty years.

33

I, indeed, when I heard this, wept, and groaned over the human race.

The angel answered and said unto me:

Why dost thou weep? Art thou more pitiful than God? For though God is good, He knows also that there are punishments, and He patiently bears with the human race, dismissing each one to work his own will in the time in which he dwells on the earth.

34

I further observed the fiery river and saw there a man being tortured by Tartaruchian angels having in their hands an iron with three hooks with which they pierced the bowels of that old man: and I asked the angel, and said: Sir, who is that old man on whom such torments are imposed?

And the angel answered and said to me:

He whom you see was a presbyter who did not perform well his ministry: when he had been eating and drinking and committing fornication he offered the host to the Lord at his holy altar.

35

And I saw not far away another old man led on by malign angels running with speed, and they pushed him into the fire up to his knees, and they struck him with stones and wounded his face like a storm, and did not allow him to say: "Have pity on me!"

And I asked the angel and he said to me:

He whom you see was a bishop, and did not perform well his episcopate, who indeed accepted the great name but did not enter into the witness of him who gave him the name in all his life, seeing that he did not do just judgment, and did not pity widows and orphans, but now he receives retribution according to his iniquity and his works.

36

And I saw another man in the fiery river up to his knees. Moreover his hands were stretched out and bloody, and worms proceeded from his mouth and nostrils and he was groaning and weeping, and crying he said: "Have pity on me! for I am hurt above the rest who are in this punishment."

And I asked, Sir, who is this?

And he said to me:

This man whom thou seest, was a deacon who devoured the oblations and committed fornications and did not right in the sight of God, for this cause he unceasingly pays this penalty.

And I looked closely and saw alongside of him another man whom they delivered up with haste and cast into the fiery river, and he was (in it) up to the knees: and there came the angel who was set over the punishments having a great fiery razor, and with it he cut the lips of that man and the tongue likewise.

And sighing, I lamented and asked: Who is that, sir.

And he said to me,

He whom thou seest was a reader and read to the people, but he himself did not keep the precepts of God: now he also pays the proper penalty.

37

And I saw another multitude of pits in the same place, and in the midst of it a river full of a multitude of men and women, and worms consumed them. But I lamented and sighing asked the angel and said: Sir, who are these?

And he said to me:

These are those who exacted interest⁵⁸ on interest and trusted in their riches and did not hope in God that He was their helper.

And after that I looked and saw another place, very narrow, and it was like a wall, and fire round about it. And I saw inside men and women gnawing their tongues, and I asked: Sir, who are these.

And he said to me:

These are they who in church disparage the Word of God, not attending to it, but as it were make naught of God and His angels: for that cause they now likewise pay the proper penalty.

38

And I observed and saw another old man down in a pit and his countenance was like blood, and I asked and said, Sir, what is this place?

And he said to me:

Into that pit stream all the punishments.

And I saw men and women immersed up to the lips and I asked, Sir, who are these?

And he said to me:

These are the magicians who prepared for men and women evil magic arts and did not find how to stop them till they died.

And again I saw men and women with very black faces in a pit of fire, and I sighed and lamented and asked, Sir, who are these?

58 Usury- the illegal action or practice of lending money to consume high rate of interest refer to Deuteronomy 23:19, Exodus 22:25.

Deut. 23:19 "19 Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury."

Exodus 22:25 "25 If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

And he said to me:

These are fornicators and adulterers who committed adultery having wives of their own: likewise also the women committed adultery having husbands of their own: therefore they unceasingly suffer penalties.

39

And I saw there girls having black raiment, and four terrible angels having in their hands burning chains, and they put them on the necks of the girls and led them into darkness: and I, again weeping, asked the angel: Who are these, Sir?

And he said to me:

These are they who, when they were virgins, defiled their virginity unknown to their parents; for which cause they unceasingly pay the proper penalties.

And again I observed there men and women with hands cut and their feet placed naked in a place of ice and snow, and worms devoured them. But seeing them I lamented and asked: Sir, who are these?

And he said to me:

These are they who harmed orphans and widows and the poor, and did not hope in the Lord, for which cause they unceasingly pay the proper penalties.

And I observed and saw others hanging over a channel of water, and their tongues were very dry, and many fruits were placed in their sight, and they were not permitted to take of them, and I asked: Sir, who are these?

And he said to me:

These are they who break their fast before the appointed hour, for this cause they unceasingly pay these penalties.

And I saw other men and women hanging by their eyebrows and their hair, and a fiery river drew them, and I said: Who are these, my Lord?

And he said to me:

These are they who join themselves not to their own husbands and wives but to whores, and therefore they unceasingly pay the proper penalties.

And I saw other men and women covered with dust, and their countenance was like blood, and they were in a pit of pitch and sulfur and running down into a fiery river, and I asked: Sir, who are these?

And he said to me:

These are they who committed the iniquity of Sodom⁵⁹ and Gomorrah, the male with the male, for which reason they unceasingly pay the penalties.

40

And I observed and saw men and women clothed in bright garments, having their eyes blind, placed in a pit, and I asked: Sir, who are these?

And he said to me:

These are of the people who did alms⁶⁰, and knew not the Lord God, for which reason they unceasingly pay the proper penalties.

59 Sodom & Gomorrah – Two sinful cities destroyed by God for their wickedness. Their story parallels the Great flood narrative in Genesis and during ancient times of Abraham and Lot. The Holy Quran mentions Sodom & Gomorrah in Al-Hijr 15:74-77: “And We turned the cities of Sodom and Gomorrah upside down and rained upon them stones of baked clay. 75 Surely in this are signs for those who contemplate. 76 Their ruins still lie along a known route. 77 Surely in this is a sign for those who believe.”

Like sea creatures discovered “frozen in time” in the Grand Canyon have proven the biblical account of Noah’s Ark, archaeological findings in 2023 A.D. (After the death of Christ) located in the southern Jordan Valley, referred to as Trinitite—a glass layer residue from the detonation of an atomic-level or greater bomb in the desert that melts sand—Trinitite was found to be encrusted on pottery and bones show signs of intense heating, evidence of a huge blast, like that mentioned in the Holy Bible and the Holy Quran. According to Genesis, God destroyed Sodom and Gomorrah completely by pouring sulfur and fire on them in response to their “wickedness.” Similar scenes of carnage were seen in the Tall El-Hammam’s ruins, which showed evidence of a powerful heat wave that appeared to burn out these twin cities on the Jordanian side of the river.

60 Alms- Charity, donation.

And I observed and saw other men and women on an obelisk of fire, and beasts tearing them in pieces, and they were not allowed to say, “Lord have pity on us!” And I saw the angel of penalties putting heavy punishments on them and saying:

Acknowledge the Son of God; for this was predicted to you, when the divine Scriptures were read to you, and you did not attend; for which cause God’s judgment is just, for your actions have apprehended you and brought you into these penalties.

But I sighed and wept, and I asked and said: Who are these men and women who are strangled in fire and pay their penalties?

And he answered me:

These are women who defiled the image of God when bringing forth infants out of the womb⁶¹, and these are the men who lay with them. And their infants addressed the Lord God and the angels who were set over the punishments, saying:

Cursed be the hour to our parents, for they defiled the image of God, having the name of God but not observing His precepts: they gave us for food to dogs and to be trodden down of swine: others they threw into the river.

But their infants were handed over to the angels of Tartarus who were set over the punishments, that they might lead them to a wide place of mercy: but their fathers and mothers were tortured in a perpetual punishment.

And after that I saw men and women clothed with rags full of pitch and fiery sulfur, and dragons were coiled about their necks and shoulders and feet, and angels having fiery horns restrained them and smote them, and closed their nostrils, saying to them: Why

61 God’s word must be fulfilled, defilement of the womb opposes the will of God – In Jeremiah 1:5 “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

In Ecclesiastes 3:2 A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted.”

In Leviticus 18:21 “And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord.

did ye not know the time in which it was right to repent and serve God, and did not do it?

And I asked: Sir, who are these?

And he said to me:

These are they who seem to give up the world for God, putting on our garb, but the impediments of the world made them wretched, not maintaining agapae, and they did not pity widows and orphans: they did not receive the stranger and the pilgrim, nor did they offer the oblations, and they did not pity their neighbor. Moreover their prayer did not even on one day ascend pure to the Lord God, but many impediments of the world detained them, and they were not able to do right in the sight of God, and the angels enclosed them in the place of punishments.

Moreover they saw those who were in punishments and said to them: We indeed when we lived in the world neglected God, and ye also did likewise: as we also truly when we were in the world knew that ye were sinners.

But ye said: These are just and servants of God, now we know why ye were called by the name of the Lord: for which cause they also pay their own penalties.

And sighing I wept and said: Woe unto men, woe unto sinners! why were they born?

And the angel answered and said unto me:

Why dost thou lament? Art thou more pitiful than the

Lord God who is blessed forever, who established judgment and sent forth every man to choose good and evil in his own will and do what pleases him?

Then I lamented again very greatly, and he said to me:

Dost thou lament when as yet thou hast not seen greater punishments? Follow me and thou shalt see seven times greater than these.

41

And he carried me south and placed me above a well, and I found it sealed with seven seals: and answering, the angel who was with me said to the angel of that place:

Open the mouth of the well that Paul, the well-beloved of God, may see, for authority is given him that he may see all the pains of hell.

And the angel said to me:

Stand afar off that thou mayest be able to bear the stench of this place.

When therefore the well was opened, immediately there arose from it a certain hard and malign stench, which surpasses all punishments: and I looked into the well and I saw fiery masses glowing in every part, and narrow places, and the mouth of the well was narrow so as to admit one man only.

And the angel answered and said unto me:

If any man shall have been put into this well of the abyss and it shall have been sealed over him, no remembrance of him shall ever be made in the sight of the Father and His Son and the holy angels.

And I said: Who are these, Sir, who are put into this well?

And he said to me:

They are whoever shall not confess that Christ has come in the flesh and that the Virgin Mary brought him forth, and whoever says that the bread and cup of the Eucharist of blessing are not this body and blood of Christ.

42

And I looked to the south in the west and I saw there a restless worm and in that place there was gnashing of teeth: moreover the worms were one cubit long, and had two heads, and there I saw men and women in cold and gnashing of teeth.

And I asked and said, Sir, who are these in this place?

And he said to me:

These are they who say that Christ did not rise from the dead and that this flesh will not rise again.

And I asked and said: Sir, is there no fire nor heat in this place?

And he said to me:

In this place there is nothing else but cold and snow.

And again he said to me:

Even if the sun should rise upon them, they do not become warm on account of the superabundant cold of that place and the snow.

But hearing these things I stretched out my hands and wept, and sighing again, I said: It were better for us if we had not been born, all of us who are sinners.

43

But when those who were in the same place saw me weeping with the angel, they themselves cried out and wept saying, Lord God have mercy upon us! And after these things I saw the heavens open, and Michael the archangel descending from heaven, and with him was the whole army of angels, and they came to those who were placed in punishment and seeing him, again weeping, they cried out and said, "Have pity on us! Michael the archangel, have pity on us and on the human race, for on account of thy prayers the earth standeth. We now see the judgment and acknowledge the Son of God! It was impossible for us before these things to pray for this, before we entered into this place: for we heard that there was a judgment before we went out of the world, but impediments and the life of the world did not allow us to repent."

And Michael answered and said:

Hear Michael speaking! I am he who stands in the sight of God every hour: As the Lord liveth, in whose sight I stand, I do not intermit one day or one night praying incessantly for the human race, and I indeed pray for those who are on the earth: but they do not cease doing iniquity

and fornications, and they do not bring to me any good while they are placed on earth: and ye have consumed in vanity the time in which ye ought to have repented. But I have always prayed thus and I now beseech that God may send dew and send forth rains upon the earth, and now I desire until the earth produce its fruits and verily I say, that if any have done but a little good, I will agonise for him, protecting him till he have escaped the judgment of penalties. Where therefore are your prayers? Where are your penances? Ye have lost your time contemptuously. But now weep and I will weep with you and the angels who are with me with the well-beloved Paul, if perchance the merciful God will have pity and give you refreshment.

But hearing these words they cried out and wept greatly, and all said with one voice: "Have pity on us, Son of God!"

And I, Paul, sighed and said: O Lord God! have pity on thy creature, have pity on the sons of men, have pity on thine image.

44

And I looked and saw the heaven move like a tree shaken by the wind. Suddenly, moreover, they threw themselves on their faces in the sight of the throne. And I saw twenty-four elders and twenty-four thousand adoring God, and I saw an altar and veil and throne, and all were rejoicing; and the smoke of a good odor was raised near the altar of the throne of God, and I heard the voice of one saying: For the sake of what do ye our angels and ministers intercede?

And they cried out saying: We intercede seeing thy many kindnesses to the human race.

And after these things I saw the Son of God descending from heaven, and a diadem was on his head. And seeing him those who were placed in punishment exclaimed all with one voice saying: Have pity, Son of the High God! Thou art He who shewest refreshment for all in the heavens and on earth, and on us likewise have pity, for since we have seen Thee, we have

refreshment. And a voice went out from the Son of God ⁶²through all the punishments saying:

And what work have ye done that ye demand refreshment from me? My blood was poured out for your sakes, and not even so did ye repent: for your sakes I wore the crown of thorns on my head: for you I received buffets on my cheeks, and not even so did ye repent. I asked water when hanging on the cross and they gave me vinegar mixed with gall, with a spear they opened my right side, for my name's sake they slew my prophets and just men, and in all these things I gave you a place of repentance and ye would not. Now, however, for the sake of Michael the archangel of my covenant and the angels who are with him, and because of Paul the well-beloved, whom I would not vex, for the sake of your brethren who are in the world and offer oblations, and for the sake of your sons, because my precepts are in them, and more for the sake of mine own kindness, on the day on which I rose from the dead, I give to you all who are in punishment a night and a day of refreshment forever.

And they all cried out and said, We bless thee, Son of God, that Thou hast given us a night and a day of respite. For better to us is a refreshment of one day above all the time of our life which we were on earth, and if we had plainly known that this was intended for those who sin, we would have worked no other work, we would have done no business, and we would have done no iniquity: what need had we for pride in the world? For here our pride is crushed which ascended from our mouth against our neighbor: our plagues and excessive straitness and the tears and the worms which are under us, these are much worse to us than the pains which we have left behind us. When they said thus, the malign angels of the penalties were angered with them, saying:

How long do ye lament and sigh? for ye had no pity. For this is the judgment of God who had no pity. But ye received this great grace of a day and a night's refreshment

62 The title Son of God, can refer to a prophet, Ezra was called Son of God, just like Jesus Christ. Some believe Angels were called Sons of God. Son of God is referring to Jesus Christ, Yeshua in Hebrew, and how he suffered for humanity. So deal with the title: Son of God considering this Surah from the Holy Quran, Ali-Imran 3:7: "As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah."

on the Lord's Day for the sake of Paul the well-beloved of God who descended to you.

45

And after that the angel said to me:

Hast thou seen all these things?

And I said: Yes, Sir.

And he said to me:

Follow me and I will lead thee into Paradise, that the just who are there may see thee, for lo! they hope to see thee, and they are ready to come to meet thee in joy and gladness.

And I followed the angel by the impulse of the Holy Spirit, and he placed me in Paradise and said to me:

This is Paradise in which Adam and his wife erred.

Moreover I entered Paradise and saw the beginning of waters, and there was an angel making a sign to me and he said to me:

Observe, said he, the waters, for this is the river of Pishon which surrounds all the land of Havillah, and the second is Geon which surrounds all the land of Egypt and Ethiopia, and the third is Tigris which is over against the Assyrians, and another is Euphrates which waters all the land of Mesopotamia.

And when I had gone inside I saw a tree planted from whose roots water flowed out, and from this beginning there were four rivers. And the spirit of God rested on that tree, and when the Spirit blew, the waters flowed forth, and I said: My Lord, is it this tree itself which makes the waters flow?

And he said to me:

That from the beginning, before the heavens and earth were manifested, and all things here invisible, the Spirit of God was borne upon the waters, but from the time when the command of God made the heavens and earth to appear, the Spirit rested upon this tree: wherefore whenever the Spirit blows, the waters flow forth from the tree.

And he held me by the hand and led me near the tree of knowledge of good and evil, and he said:

This is the tree by which death entered into the world, and receiving of it through his wife Adam ate and death entered into the world.

And he shewed me another tree in the midst of Paradise, and saith to me:

This is the tree of life.

46

While I was yet looking upon the tree, I saw a virgin coming from afar and two hundred angels before her saying hymns, and I asked and said: Sir, who is she who comes in so great glory?

And he said to me:

This is Mary the Virgin, the Mother of the Lord.

And coming near she saluted me and said: "Hail, Paul! well-beloved of God and angels and men. For all the saints prayed my Son Jesus who is my Lord that thou mightest come hither in the body that they might see thee before thou goest out of the world."

And the Lord said to them: Bear and be patient: yet a little and ye shall see him and he shall be with you forever: and again they all said to him together: Do not vex us, for we desire to see him in the flesh, for by him Thy name was greatly glorified in the world, and we have seen that he endured all the labors whether of the greater or of the less. This we learn from those who come hither.

For when we say: Who is he who directed you in the world? they reply to us: There is one in the world whose name is Paul, he preaches and announces Christ, and we believe that many have entered into the kingdom through the virtue and sweetness of his speeches.

"Behold all the just men are behind me coming to meet thee, Paul, and I first come for this cause to

meet them who did the will of my Son and my Lord Jesus Christ, I first advance to meet them and do not send them away to be as wanderers until they meet in peace."

47

When she had thus spoken, I saw three coming from afar, very beautiful in the likeness of Christ, and their forms were shining, and their angels, and I asked: Sir, who are these?

And he said to me:

Dost thou not know those?

And I said: No, Sir.

And he answered:

These are the fathers of the people, Abraham, Isaac, and Jacob.

And coming near they saluted me, and said: "Hail, Paul, well-beloved of God and men; blessed is he who suffers violence for the Lord's sake."

And Abraham answered me and said: This is my son Isaac, and Jacob my well-beloved, and we have known the Lord and followed him; blessed are all they who believed in thy word, that they may be able to inherit the Kingdom of God by labour, by renunciation, and sanctification, and humility, and charity, and meekness, and right faith in the Lord; and we also have had devotion to the Lord whom thou preachest in the testament, that we might assist those who believed in him with their whole soul, and might minister unto them as fathers minister to their children."

When they had thus spoken, I saw other twelve coming from afar in honour, and I asked: Sir, who are these?

And he said:

These are the patriarchs.

And coming near they saluted me and said: "Hail, Paul, well-beloved of God and men: the Lord did not

vex us, that we might see thee yet in the body, before thou goest out of the world. And each one of them reminded me of his name in order, from Ruben to Benjamin⁶³

And Joseph said to me: "I am he who was sold; but I say to thee, Paul, that all the things, whatever my brothers did to me, in nothing did I act maliciously with them, nor in all the labor which they imposed on me, nor in any point was I hurt by them on that account from morning till evening: blessed is he who receives some hurt on account of the Lord, and bears it, for the Lord will repay it to him manifold, when he shall have gone out of the world."

48

When he had spoken thus far, I saw another beautiful one coming from afar, and his angels saying hymns, and I asked: Sir, who is this that is beautiful of countenance?

And he saith to me:

Dost thou not know him?

And I said: No, Sir.

And he said to me:

This is Moses ⁶⁴*the law-giver, to whom God gave the law.*

And when he had come near me, he immediately wept, and after that he saluted me: and I said to him: What dost thou lament? for I have heard that thou excellest every man in meekness.

And he answered saying: "I weep for those whom I planted with toil, because they did not bear fruit, nor did any profit by them; and I saw all the sheep whom I fed, that they were scattered and become as if they had no shepherd, and because all the toils

which I endured for the sake of the sons of Israel were accounted as naught, and how greatso-ever virtues I did in the midst of them these they did not understand, and I wonder that strangers and uncircumcised and idol worshippers have been converted and have entered into the promises of God, but Israel has not entered; and now I say unto thee, brother Paul, that in that hour when the people hanged Jesus whom thou preachest, that the Father, the God of all, who gave me the law, and Michael and all the angels and archangels, and Abraham and Isaac, and Jacob, and all the just wept over the Son of God hanging on the cross. In that hour all the saints attended on me looking (upon me) and they said to me: See, Moses, what men of thy people have done to the Son of God. Wherefore thou art blessed, Paul, and blessed the generation and race which believed in thy word."

49

When he had spoken thus far, there came other twelve, and seeing me said: "Art thou Paul the glorified in heaven and on earth?"

And I answered and said: What are ye?

The first answered and said: "I am Esaias whom Manasses cut asunder with a wooden saw."

And the second said likewise: "I am Jeremias who was stoned by the children of Israel and slain."

And the third said: "I am Ezekiel whom the children of Israel dragged by the feet over a rock in a mountain till they knocked out my brains, and we endured all these toils, wishing to save the children of Israel: and I say unto thee that after the toils which they laid upon me, I cast myself on my face in the sight of the Lord praying for them, bending my knees until the second hour of the Lord's day, till Michael came and lifted me up from the earth. Blessed art thou, Paul, and blessed the nation which believed through thee."

And as these passed by, I saw another, beautiful of countenance, and I asked: Sir, Who is this?

Who when he had seen me, rejoiced, and said to me:

This is Lot who was found just in Sodom.

63 The Twelve tribes of Israel: (Genesis 49:1-33) Jacob commands his sons: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin. Manasses and Ephraim are the children of Joseph who due to his ability to interpret Pharaoh's dream he was made governor of Egypt.

64 Refers to Moses sharing the ten commandments with the Israelites in Exodus 20:1-17

And approaching he saluted me and said: “Blessed art thou, Paul, and blessed the generation to which thou didst minister.”

And I answered and said to him: Art thou Lot who wast found just in Sodom?

And he said: “I entertained angels, as travelers, and when they of the city wished to violate them, I offered them my two virgin daughters who had not yet known men, and gave them to them saying: use them as ye will, but only to these men ye shall do no evil; for this cause they entered under the roof of my house. For this cause, therefore, we ought to be confident and know that if anyone shall have done anything, God shall repay him manifold when they shall come to him. Blessed art thou, Paul, and blessed the nation which believed in thy word.”

When, therefore, he had ceased talking to me, I saw another coming from a distance, very beautiful of countenance, and smiling, and his angels saying hymns: and I said to the angel who was with me: Has then each of the just an angel for companion?

And he said to me: Each one of the saints has his own (angel) assisting him, and saying a hymn, and the one does not depart from the other.

And I said: Who is this, Sir?

And he said:

This is Job.

And approaching, he saluted me and said: “Brother Paul, thou hast great praise with God and men. And I am Job, who labored much for a period of thirty years from a plague in the blood; and verily in the beginning, the wounds which went forth from my body were like grains of wheat. But on the third day, they became as the foot of an ass; worms moreover which fell four digits in length: and on the third (day) the devil appeared and said to me: Say something against God and die. I said to him: If such be the will of God that I should remain under a plague all the time of my life till I die, I shall not cease from blessing the Lord, and I shall receive more reward. For I know that the labors of that world are nothing

to the refreshment which is afterwards: for which cause blessed art thou, Paul, and blessed the nation which believed through thee.”

50

When he had spoken thus far, another came calling from afar and saying: “Blessed art thou, Paul, and blessed am I because I saw thee, the beloved of the Lord.”

And I asked the angel: Sir, who is this?

And he answered and said unto me:

This is Noah ⁶⁵in the time of the deluge.

And immediately we saluted each other: and greatly rejoicing he said to me: “Thou art Paul the most beloved of God.

And I asked him: Who art thou?

And he said: I am Noah, who was in the time of the deluge. And I say to thee, Paul, that working for a hundred years, I made the ark, not putting off the tunic with which I was clad, nor did I cut the hair of my head. Till then also I cherished continence, not approaching my own wife: in those hundred years not a hair of my head grew in length, nor did my garments become soiled: and I besought men at all times saying: Repent, for a deluge of waters will come upon you. But they laughed at me, and mocked my words; and again they said to me: But this is the time of those who are able to play and sin freely, desiring her with whom it is possible to commit fornication frequently: for God does not regard this, and does not know what things are done by us men, and there is no flood of waters straightway coming upon this world. And they did not cease from their sins, till God destroyed all flesh which had the breath of life in it. Know then that God loveth one just man more than all the world of the impious. Wherefore, blessed art thou, Paul, and blessed is the nation which believes through thee.”

65 Genesis Ch.6 through Ch. 9 – talks about Noah and the covenant God made with man after the Great Deluge flood.

51

And turning round, I saw other just ones coming from afar, and I asked the angel: Sir, who are those?

And he answered me:

These are Elias⁶⁶ and Elisha⁶⁷.

And they saluted me: and I said to them: Who are ye?

And one of them answered and said: "I am Elias, the prophet of God; I am Elias who prayed, and because of my word, the heaven did not rain for three years and six months, on account of the unrighteousness of men. God is just and true, who doeth the will of his servants: for the angels often besought the Lord for rain, and he said: Be patient till my servant Elias shall pray and petition for this and I will send rain on the earth."

52

"And often the angels asked that he would give them rain, and he gave not, until I called upon him again; then he gave unto them. But blessed art thou, O Paul, that thy generation, and those thou teachest are the sons of the Kingdom. And know thou, O Paul, that every man who believes through thee hath a great blessing, and a blessing is reserved for him." Then he departed from me.

And the angel who was with me led me forth, and said unto me:

Lo, unto thee is given this mystery and revelation: as thou pleasest, make it known unto the sons of men.

And I, Paul, returned unto myself, and I knew all that I had seen; and in life I had not rest that I might reveal this mystery, but I wrote it and deposited it under the ground and the foundation of a certain faithful man with whom I used to be, in Tarsus, a

city of Cilicia. And when I was released from this life of time and stood before my Lord, thus said He unto me: "Paul, have we shown all these things unto thee, that thou shouldst deposit them under the foundation of a house? Then send, and disclose, concerning this Revelation that men may read it, and turn to the way of truth, that they also may not come to these bitter torments."

End of Apocalypse of Paul

Find out more at:

www.Scriptural-Truth.com

www.theholylibrarium.com

The following information was found in the Vatican in Rome in the late 1800s. These are letters, reports, and documents that serve as proof that Jesus Christ walked the earth, died for the sins of all, and was resurrected on the third day. These documents put to rest any controversy of Jesus's existence as you will hear from the soldiers who guarded his tomb, the charges formally from the High Priest, himself, brought against Jesus and a conversation from Pontius Pilot the man responsible for Jesus' execution. All the proof is in the documentation below. Read at your own salvation:

All Glory to Allah⁶⁸ for these documents.

"And [remember, O Muḥammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and **Allāh** plans. And **Allāh** is the best of planners." -*Al-Anfal 8:30 (Holy Quran)*

66 Elias – New Testament Prophet, refer to Matthew chapters: 11, 16, 17, 27, Mark chapters: 6, 8, 9, 15, Luke, chapters: 1, 4, 9. Jonah: 1, James 5:17

67 Elisha – Old Testament Prophet, refer to 1 Kings 19:16-19, 2 Kings chapters: 2, 3, 4, 5, 6, 7, 8, 9, 13 (KJV)

68 Allah- God in Arabic.

THE ROMAN GOVERNMENT'S INVESTIGATION INTO THE CASE OF JESUS OF NAZARETH

Chapter I

How these records from the Vatican in Rome were discovered SOME time in the year 1856, while living in De Witt, Missouri, a gentleman by the name of H. C. Whydaman became snow-bound and stopped at my house several days. He was a native of Germany, and one of the most learned men I had ever met. I found him to be freely communicative. During his stay, he told me he had spent five years in the city of Rome, and most of the time in the Vatican, where he saw a library containing five hundred and sixty thousand volumes. He told me that he had seen and read the records of Tiberius Caesar, and in what was called the Acta Pilati — that is, the acts of Pilate — he had seen an account of the apprehension, trial, and crucifixion of Jesus of Nazareth ; but said it did not add much to the commonly accepted teachings of Christianity. He told me he thought a transcript could be secured. After Mr. Whydaman's departure, I meditated upon what he had told me of those records, and thought that if a transcript could be obtained it would be very interesting, even if it did not add much to the present teachings of Christianity after some months I set about tracing up Mr. Whydaman, as the following correspondence shows :

DEWITT, CAKKOLL Co., Mo., Sept. 22, 1856.

MR. HENRY C. WHYDAMAN.

DEAR SIR : After you left my house last spring, I kept thinking of your telling me of reading the acts of Pilate in the Vatican, while at Rome. I want you, if you please, to get me a transcript of those records, if the cost will not be too much. Will you please open a correspondence with some of your old friends at Rome that you can rely upon, and ascertain if it can be obtained ; and if so what will be the probable cost

of getting it ? I shall be much obliged, and will pay you for your trouble and expense.

Yours in tender regards,

W. D. MAHAN.

NEW YORK, Nov. 12, 1856.

MR. W. D. MAHAN.

DEAR SIR : Your letter as directed to H. C. Whydaman is received. I will inform you he has returned to Germany. Your letter has been forwarded.

Yours, etc.,

C. C. VANTBERGER.

March 2, 1857.

REV. W. D. MAHAN.

DEAR SIR : It is with the kindest regards I remembered your hospitality while with you in America. Be assured, anything I can do for you will afford me great pleasure. I have written to Father ⁶⁹Freelinhusen, a monk of great learning, at Rome, who is the chief guardian of the Vatican. I have made the request in my own name, as I do not think they would be willing for such a document to go into the hands

⁶⁹ The Holy Bible in Matthew 23:9 prohibits calling a man father. **“And call no man your father upon the earth: for one is your Father, which is in heaven.** In Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons [...]”

of the public⁷⁰. When he answers, I will write to you again.

I am, your most obedient servant,

H. C. WHYDAMAN.

WESTPHALIA, GERMANY, Nov. 27, 1857.

REV. W. D. MAHAN.

DEAR SIR : Father Freelinhusen has answered my letter in regard to the transcript you want. He informs me that the writing is so fine, and being in the Latin language, as I told you, and the parchments so old and dirty, he will be obliged to use a glass to the most of it. He can only give it in the Latin, as he does not understand the English. He says he will do it for thirty-five darics, which will be in American coin sixty-two dollars and forty four cents. If you will forward the amount, I will have the document forwarded to my brother-in-law, C. C. Vantberger. He will translate it for a trifle. I am yours, in tender regards,

H. C. WHYDAMAN.

CHILLICOTHE, Mo., Feb. 8, 1858.

MR. H. C. WHYDAMAN.

70 Throughout history, this document, much like the true Israelite heritage, has been hidden from the world. Proof of this lies in the several books that were removed from the Holy Bible, called the Apocrypha—which means hidden in Greek. While the American Blacks, Central/South American Hispanics, and Native Americans were being enslaved and murdered in mass numbers (1500s through the 1600s) these Apocryphal books were deemed “non-canonical” by institutions that held no authority to tamper with these holy scriptures as the Book of Revelation 22:20-22 explicitly states what will come to pass when individuals remove or add words to the Holy Bible. Some of these Apocryphal books are: *The Lost Books of Adam & Eve*, *The Apocrypha*, *The Book of Jasher*, *The Book of Enoch*, *The Book of Jubilees*, keep in mind there may be more books discovered in the future, as Allah is the best of planners. These Apocryphal books provide valuable insight and offer explanations for events that are paraphrased in the Holy Bible. For example in *The Book of Adam and Eve* which is also referred to as *The Conflict with Satan*. You will learn that Adam and Eve, after transgressing against God, they encounter all the tricks of Satan, in particular, he attacks Eve first in order to reach Adam. (Insert chapter verse “But I will deceive them so that they shall come out of the water, and not fulfil their vow.”*) Then the hater of all good, went not to Adam, but he went to Eve, and took the form of an angel of God, praising and rejoicing, and said to her:- “Peace be unto thee !”

DEAR SIR : Thanks to you for your kindness, and be assured, if I succeed, I shall ever feel under obligations to you for your trouble. Enclosed find a check on the Foreign Exchange Bank of New York for sixty-two dollars and forty-four cents. Please have the work done, and urge Mr. Freelinhusen to have it a true copy of the original. Send it to Mr. Vantberger, and have him to translate it into English, and I will pay the charges. He has my address.

Yours, as ever,

W. D. MAHAN.

WESTPHALIA, GERMANY, June 14, 1858.

REV. W. D. MAHAN.

DEAR SIR : I acknowledge your draft of \$62.44. Will apply as you request.

I am, sir,

H. C. WHYDAMAN.

MR. H. C. WHYDAMAN.

DEAR SIR : I hereby forward to you the transcript as it is on record in the Vatican in Tiberius Caesar's Court by Pilate. I certify this to be a true copy, word for word, as it occurs there. Yours, etc.,

PETER FREELINHUSEN.

NEW YORK, April 26, 1859.

MR. W. D. MAHAN.

DEAR SIR : I am in possession of a document from H. C. Whydaman, with instructions to translate it into English. My charge is ten dollars. I will expect an answer.

C. C. VANTBERGER.

With this correspondence I received the following document, and I must confess that, although it is not inspired, yet the words burned in my heart as the words of Christ in the hearts of his disciples, and I am satisfied from the spirit it breathes that it must be

true. I am aware that though the Jews were in subjection to the Romans, yet they still held their ecclesiastical authority, and the Romans not only submitted to their decisions, but executed their decrees on their subjects. Knowing there was not such a piece of history to be found in all the world, and being deeply interested myself, as also hundreds of others to whom I have read it, I have concluded to give it to the public.

Upon getting hold of this report of Pilate I commenced to investigate this subject, and after many years of trial and the expenditure of considerable money, I found that there were many of such records still preserved at the Vatican in Rome and at Constantinople, that had been carried there by the Emperor of Rome about the middle of the third century. I therefore procured the necessary assistance, and on September 21, 1883, I set sail for those foreign lands to make the investigation in person.

Believing that no event of such importance to the world as the death of Jesus of Nazareth could have transpired without some record being made of it by his enemies in their courts, legislations, and histories, I commenced investigating the subject. After many years of study, and after consulting various histories and corresponding with many scholars, I received the assistance of two learned men, Drs. McIntosh and Twyman, and went to the Vatican at Rome, and then to the Jewish Talmuds at Constantinople. As a result I have compiled this book, which will be found one of the most strange and interesting books ever read. It may appear fragmentary, but the reader must remember that it is the record of men made nearly two thousand years ago.

It was sometime in March 1856, that my mind was awakened on the subject of this book, almost incidentally, or it may be providentially, for He sometimes chooses the weakest things to confound the mighty. The reader is referred to the correspondence of H. C. Whydaman and myself, as found in this book. In God's providence sometimes very great effects are produced from very small causes. Mr. Whydaman told me he had spent five years in the Vatican at Rome, and in looking over the old manuscripts he came across the records of Pilate made to Caesar, and in those records he saw where a man named Jesus

was arrested, tried, and executed ; he read it carefully and re-read it, and went back and read it again.

This was the beginning of my investigation, and this book is the product of that investigation. I ask the reader to follow me patiently and see how I came to get hold of the matter contained in this book.

I wondered how it was that such historians as Philo, Tacitus, Quintilian, and Josephus had told us nothing or so little about Jesus of Nazareth. I asked all the wise men and scholars I met, and they did not know ; I then wrote to many scholars in Europe, and they could not tell me. As I could find nothing very definite from the outside world, I began to have my doubts, but came to the conclusion that the question was of too much importance to allow my mind to be fixed without a thorough investigation. I went to our histories — Mosheim, Lardner, Stackhouse, and others. They gave me no satisfaction, and I thought to myself, Is it possible that the character of such men as the early Christians, and the wonderful excitement that they created in their day, could have been passed over and no records made of them ? When I remembered, too,, that the Roman provinces in that day were prolific with debaters, historians, and writers on all topics that were brought before them, and that the records of the courts in those days were more carefully preserved than they are now, and that even of the trial of Guiteau, who was not half as conspicuous to the people of these United States as Jesus was to the Jewish nation, there were hundreds of records made, I came to the conclusion that only Almighty God could establish a cause so universally as the Christian religion was established in the hearts of the people of this world, and sceptre ⁷¹them so completely as the sceptre of Jesus governs this world to-day, when they had comparatively little or no testimony from the outside world.

I consulted our histories in this country, and one said these records were burned in the Alexandrian Library. I knew the Babylonian Talmuds were in this library, or at least most of them were, but I also knew that the Talmuds of Jerusalem were not. I knew that when the Romans conquered the Jews and de-

71 Sceptre- An ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty.

stroyed their Holy City, temple, and all, all the sacred treasures were taken by the Romans and, I supposed, preserved.

Another historian says Gregory IX. burned all the sacred records. I found that this Roman bishop was a strong believer in Christ, as were all the Catholic Church. They follow not us, and we forbid them. Why should they burn these records ? There is no Church more strongly in favor of Jesus Christ ; he is their corner-stone, their foundation rock, their only hope. They have a different way to approach him. This does not destroy their Saviour⁷²; he remains the same, but they have different ways of using him as their Saviour.

Other historians said the Jews destroyed these records, although it is strange that the Jews should destroy all their sacred records at the time, to get rid of an impostor, as they believed him to be. It is more likely they would have preserved them to vindicate their actions in the future, provided they should be needed. The Jews were honest in all their dealings with Christ ; they thought both he and John the Baptist⁷³ were destroying their nation, and, as their nation and religion were one and the same, the course Jesus was pursuing jeopardized all their hopes⁷⁴, religious and political. This is seen clearly in the defense of Caiaphas⁷⁵, as set forth in this book (see his defense

72 Saviour- Noun (Savior-American English version) A person who saves someone or something (especially a country or cause) from danger, and who is regarded with the veneration of a religious figure.

73 John the Baptist in the Book of Luke 7:28-30 "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

²⁹ And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. ³⁰ But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

74

75 Caiaphas is mentioned in the Holy Bible; John 11:49-52 "49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, ⁵⁰ Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. ⁵¹ And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; ⁵² And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

before the Sanhedrim in regard to his conduct with Jesus). Hence, much of the prejudice among Protestants against the Jews is groundless. There never was a people more honest and devoted to their country and their God than the Jews. Many Protestants in this country, and some preachers among them, think that the more they denounce the Jews and Catholics, the more they serve God. The Jews were wrong in rejecting Jesus Christ as their Saviour, and so are those who reject him now ; but when a man reads this book he will come to the conclusion that the Jews had a better reason for rejecting Christ than men have today, and would it be right to abuse all who refuse Christ as bad men ? It is still more intolerable for the members of one denomination to abuse those of another because of not worshipping Christ as they do. A difficulty I met in consulting scholars on this subject was the claim that the Roman monks had forged many manuscripts regarding Jesus Christ, in the middle ages. Now they may have forged some things to sustain their peculiar views and doctrines, something to sustain their Church ; but there is nothing in this book to sustain Catholicism, and if every word of it was forgotten it would add nothing to that Church more than to any other Church. Then I remembered the Vatican library was one of the most extensive in the world ; it has cost millions of dollars. How did those forgers know that I or any other man would come there and pay them a few dollars to get a transcript of those records ? It certainly would be a very poor speculation.

Another objection was that the manuscripts had been searched for by scholars and could not be found. So I set myself to work, and after investigating all the authors in this country, and writing to many scholars in Europe, and getting books from libraries in the old country, thus sparing no pains or expense, I could not find or even hear of a man who had ever investigated this subject. I found that Dr. Tischendorf made some investigation in these ancient manuscripts, but he was looking for the manuscript of the Scriptures, and might have seen many such things as this book holds and never have noticed them, just from the simple fact that he was not looking for them. He was looking for something else. In the investigation of such subjects a man must have but one thing in his mind, and he must be posted beforehand to know how and where to look, for the field is too large to

make his business general. I now challenge any scholar to show me the man who has made this his special business, and made the effort that I have on this particular subject. I am sure there is none.

The next great difficulty that I encountered was this: Could such manuscripts exist so long? I found by investigating that Ptolemy, King of Alexandria, presented seventy books to Ezra, which he refused to place in the Holy Canon, and it came very near bringing on a bloody war. Again I found that Serenus Samnaticus, who was the teacher of M. Antonius Africanus, son of Gordianus the Great, when he died, left his library, consisting of sixty-two thousand volumes, to his student. This was in 236 A.D. I also remembered that the works of Homer were more than five hundred years older than Christ, and that we had the laws of Shammai, Abtalian, and the works of the Hillels all before us ; and if Tischendorf, in the convent of St. Catherine, could find slips and pieces of the Septuagint that were declared at Leipsic to be of the fourth century, I thought there might be a great deal more somewhere in the vast libraries in those old countries that have thousands of years the advantage of America. The literati could all tell how the manuscripts of the Church might be, and were, preserved ; but the records of its enemies, even the records of courts and crowns they could not see into.

Now the reader must remember that there never was anything that created so much excitement in the land of Judea as the preaching of John the Baptist and Christ. This will be readily understood if we take into consideration the structure of the Jewish Commonwealth. The great Sanhedrim legislated for the souls and bodies of men ; that is, their religion and their politics were one and the same thing. In the capitulation made with Augustus Caesar it was understood and agreed that the Jews were to pay a tax to the Romans, but the Romans were not to interfere with the Jewish religion. This took the executive power out of the hands of the Jews and put it into the hands of the Romans. This is the reason Jesus was sent to Pilate to be executed. The Romans had to carry out and execute the decision of the Jewish courts on all Jewish questions. This is the reason Herod Antipas was tried by the Roman Senate : he had executed John the Baptist without a trial. Then we see why the Jews and Romans worked together on

all questions of law ; hence the great excitement of both nations. This is the reason why Pilate made his report to Caesar.

Now I say no event creating so much excitement could take place without more or less record being made of it ; for if the Scripture is true — and I believe it is — there never was a man on earth who had so many followers in so short a time. Caiaphas says Jesus had been preaching three years, and he then had more followers than Abraham. This causes me to say again that if the New Testament records are true, then the historical items contained in this book must be true ; and if these items, or items like them, be not true, then the items of the New Testament are not true ; that is, no man dare to say these are the identical items, but items like these, and why not these? They came from the right place. The parchments and scrolls upon which they are written are such as were used in those days, but to say these are the same is to say what no man dare to say. The time has been too long and the distance to the place where the records are kept is too great for all men to make the examination for themselves, hence I ask all to consider this question fairly.

Let me invite the attention of the reader to the known histories in this country. Dr. Rashi, D.D., who wrote in Paris in the twelfth century, says in Vol. III., page 190, that in the formation of the ancient libraries there were men appointed called “ baalie suphoths,” which means “ book -compilers.” The business of these men was to take the sheets of parchment of the various authors and pin their dates together, bind them in bundles and have them bound with clasps between cedar boards. This was a trade, and it required the best of scholars to do it. They were called baalie suphoths. We find that the works of Philo were compiled by Pseudonymaus⁷⁶ Joseph Ben Gorion, A.D. 150. This Ben Gorion was a Jewish rabbi, a Pharisean doctor. Josephus was compiled by Ekaba, another Jewish doctor, at the close of the second century ; and so with all the historians who lived near the Christian era. Josephus was published in book-form by Havercamp, in Amsterdam, in 1729. Now all he had to guide him was what Ben Gorion had said.

76 Pseudonymaus (Pseudonymous American English version) - writing or written under a false name:

So it is with Philo, which was put in book -form by Mangey, in London, in 1742 ; all he had was what Ekaba had pleased to compile of his works, and, as there was deadly hatred between Jews and Christians at that time, it is most reasonable to believe that those compilers would leave everything out that would favor the Christians. It was to their own interest at that time to bury the very name of Christ in eternal oblivion ; and this is the reason that all the historians who lived and wrote in those days are made Now in looking over the histories we find comparatively nothing said about Jesus Christ. Such a thing could not be if the New Testament is true. No man could make me believe that such events occurred as are recorded in the Scriptures without accounts of them being made in the State records and by the public writers of that day. Although I have had this thrown in my face so often by infidels, I never saw the reason till I commenced this investigation ; and if any man will take the pains to examine this question he will find that all the sophers, or scribes, were Pharisees ; they were the doctors, lawyers, orators, poets, and statesmen of the times. The Hillel and Shammai schools made more scholars than all the world besides in the last days of the Jewish Commonwealth. Almost every nation under the sun patronized these schools.

Now, being satisfied that I was on the right track^ the next thing was to find out what had become of the original manuscripts. Had Rothgad, Havercamp, and Mangey destroyed the manuscripts when they were done with them ? This I knew could not be, from the fact that these parchments were either in the hands of government or individual libraries, and they could not destroy them or take them away ; and I knew if these manuscripts had been kept till 1754 they must be in existence yet. Only a few years ago there were one hundred and twenty-eight volumes of manuscripts presented to the British Museum, which were looked upon with interest, and, while I am writing this, there comes to my hand a dispatch from Vienna to the London Times. I will give it in full, as I think it will be beneficial to the reader. The dispatch is as follows :

“Ancient Manuscripts. The sifting and arrangement of the papyrus collection bought by Archduke Rainier have led to further interesting discoveries. Of the

hieroglyphic, hieratic, demotic, and Coptic papyri, about twenty date from the pre-Christian period. Among these is one nearly three thousand years old, in the hieratic letter, containing the representation of a funeral, with a well-preserved sketch of the deceased, some hieroglyphic legends, and a demotic papyrus on the subject of mathematics. Much more numerous are the Coptic documents, about one thousand in all, mostly letters and legal documents of the period from the sixth to the tenth century of our era. There are some important papyri containing translations of the Bible in the central Egyptian dialect, of which there have hitherto been found but few specimens ; and a leaf of parchment from an old octavo edition of the book of Ruth, in the Sahidi dialect.

“ Among the Greek papyri is a hitherto unknown speech of Isocrates⁷⁷, one of the finest specimens of Alexandrian caligraphy. Another fragment has been found of the book of the Thucydides manuscript, previously mentioned. Portions, also, have been discovered of the Iliad, and a paraphrase of the Fourth Book. Then a metanvia⁷⁸ has been found dating from the beginning of the fourth century, being thus one of the oldest Christian manuscripts. The collection contains many well-preserved documents in an almost continuous series of the Roman and Byzantine emperors, beginning with Trajan and ending with Heraclius.

“ There are also documents in the Iranic⁷⁹ and Semitic⁸⁰ languages. The former are written on papyrus, parchment, and skins, and among them are two fragments which, it is believed, will furnish the key to the Pehlewi language. Among the Arab papyri twenty-five documents have been found with the original leaden seals attached. They begin with a fragment of the fifty-fourth year of the Hegira. Another is an official document of the nineteenth year of the Hegira, appointing a revenue collector. Perhaps the

77 Isocrates: (436–338 Before the Death of Christ), Athenian orator whose written speeches are among the earliest political pamphlets.

78 Metanvia- change in one's way of life resulting from penitence or spiritual conversion.

79 Iranic: Of or pertaining to ancient Iran or to its inhabitants; Iranian in the widest sense: as, the Iranic family of languages.

80 Semitic: relating to the peoples who speak Semitic languages, especially Hebrew and Arabic.

most valuable part of the collection is one hundred and fifty-five Arabian documents, on cotton paper, of the eighth century, which is about the time of the invention of this material by the Arabs, to the year 953. Many thousands of manuscripts have still to be deciphered."

In the early centuries there was a good deal of what is known as the "Apologetical Writings." I made it my business to examine these writings, and found them to be a defense of Christianity. The first of this form of writing was presented to the Emperor Adrian by Quadratus, in the year 126 A.D. A portion of this we find in Eusebius, page 93. There was another by Aristides, at about the same time. These two authors are found only in fragments, preserved by other historians, and their writings are mainly pleas for clemency for those who professed Christianity and were being persecuted.

Justin Martyr also wrote twice on this subject — once to the Roman Senate and once to Antonius. These were published in English by W. Reeves, in 1709, at Leipsic.

Tertullian wrote two volumes, and Vincentius wrote a commentary on them. These are found at Paris. They are very valuable works — perhaps the most valuable of the ancient writings — from the fact, recorded in them, that the Christians, in giving reasons for asking favors, refer to the records made by the Jews and Jewish writers as well as the reports of the Roman officers who were the governors of Judea at that time ; and of course their reference to these records demonstrates that the records were there.

In Tertullian, Vol. II., page 29, Vincentius says the Christians' argument was based on the doctrine of the Bible, showing that the God of the Christians could save, and referred the pagans to the many instances where he had interposed and saved, when none but a God like the Christians' God could save. For, said they, what can a God made of wood or brass do in time of danger? They had no power to put forth and exert themselves to save. Vincentius says the pagan would answer that these images were the representations of their gods ; that these gods of wood and iron, had invisible spirits that exerted as much power as the God of the Christians. Vincentius says he did

not see much difference in their doctrines when they got to understand each other.

I remember that, while on the ship, we had an Irish priest on board, and in conversation one day while asking him about many things in the Catholic Church I inquired why he had a crucifix hanging in his room. Said I, "You do not think there is any virtue in that image of brass?" "No," said he, "no more than there was in the serpent of brass that Moses made and placed on a pole. There were no healing virtues in that brass, but the bitten Israelite believed in the command, which belief or faith controlled his action and produced obedience ; hence he was healed." And so, he said in this case, he no more believed there were any saving qualities in that image than I believe my mother's picture could be to me a mother.

Let the reader refer to the first centuries and mark what a disputation there was in the ancient church about pictures. May we not flow back into it? And as this subject of picture-worship created so much dissatisfaction in the first centuries it may do so again.

While investigating this question I found that Arcadius, the eldest son of Theodosius the Great, succeeded his father to the throne in A.D. 395, and divided the Roman Empire into what was known in that day as the Eastern and Western Empires. Arcadius chose the Eastern and fixed his seat of government at Constantinople, and made his brother Honorius Emperor of the Western, fixing his seat of government at Rome. It was not long until their jealousy was kindled, which resulted in hatred and terminated in a war which finally proved their overthrow. In reading the Ante-Nicene Fathers, published in Edinburgh in twenty-four octavo volumes, in Vol. XII., page 114, it is said that the beginning of this war was on account of Honorius wishing to have his young princes educated at Constantinople free of charge, giving as his reason that the great library there had once belonged to Rome. When his brother Arcadius refused he tried to get the library divided, and Arcadius refused this also. They then went to war, and while the two brothers were thus engaged Alaricus engaged the Western Empire and overthrew it. In hunting through this vast library of books I found what was called the Homilies of Clementine ; Vol. XIII., page

194 ; there were the Apocryphal ⁸¹Gospels, Acts and Revelations, with all the writings of the Apostolic Fathers, including the laws of the High Priest, the laws of the Temple service, the Records of the Sanhedrim, giving the Jewish laws and customs for hundreds of years, with all the treaties and records of the courts.

Now my idea was that if these records were found in the library of the Vatican at Rome and in the Seraglio and Atmedan libraries at Constantinople and Alexandria, so these men could get them nearly three hundred years ago, why are they not there now ?

Dr. Isaac Wise, who is President of the Hebrew School at Cincinnati, and, by the way, one of the best Hebrew scholars in America, in his History of the Commonwealth of Israel, frequently quotes from the Talmuds and Sanhedrim, giving reference to the various circumstances, and often gives the name of the scribe who did the writing ; and so I find these records have always been in the hands of the Jewish rabbis, and you need not tell me these things have been only produced by the later Jewish nation, for we find quotations made at the time and by the men who lived in the days of Christ. Those quotations correspond with other history we have of the same events, and the only difference is that the Jewish rabbis put a different construction on those events from what the Christians do. This is the great difficulty, after all ; like a celebrated lawyer, after reading this book, told his friend it convinced him of the truth of the facts in the Scriptures, but it did not convince him of its spiritual definition. This is the final point of importance, when the soul is lost or saved — that is, to take the facts of the Scriptures and yield to them as spiritual truth. Colens the First, who was an Epicurean

81 Apocryphal – (from Greek *apokryptein*, “to hide away”), in biblical literature, works outside an accepted canon of scripture. The history of the term’s usage indicates that it referred to a body of esoteric writings that were at first prized, later tolerated, and finally excluded during the 1500-1600s. Once these books were finally translated into European languages (referring to the Septuagint, sometimes referred to as the Greek Old Testament or The Translation of the Seventy, and often abbreviated as LXX, is the earliest extant Greek translation of the Hebrew Bible from the original Hebrew. The name Septuagint (from the Latin *septuaginta*, “70”) was derived later from the legend that there were 72 translators, 6 from each of the 12 tribes of Israel, who worked independently to translate the whole and ultimately produced identical versions. Another legend holds that the translators were sent to Alexandria by Eleazar, the chief priest at Jerusalem, at the request of Ptolemy II Philadelphus (285–246 BCE).

philosopher, wrote a treatise against Christianity and was answered by Origen. This work is in eight volumes. It was published in Paris, by Vallart, in 1746. In this work the disputants appealed alternately to these writings, to the reports made by the Romans, and show clearly that the whole of the Jewish doctrines, records, and all, were then in possession of the Romans.

Nero refused to believe in these things, which he might have done if he had taken the pains to look into those sacred treasures of learning that were on file in the Senate chamber ; but Origen says Nero was only moved by ambition, with the love of destruction before his eyes. He never stopped to consider nor consult the opinions or wishes of others. Here, again, I found an unintentional reference to these things. Now the reader must remember that the records were there at that time, for no one disputed the fact ; but in proving the unnecessary hostility of Nero, Origen makes mention of these other facts, showing the records to be in the city of Rome, how they came there, and what they taught ; that is, a part of these records were brought from Jerusalem and were the writings of the Jews and the Romans who had been officers in the Jewish kingdom by Roman authority, and these were Roman officers, which made them a part of and responsible to the Roman government. Can any intelligent man believe that these men would have been allowed to transact the business of the Romans and no records be made of it in the archives of the government ? Such a thing is most absurd. The reader will bear in mind that government among the Jews, Greeks, and Romans was much more strictly administered than in this country, and all such records as referred to the actions of the courts and the government officers had to be preserved. I now ask the attention of the reader to the investigation of the preservation of the sacred parchments from which come our Bible.

First, to the works of Benjamin Kennicott, D.D., entitled *Veins Testamentum*, published in England in 1780. This is only a little more than one hundred years ago. We find that he got from the Codex of Hillel six hundred manuscripts. When did this Hillel live ? The author of the Codex lived about one hundred years after the Christian era. Dr. Kennicott also got sixteen manuscripts from the Samaritan Pentateuch.

Then I ask attention to John G. Rosenmueller, of 1736, at Leipsic, to his *Librarium*⁸², five volumes, also his *Scholia Testament*, all from manuscript. Then to Brian Walton, D.D., born at Yorkshire in 1600, who published his polyglot Bible from manuscript (Hebrew). Because these are given to us by great men, and they suit our notions, they are never doubted ; and it is too apt to be the case in our *ad captandum*, we are not likely to investigate as closely as we should. And, again, we are apt to be more inclined to investigate those things that are suited to our tastes and interests ; but while certain things are interesting to us we should never forget that there are other things equally interesting to others ; and while we may be interested only in the sacred histories that make for our peace, and although the testimony of our enemies may not be very pleasant to hear, we should remember that the salvation of others may depend on such testimony. We should not be opposed to any evidence that may give strength to any subject and thereby redound to good in a general way, specially, if this evidence does not have a tendency to weaken our faith. It is so with this book ; it cannot weaken the faith of the Christian who has believed without foreign testimony, but brings strong corroborative testimony to enable others who are less credulous than we to believe. Hence in the examination of the various versions of the Bible and of the manner in which they were dug up out of the old manuscripts, from the rubbish of the ancient world, difficulties are encountered, and others may not believe as readily as we do. Duranzo, a Greek historian, who wrote thirty-six volumes in Constantinople at the close of the seventh and the beginning of the eighth century, in referring to the prosperity of the city and nation, says, in Vol. XIII., page 54, that Constantinople enjoyed educational advantages over all other cities, and that this was due, to some extent, to the fact that the Christians, under the instructions of their Emperor, had gathered and brought there literature from all parts of the world, and it was the great seat of learning of the world. On page 128 he refers to a war that was carried on about the great library that had been brought there by the Roman Emperor when he embraced Christianity. Again he says, that when

Mohammed locked up the great library he excluded the learned and with them the wealth of the city. In Vol. XIV., page 17, in speaking of the battle of Tanze, he says it was fought over the sacred books that had been deposited there by the ancient Christians. From these indirect references I discovered there must be great deposits of sacred literature in these old libraries. These histories are in the Paris library for the inspection of anyone.

Notwithstanding the art of printing has a tendency to do away with and supersede the written Scriptures, yet there are many valuable manuscripts in existence, some of which are of great value in the interpretation of the Scriptures.

First, the Hebrew manuscripts. These are either rolls designed for the use of synagogues, or square manuscripts, designed for private use. The former are all on parchment and written with the greatest care and accuracy. The others are written on vellum or paper.

Dr. Kennicott says all that are now to be had were written between the tenth and fourteenth centuries. Of course these were written from the originals ; how often they have been rewritten in fourteen hundred years we cannot say, but we know there are many opportunities for change. These manuscripts have been collated by Dr. Kennicott and De Rossi, and amount to 1135 ; but it is more than probable that as the Jewish rabbis did this work they may have left out many things that appeared to them contrary.

The next are the Greek. Of these manuscripts immense numbers still exist. Dr. Holmes has collected 135. Some of these are preserved from the fourth century. Of course, these are not the records that were made when the events they record took place.

Now, reader, our present Bible comes from these manuscripts. The first English Bible was published by J. Wickliffe in 1360, just ninety years before printing was invented. The first Bible printed in our language was by William Tindall, assisted by Miles Coverdale, in 1526. When Tindall was executed for heresy by the Catholics, his works were continued by Coverdale and John Rogers. This book was suppressed time and again, and reprinted by different parties until it went through twenty-two different editions. The last

82 *Librarium*- (Latin) A container for a collections of books, periodicals, and sometimes films and recorded music for people to read, borrow, or refer to.

was that which proceeded from the Hampton Court conference in 1603. There were so many errors in the Bishop's Bible that King James's Bible was put on foot and printed in 1611.

Now suppose we consider the many Bibles published by different sects, nations, and individuals, and all coming from these Hebrew, Greek, and Latin manuscripts. The reader must know that the manuscripts have gone through many hands. This we know from the fact that we find Bible manuscripts still in existence, and from these we find Greek manuscripts, Samaritan manuscripts taken from the Hebrew, the Spanish manuscripts, the German manuscripts, the Italian manuscripts, and many others. The reader is referred to the Bodleian Library in the British Museum, and to the libraries at Leyden, Paris, and Rome. We also have some in America, at Philadelphia, in the libraries of the Quakers and in the library of the Antiquarian Society.

The manuscripts of the Hebrew Bible were compiled in the second century. But they never were translated till A.D. 607, by Bishop Adhelm, under the direction of King Alfred. There were a number of parts of these Hebrew manuscripts translated in the second century in the Arabic language. It was printed for the Propaganda at Rome, in 1671, in three volumes. The Armenian version was made in the fourth century of the Christian era by Miesrob and Isaac, and printed at Amsterdam by Uskin, an Armenian bishop, who was charged by his enemies with following the Vulgate. It was printed at Constantinople in 1705 ; at Venice in 1805. The Coptic New Testament was published by Wilkins at Oxford, 1716.

The Vulgate is an ancient manuscript, taken from the Hebrew and translated into the Latin in the second century ; also one of the Greek and one of the Syriac. These are all of the same date. This Vulgate in the Latin was used in Africa. The Church at Rome was under Greek control at this time and rejected the Latin Vulgate, and used what was called at that time the *Vedus Latina*, or old Latin. This is the history of Tertullian, Vol. I., page 202.

In the fourth century Jerome tells us there was another translation of the Vulgate, under the instruction of St. Augustine, and St. Jerome recommends this in

the highest terms. About the fifth century there was another translation made, which is called the Codex, in the Latin language. There was one at Alexandria, one in the Vatican, and one at Sinai. Parts of these are preserved in the British Museum. They were presented to King Charles by Cyril Lucar, who was patriarch at Constantinople and had been patriarch at Alexandria, and brought these books with him. The Codex of Sinai is in the Greek, and is the same that Dr. Tischendorf found and was declared by the scholars of Leipsic to have been written in the fourth century.

In the year 748 of the Roman Empire and 330 of the Christian era Constantino the Great removed his seat of empire from Rome to Byzantium, and took with him all the records of the Christians to that city, as will be shown in a letter from him in this book in regard to having the Holy Scriptures in manuscript, and having fifty volumes bound and kept on deposit. When Mohammed took possession of Constantinople he had too much respect for these sacred scrolls to let them be destroyed, but had them all nicely cased and deposited in the St. Sophia Mosque. History informs us of the dreadful struggle that took place between the Greeks and Romans over the sacred parchments in the days of the Crusades ; and it seems to us that Divine Providence has had something to do with the preservation of these sacred writings. These scrolls look more like rolls of narrow carpet wound round a windlass than anything else. But as I have described them elsewhere I will not attempt a further description here.

Another question arises in the mind of the reader, and that is : How was it possible for these writings to be preserved so long ? I answer that there are many works much older than these in existence. Homer is 900 years older. Why not these ? Another reason why these writings have not been brought before the world is that no man has searched for these chronicles as I have done. After getting hold of *Acta Pilati* as I did, accidentally, I made the investigation of these questions my special business for ten years — corresponding with many historians and scholars, sending for all the books that could instruct me on these great questions, engaging two expert scholars, Drs. McIntosh, of Scotland, and Twyman, of England, and going to the city of Rome, paying our way through the Vatican, and then to Constantinople, where we

examined those ancient records, sparing neither time nor expense to acquire a knowledge of them. Then it may be asked again : May not I be deceived ? May not these men have imposed upon me ? To this I would say : That is impossible. Then it might be argued : Might not these writings have been manufactured to make money out of ? If so, it was a poor business, for this is the first and only book ever produced from them. It certainly was a bad speculation on their part. But one says: Did not Gregory IX. burn twenty cart-loads of these Talmuds? Who says so but a Jewish rabbi ? If he did, they were the Talmuds of Babylon, and not those of Jerusalem ? There is no body of Christians stronger adherents of Jesus Christ than the Roman Catholics. Why should they want to burn the Talmuds of Jerusalem, which were so full of the doctrines and historical events that are so near and dear to them ? No man can go into the Vatican library without a guard over him, who watches him closely, so that he cannot move a leaf or change a word or letter of anything that is there. If they will not consent to even the slightest change, it is not probable they would burn their works. Men from all over the world are there. Often when we crossed the Tiber, before it was fairly light, there were a thousand strangers between us and St. Peter's gate, waiting to be admitted at the opening of the gate that leads into the Vatican.

One more evidence to the reader : There are at least five hundred quotations made from the Sanhedrim and Talmuds of the Jews by men who have denied their existence. Now I call attention to history, and I will give the name and page, so that all can read for themselves.

First : Rabbi Akiba, a reformed Jewish priest, Vol. I., page 22, quotes from Celsus, an enemy of the Church. He says there was a dreadful earthquake at the time Jesus was crucified, and that the mist that arose from it covered the earth for three hours. On page 28 he says that Jesus was the son of Mary ; that he was the founder of the sect called Christians. On page 48 he says Jesus was crucified on the eve of the Passover. He gives extracts from the apostles, and never denies in a single instance, but admits their genuineness. He quotes the books, and makes extracts from the names they bear. He makes particular mention of his incarnation, of his being born of a virgin, of his being

worshipped by the Magi ; of his flight into Egypt ; of the massacre of the infants of Bethlehem. On page 52 he speaks of his baptism by John and the descent of the Holy Spirit in the form of a dove, and of the voice that was heard out of heaven. He speaks of the miracles done by Jesus, and never doubts the facts in any instance, but attributes them to the art of necromancy he had learned in Egypt. But did the reader ever hear of a thaumaturgist producing a descent of the Holy Spirit or causing voices to be heard from the heavens? Such absurdities are not spoken of except when they are urged against the Christian religion.

Aretas, one of the kings of Arabia, who was a philosopher as well as a king, in speaking of the laws of nature (Vol. VII., page 14), says that Jesus of Judea was a philosopher above the laws of nature ; that he controlled all the elements of nature with almighty power ; that the winds, thunders, and lightnings obeyed him ; and speaks of these facts as being so common that it would be folly to dispute them.

Justin says, in Vol. II., page 42, that the several Roman governors in their respective provinces made reports of the important events that occurred in their jurisdiction, and they were spread on the senatorial dockets at Rome. We find in this same work, page 128, that he appealed to Antoninus and the Senate for clemency for the Christians, and after referring to their many virtues, and to Christ as their leader, added : " And that these things are so, I refer you to the records of the Senate made by Pontius Pilate and others in his day." The learned Tertullian, in his Apology for Christianity, about the year 200, after speaking of our Saviour's Crucifixion and Resurrection, and his appearance to the disciples, and ascension into heaven in the sight of the same disciples, who were ordained by him to spread the gospel over the world, thus proceeds : " Of all these things relating to Christ, Pilate himself, in his conscience already a Christian, sent an account to Tiberius, then Emperor." The same writer in the same apology thus relates the proceedings of Tiberius on receiving this information : " There was an ancient decree that no one should be received for a deity unless he was first approved by the Senate. Tiberius, in whose time the Christian name (or religion) had its rise, having received from Palestine, in Syria, an account of such things as confirmed the truth of his (Christ's) divin-

ity, proposed to the Senate that he should be enrolled among the Roman gods, and gave his own prerogative vote in favor of the motion ; but the Senate, without whose consent no deification could take place, rejected it because the Emperor himself had declined the same honor. Nevertheless, the Emperor persisted in his opinion, and threatened punishment to the accusers of the Christians.” Search your own commentaries (or public writings), you will there find that Nero was the first who raged with the imperial sword against this sect, then rising most at Rome (Horn’s Introduction, Vol. I., page 82).

~Now, I would ask, if there were no such records there, would these men have made such appeals ? And if they were there, could such things be forged and palmed off on the Roman Senate ? It seems to me to ask the question is enough. Now, if any man will trace out these things he will find that I have as much reason for believing the genuineness of the contents of this book, as I have to believe the genuineness of the Scriptures, looking at the question from a human standpoint. First, you must know that the manuscript from which this book was taken has not gone through so many translations nor been put in so many different languages, from the fact that it is not to be found in another language ; and, secondly, there was no necessity for it, and as to this being forged there was no occasion for that, from the fact it favors no religious denomination, it advocates the tenets of no religious sect. Now I am convinced there was such a man as Herod Antipater, and I know that he could not kill all the male children in a city without giving reasons for it, and there must have been more or less record made of it. I am convinced there was such a man as Herod Antipas, and I know he dare not behead such a man as John the Baptist is represented to be, without a trial,⁸³ without having to account to some court. I know that Pilate was a Roman officer, and his actions were watched closely,

and all his public acts had to be recorded upon the Roman docket.

I do not see why these records should have been destroyed. I am convinced the Jews at that day were looking for a Redeemer, and when the great excitement was reported at Bethlehem it would be not unreasonable that the Jews should make an investigation of the matter ; and, again, I know if the Scriptures are true Mary was subject to the death penalty unless she could satisfactorily prove her innocence. I was convinced the Jews must have looked into this matter, and that it would be found recorded somewhere. I knew that if there were such a man as they represented Jesus to be, he could not be tried in the high priest’s court and condemned to death, and executed by the Roman authorities, unless there were some record made of it by both the Jews and Romans. Here we have the whole of these records, and why are they not true ? They comport with the Bible ; they are just the records we should expect from the Scriptures ; they were made or dated at the right time ; they came from the place where these records were made ; they were written in the same language that was used at that time. Now, if all this is so, why are they not true ?

I offer this book to the public feeling assured it can do no harm to anyone or to any church, but that it will be read by thousands with great interest, and will convince the infidel of the truth of the Scriptures. As Dr. Miller observed : “ This book never was needed until now, and it is like all God’s providences, always brought out at the right time.” Another minister wrote to say he “ was more than delighted ;” it was like calling up the dead ; all the circumstances of Calvary were brought vividly before him, and when he read Caiaphas’s second report he both wept and rejoiced. Such is the testimony of almost everyone who reads it.

In an extract from a private letter to the Brunswicker Dr. Rubin says :

“ I saw, while in the Vatican at Rome last week, Dr. W. D. Mahan, of Boonville, Mo., Drs. McIntosh and Twyman, of Scotland, with a number of clerks, both readers and scribes, going through these old manuscripts and scrolls that have been lying there for

83 In the Book of Matthew 14:6-10 “But when Herod’s birthday was kept, the daughter of Herodias danced before them and pleased Herod. 7 Where upon he promised with an oath to give her whatsoever she would ask. 8 And she, being before instructed of her mother, said, give me here, John Baptist’s head in a charger. 9 And the King was sorry: nevertheless for the oath’s sake, And them which sat with him at meat, he commanded it to be given her. 10 And he sent, and beheaded John in the prison. 11 And his head was brought in a charger, and given to the damsel and she brought it to her mother.

hundreds, yea, thousands of years ; they seem to be men of great age and learning, and well qualified for their business. They were going next week to Constantinople to go through the records of the Sanhedrim and the ancient Talmuds of the Jews. Their object is to bring out a new book as a supplement to Ada Pilati. I am satisfied, from the character of the men and the nature of the book, it will prove to be one of the most interesting books ever presented to the Christian world, from the fact that all the works on archaeology have been written in such a style that but very few could read and understand them."

CONSTANTINOPLE, TURKEY, October 16, 1883.

To THE PEOPLE OF NORTH AMERICA.

DEAR FRIENDS : I take pleasure in addressing you this letter, as I feel assured I am doing a good work for my Father who is in heaven. Then, friends, permit me to say to you that I was introduced to my friend, W. D. Mahan, of Boonville, Mo., by my friends of Leipsic, Germany. I engaged to meet him in Paris, France, and when he showed me his plans and the subjects that he wanted, and showed me his notes of reference, the names of others, and books that he had been hunting for ten years, I became satisfied that if we could succeed he would bring out one of the best books ever offered to the Christian world except the Bible. We repaired to the Vatican at Rome, received permission to examine the greatest library in the world, and to my astonishment the first thing we called for was brought to hand in a short time. I mean Pilate's reports, which were more than satisfactory. The next were the Senate's records respecting the investigation of Herod Antipater's conduct at Bethlehem, and Herod Antipas on various charges (one of which was the execution of John the Baptist), the Hillel letters, and the Shammai laws. We then proceeded to Constantinople and went through the records of the Sanhedrim and Talmuds of the Jews that were carried there and preserved by Constantine in the year 337. Here we found Melker's letter (who was priest at Bethlehem at the time that Jesus of Nazareth was born) in respect to the prophecy concerning the birth of Jesus, which is very deep and profound. Next we came upon the report of Gamaliel, who was sent by the Sanhedrim to interrogate Joseph and Mary concerning the child Jesus, which

will prove to be one of the most interesting subjects that was ever read by man. Then the next thing we found was the report of Caiaphas to the Sanhedrim. When read it will awaken the minds of men and give a very different view of this matter to what we have had.

After we had finished the report, Brother Mahan insisted that we should unwind the scroll further, and in doing so we found his second report, which caused us to weep like children, and we both thanked God that we continued the search. We also found many strange historical items, such as will be of great interest to the world at this time. And as Brother Mahan is going to publish his book in America, I can most heartily recommend it.

M. McIntosh.

MARKETPLACE, CITY OF HOME, ITALY. DEAR WIFE: It seems long since I left home, but God is here as well as in America, and it is my chief delight to report you and the children to his throne of mercy daily. I was landed at Marseilles, France, after twelve days out from New York. We had a splendid trip, all but the first two days. We left New York in a gale, and I must confess I was very much alarmed ; it seemed to me the water was much higher all around us than where the ship was. That made it more frightful, for it looked as if the ship sunk or was sinking for the first two days. She was sometimes on her end, then on her side, and then would seem to turn almost over ; but every tilt she made I prayed St. Peter's prayer. I think I did more praying the first two days than I had done in two years. But the second day I began to cast up my accounts, not with my Maker, nor with my creditors, but with my stomach. I was awful sick.

Captain Stikes said the storm in starting out made it much worse on us than it would have been if the weather had been clear and calm, but the third day the sea began to calm, and so did my stomach. I was able to go out in the evening, but we were still going up hill ; we had no further trouble all the way, but after three or four days it looked as if I would never get enough to eat. Our fare was poor, much more so than on the English line ; so I was told by men that had travelled both lines. I shall return by another route. I met Dr. McIntosh at St. Elgin waiting for me. He is

one of the nicest old men and one of the finest scholars I ever met. I feel ashamed in his presence, though he is so grand and noble he can hide my own defects from me better than I can myself. He was very much surprised when I showed him my notes of reference. He did not see how I could get hold of these things so far away. We found Dr. Twyman and his men at the Vatican, and we are working bravely. The very first thing the guard brought was *Acta Palati*⁸⁴; the Doctor was delighted when he saw it. We have two guards; one brings the articles as we call for them; the other sits and watches to see that the books and parchments are not mutilated. To-day was the day of the Pope's holy auditory. We were taken in by the guard, and I must confess I never had such feelings in all my life. The room is, I suppose, three hundred feet or more square; there must have been ten or twelve hundred in the congregation, all men, mostly priests and officers. The Pope is a venerable old man. I saw nothing different in his dress from any other priest; nothing gaudy about him. He sang the mass in the pure old Latin language; his voice was clear and sweet. After he was through quite a number of the priests came and knelt at his feet. He laid his hands gently on each of their heads and pronounced a blessing, but they did not kiss his great toe. I never saw as solemn a congregation in my life; in fact, it would be impossible for a man to be otherwise in that room. The dome of this room surpasses all the sights my eyes ever beheld; it contains hundreds of windows in the form of eyes with golden lids and lashes, all emitting rays of light of various colors. They seemed so natural I thought I could almost see them wink. They are to represent the all-seeing eye. These eyes are the light of the room. The scene of magnificence beggars description. There are too many things to be described. A man will have a higher appreciation of the Catholic Church, where he sees her enthroned in the hearts of this great church, and I shall ever have a different feeling toward them from what I have had. We have all the text-books we need, Buxtorf, Gesenius, Laportees, and others. We will get through in the Vatican in a few days. We will leave Dr. Twyman and three clerks here, as we find the Hillelite letters and Shemiate and Abtalian laws here in book-form.

They will translate such parts of them, as we want and send them to me; they will come in a roll. If they come before I get home, take special care of them. Dr. McIntosh and I, with one clerk, will go to Constantinople in a day or two. The Doctor has been there, and he thinks he will find all that I want in the St. Sophia Library. He says the twenty cartloads of Talmuds that history tells us were burned by Gregory IX. were the Talmuds of Babylon, but the Talmuds of Jerusalem are all safe, and so are the records of the Jerusalem Sanhedrim; that these documents were carried there by Constantine. If so, that is all I want. The Doctor thinks it will be one of the most important books ever brought before the public, except the Bible, as it would give the pros and cons of the outside world at that time. But I have so many things I would like to say, and it is now after 1 o'clock A.M. As to home affairs, I am too far off to say anything more, besides, I have all confidence in your judgment. I think now that I will be at home by the 10th or 10th of December, and I shall write no more unless something happens. May God bless you; farewell.

W. D. MAHAN.

COLUMBIA, Mo., January 25, 1887.

This is to certify that I am well acquainted with the Rev. W. D. Mahan, of Boonville, Mo. I have known him well for a number of years, having spent several months at his house at different times. I was at his house in Boonville, Mo., shortly after his return (as he then stated to me) from Rome and Constantinople. I gave him some assistance in recopying some of his manuscripts for his book. I saw, examined, and to some extent assisted in arranging the various subjects and chapters in his book.

Judging from the handwriting of said manuscripts, there must have been two or more persons engaged in writing them, as there was a distinct difference in the handwriting. I was impressed at the time with the belief, from the writing and spelling, that the parties were of foreign birth and education.

I have no interest in this matter, and make the above statement at the request and in justice to the Rev. W. D. Mahan, as an old and valued friend.

84 *Acta Palati*- The testimony of Pontius Pilate, recently discovered, being his official report to the Emperor Tiberius concerning the crucifixion of Jesus Christ.

J. B. DOUGLASS.

Personally appeared before me, a notary public, within and for the county of Boone, and State of Missouri, General J. B. Douglass, to me well known, and made affidavit to the foregoing certificate.

Witness my hand and notarial seal hereto affixed at Columbia, Mo., this 25th day of January A.D. 1887.

FRANK D. EVANS,

Notary Public.

State of Missouri, County of Cooper, ss.

Be it known that on this, the 12th day of January, A.D. 1887, personally came before me, the undersigned, clerk of the Circuit Court of Cooper County, in the State of Missouri, John S. McFarland, well known to me to be a reputable citizen of the city of Boonville, Mo., who, being by me first duly sworn, on his oath says : I have been personally acquainted with Rev. W. D. Mahan for sixteen years or more, and have always found him to be honorable and trustworthy, and a very useful minister in the Church to which he belonged. To my knowledge he was for some time previous to 1883 engaged in preparing himself for a trip to Europe, and that in the fall of 1883 he took leave of his family and friends and started for the cities of Rome and Constantinople to investigate those old records that he said he had found was there on archaeology. After he had been gone some time his wife received a letter from him dated at Rome, Italy. I did not see the postmarks on the letter, but understood it was from Rome.

After some months Mr. Mahan returned and brought quite a lot of manuscripts with him, some of which he read to me, and which were very interesting. These are as near the facts in the case as I can remember at this time.

JOHN S.

Subscribed and sworn to before me, on this the 12th day of January 1887.

Witness my hand and official seal.

CHARLES A. HOUK,

Clerk of Circuit Court of Cooper County. Mo.

By H. A. HUTCHINSON.

State of Missouri, County of Cooper, ss.

Be it known that on this 12th day of January, A.D. 1887, personally came before me, the undersigned, clerk of the Circuit Court of Cooper County, in the State of Missouri, R. W. Whitlow and W. G. Pendleton, composing the firm of Whitlow & Pendleton, real estate and loan agents, of the city of Boonville, in said county, who, being by me first duly sworn on their oaths say : We have known the Rev. W. D. Mahan, of Boonville, Mo., for a period of more than ten years. He came to our office in the fall of 1883 and told us he was going to Rome with a view to collect materials for a book which he intended to write, and that he had not sufficient money to defray the expenses of the trip ; at his request we loaned him two hundred dollars. Shortly afterward Mr. Mahan disappeared from Boonville, and it was a considerable while before we again met him here at Boonville, when he informed us he had made the trip to Rome, Italy, during the time of his disappearance. A letter purporting to have been written by the said Mahan to his wife from Rome, Italy, was published in a newspaper at Boonville, Mo. Soon after Mr. Mahan reappeared at Boonville he published and circulated his book. Of course we did not follow him to see him at Rome, but the foregoing are the facts within our knowledge.

R. E. WHITLOW, W. G. PENDLETON,

Attorneys-at-Law.

Subscribed and sworn to before me, on this the 12th day of January 1887.

CHARLES A. HOUK,

Clerk of Circuit Court, Cooper County, Mo.

Chapter II

GAMALIEL'S INTERVIEW WITH JOSEPH AND MARY AND OTHERS CONCERNING JESUS.



The hagiographa⁸⁵ or holy writings, found in the St. Sophia Mosque at Constantinople, made by Gamaliel, in the Talmuuds of the Jews, 27 B. It seems Gamaliel was sent by the Sanhedrim to interrogate Joseph and Mary in regard to this child Jesus. He says:

“I found Joseph and Mary in the city of Mecca, in the land of Ammon or Moab. But I did not find Jesus. When I went to the place where I was told he was, he was somewhere else; and thus I followed him from place to place, until I despaired of find him at all. Whether he knew that I was in search of him and did it to elude me, I cannot tell, though I think it most likely the former was the reason, for his mother says he is bashful and shuns company.

“Joseph is a wood-workman. He is very tall and ugly⁸⁶. His hair looks as though it might have been dark auburn when young. His eyes are gray and vicious. He is anything but prepossessing⁸⁷ in his appearance, and he is as gross and glum as he looks.

He is but a poor talker, and it seems that yes and no are the depth of his mind. I am satisfied he is very disagreeable to his family. His children look very much like him, and upon the whole I should call

85 Hagiographa- the books of the Bible comprising the last of the three major divisions of the Hebrew scriptures, other than the Law and the Prophets. The books of the Hagiographa are: Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah, and Chronicles.

86 Notice the bigotry in this Roman Officer's report. Of all things to mention in a government official report, he condemns Joseph's looks, in a seemingly jealous fashion, but only God knows this man's true heart.

87 Prepossessing- Attractive or appealing in appearance.

them a third-rate family⁸⁸. I asked him who were his parents. He said his father's name was Jacob, and his grandfather was Matthew⁸⁹. He did not like to talk on the subject. He is very jealous. I told him that we had heard that he had had a vision, and I was sent to ascertain⁹⁰ the facts in the case. He said he did not call it a vision; he called it a dream. He said after he and Mary had agreed to marry, it seemed that something told him that Mary was with child; that he did not know whether he was asleep or awake, but it made such an impression on his mind that he concluded to have nothing more to do with her; and while he was working one day under a shed, all at once a man in snowy white stood by his side, and told him not to doubt the virtue of Mary for she was holy before the Lord; that the child conceived in her was not by man, but by the Holy Ghost, and that the child would be free from human passions. In order to do this he must—that is, his humanity must—be of the extract of *almah* (Hebrew word for virgin) that he might endure all things, and not resist, and fill the demands of prophecy. He said the angel told him that this child should be great and should rule all the kingdoms of this world. He said that this child should set up a new kingdom, wherein should dwell righteousness and peace, and that the kingdoms of this world which should oppose him, God would utterly destroy. I asked him, How could a virgin conceive of herself without the germination of the male? He said “This is the work of God. He has brought to life the womb of Elizabeth⁹¹, so she had conceived and will bear a son in her old age who will go before and tell the people of the coming of this King.” After telling me all these things, he disappeared like the melting down of a light. I then went and told Mary what had

88 The superiority complex is showing through a measurement system.

89 Refers to lineage of Christ in Matthew 1:15 “ And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.”

90 Ascertain- find (something) out for certain; make sure of.

91 Refers to Luke 1:41 “41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost: 42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. 43 And whence is this to me, that the mother of my Lord should come to me? 44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”

occurred, and she told me that the same angel, or one like him, had appeared to her and told the same things. So I married Mary, thinking that if what the angel had told us was true, it would be greatly to our advantage; but I am fearful we are mistaken. Jesus seems to take no interest in us, nor anything else much. I call him lazy and careless. I do not think he will ever amount to much, much less be a king. If he does, he must do a great deal better than he has been doing." I asked him how long after that interview with the angel before the child was born. He said he did not know, but he thought it was seven or eight months. I asked him where they were at the time. He said in Bethlehem. The Roman Commander had given orders for all the Jews to go on a certain day to be enrolled as taxpayers, and he and Mary went to Bethlehem as the nearest place of enrollment; and while there this babe was born. I asked if anything strange occurred there that night. He said that the people were much excited, but he was so tired that he had gone to sleep and saw nothing. He said toward day there were several priests ⁹²came in to see them and the babe, and gave them any presents. And the news got circulated that this child was to be King of the Jews and it created much excitement that he took the child and his mother and came to Moab for protection, for fear the Romans would kill the child to keep it from being a rival to the Romans.

"I discovered that all Joseph's ideas were of a selfish kind. All he thought of was himself. Mary is altogether a different character, and she is too noble to be the wife of such a man. She seems to be about forty or forty-five years of age, abounds with a cheerful and happy spirit and is full of happy fancies. She is fair to see, rather fleshy, has soft and innocent-looking eyes, and seems to be naturally a good woman. I asked her who her parents were, and she said her father's name was Eli, and her mother's name was Anna; her grandmother's name was Fennel, a widow of the tribe of Asher⁹³, of great renown. I asked her

92 Matthew 2:1-2 "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, 2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

93 Asher- (One of the twelve tribes of Israel) Deuteronomy 33:24 "And of Asher he said, Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil"

if Jesus was the son of Joseph. She said he was not⁹⁴. I asked her to relate the circumstances of the child's history. She said that one day while she was grinding some meal there appeared at the door a stranger in shining raiment, which showed as bright as the light. She was very much alarmed at his presence, and trembled like a leaf; but all her fears were calmed when he spoke to her; for he said: 'Mary, thou art loved by the Lord and He has sent me to tell thee that thou shalt have a child; that this child shall be great and rule all nations of the earth.' She continued: 'I immediately thought of my engagement to Joseph, and supposed that was the way the child was to come; but he astonished me the more when he told me that Cousin Elisabeth had conceived and would bear a son, whose name was to be John; and my son should be called Jesus. This caused me to remember that Zacharias had seen a vision and disputed with the angel, and for that he was struck with dumbness, so that he could no longer hold the priest's office⁹⁵. I asked the messenger if Joseph knew anything of the matter. He said that he told Joseph that I was to have a child by command of the Holy Ghost, and that he was to redeem his people from their sins, and was to reign over the whole world; that every man should confess to him, and he should rule over all the kings of the earth.'

"I asked her how she knew that he was an angel, and she said he told her so, and then she knew he was an angel from the way he came and went. I asked her to describe how he went away from her, and she said that he seemed to melt away like the extinguishing of a light. I asked her if she knew anything of John the Baptist. She said he lived in the mountains of Judea the last she knew of him.. I asked her if he and Jesus were acquainted, or did they visit. She said she did not think they knew each other.

94 This is referred to in the Book of Matthew 1:23 "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

95 Refers to Zacharias losing his voice in the Book of Luke 1:20 "And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season." The Holy Quran, also, mentions Zacharias, Ali-Imran 3: 42 "He said, My Lord, give me a commandment. He replied, The Commandment for thee is that thou shalt not speak to men for three days except by signs. And remember Thy Lord much and glorify Him in the evening and in the early morning"

“ I asked her if at the time this angel, as she called him, visited her, she was *almah* (that is, virgin). She said she was ; that she had never showed to man, nor was known by any man. I asked her if she at that time maintained her *fourchette*⁹⁶; and after making her and Joseph understand what I meant, they both said she had, and Joseph said this was the way he had of testing her virtue. I asked her if she knew when conception took place. She said she did not. I asked her if she was in any pain in bearing, or in delivering this child She said, ‘ None of any consequence.’ I asked her if he was healthy ; to give me a description of his life. She said he was perfectly healthy ; that she never heard him complain of any pain or dissatisfaction ; his food always agreed with him ; that he would eat anything set before him, and if anyone else complained he would often say he thought it good enough, much better than we deserved. She said that Joseph was a little hard to please, but this boy had answered him so often, and his answers were so mild and yet so suitable, that he had almost broken him of finding fault. She said- he settled all the disputes of the family ; that no odds what was the subject or who it was, one word from him closed all mouths, and what gave him such power was his words were always unpretending and spoken as though they were not intended as a rebuke, but merely as a decision. I asked her if she had ever seen him angry or out of humor. She said she had seen him apparently vexed and grieved at the disputes and follies of others, but had never seen him angry. I asked her if he had any worldly aspirations after money or wealth, or a great name, or did he delight in fine dress, like most of youth. She said that was o. ^ thing that vexed her, he seemed to take no care of his person ; he did not care whether he was dressed or not, or whether the family got along well or ill ; it was all alike to him. She said she talked to him about it, and he would look at her a little grieved and say, ‘ Woman (for such he always called me), you do not know who I am.’ Indeed, she said he takes so little interest in the things of the world and the great questions of the day, they were beginning to despair of his ever amounting to much — much less be a king, as the angel said he would be ; if so, he would have to act very differently from what he was acting at that time. I told her that the

Jewish doctors contended that the amorous disposition is peculiar to the male. I asked her if she had ever seen in the private life of Jesus any signs of such disposition. She said she had not. I asked if she saw in him any particular fondness for female society. She said she had not ; if anything, rather the contrary ; that the young *bethaul* (the word in the Hebrew for young women) were all very fond of him, and were always seeking his society, and yet he seemed to care nothing for them ; and if they appeared too fond of him, he treated them almost with scorn. He will often get up and leave them, and wander away and spend his time in meditation and prayer. He is a perfect ascetic in his life. ‘ When I see how the people like to be with him, and ask him questions, and seem to take such delight with his answers — both men and women — it almost vexes me. They say there is a young woman in Bethany whom he intends to marry ; but unless he changes his course very much he will never be qualified to have a family. But I do not believe the report. He never seems to me to care anything about women when he is in my presence.’

“ Thus it seems that Joseph and Mary have both lost all confidence in his becoming anything They seem to think that the Sanhedrim should do something for him to get him out and let him show himself to the people. I tried to console them by telling them that my understanding of the prophecy was that he had to come to the high priesthood first, and there work in the spiritual dominion of the heart ; and when he had brought about a unity of heart and oneness of aim, it would be easy enough to establish his political claim ; and all who would not willingly submit to him, it would be an easy matter with the sword of Joshua or Gideon to bring under his control. It seemed to me that his parents’ ideas are of a selfish character ; that they care nothing about the Jewish government nor the Roman oppression. All they think of is self-exaltation, and to be personally benefited by their son’s greatness. But I told them they were mistaken ; that the building up of the kingdom of heaven was not to be done by might nor by power, but by the Spirit of the Lord, and it would not do for us to use carnal weapons, nor to expect carnal pleasures to be derived therefrom ; that it was not my understanding of the prophecy that this king was to use such weapons either for himself or for the benefit of a party, but for the good of all men ; that his dominion was to be

96 Fourchette- A thin fold of skin at the back of the vulva. The archaic equivalent of Hymen.

universal, and it was to be of a spiritual character ; that he was sent to the lost and not to the found.

“ His parents told me of an old man who lived on the road to Bethany who had once been a priest, a man of great learning, and well skilled in the laws and prophets, and that Jesus was often there with him reading the law and prophets together ; that his name was Massalian, and that I might find Jesus there. But he was not there. Massalian said he was often at Bethany with a young family, and he thought there was some love affair between him and one of the girls. I asked him if he had seen anything like a courtship between them. He said he had not, but inferred from their intimacy and from the fondness on the woman's part, as well as from the laws of nature, that such would be the case. I asked him to give me an outline of the character of Jesus. He said that he was a young man of the finest thought and feeling he ever saw in his life ; that he was the most apt in his answers and solutions of difficult problems of any man of his age he had ever seen ; that his answers seem to give more universal satisfaction —so much so that the oldest philosopher would not dispute with him, or in any manner join issue with him, or ask the second time. I asked Massalian who taught him to read and interpret the law and the prophets. He said that his mother said that he had always known how to read the law ; that his mind seemed to master it from the beginning ; and into the laws of nature and the relation of man to his fellow in his teachings or talks, he gives a deeper insight, inspiring mutual love and strengthening the common trust of society. Another plan he has of setting men right with the laws of nature : he turns nature into a great law book of illustrations, showing that every bush is a flame, every rock a fountain of water, every star a pillar of fire, and every cloud the one that leads to God. He makes all nature preach the doctrine of trust in the divine “Fatherhood.” He speaks of the lilies as pledges of God's care, and points to the fowls as evidence of his watchfulness over human affairs. Who can measure the distance between God and the flower of the field ? What connection is there between man and the lily ? By such illustrations he creates a solicitude in man that seems to awe him into reverence, and he becomes attracted toward heavenly thought, and feels that he is in the presence of one that is superior. In this talk he brings one to feel he is very near the presence of

God. He says how much more your Father. The plane is one, though the intermediate points are immeasurably distant. Thus by beginning with a flower he reasons upward to the absolute, and then descends and teaches lessons of trust in a loving Father. The lessons of trust in God reassure the anxious listener and create an appetite that makes him long for more ; and it often seems, when he has brought his hearers to the highest point of anxiety, he suddenly breaks off and leaves his company as though cared nothing for them. Jesus in his talk brings all these illustrations to make man feel his nearness to his kindred, man, teaching also their relation to and dependence upon God ; and although his method is happy, it does not seem to me that it is the most successful. He teaches that man and the flowers and birds drink from the same fountain and are fed from the same table, yet at the same time he seems to do everything to excite suspicion and prejudice. We that are watching him to see his divine mission commence, he is continually tantalizing our expectations, as well as mocking our natural reason and desires. When a man separates himself from all other men, both in point of doctrine as well as discipline, he takes a very great risk on his part — especially when he confines God to one channel, and that one of his own dictation. A man that assumes these responsible positions must have vast resources from which to draw, or he will sink in the whirlpool which his own impertinence has created. Through Jesus, in his teachings or talks (his words sound so much like the teachings of Hillel or Shammai that I must call it teaching, though he has no special scholars), we learn that God is Spirit, and God is Father ; and he says these are the only two things that are essential for man to know. Then he illustrates this to the parents, and asks them what would they do for their children. He was telling some mothers a circumstance of a mother starving herself to feed her child, and then applied it to God as our Father ; and they commenced shouting, they were so happy ; and Jesus got up and left the house in seeming disgust.

“Massalian says he is tempted at times to become impatient with Jesus, as he devotes so much time to details. It seems almost a waste of time for a man who came to save the world to be lingering over a special case of disease. He thinks he could hasten Jesus's physical departure. Why not speak one word

and remove every sick patient from his sick-bed at the same hour? What a triumph this would be. I asked him if Jesus had healed anyone. He said not as yet; but if he is to be King of the Jews, he was to heal all nations, and why not do it at once? If he would, there would be nothing more required to establish his kingship. But I said to him, 'Is it not equally so with God's creative power? See what time and labor it takes to bring forth a grain of corn. Why not have caused the earth to bring forth every month instead of every year? Christ was talking in defense of his Father. The people must learn to love and obey the Father before they would reverence the Son. Yes, he said the God that Jesus represented was one that the people might love and venerate; that he was a God of love, and had no bloody designs to execute on even a bad man, provided he ceased his evil ways.'

"It is to be noted that in all Jesus's talk there are manifest references to the future. Many of his statements were like a sealed letter—not to be opened but by time. A grain of mustard was to result in a large tree. All his ideas refer to the future; like the parent helping the child with his burden of to-day, by telling of the blessings of tomorrow; and by making to-day the seed-corn of tomorrow; keeping the action of to-day under moral control by making the morrow the day of judgment. He stated further that Jesus was a young man who was the best judge of human nature he had ever seen; that he thought at times he could tell men their thoughts and expose their bad principles; and while he had all these advantages of life, he seemed not to care for them nor to use them abusively. He seems to like all men — one as well as another — so much so that his own parents have become disgusted with him, and have almost cast him off. But Jesus has such a peculiar temperament that he seems not to care, and is as well satisfied with one as another. He said that Jesus seemed fond of Mary and Martha, who lived at Bethany, and probably I might find him there.

"Massalian is a man of very deep thought and most profound judgment. All his life he has made the Scriptures his study. He, too, is a good judge of human nature, and he is satisfied that Jesus is the Christ. He said that Jesus seemed to understand the prophecy by intuition. I asked him where Jesus was taught to read the prophecy. He said that his mother

told him that Jesus could read from the beginning; that no one had ever taught him to read. He said that he, in making quotations from the prophets, was sometimes mistaken or his memory failed him; but Jesus could correct him every time without the scroll; and that sometimes he thought Jesus was certainly mistaken, but never in a single instance was he wrong. I asked him to describe his person to me, so that I might know him if I should meet him. He said: 'If you ever meet him you will know him. While he is nothing but a man, there is something about him that distinguishes him from every other man. He is the picture of his mother, only he has not her smooth, round face. His hair is a little more golden than hers, though it is as much from sunburn as anything else. He is tall, and his shoulders are a little drooped; his visage is thin and of a swarthy complexion, though this is from exposure. His eyes are large and a soft blue, and rather dull and heavy. The lashes are long, and his eyebrows very large. His nose is that of a Jew. In fact, he reminds me of an old-fashioned Jew in every sense of the word. He is not a great talker, unless there is something brought up about heaven and divine things, when his tongue moves glibly and his eyes light up with a peculiar brilliancy; though there is this peculiarity about Jesus, he never argues a question; he never disputes. He will commence and state facts, and they are on such a solid basis that nobody will have the boldness to dispute with him. Though he has such mastership of judgment, he takes no pride in confuting his opponents, but always seems to be sorry for them. I have seen him attacked by the scribes and doctors of the law, and they seemed like little children learning their lessons under a master. His strongest points are in the spiritual power of the law and the intentions of the prophets. The young people tried to get him to take a class of them and teach them; but he utterly refused.' This Jew is convinced that he is the Messiah of the world.

"I went from there to Bethany, but Jesus was not there. They said he and Lazarus were away, they could not tell where. I went and saw Mary and Martha, the sisters of Lazarus, and had a long talk with them. They are very pleasant and nice young maids, and Mary is quite handsome. I teased her about Jesus, but they both denied that Jesus was anything like a lover; he was only a friend; though this is so common for young maids I did not know whether to believe them

or not until I told them my real business. And when I told them that this was the same person that was born of the virgin in Bethlehem some twenty- six years before, and that his mother had told me all the facts in the case, they seemed deeply interested. They then told me upon their honor that Jesus never talked or even hinted to either one of them on the subject of marriage. Martha blushed, and said she wished he had. If he was to be a king, she would like to be queen. I asked them if they had ever seen him in the company of young virgins. They said they had not. I asked them if they had heard him talk about young girls, or if he sought their society more than that of men ; and they both declared they had not ; and they were very much surprised that he did not. I asked them what he talked of when in their company ; and they said he was not much in their company ; that he and their brother would go upon the house-top and stay there half the night, and sometimes all night, talking and arguing points of interest to them both. Mary said she had often gone near, so she could listen to them, for she loved to hear him talk, he was so mild and unpretending, and then was so intelligent that he was different from any and all other young men she had ever seen. I asked them what was their brother's opinion of him. They said he thought there never was such a man on earth. He thought him to be one of God's prophets. He said when they are out in the mountains, as they are most all the time, Jesus can tell him all about the flowers, trees, and rocks, can tell him everything in the world, and that none of the wild animals are afraid of him. He says often the stag and the wolf will come and stand for Jesus to stroke their mane, and seem almost loath to go away from him. He says that no poisonous serpent will offer to hiss at him. Their brother thinks he is perfectly safe if Jesus is with him. I asked them if he had ever told their brother anything about himself. They said that if he had spoken to their brother he had not told them.

“ Now, Masters of Israel, after having investigated this matter ; after tracing Jesus from his conception to the present time ; after obtaining all the information that is to be had on this important subject, getting it from those who are more likely to tell the truth from the fact they are disinterested persons ; and then taking a prophetic as well as a historical view of the subject. I have come to the conclusion that this is the

Christ that we are looking for. And as a reason for my conclusion, I will call your attention to the following facts : First to the prophecy of Isaiah, section 7 : ‘ And he said, Hear now, saith the Lord. Oh, house of David, is it a small thing for you ? Therefore the Lord himself shall give you a sign ; behold, a virgin shall conceive and bear a son, and shall call his name God with men. Butter and honey shall he eat, that he may know to refuse the evil and choose the good ; for before the child shall know to refuse the evil and choose the good the land that God abhorrest ⁹⁷ shall be forsaken of her king.’ Section 8 : ‘ Bind the testimony ; seal the law among his disciples ; the Lord will hide his face from the house of Jacob, and he will look for him.’ Here is a literal fulfillment of this word of the Most High God, so clear and plain that none may mistake. Jeremiah, 31st section : ‘ Turn, oh virgin, to thy people, for the hand of the Lord is upon thee ; for the Lord shall create a new thing in the earth ; a woman shall compass a man.’ Here again are set forth the same things that Isaiah speaks of, and the same things that I have learned from Mary. Micah, section 5 : ‘ Thou, Bethlehem Ephrathah, thou art little among the thousands of Judah ; out of thee shall come forth unto me him that shall rule my people. He is from everlasting ; and I will give them up until the time she travaileth ⁹⁸ to bring forth my first born, that he may rule all people.’ Here we have the city, the virgin, the office, his manner of life, the seeking him by the Sanhedrim. All these things are under our eyes as full and complete as I now write them, who have all this testimony given in this letter. How can we as a people dispute these things ? In the 49th section of Genesis, making reference to the history, that is now upon us, the writer says : ‘ A captive shall not depart from Judah, nor a lawmaker from him, until Shiloh come, and gather his people between his feet, and keep them forever.’ “

97 Abhorrest- (adj.) Inspiring disgust and loathing; repugnant.

98 Travaileth – (verb.) To engage in painful or laborious effort:

Chapter III

REPORT OF CAIAPHAS TO THE SANHEDRIM CONCERNING THE EXECUTION OF JESUS.

RECORDS OF THE JERUSALEM SANHEDRIM, BY ELIEZEK HYKAN, B. 24. TAKEN IN CONSTANTINOPLE, OCTOBER 16, 1883.

“ Caiaphas, Priest of the Most High God, to the Masters of Israel, greeting: In obedience to your demands for a reason for my action in the case of Jesus of Nazareth, and in defense of my conduct, I beg leave to submit the following for your consideration : I would assure you that it was not on account of personal malice, envy, or hate, that existed in my own nature, nor for the want of a willingness upon my part to conform to the Jewish law in its strictest sense. I had but very little personal knowledge of the Nazarene. The most I knew of this man was from outside sources. Nor was it because he claimed to be King of the Jews, nor because he said he was the Son of God — I would that he were — nor because he prophesied⁹⁹ or ignored the holy temple. No, nor all of these combined. There is a cause, and a more weighty matter, back of all these things that controlled my action in the matter. Therefore, I hope you will investigate strictly on legal principles the reasons that I may give “ In order that you may be able to see and weigh the question fully, and remember the responsibility that rests upon me according to the laws of our nation¹⁰⁰, I will ask you to go back with me to the chronicles of our history as a commonwealth¹⁰¹. First, our faith is pledged to one living and true God, this God being indescribable, unchangeable, incomprehensible, and, of course, unnameable. But yet in our daily communications with, and our applications to Him, He has been pleased to give us His name, or His several names, according to His relations to us, and they are found nowhere, only in the ark of His holy temple — there where He presents to us His strength and power. He calls himself Elohi, which means almighty in strength ; that He can do what He will without effort ; that He does the greatest thing as easy as He does

the least. This makes Him different from all beings. In His holy ark He records Himself Elah — existence without beginning, and no contingency as to His end. Again, He writes Himself Hhelejon — unchangeable ; that is, nothing but His own will can change Him. Again, He records His name Jah — knowledge that comprehends without being comprehended. Again He is written Adonai — full and free, and freely full. Combining the several names we have Jehovah — the Hebrew God. A man never can go wrong while he can pronounce this name in its comprehensive sense. This is where the Zealots, the Sadducees, and Essenes had their origin, and it is the want of being able to pronounce this name in its comprehensive sense that causes so much dissension among us Jews. Jesus could pronounce this name, but he stole it out of the temple, as I am creditably informed.

“ But the object in calling your attention to pronouncing this name, with all its bearings, may be seen if we turn to the third Book of Leviticus, section 10, wherein is the special order made by our God to Moses, that we should offer the bullock, the ram, the flour and oil, and the people should fast seven days, and this should be kaphar¹⁰², or atonement for the sins of all the people. Now, unless Moses was deceived, he has deceived us, or Jesus of Nazareth is a false teacher; for all he teaches is metanoieite¹⁰³, metanoieite, as though a man's being sorry for a crime would make restitution to the offended party. A man might repent ever so much, but what good would that do toward healing the man he had injured ? None in the least. This mode of making atonement was ordained of God and revealed to Moses ; but if man has nothing to do but to repent, the disease carries its own remedy with it. So a man can sin as often as he may wish to. Look at the first book, section 3 : ‘ And God said to Abraham, by his own mouth, that each and all that were circumcised by the cutting of the prepuce ¹⁰⁴should be saved.’ This should be the seal of the covenant. Now, if this is not true, God must go against His own contract, violate His own promises, as well as deceive the faith and cheat the obedience of

99 Jesus preached Acts 7:48 “⁴⁸Howbeit the most High dwelleth not in temples made with hands; as saith the prophet.”

100 Here, the word “nation” is referring to Ancient Rome.

101 Commonwealth- A form of government.

102 Kaphar- (verb) to cover, purge, make an atonement, make reconciliation, cover over with pitch.

103 Metanoieite- Derives from Metanoia, Greek for “Repentance.”

104 Prepuce- Technical term for foreskin

His own children. This is all so, if Jesus's teaching be true, for he sets up table (baptism) as the seal of God. I refer you to section 10, division first, where God said to Moses that He had changed the laws, converted the elements for the protection of His people, and with His own arm had delivered them out of a strong compact¹⁰⁵; and that they might remember, and that the generation to be born might remember and never forget to trust in Him when in danger, He said that once every year we should roast a kid or lamb, and eat it with unleavened ¹⁰⁶bread, and this should be the sign that we would trust in Him in all times of danger. Now Jesus teaches that common bread and wine are to be used instead thereof — a thing unheard of. And not only so, something that is altogether repugnant to God, and something that fosters drunkenness, and is well qualified to excite men's passions. And oh, ye Masters of Israel, but think once. Jesus calls himself the Son of God ; claims to have been born of almah (the Hebrew word for virgin) ;

105 This is possibly referring to Exodus 7:1-14 "And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. ²Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ³And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. ⁴But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt by great judgments. ⁵And the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them. ⁶And Moses and Aaron did as the Lord commanded them, so did they. ⁷And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh. ⁸And the Lord spake unto Moses and unto Aaron, saying, ⁹When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent. ¹⁰And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. ¹¹Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. ¹²For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. ¹³And he hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. ¹⁴And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go.

106 This is referring to the Feast of Unleavened Bread found in Exodus 12:15 "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

that he and his Father are one — they are equal¹⁰⁷. These things will establish the following conclusions : If he is right, his Father is false. If they were one, then their teachings would be one ; and if his teachings are true, God's must be wrong, or there are not those perfections in Him that we learn in pronouncing His holy name. By tolerating the teachings of Jesus, we say to the Romans that all of our former teachings are false ; that the Hebrew's God is not to be trusted ; that He is weak, wanting in forethought ; that He is vacillating and not to be trusted, much less to be honored and obeyed. Thus the world will lose confidence in our God, and confidence in us as a religious people. This is impregnating the whole atmosphere with moral pollution. It does not only cut off, but blocks the way of all Jews from heaven ; and not only this, it excludes our hope in the salvation of our forefathers, who have obeyed God in His ordinances, believed in His promises, and shouted in the triumphs of a holy life for fourteen hundred years. He entirely ignores God's holy temple — the house God had built by our forefathers under His own supervision, where He promised to dwell with His children, to hear their prayers, and to be pleased with their sacrifices. This tern pi 3 is the bond of the Jews.

107 These are the scriptures this is referring to: "John 10:29 "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." 30 I and my father are one. 31 Then the Jews took up stones again to stone him. 32 Jesus answered them, '**Many good works have I shewed you from my Father for which of those works do ye stone me?**' 33 The Jews answered him, saying, "For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thyself God. Holy Quran 3:7 Ali-Imran, "He it is Who has sent down to thee Book; in it there are verses that are firm and decisive in meaning they are the basis of the Book and there are other that are susceptible of different interpretations. But those in whose hearts is perversity susceptible of different interpretations, seeking to cause discord and seeking wrong interpretations of it. And none knows its right interpretation except Allah and those who are firmly grounded in knowledge; they say we believe in it; the whole is from our Lord and none heed except those gifted with understanding." Al-Mai-dah 5:111 "When Allah will say, O Jesus, Son of Mary, remember My favor upon thee and upon thy mother; when I strengthened thee, with the Spirit of holiness, so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and wisdom and the Torah and the Gospel; and when thou didst fashion a creation out of clay, and the likeness of a bird, by My command; then thou didst breathe into it a new spirit and it became soaring being by My command; and thou didst heal the night blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from putting thee to death when thou didst come to them in clear Signs; and those who disbelieved from among them said, 'this is nothing but clear deception'.

Here all men can come and be blessed. It is the earthly home of the souls of men — the place where men may hide from the storms of sin and persecution. This temple is where the foolish may learn wisdom, the place where the naked soul can be clothed, and where the hungry may be fed. This the grandest gift of our Father. Jesus completely ignores this temple ; says the priests have made it a den of thieves ¹⁰⁸; and sets up a sneer, and even scoffs at its sacred ordinances¹⁰⁹, and with a sort of selfish triumph says it shall be destroyed ; and from his manner of saying it, I have no doubt he would be glad to see it quickly done. But what would be the condition of our people if this temple was removed ? What would be the use of the priesthood if the temple was destroyed? Where would we find an answer by Urim and Thummim? How would the soul of man be purified, if the holy Bathkole, the Euroch of God, should depart ? There in that sacred temple of God he has been burning to the consuming of sin and the purifying of the heart since our return from bondage in Babylon. My argument is, if this temple is destroyed, or even forsaken by the Jews, we as a nation are utterly ruined. We might as well put our necks under the feet of idolatry and give up all hope. “ One more subject I place before my Masters of Israel. Is it compatible with our religion, or is it consistent with philosophy, or admitted in His holy Word, that there can be more gods than one ? When we pronounce Ele Laah Shaddi-ai-Hhelyon Adonai (which is Jehovah), there can be but one living God. By reference to section 6, No. four, He says by mouth of Moses, when he was all

aglow with the glory ¹¹⁰of God — and remember He speaks either by mouth or quill ; it is He that speaks, and not man — He says, ‘ The Lord your God is one God ; there can be but one. I am and have been with you ; I brought you up ; I delivered you out of a strong compact ; I delivered you out of their hand and kept you dry, while your enemies were drowned¹¹¹ in the sea. I will not forsake you. I promised your father I would not. But if you forsake Me, then desolation will come upon you, and have you in swift destruction.’ In section 5, three and four of David’s Song of Joy : ‘ I am God alone. If I turn to the right or ‘to the left, if I go down into the depths of the sea, or into the centre of the earth, or over the heavens, I should find no companion.’ In section 3 He says : ‘ I am God alone, and alone I am God ; beside Me there is no help for man nor angels.’ Then in section 13, this command has been given : ‘ Thou shall pay to the Lord thy God once a year a half-shekel of silver, that thou and thy children, and all the strangers that are within thy gate, may know that there is no God beside Me, on whom they may call in time of danger.’ Now, having all these commands and teachings from the very lips of God himself before my eyes, and being held responsible for the soundness of our doctrine and the proper inculcation ¹¹²of the same among the people of the Jews, what was I to do? Could I stand as the priest of the Most High God, and see your blessed religion perverted by an impostor ? Could I stand and see the holy temple of our God deserted and forsaken ? Could I stand and see all the holy ordinances, which had been appointed by our God for securing salvation to Israel, perverted by an impostor ? All the blessed doctrines that were ap-

108 Matthew 21:13 (The red color indicates Jesus speaking): **“And said unto them, It is written, My house shall be called the House of Prayer; but ye have made it a den of thieves.”**

109 Mark 7: 7-9 **“Howbeit in vain do they worship me, teaching for doctrines the commandments of men. 8 For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. 9 And he said unto them Full well ye reject the commandment of God, that ye may keep your own tradition.”**

110 Any interaction between humanity and God, was Jesus communicating as the Living Word of God in various times throughout history. John 1:1 “ And the living Word made flesh.” Starting with Adam & Eve, which can be further explained in *The Lost Books of Adam & Eve. The Book of Jasher* provides further insight to the times of Abraham, Lot, and Noah. *The Book of Enoch, The Book of Jubilees, and the Apocrypha* while these works have been deemed non-canonical and fictitious by early scholars, modern historians argue that these hidden books once lost to history are intertwined stories that when woven together form a double helix of an intriguing history.

111 This is referring to Exodus 15:4-5 “Pharaoh’s chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea. The depths have covered them: they sank into the bottom as a stone.”

112 Inculcation - instill (an attitude, idea, or habit) by persistent instruction.

pointed for the government and instruction of the priesthood, thence to be imparted to the youth of our land, set aside, and that by one that could show no authority, only the authority of John the Baptist, who could give no authority only the one who sent him to baptize, and he could not tell who he was, nor whence he came? Hence you can see the responsible position that I as the high priest of God and of the Jewish Church occupied. According to our laws I was made responsible, and stood between my God and my people, to protect them in -doctrine and government. I refer you to the capitulation made by the Sanhedrim and Augustus Caesar, in the holy Tosephta of the Talmuds. We submitted to taxation by the Romans, and the Romans are to protect our holy religion from foreign foes, in order that the holy temple or any of its sacred ordinances should never be molested, nor the holy city, Jerusalem, be polluted by Roman idolatry. Now the insinuating plan adopted by Jesus was well qualified to deceive the common people. It had already led many to forsake the temple, and hold her ordinances in derision, as well as to neglect the teachings of the priest or to pay the tithes for their supplies. He had already inculcated into the Jewish mind his pernicious ways of being saved to that extent that the Jewish cause was almost lost. There are two reasons for this: First, the people to whom he preached were an ignorant set, and knew but very little about doctrine of any kind. They are a restless sort of men, who are always finding fault and wanting something new, and never associate with the more enlightened part of the community in order to learn. Another reason of his having many followers is, his doctrines are congenial to unsanctified flesh. They are so suited to human nature that they require no sacrifices; they need not go to the temple to worship God; they need not fast¹¹³, and they can when and where they please; they need pay no tithes to keep up the temple or the priesthood, but every man can be his own priest and worship God as he chooses. All this is so compatible with human nature that, although he has

113 Fasting: Fasting: Matthew 9:14-15 "14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?"

¹⁵ And Jesus said unto them, **Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

Another verse on fasting: Matthew 17:21 "Howbeit this kind goeth not out but by prayer and fasting."

not been preaching over three years, he has more followers to-day than Abraham has, and they have become perfectly hostile toward the Jews that are faithful to their God; and, if it had not been for the Roman soldiers, on the day of his execution we would have had one of the bloodiest insurrections ever known to the Jewish commonwealth. I am told that there was never seen such a concourse of people assembled at Jerusalem as at the cross. One of my guards informs me that there were several hundred thousand, and, although there were two¹¹⁴ others crucified at the same time, Jesus was the great centre of attraction. They would call out, 'Who is this Jesus of Nazareth? What is his crime?' Some of his friends would cry out, 'Nothing; he is being executed because he was a friend to the poor.' 'Take him down! Take him down,' they would cry out, and the soldiers would have to use their spears to keep them back. But when he yielded up the ghost¹¹⁵ he proved to all that he was hypostatical (that is, a human body), and the *lodi curios* had come from the iclandic covenant, and his *trinitatis unitas* was all a sham, for how could this unpronounced name suffer or be captured by men, or die, unless he is the one that is to die for the many? And if so, I was only accomplishing God's holy purposes, which exonerates me from guilt.

"But it seems to me a necessity that he should be removed. That this may be evident to your minds, I ask you to contrast our present condition with the past. Jesus of Nazareth spent two years in Egypt under the instruction of Rabbi Joshua, and learned the art of thaumaturgy to perfection, as has never been taught in any of the schools of necromancy¹¹⁶ among the heathen. If the healing miracles of Jesus are true, as they must be (for they are so acknowledged by his foes as well as his friends), he must have learned it from Horus and Serapis, as practiced by those heathen priests. He came back to Palestine as a physi-

114 Refers to Matthew 27:38-40 "38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

³⁹ And they that passed by reviled him, wagging their heads, ⁴⁰ And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

115 Refers to Mark 15:34, 37 "And at the ninth hour Jesus cried with a loud voice, saying, **ELOI, ELOI, LAMA SABACHTHANI?** Which is, being interpreted, My God, My God, Why hast thou forsaken me? 37 And Jesus cried with a loud voice, and gave up the Ghost."

116 Necromancy- One who claims to speak with the deceased.

cian, and was by nature an enthusiast as well as a Hebrew patriarch, and when John's preaching excited idealistic minds, Jesus also went to that teacher, and was inspired by him to inculcate and promulgate his doctrines. Notwithstanding his youth and inexperience, Jesus started out as a public orator and teacher with the doctrines of John, and in that capacity referred exclusively to his authority, as every public teacher in these days has to be ordained by some acknowledged authority. As long as John was at large, Jesus in the capacity of an itinerant teacher and physician roused the people of Galilee to metanoia (repentance of sin), to bring about a restoration of the kingdom of heaven. He met with the same opposition that John did from those who would not admit that they were more sinful than their progenitors were, or that asceticism was the proper means for the restoration of the kingdom of heaven. But he met with the same success among the lower classes, such as foreign harlots, Sodomites, publicans, and other Roman agents, but the intelligent portion remained cold and unmoved by his enthusiasm. The cures which he performed appeared miraculous to his followers, but most ridiculous to the intelligent Jews and men of sober and reflective minds.

“ Jesus embraced the humanitarian doctrine of the Hillelites¹¹⁷, presenting conspicuously the cosmopolitan¹¹⁸ spirit of Judaism, and he did it almost in the words of Hillel, who had taught it before. Their faith and doctrine being alike, it was not hard for him to create excitement, or to find plenty of followers. In addition to all this, he taught a system of low morals, and so void of all ritualistic ideas that it was easy for him to get any number of followers. He taught the people that there was but one living and true God, but he taught them that he was that God, and that his father was merged into himself, and could not manifest himself only through him, which theory would

confute itself if they would only stop to reflect, for as he was hypostatical or corporeal, his assistance was cut off from all that was not immediately in his presence, which is altogether incompatible with the faith of the Jews. Right in the face of this doctrine he would teach that there was a special providence, as well as a general providence, as if there could be a general providence without a God that could be present in all places at all times, as we learn in pronouncing His name. He taught that the dead will rise and live again in a future state of happiness or misery according as they have lived here. Therefore he taught future rewards and punishments ; but he being present, how could he reward in the future ? He taught the revelation and the prophets, but contradicted all they teach. He taught the election of Israel by the Almighty, but ignored all the doctrines of Israel. He taught the eternity of God's laws, and promises in the super-importance of the humanitarian over the ritual laws and doctrines, but I do not think he wished to abolish the latter, or even the traditional laws, but merely to supersede them by a higher life. The natural result of all this was that he disregarded the laws of Levitical cleanness, which were considered so important by the Shammaites¹¹⁹ and Essenes, and also by the Hillelites. This is the point where division commenced, and the breach grew wider and wider until an insurrection must have been the result. He so far cut himself loose from the Jews that he ate with unclean sinners, publicans, and lepers, and permitted harlots to touch him, while his disciples went so far as to eat their meals without washing themselves. Furthermore, he looked upon the whole of the Levitical institutions, temples, sacrifices, and priesthood included, as no longer necessary and not worth the life of the animal. This was certainly the opinion of the Hillelites. Jesus, it seems, found in this Hillelite school a party furnished to hand, ready to take up with his heresy (and a large party they are, almost sufficient to divide the whole Jewish commonwealth). They taught the repentance of sin, the practice of benevolence and charity, the education of the young, and good-will toward mankind, as possessing much more moral worth than all the Levitical

117 Hillelite: : an adherent of the liberal and humanitarian principles of interpretation of the Jewish law developed by a man named Hillel and opposed by the Shammaites. Hillel (Hebrew: הלל Hillel; variously called Hillel the Elder, Hillel the Great, or Hillel the Babylonian; died c. 10 CE) was a Jewish religious leader, sage and scholar associated with the development of the Mishnah and the Talmud and the founder of the House of Hillel school of Tannaim. He was active during the end of the first century BCE and the beginning of the first century CE.

118 Cosmopolitan- Including or containing people from many different countries.

119 Shammaites: The House of Hillel and House of Shammai were, among Jewish scholars, two schools of thought during the period of tannaim, named after the sages Hillel and Shammai who founded them.

cleanness, or compliance with the whole moral law given to us by our God to govern us. His preaching was of the parabolical style. He would rely on a text of scripture, for he seemed to hold the scriptures in high veneration, so his preaching was on the midrash style of the scribes — a maxim expressed in the style of Solon or of Sirach's ¹²⁰son. His great object was to come as near the Jewish theology as possible so as to destroy the Jews' entirely, and establish his own. Hence he resorted to the allegorical method of the Egyptian Hebrews, uttering many good and wise sayings, which were not new to the learned, but which were taken from the common wisdom of the country, which was known by all who were acquainted with the literature of the rabbis. But they were new to his class of hearers, who were not accustomed to listen to the wise. He had no education, comparatively speaking. He was full of nervous excitement, all of which went to inspire his hearers with enthusiasm. He took but little care of his health or person ; cared not for his own relatives. He travelled mostly on foot in the company of his disciples and some suspicious women, and lived on the charity of his friends. He seemed to take no notice of the political affairs of his country ; would as soon be governed by one nation as another. In fact, it seemed if he had any preference it was for the Romans. It seems that he became so infatuated that he really thought he was the head of the kingdom of heaven. This manner of preaching, along with his presumption, aroused his enemies to a powerful pitch, and it was all I could do to keep the zealots from mobbing him in the temple. They had no confidence in a doctrine that set the Jewish laws at naught, and mocked the priesthood of God, and they with the Sadducees and scribes were not willing to submit to a man who acknowledged no authority higher than himself, and was seemingly endeavoring to overturn everything that they held more sacred and dearer than life. Jesus's mode and manner were well qualified to deceive the unsuspecting. * **Let us have all things in common,**' said he, '**and he that would be greatest among you will prove his greatness by rendering the greatest service**

120 Sirach is also known as "Ecclesiasticus" a book in the *Apocrypha* the books removed from the Holy Bible.

to all, and if any of the higher powers ¹²¹compel thee to go a mile, let him that is compelled go ten miles¹²².' This caused him to be attacked more in his policy than in his doctrine. The great question with us Jews was, here are the Romans upon us ; how can we get rid of them ? Jesus's idea was to let the Romans alone ; it matters not who rules and governs the nations ; if they abuse you, love them in return, and they cannot be your enemies long ; no man can continue to abuse another who returns injuries with love. Keep from them ; pray in secret for the return of the kingdom of heaven and God's grace, and this will soon make all things right. '**Pay your taxes,**' he would say to them ; '**it is only Caesar's money you pay, which is unlawful for you to have — unlawful on account of its idolatrous effigies.**' Again, he would say to his hearers, '**You cannot conquer the Romans ¹²³; better convert them, and they are your enemies no longer. They already have your temple in their possession ; their yoke is getting heavier every day, and the more you fight against them the more they will abuse you ; therefore, your only chance is to love them, and try to make your yoke ¹²⁴easy and your burden light by having them your friends.**' Indeed, the conduct of Jesus was so strange and incompatible with the interest of the Jews as a nation, that it seemed to me that he was a subject employed by the Romans to keep the Jews submissive and obedient to all their tyranny and abuse.

" This policy was most powerfully attacked by the officiating priest, by the Shammites and Zealots, and, in fact, the whole Jewish nation was becoming aroused to a war heat. The reprimands of Jesus were so severe against the rich and highly educated that

121 Matthew 5:40 "40 **And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.** 41 **And whosoever shall compel thee to go a mile, go with him twain.** 42 **Give to him that asketh thee, and from him that would borrow of thee turn not thou away."**

122 **Red denotes Christ speaking**

123 Modern day Romans would be comparable to Americans in western society.

124 This refers to Matthew 11:28-30 KJV **Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.**

they had turned against him, and brought all the power they had, both of their wealth and talent, so that I saw that a bloody insurrection was brewing fast. The public mind of the Jews was becoming more and more divided and corrupt ; heretical doctrines were being diffused all over the land ; the temple was forsaken and the holy sacraments neglected ; the people were dividing into sects, and these breaches were like a rent in a garment — tearing wider apart continually. As it seemed to me, the whole of the Jewish theocracy was about to be blown away as a bubble on a breaker.

‘ ‘ As the Jews became more and more divided and confused, the tyranny of the Romans increased. All they wanted was an excuse to slaughter the Jews and confiscate their property. At this time both the doctrine and religion of the Jews were spreading rapidly all over Rome, which gave the Romans great alarm. Sejane undertook to have an ordinance passed in the Senate, abolishing the Jewish religion from Rome ; and when he found it would cause an insurrection, they banished all the Jews from Rome, and back they came to Judea with all their idolatry and heresy, and many other corrupt principles from the Romans, which fitted them to join any party for profit. Up to this time the Roman governors had shown great kindness to the Jews. There never was a better man than Hyrcan. The Jews enjoyed great peace during his administration. But Tiberias has turned against us ; Pilate has removed the army from Caesarea to Jerusalem. I say, no nation with any self-respect, or one that had any energy left, would or could stand it without a struggle.

“ Now, the preaching of John the Baptist and Jesus of Nazareth had brought all these things upon us. When Herod Antipas captured John, it quieted matters in Galilee, so that they had peace until Jesus started it up afresh. I had issued orders to Jesus to desist from preaching, unless he taught as the Jews taught. He sent me the impertinent word that his doctrine was not of this world, but had reference to the world to come ; when he was all the time doing all he could to destroy the peace ¹²⁵and harmony of this world. Now, according to our law in the Saphra, by Jose.

B. Talmud, it devolves on me to see that the people have sound doctrine taught them. Hence it is my duty to examine all the midrashim, or sermons, of all the preaching priests, and if anyone teach the people wrongly, or if his conduct is not in correspondence with his profession, to cause him to desist ; or if any disregard the holy laws of ablution, or in any way defile himself, or if he shall be guilty of misconduct in any way, either in manner of life or doctrine, to adjudge such an one, and pronounce sentence for his crime upon him. This I did upon Jesus of Nazareth, to save the Church from heresy, and to save the cause of the Jewish commonwealth from final ruin. But understand that I did not act rashly nor illegally, as I am accused. I only passed sentence under the protest and order of the whole court belonging to the high priest, containing twelve members, or elders, and priests. Thus you will see it was not my voluntary act, but was a legal one and in accordance with law. After I examined Jesus on the various charges, he said in the presence of all the court that each and all of them were true. I then reasoned with him, and asked him, if the court of the high priest would forgive him of these charges would he desist from these things in all time to come. He answered most emphatically and positively he would not. Under these circumstances I was compelled, according to our law, to sentence him to die ; for if he continued to promulgate his pernicious heresies the Jews, as a nation, must perish with their religion. And, as you find in the Toseppta¹²⁶, that the nation has always the right of self-preservation, and as we had conceded the right to the Romans of executing our criminal laws, it became my painful duty to send him to Pontius Pilate, with the following charges :

“ ‘ Caiaphas, High Priest of the Most High God, to Pontius Pilate, Governor of the Roman Province :

126 Toseppta – **Tosefta**, (Aramaic: Supplement, or Addition), a collection of oral traditions related to Jewish oral law. In form and content the Tosefta is quite similar to the *Mishna*, the first authoritative codification of such laws, which was given its final form early in the 3rd century AD by Judah ha-Nasi. Both the Tosefta and the Mishna represent the work of Jewish scholars called Tannaim, who, for the most part, lived in Palestine and spent some 200 years gathering, evaluating, correlating, and selecting the most important traditions from a vast and heterogeneous mass of material that developed from the time of Ezra (c. 450 BC).

125 Matthew 10:34 **“Think not I am come to send peace on earth: I came not to send peace, but a sword.”**

“ ‘ Jesus of Nazareth is thus charged by the High Court of the Jews :

“ ‘ First, with teaching the doctrine that there are more gods than one, which is contrary to the teachings of the Jewish law, which he most positively refuses to desist from in the presence of this court.

“ ‘ Second, he teaches that he is a God, which is contrary to the Jewish law, and he is visible and comprehensible ; and, after being asked to desist by this court, he most positively affirms that he is the Son of God.

“ ‘ Third, he teaches and affirms that the *Bath kole* (Holy Spirit) cannot come until he goes away, which is contrary to the teachings of the Jews ; because it was He that brooded over the waters, and has been in the habitual light of the world ever since ; from all of which he refuses to desist.

“ ‘ He teaches baptism as the seal of God, instead of circumcision, which was established by the decrees of God with Abraham as a seal of the Jews ; and when abjured to desist by this court declared he would not.

“ ‘ He teaches asceticism as the means of salvation, contrary to the Jewish custom ; and affirmed in the presence of this court he would not desist.

“ ‘ He teaches that the Levitical ablution is of no service, while we hold that the outward washing is the sign of inward purity ; and when abjured to desist he emphatically refused.

“ ‘ He has abrogated the ordinance given by God to Moses of the pascal supper, wherein we should roast a lamb and eat it with unleavened bread ; but Jesus has introduced a custom altogether different — without any authority. He has introduced common bread and wine, which are not only forbidden, but are well qualified to excite men's passions and make them forget God rather than to remember and trust Him, this feast having been introduced that we should remember to trust Him in the hours of trouble. When asked why he did this, all he would say was : “ **Hitherto I work, and my Father works.**”

“ ‘ He has abrogated the priesthood, and set the temple at naught, which is the very life's blood of the Jewish faith.

“ ‘ Were it not that God our Father has given us these holy ordinances we would not be so tenacious of them. We know they are the pillars upon which the Jewish theocracy is built, and that we cannot live without them. Although Jesus of Nazareth has been abjured time and again to stop teaching these ways of death, he has as often declared he would not ; therefore it devolves on me as the proper and the only officer to pronounce sentence upon him.’

“ These charges were written by my scribe, and sent with the officers to Pilate for his consent. Of course, I did not expect him to execute him as he did. but it seems that the mob was so great that Pilate never received them. I expected Pilate to send Jesus back to me, so that I could send him to you for your approval ; and if so, then I would proceed to try him with Urim and Thummim, with the regular *lacktees* on guard, as our law requires ; but it seems that Pilate thirsted for his blood. Like all guilty tyrants, he was afraid of his own shadow, and wished to destroy everything that threatened his power.

“ With these reasons for my actions, I submit the case which I am sure will be considered favorably by my Masters of Israel.”

Chapter IV

REPORT OF CAIAPHAS TO THE SANHEDRIM CONCERNING THE RESURRECTION OF JESUS.

AFTER having made the preceding record of Caiaphas, on unwinding the same scroll we found another report from him. It may be interesting to the reader to know what we mean by a scroll. It is similar to parchment. The Hebrew word *numet* means a pulp made from the bark of the reed into a paste, and dried in the sun until it is hard ; when pressed and polished it shines beautifully, and its surface is as smooth as our paper. It is of two kinds : one is called papyrus, the other hierotike. The latter is more costly, and is used by priests alone. It is about sixteen

inches wide, and is cemented together by a gum that exudes from a tree resembling our elm. It is written upon with some kind of indelible ink or paint, with a common reed quill, which is fashioned like our pens. The writing is done by the sopher, which is the Hebrew word for scribe. He is called grammateus by the Greeks. The report of Caiaphas is written in what is known as the square Hebrew. The letters are from a half-inch to an inch in size, so that one can imagine what a roll of parchment it would take to record a deed. It is read only with difficulty by the best Hebrew scholars, and they must have textbooks to assist them. But after one has gotten the thread of the subject he can get along with it. This is the reason I got Dr. McIntosh to go with me. He and Dr. Twyman have been in the business for many years. The windlass, as it might be called (for it more resembles our common rope-winders than anything I can think of), is a square piece of timber, about three inches in diameter, to which the scroll is fastened at one end, around which it is rolled like a spool. At the proper distance are tied two transverse sticks to hold the parchment to its proper place. The windlass with the scroll is placed at one end of a table, and an empty windlass at the other end, so that as you unwind from the one to read, the scroll winds around the other. The letters are very distinct. There are hundreds of these arranged in rows. They are all lettered and numbered with their dates on them. This makes it easy to find anything desired. There is another class of books of fine sheep or goat skin, about eight by twelve inches. The writing on these is very fine and difficult to read. They are bound between cedar boards, with clasps, and contain from eight to forty sheets to the book. These are the kind of books of which Josephus wrote seventy-two.

But to return to Caiaphas's report. After unwinding several feet, as before stated, we came across another communication from Caiaphas ; I hardly know whether to call it a resignation or a confession.

One thing I do know, it is one of the most solemn things that I have ever read. We thanked God that we

had come to Constantinople, and that Mohammed¹²⁷ had given orders to preserve these sacred scrolls in the mosque of St. Sophia. It is as follows:

“Sanhedrim, 89. By Siphri II, 7.:

“ To You, Masters of Israel : As I have made a former defense to you, and you have approved the same, I feel in duty bound to communicate to you some facts that have come to my knowledge since that communication. A few days after the execution of Jesus of Nazareth the report of his resurrection from the dead became so common that I found it necessary to investigate it, because the excitement was more intense than before, and my own life as well as that of Pilate was in danger. I sent for Malkus, the captain of the royal city guard, who informed me he knew nothing personally, as he had placed Isham in command of the guard ; but from what he could learn from the soldiers the scene was awe-inspiring, and the report was so generally believed that it was useless to deny it. He thought my only chance was to suppress it among the soldiers, and have John and Peter banished to Crete, or arrested and imprisoned, and if they would not be quiet, to treat them as I had treated Jesus¹²⁸. He said that all the soldiers he had conversed with were convinced that Jesus was res-

127 Scholars believe that this Mohammed is the same religious figure who authored the Holy Quran, though only the Most High God knows for certain. Under Sultan Mehmed II, the Ottoman Empire conquered Constantinople in 1453 AD (1,453 years After the Death of Christ) This event is generally regarded to have marked the definitive end of the Roman Empire.

128 Refers to the Book of Matthew 10:20 **“20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.**

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. 22 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. 24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? 26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. 28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. “

urrected by supernatural power and was still living, and that he was no human being, for the light and the angels and the dead that came out of their graves¹²⁹ all went to prove that something had happened that never occurred on earth before. He said that John and Peter were spreading it all over the country, and that if Jesus would appear at the head of a host, and declare for the king of the Jews, he believed all the Jews would fight for him. I sent for the lieutenant, who gave a lengthy account of the occurrence that morning, all of which I suppose you have learned, and will investigate. From this I am convinced that something transcending the laws of nature took place that morning, that cannot be accounted for upon natural laws, and I find it is useless to try to get any of the soldiers to deny it, for they are so excited that they cannot be reasoned with. I regret that I had the soldiers placed at the tomb, for the very things that they were to prevent they have helped to establish. "After questioning the soldiers and officers to my satisfaction, my mind being so disturbed that I could neither eat nor sleep, I sent for John and Peter. They came and brought Mary and Joanna, who are the women that went to embalm Jesus's body the morning of the resurrection, as it is called. They were very interesting as they related the circumstances. Mary says that when they went day was just breaking. They met the soldiers returning from the sepulchre, and saw nothing strange until they came to the tomb, and found that it was empty. The stone that covered the sepulchre was rolled to one side, and two men dressed in flowing white were sitting, one at each end of the sepulchre. Mary asked them where was her Lord ; they said, ' He is risen from the dead ; did he not tell you he would rise the third day and show himself to the people, to prove that he was the Lord of life ?' Go tell his disciples, said they. Joanna said she saw but one man ; but this discrepancy must have been due to their excitement, because they say they were much alarmed. They both say that as they returned they met the Master, who told them that he was the resurrection and the life ; all that will accept shall be

resurrected from the second ¹³⁰death. ' We fell at his feet, all bathed in tears, and when we rose up he was gone.' Both these women wept for joy while relating these circumstances, and John shouted aloud, which made me tremble in every limb, for I could not help thinking that something that was the exclusive work of God had occurred, but what it all meant was a great mystery to me. It might be, I said, that God had sent this message by the mouth of this stranger ; it might be that he was the seed of the woman, and we his people had executed him.

" I asked John and Peter if they could give me any further evidence in regard to this man ; that I wished to be informed of his private history. Peter said that Jesus passed by where he was, and bade¹³¹ him follow him, and he felt attracted to him, but at first it was more through curiosity than anything in the man ; that he soon became acquainted with Mary, who told him that he was her son, and related to him the strange circumstances of his birth, and that she was convinced that he was to be the king of the Jews. She spoke of many strange things concerning his life, which made Peter feel more interested in him than he would have been otherwise. He said that Jesus was a man so pleasant in his character, and so like a child in innocence, that no one could help liking him after he got acquainted with him ; that though he seemed to be stern and cold, he was not so in reality ; that he was exceedingly kind, especially to the poor ; that he would make any sacrifice for the sick and needy, and would spare no effort to impart knowledge to anyone that would call on him, and that his knowledge was so profound that he had seen him interrogated by the most learned doctors of the law, and he always gave the most perfect satisfaction, and that the sopher or scribes, and the Hillelites, and Shammites were afraid to open their mouths in his presence. They had attacked him so often and been repelled that they shunned him as they would a wolf ; but when he had repelled them he did not enjoy the triumph as they did over others of whom they had gotten the

129 Matthew 27:52-54 ⁵² And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after his **resurrection**, and went into the holy city, and appeared unto many. ⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

130 Refer to Holy Quran and Holy Bible scriptures.

131 Matthew 4:22 ¹⁸ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ¹⁹ And he saith unto them, Follow me, and I will make you fishers of men. ²⁰ And they straightway left their nets, and followed him.

ascendency. As to his private life, he seemed not to be a man of pleasure, nor of sorrow. He mingled with society to benefit it, and yet took no part at all in what was going on. ‘ I had heard many tell of what occurred when he was baptized, and from what his mother told me I was watching for a display of his divine power, if he had any, for I knew he could never be king of the Jews unless he did have help from on high. Once when we were attending a marriage-feast the wine gave out, and his mother told him of it, and he said to the men to fill up some water-pots that were sitting near, and they put in nothing but water, for I watched them, but when they poured it out it was wine¹³², for it was tasted by all at the feast, and when the master found it out he called for Jesus to honor him, but he had disappeared. It seemed that he did not want to be popular, and this spirit displeased us, for we knew if he was to be king of the Jews he must become popular with the Jews. His behavior angered his mother, for she was doing all she could to bring him into notice, and to make him popular among the people, and the people could not help liking him when they saw him. Another peculiarity was that in his presence everyone felt safe. There seemed to be an almighty power pervading the air wherever he went so that everyone felt secure, and believed that no harm could befall them if Jesus were present. As we were in our fishing-boat I saw Jesus coming

out toward us, walking on the water¹³³. I knew that if he could make the waves support him, he could make me also. I asked him if I might come to him ; he said to me to come, but when I saw the waves gathering around me I began to sink, and asked him to help me. He lifted me up, and told me to have faith in God. On another occasion we were sailing on the sea, and there was a great storm. It blew at a fearful rate, and all on board thought they would be lost ; we awakened the master, and when he saw the raging of the storm he stretched out his hand and said, “ Peace, be still !” and the wind ceased to blow, the thunder stopped, the lightnings withdrew, and the billowing sea seemed as quiet as a babe in its mother’s arms—all done in one moment of time. This I saw with my own eyes, and from that time I was convinced that he was not a common man. Neither did he work by enchantment like the Egyptian thaumaturgists¹³⁴, for in all their tricks they never attack the laws of nature. In vain might they order the thunder to hush, or the winds to abate, or the lightnings to cease their flashing. Again, I saw this man while we were passing from Jericho. There was a blind man, who cried out to him for mercy, and Jesus said to me, “ **Go, bring him near,**” and when I brought him near Jesus asked him what he wanted. He said he wanted to see him. Jesus said, “ **Receive thy sight,**” when he was not near enough for Jesus to lay his hands upon him or use any art. Thus were all his miracles performed. He did not act as the Egyptian necromancers. They use vessels, such as cups, bags, and jugs, and many other things to deceive. Jesus used nothing but his simple

132 John 2:3-10 ⁴³ And when they wanted wine, the mother of Jesus saith unto him, They have no wine. ⁴ Jesus saith unto her, **Woman, what have I to do with thee? mine hour is not yet come.**

⁵ **His mother saith unto the servants, Whatsoever he saith unto you, do it.** ⁶ And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. ⁷ Jesus saith unto them, **Fill the waterpots with water.** And they filled them up to the brim. ⁸ And he saith unto them, **Draw out now, and bear unto the governor of the feast.** And they bare it.

⁹ When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, ¹⁰ And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

133 Matthew 14:22 ²² And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. ²³ And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

²⁴ But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. ²⁵ And in the fourth watch of the night Jesus went unto them, walking on the sea. ²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

²⁷ But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. ²⁸ And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

²⁹ And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. ³⁰ But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. ³¹ And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

134 Thaumaturgy- the working of wonders or miracles; magic.

speech in such a way that all could understand him, and it seemed as if the laws of nature were his main instruments of action, and that nature was as obedient to him as a slave is to his master. I recall another occasion when a young man was dead, and Jesus loved his sisters. One of them went with Jesus to the tomb. He commanded it to be uncovered. The sister said, "Master, by this time he is offensive ; he has been dead four days." Jesus said, "**Only have faith,**" and he called the young man by name, and he came forth out of the tomb, and is living to-day,' and Peter proposed that I should see him for myself.

" Thus argue Peter and John. If Jesus had such power over nature and nature's laws, and power over death in others, he would have such power over death that he could lay down his life and take it up again, as he said he would do. As he proposes to bring hundreds of witnesses to prove all he says, and much more — witnesses whose veracity¹³⁵ cannot be doubted — and as I had heard many of these things before from different men, both friends and foes (and although these things are related by his friends — that is, the friends of Jesus — yet these men talk like men of truth, and their testimony corroborates other evidence that I have from other sources, that convinces me that this is something that should not be rashly dealt with), and seeing the humble trust and confidence of these men and women, besides, as John says, thousands of others equally strong in their belief, it throws me into great agitation. I feel some dreadful foreboding— a weight upon my heart. I cannot feel as a criminal from the fact that I was acting according to my best judgment with the evidence before me. I feel that I was acting in defense of God and my country, which I love better than my life, and if I was mistaken, I was honest in my mistake. And as we teach that honesty of purpose gives character to the action, on this basis I shall try to clear myself of any charge, yet there is a conscious fear about my heart, so that I have no rest day or night. I feel sure that if I should meet Jesus I would fall dead at his feet ; and it seemed to me if I went out I should be sure to meet him.

" In this state of conscious dread I remained investigating the Scriptures to know more about the prophecies concerning this man, but found nothing

to satisfy my mind. I locked my door and gave the guards orders to let no one in without first giving me notice. While thus engaged, with no one in the room but my wife and Annas, her father, when I lifted up my eyes, behold Jesus of Nazareth stood before me. My breath stopped, my blood ran cold, and I was in the act of falling, when he spoke and said, '**Be not afraid, it is I. You condemned me that you might go free. This is the work of my Father. Your only wrong is, you have a wicked heart ; this you must repent of. This last lamb you have slain is the one that was appointed before the foundation ; this sacrifice is made for all men. Your other lambs were for those who offered them ; this is for all,, this is the last ; it is for you if you will accept it. I died that you and all mankind might be saved.'**

At this he looked at me with such melting tenderness that it seemed to me I was nothing but tears, and my strength was all gone. I fell on my face at his feet as one that was dead. When Annas lifted me up Jesus was gone, and the door still locked. No one could tell when or where he went.

" So, noble Masters, I do not feel that I can officiate as priest anymore. If this strange personage is from God, and should prove to be the Saviour we have looked for so long, and I have been the means of crucifying him, I have no further offerings to make for sin ; but I will wait and see how these things will develop. And if he proves to be the ruler that we are looking for, they will soon develop into something more grand in the future. His glory will increase ; his influence will spread wider and wider, until the whole earth shall be full of his glory, and all the kingdoms of the world shall be his dominion. Such are the teachings of the prophets on this subject. Therefore you will appoint Jonathan, or someone, to fill the holy place."

[We found that, soon after, Jonathan became high priest, though history teaches us differently. — MAHAN.]

135 Veracity: Conformity to facts; accuracy.

Chapter V

VALLEUS' NOTES—ACTA PILATI, OR PILATE'S REPORT TO CAESAR OF THE ARREST, TRIAL, AND CRUCIFIXION OF JESUS

Valleus Paterculus, a Roman historian, was nineteen years old when Jesus was born. His works have been thought to be extinct. I know of but two historians that make reference to his writings, Priscian, and Tacitus, who speak of him as a descendant of an equestrian family of Campania. From what we gather from these writers, Valleus must have been a close friend of Caesar, who raised him by degrees until he became one of the great men of Rome, and for sixteen years commanded the army. He returned to Rome in the year 31 and finished his work, which was called *Historia Romania*. He held the office of praetor when Augustus died, and while Vinceus was consul.

Valleus says that in Judea he met a man called Jesus of Nazareth, who was one of the most remarkable characters he had ever seen; that he was more afraid of Jesus than of a whole army, for he cured all manner of diseases and raised the dead, and when he cursed the orchards or fruit-trees for their barrenness, they instantly withered to their roots. After referring to the wonderful works of Jesus, he says that, although Jesus had such power, he did not use it to injure anyone, but seemed always inclined to help the poor. Valleus says the Jews were divided in their opinion of him, the poorer class claiming him as their king and their deliverer from Roman authority and that if Jesus should raise an army and give it the power he could sweep the world in a single day; but the rich Jews hated and cursed him behind his back, and called him an Egyptian necromancer, though they were as afraid of him as death (*Valleus Paterculus*, B. 72, found in the Vatican at Rome).

PILATE'S REPORT

“To Tiberius Caesar, Emperor of Rome.”

“Noble Sovereign, Greeting: The events of the last few days in my province have been of such a character that I will give the details in full as they occurred, as I should not be surprised if, in the course

of time, they may change the destiny of our nation, for it seems of late that all the gods have ceased to be propitious¹³⁶. I am almost ready to say, Cursed be the day that I succeeded Vallerius Flaceus in the government of Judea; for since then my life has been one of continual uneasiness and distress.

On my arrival at Jerusalem I took possession of the praetorium¹³⁷, and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour, no guests appeared. This I considered an insult offered to my dignity, and to the whole government which I represent. A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit at the table of the Romans, and eat and offer libations with them, but this was only a sanctimonious seeming, for his very countenance betrayed his hypocrisy. Although I thought it expedient to accept his excuse, from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors; and I would warn the Romans to beware of the high priests of this country. They would betray their own mother to gain office and a luxurious living. It seems to me that, of conquered cities, Jerusalem is the most difficult to govern. So turbulent are the people that I live in momentary dread of an insurrection. I have no soldiers sufficient to suppress it. I had only one centurian and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government. I lived secluded from the masses, for I did not know what those priests might influence the rabble¹³⁸ to do: yet I endeavored to ascertain, as far as I could, the mind and standing of the people.

136 Propitious – Favorable.

137 Praetorium: The Latin term praetorium originally identified the tent of a general within a Roman castrum, and derived from the title praetor, which identified a Roman magistrate. Originally, praetor was the title of the ranking civil servant in the Roman Republic, but later identified a rank of office below the rank of consul.

138 Rabble – A disorderly crowd; a mob.

Among the various rumors that came to my ears there was one in particular that attracted my attention. A young man, it was said, had appeared in Galilee preaching with a noble unction a new law in the name of the God ¹³⁹that had sent him. At first I was apprehensive that his design was to stir up the people against the Romans, but my fears were soon dispelled. Jesus of Nazareth spoke rather as friend of the Romans than of the Jews. One day in passing by the place of Siloe, where there was a great concourse ¹⁴⁰of people, I observed in the midst of the group a young man who was leaning against¹⁴¹ a tree, calmly addressing the multitude. I was told it was Jesus. This I could easily have suspected, so great was the difference between him and those listening to him. His golden-colored hair ¹⁴²and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny ¹⁴³complexions!

Unwilling to interrupt him by my presence, I continued my walk, but signified to my secretary to join the

group and listen. My secretary's name is Manlius¹⁴⁴. He is the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius had been for a long time an inhabitant of Judea and is well acquainted with the Hebrew language. He was devoted to me, and worthy of my confidence. One entering the praetorium I found Manlius, who related me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers anything that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked Jesus if it was lawful to give tribute to Caesar¹⁴⁵, he replied: **“Render unto Caesar the things that belong to Caesar, and unto God the things that are God's.”**

It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested, and exiled to Pontus; but that would have been contrary to the justice which has always characterized the Roman government in all its dealings with men; this man was neither seditious ¹⁴⁶nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble, and address the people, and to choose disciples unrestrained by any praetorian mandate. Should it ever happened (may the gods avert the omen!), should it ever happen, I say, that the religion of our forefathers will be supplanted ¹⁴⁷by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature death, while I, miserable wretch, will have been the instrument of what the Jews call Providence, and we call destiny.

139 Here Jesus professes that he is a *messenger* of God. Not God himself, thus debunking the *trinity* concept, that God, Jesus, and the Holy Spirit are one. Side note, the word *trinity* is not located in the Bible, but a man-made concept spearheaded by the modernized church, ultimately leading the masses astray as stated in *Jeremiah 23:1* “Woe be unto the pastors that destroy and scatter the sheep of my pasture! Saith the LORD.” The Holy Quran (The Last Testament) mentions the trinity in *Al-Mai-dah 5:73* “Those who say, Allah is one in a Trinity,” have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment.”

140 Concourse – A crowd or assembly of people.

141 Spirit of Jacob in Genesis 25:27 “And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.”

142 Revelation 1:14 (KJV)¹⁴ His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;¹⁵ And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.”

143 Tawny: (adjective as in brownish) beige-bronze, brown, dusky olive, swarthy tanned

144 Manlius- While other Romans mentioned in this letter are addressed by name and profession to establish credibility. Yet, to describe Manlius, the author uses extraordinary circumstances to determine credibility for Manlius. Thus indicating that Manlius, is of little importance to the hierarchy of the Roman government and, therefore, he has no title. Manlius was a descendant of Etruria, thus, of tawny complexion or darker as well. Which is why he was sent to listen with the other Jews.

145 Matthew 22:20-22 “Matthew 22:20-22 20 And he saith unto them, **Whose is this image and superscription?** 21 They say unto him, Caesar's. Then saith he unto them, **Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.**”

146 Seditious- Inciting, agitating, troublemaking, treasonous

147 Supplanted- replace, supersede, take the place of

This unlimited freedom granted to Jesus provoked the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene. “Scribes and Pharisees,¹⁴⁸” he would say to them, **“you are a race of vipers; you resemble painted sepulchers; you appear well unto men, but you have death¹⁴⁹ within you.”** At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor¹⁵⁰ was more precious in the sight of God. Complaints were daily made at the praetorium against the insolence of Jesus.

I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets¹⁵¹; an appeal would be made to Caesar. However, my conduct was approved by the Senate, and I was promised a reinforcement after the termination of the Parthian war.

“Being too weak to suppress an insurrection, I resolved upon adopting a measure that promised to restore the tranquility of the city without subjecting the praetorium to humiliating concession. I wrote to Jesus requesting an interview with him at the praetorium. He came. You know that in my veins flows

148 Scribes and Pharisees: Here are but a few scriptures where Christ condemns the Scribes and the Pharisees: Matthew 23 13-14, But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. 14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation.

149 Matthew 23:27 **“Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.”**

150 Mark 12:42 And there came a certain poor widow, and she threw in two mites, which make a farthing. 43 And he called unto him his disciples, and saith unto them, **Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.**

151 Mark 6:4-6 **“But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.** And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.”

the Spanish mixed with Roman blood—as incapable of fear as it is of weak emotion. When the Nazarene made his appearance, I was walking in my basilic¹⁵², and my feet seemed fasted with an iron hand to the marble pavement, and I trembled in every limb as does a guilty culprit though the Nazarene was as calm as innocence itself. When he came up to me he stopped, and by a signal sign he seemed to say to me, “I am here,” though he spoke not a word.

For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters, who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt too awed and tremulous to approach him.

“Jesus,” said I unto him at last—and my tongue faltered—“Jesus of Nazareth, for the last three years I have granted you ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates or Plato¹⁵³, but this I know, there is in your discourse a majestic simplicity that elevates you far above those philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Nor is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed—against you on account of your discourses being so severe upon their conduct; against me on account of the liberty I have afforded you. They even accuse me of being indirectly leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future, and more considerate of them, lest you arouse

152 Basilic- (Basilica) - a large oblong hall or building with double colonnades and a semicircular apse, used in ancient Rome as a court of law or for public assemblies.

153 Plato's Allegory of the Cave was inspired by the Lost Books of Adam and Eve. In this ancient text, Adam and Eve reside in a place called Cave of Treasures where in spite of a constantly shifting reality, they learn to place all their hearth, might, and faith in the one true God.

the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instruments of law.”

The Nazarene calmly replied: **“Prince ¹⁵⁴of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain-gorge: it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of nature and the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt.”**

“Your blood shall not be spilt,” said I, with deep emotion; “you are more precious in my estimation on account of your wisdom than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar, and convert his bounty into fear, impressing the unlearned that Caesar is a tyrant and seeks their ruin. Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep to accomplish his wicked designs. I will protect you against them. My praetorium shall be an asylum, sacred both day and night.”

Jesus carelessly shook his head, and said with a grave and divine smile: **“When the day shall have come there will be no asylums for the son of man, neither in the earth nor under the earth. The asylum of the just is there,”** pointing to the heavens, **“That which is written in the books of the prophets must be accomplished.”**

“Young man,” I answered, mildly, “you will oblige me to convert my request into an order. The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. May happiness attend you; farewell.”

“Prince of the earth,” replied Jesus, **“I come not to bring war into the world, but peace, love, and charity. I was born the same day on which Au-**

154 Ephesians 6:12 For we wrestle not against flesh and blood, but against **principalities**, against the rulers of the darkness of this world, against spiritual wickedness in high places.

gustus Caesar gave peace to the Roman world. Persecutions proceed not from me. I expect it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation.

“So saying, he disappeared like a bright shadow behind the curtains of the basilic—to my great relief, for I felt a heavy burden on me, of which I could not relieve myself while in his presence.

“To Herod, who then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his own inclinations, he would have ordered Jesus immediately to be put to death; but though proud of his royal dignity, yet he hesitated to commit an act that might lessen his influence with the Senate, or, like me, was afraid of Jesus. But it would never do for a Roman officer to be scared by a Jew¹⁵⁵. Previously to this, Herod called on me at the praetorium, and, on rising to take leave, after some trifling conversation, asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produced; that his doctrines were by no means sacrilegious, and that the intentions of Rome were to leave him to that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with ironical respect, departed.

The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of a Passover. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarene. My emissaries¹⁵⁶ informed me that the treasure of the temple had been employed in bribing

155 The derogatory nature of Pontius' word choice implies that Romans viewed themselves as superior to Jews. In the same manner as White Americans (Edomites) perceived themselves as superior to the once enslaved Black populace, the Immigrant Hispanics, and Displaced Native Americans, which according to Deuteronomy 28, infers that the American Blacks, Hispanics, and Native Americans are the true Israelites of the Holy Bible.

156 Emissary: a person sent on a special mission, usually as a diplomatic representative.

¹⁵⁷the people. The danger was pressing. A roman centurion had been insulted. I wrote to the Prefect ¹⁵⁸of Syria for a hundred foot soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress an uprising, and having no choice left but to tolerate it.

They had seized upon Jesus, and the seditious rabble, although they had nothing to fear from the praetorium, believing, as their leaders had told them, that I winked at their sedition—continued vociferating: ‘Crucify him! Crucify him!’

“Three powerful parties had combined together at the time against Jesus: First, the Herodians ¹⁵⁹and the Sadducees¹⁶⁰, whose seditious conduct seemed to have proceeded from double motives: they hated the Nazarene and were impatient of the Roman yoke.

They never forgave me for having entered the holy city with banners that bore the image of the Roman emperor; and although in this instance I had not committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled ¹⁶¹in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices for public use. My proposal was

scorned¹⁶². The Pharisees¹⁶³were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually giving them wherever he went. Timid and too weak to act by themselves, they had embraced the quarrels of the Herodians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate ¹⁶⁴populace, always ready to join a sedition, and to profit by the disorder and confusion that resulted therefrom.

“Jesus was dragged before the High Priest and condemned to death. It was then that the High Priest, Caiaphas, performed a divisor act of submission. He sent his prisoner to me to confirm his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came under Herod’s jurisdiction, and ordered him to be sent thither. The wily tetrarch professed humility, and protesting his deference to the lieutenant of Caesar he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged ¹⁶⁵citadel. Every moment increased the number of the malcontents. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the city.

157 Matthew 28:12-14 ¹¹²And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, ¹³Saying, Say ye, His disciples came by night, and stole him away while we slept. ¹⁴And if this come to the governor’s ears, we will persuade him, and secure you. ¹⁵So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

158 Prefect: a chief officer, magistrate, or regional governor in certain countries:

159 Herodians: Named after King Herod, The Herodians were a sect of Hellenistic Jews mentioned in the New Testament on two occasions – first in Galilee, and later in Jerusalem – being hostile to Jesus. In each of these cases their name is coupled with that of the Pharisees

160 Sadducees: The Sadducees were the party of high priests, aristocratic families, and merchants—the wealthier elements of the population. They came under the influence of Hellenism, tended to have good relations with the Roman rulers of Palestine, and generally represented the conservative view within Judaism.

161 Rankle: (of a comment, event, or fact) cause annoyance or resentment that persists.

162 Scorned: feel or express contempt or derision for.

163 Pharisees: Most know for John 8:3-9 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, ⁴They say unto him, Master, this woman was taken in adultery, in the very act. ⁵Now Moses in the law commanded us, that such should be stoned: but what sayest thou? ⁶This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. ⁷So when they continued asking him, he lifted up himself, and said unto them, **He that is without sin among you, let him first cast a stone at her.** ⁸And again he stooped down, and wrote on the ground. ⁹And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

164 Profligate: recklessly extravagant or wasteful in the use of resources.

165 Besieged: (of a place) surrounded by armed forces aiming to capture it or force surrender.

I had taken a wife from among the Gauls¹⁶⁶, who pretended to see into futurity¹⁶⁷. Weeping and throwing herself at my feet she said to me: 'Beware, beware, and touch not that man; for he is holy. Last night, I saw him in a vision. He was walking on the waters; he was flying on the wings of the wind. He spoke to the tempest and to the fishes of the lake; all were obedient to him. Behold, the torrent in Mount Kedron flows with blood, the statuses of Caesar are filled with gemonide; the columns of the interim have given way, and the sun is veiled in mourning like a vestal in the tomb. 'Ah! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate; dread the frowns of Caesar¹⁶⁸.'

By this time, the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the halls of justice, followed by my guard, and asked the people in a severe tone what they demanded.

"The death of the Nazarene," was the reply.

"For what crime?"

"He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the King of the Jews."

"Roman justice," said I, "punishes not such offence with death."

"Crucify him! Crucify him!" cried the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations.

"There was but one who appeared to be calm in midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure

166 Gaul- A region of Western Europe first clearly described by the Romans, encompassing present-day France, Belgium, Luxembourg, and parts of Switzerland, the Netherlands, Germany, and Northern Italy. It covered an area of 494,000 km².

167 Futurity: the future time.

168 Matthew 27:19 "19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him."

which at the moment appeared to me to be the only one that could save his life. I proposed as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free that he might be the scapegoat¹⁶⁹ as they called it; but they said Jesus must be crucified. I then spoke to them of the inconsistency of their course as being incompatible with their laws, showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day; and that the sentence must have the consent of the Sanhedrim, and the signature of the president of that court; that no criminal could be executed on the same day his sentence was fixed, and the next day, on the day of his execution, the Sanhedrim was required to review the whole proceeding; also, according to their law, a man was stationed at the door of the court with a flag, and another a short way off on horseback to cry the name of the criminal and his crime, and the names of his witnesses, and to know if anyone could testify in his favor; and the prisoner on his way to execution had the right to turn back three times, and to plead any new thing in his favor. I urged all these pleas, hoping they might awe them into subjection; but they still cried, "Crucify him! Crucify him!"

"I then ordered Jesus to be scourged, hoping this might satisfy them; but it only increased their fury. I then called for a basin, and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing deserving of death; but in vain. It was his life these wretches thirsted for.

"Often in our civil commotions have I witnessed the furious anger of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the praetorium even unto Mt. Zion, with howling screams, shrieks, and vocifera-

169 The term "scapegoat" most likely refers to the Old Testament, when for repentance, the Israelites slaughtered animals, such as goats in particular to account for their sins, thus creating the word, scapegoat.

tions such as were never heard in the seditions of the Pannonia, or in the tumults ¹⁷⁰of the forum.

“By degrees, the day darkened like a winter’s twilight, such as had been at the death of the great Julius Caesar. It was likewise the Ides of March. I, the continued governor of a rebellious province, was leaning against a column of my basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica¹⁷¹. An air of desolation and sadness enveloped me. My guards had joined the cavalry, and the centurion, with a display of power, was endeavoring to keep order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of men. A loud clamor was heard proceeding from Golgotha¹⁷², which, borne on the winds, seemed to announce an agony such as was never heard by mortal ears. Dark clouds lowered over the pinnacle of the temple, and setting over the city covered it as with a veil. So dreadful were the signs that men saw both in the heavens and on the earth that Dionysius the Areopagite¹⁷³ is reported to have

exclaimed, “Either the author of nature is suffering or the universe is falling apart¹⁷⁴.”

Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear, and scared the superstitious Jews almost to death. It is said Balthasar¹⁷⁵, an aged and learned Jew of Antioch, was found dead after the excitement was over. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene.

“Near the first hour of the night I threw my mantle¹⁷⁶ around me, and went down into the city toward the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy taciturn¹⁷⁷, and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort ¹⁷⁸pass by mournfully, the standard-bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words which I did not understand. Others were recounting miracles very like those which have so often smitten the Romans by the will of the gods. Sometimes groups

170 The Lost Book of Adam and Eve Chapter XLIX, verse 8: (First prophecy of the Messiah) 8 And this sign, O Adam, will happen to Me at My coming on earth: Satan will raise the people of the Jews to put Me to death; and they will lay Me in a rock, and seal a large stone over Me, and I shall remain within that rock three days and three nights. 9 But on the third day I shall rise again, and it shall be salvation to you, O Adam, and to your descendants, to believe in Me. But, O Adam, I will not bring you from under this rock until three days and three nights have passed.” 10 And God withdrew His Word from Adam.

171 Closest identifiable location to Gemonica- The Gemonian Stairs (Latin: *Scalae Gemoniae*, Italian: *Scale Gemonie*) were a flight of steps located in the ancient city of Rome. Nicknamed the Stairs of Mourning, the stairs are infamous in Roman history as a place of execution.

172 Golgotha, referenced in the Holy Bible at Matthew 27:33 “And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

173 Areopagite: Dionysius the Areopagite was an Athenian judge at the Areopagus Court in Athens, who lived in the first century and converted to Christianity.

174 In the Book of Adam & Eve, a similar emotionally riveting event occurred before the flood in Chapter IX: “He then commanded the windows of heaven to open wide, and to pour down from them cataracts of water. And so it was by God’s order. And He commanded all fountains to burst open, and the depths to pour forth water, upon the face of the earth. So that the sea all round rose above the whole world, and surged, and the deep waters arose. But when the windows of heaven opened wide, all stores [of water] and depths were opened, and all the stores* of the winds, and the whirlwind, thick mist, gloom, and darkness spread abroad. The sun and moon and stars, withheld their light. It was a day of terror, such as had never been. Then the sea all round, began to raise its waves on high like mountains; and it covered the whole face of the earth. But when the sons of Seth, who were fallen into wickedness and adultery with the children of Cain, saw this, they then knew that God was angry with them; and that Noah had told them the truth.”

175 Balthasar- also called Balthassar, and Bithisarea, was according to Western Christian tradition one of the three biblical Magi along with Caspar and Melchior who visited the infant Jesus after he was born.

176 Mantle: A loose sleeveless cloak or shawl, worn especially by women.

177 Taciturn: (of a person) reserved or uncommunicative in speech; saying little.

178 Cohort: an ancient Roman military unit, comprising six centuries, equal to one tenth of a legion. Also can be a group of people with a shared characteristic.

of men and women would halt, then, looking back toward Mount Calvary, would remain motionless in expectation of witnessing some new prodigy.

“I returned to the praetorium, sad and pensive¹⁷⁹. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly. It is painful to see an old man weep, and my heart being already overcharged with grief, we, though strangers, wept together. And in truth it seemed that the tears lay very shallow that day with many whom I perceived in the vast concourse of people. I never witnessed such an extreme revulsion of feeling. Those who betrayed and sold him, those who testified against him, those who cried “Crucify him, we have his blood,” all slunk off like cowardly curs, and washed their teeth with vinegar. As I am told that Jesus taught a resurrection and a separation after death, if such should be the fact I am sure it commenced in this vast crowd.

“Father” said I to him, after gaining control of my feelings, “who are you, and what is your request?”

“I am Joseph¹⁸⁰ of Arimathaea,” replied he, “and come to beg of you upon my knees the permission to bury Jesus of Nazareth.”

“Your prayer is granted.” Said I to him; and at the same time I ordered Manlius to take some soldiers with him to superintend the interment, lest it should be profaned.

“A few days after the sepulchre was found empty. His disciples proclaimed all over the country that Jesus had risen from the dead, as he had foretold. This created more excitement even than the crucifixion. As to its truth I cannot say for certain, but I have made some investigation of the matter; so you can examine

for yourself, and see if I am in fault, as Herod represents.

“Joseph buried Jesus in his own tomb. Whether he contemplated his resurrection or calculated to cut him another, I cannot tell. The day after he was buried one of the priests came to the praetorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, and he had foretold, and of which they were perfectly convinced. I sent him to the captain of the royal guard (Malcus) to tell him to take the Jewish soldiers, place as many around the sepulchre as were needed; then if anything should happen they could blame themselves, and not the Romans.

“When the great excitement arose about the sepulchre being found empty, I felt a deeper solicitude than ever. I sent for Malcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers, around the sepulchre. He told me that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me, as near as I can recollect, the following circumstances: He said that at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulchre. He at first thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. While these thoughts were passing through his mind, behold, the whole place was lighted up, and there seemed to be crowds of the dead in their grave clothes. All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard; and the whole air seemed to be full of voices praising God. At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so that he knew not what did occur. I asked him in what condition he was when he came to himself. He said he was lying on the ground with his face down. I asked him if he could not have been mistaken as to the light. Was it not day that was coming in the East? He said at first he thought of that, but at a stone's cast it was exceedingly dark; and then he remembered it was

179 Pensive: Engaged in, involving, or reflecting deep or serious thought.

180 Matthew 27:57-58 “⁵⁷When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: ⁵⁸He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.”

too early for day. I asked him if his dizziness might not have come from being wakened up and getting up too suddenly, as it sometimes had that effect. He said he was not, and had not been asleep all night, as the penalty was death for him to sleep on duty. He said he had let some of the soldiers sleep at a time. Some were asleep then. I asked him how long the scene lasted. He said he did not know, but he thought nearly an hour. He said it was hid by the light of day. I asked him if he went to the sepulchre after he had come to himself. He said no, because he was afraid; that just as soon as relief came they all went to their quarters. I asked him if he had been questioned by the priests. He said he had. They wanted him to say it was an earthquake, and that they were asleep, and offered him money to say that the disciples came and stole Jesus; but he saw no disciples; he did not know that the body was gone until he was told. I asked him what was the private opinion of those priests he had conversed with. He said that some of them thought that Jesus was no man; that he was not a human being; that he was not the son of Mary; that he was not the same that was said to be born of the virgin in Bethlehem; that the same person been on the earth before with Abraham ¹⁸¹and Lot, and at many times and places.

It seems to me that, if the Jewish theory be true, these conclusions are correct, for they are in accord with this man's life, as is known and testified by both friends and foes, for the elements were no more in his hands than the clay in the hands of the potter.

181 Matthew 17:1-9 "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart. ² And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

³ And, behold, there appeared unto them Moses and Elias talking with him. ⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. ⁶ And when the disciples heard it, they fell on their face, and were sore afraid.

⁷ And Jesus came and touched them, and said, **Arise, and be not afraid.** ⁸ And when they had lifted up their eyes, they saw no man, save Jesus only. ⁹ And as they came down from the mountain, Jesus charged them, saying, **Tell the vision to no man, until the Son of man be risen again from the dead.**

He could convert water into wine¹⁸²; he could change death into life, disease into health; he could calm the seas, still the storms, call up fish with a silver coin in its mouth. Now, I say, if he could do all these things, which he did, and many more, as the Jews all testify, and it was doing these things that created this enmity ¹⁸³against him—he was not charged with criminal offenses, nor was he charged with violating any law, nor of wronging any individual in person, and all these facts are known to thousands, as well by his foes as by his friends—I am almost ready to say, as did Manulas at the cross, "Truly this was the Son of God¹⁸⁴."

"Now, noble Sovereign, this is as near the facts in the case as I can arrive at, and I have taken pains to make the statement very full, so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things of me in this matter. With the promise of faithfulness and good wishes to my noble Sovereign,

"I am you most obedient servant, Pontius Pilate"

End of The Roman Government's Investigation into the Case of Jesus of Nazareth**

182 John 2:1-10 "1 And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine. 4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. 5 His mother saith unto the servants, Whatsoever he saith unto you, do it. 6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. 7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. 8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. 9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, 10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

183 Genesis 3:15 (God's words to Satan) ¹⁵ And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

184 Matthew 27:54 ⁵⁴ Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

NOTES TO BOOK I

1 “He rooted up from elsewhere, trees no larger than the horns (antennæ) of locusts, and planted the garden full of them.” (Bereshith Rabbah, sect. fol. 18, ed. Frkf.; and Yalkut Rubeni, fol. 13, ed. Armst.) R. Abarbanel, however, denies that ; and says that God did not take trees from elsewhere to plant them there ; but the meaning is ,that the garden and the trees thereof, were a plant of His own planting, to take pleasure therein-the perfection of His creation.

(Comm. in Pent. , fol. 22.)

Yalkut Rubeni (fol. 13, ed. Amst.) , quotes from the Bk. Zoar, that as God made two Paradises, one on earth for Adam, and one above for the righteous who are to be there girt with light, so also has He made two Gehennas ; one under the earth, and one above it. The one below, is for all who do not believe in God, and have not entered into covenant with Him. But the Gehenna above is for all Israelites who have broken the commandments, and care not to repent.

2 The Angel of the Face revealed unto Moses the creation of the world, and how on the third day God created the waters, dry lands, woods, fruit trees, and the Garden of Eden, for delight. (Kufale, p. 7 ; and R. Maim. , Sanhed. X.)

3 R. Abarbanel renders זרעב ימדקלמ the utmost limit of the earth (Targum Onk. , Gen. iii, 8), by A created at the beginning (Comm. In Pent., fol. 22) . It was planted on a mountain [the Holy Mountain] in the north ; eastward ; whence flowed the rivers down into the world.

4 Raza, in Yalk. Rubeni, fol. 13.) (Sode 4 S. Ephrem had a different idea of Paradise. In his first sermon on this subject (vol. iii , p. 564) , he compares Paradise to the orbit of the moon, that embraces within itself both the earth and the seas. (S. Chrys., Hom. xiii , in Gen.)

5 Then the Lord God [the Word of the Lord, Targ. Hier] said to the ministering angels : “ Behold, Adam

is alone in the earth as I am alone in the high heavens, and men shall come from him who shall know good from evil. Had he kept My commandment he would have lived and continued [stood] like the Tree of Life, for ever. But now since he has transgressed , let us decree to drive him out of Eden ere he take of the Tree of Life. And God drove Adam from the Garden of Eden, and he went and dwelt on Mount Moriah, to till the ground from which he had been taken. (Targ. Jonathan, in Gen. iii.)

The Jews, says S. Basil (Hom. In Hexaemeron, ix, c. 6) , being reduced to great straits, πολλὰ, φασίν, ἔστι τὰ πρόσωπα πρὸς οὓς ὁ λόγος γέγονε τοῦ Θεοῦ, say there were many persons to whom God addressed the words, “ Let us make man ; “ namely to the angels παρεστῶσιν αὐτῷ, who waited on Him. Ιουδαϊκὸν τὸ πλάσμα, but it is a Jewish fiction and fabulous -for is the image of God and of angels one and the same ?

In the Holy Quran, sur. vi, 14, Mahomet inveighs against al- mushrikin, those who gave companions to God, and worshipped them, in the shape of angels, together with Him. And in sur. xxxvii, 153, and elsewhere, he further blames them and the former inhabitants of Mecca in particular-for believing that angels were of the female sex, and daughters of God. “ Have we created angels females, “ says he, “ and do we prefer daughters to sons ?” etc.

6 Adam and his wife were seven years in the Garden of Eden, tilling and keeping it, “ and we, “ says the Angel of the Face, “ gave him work and taught him everything needful [lit. visible] for husbandry ; and he laboured at it, and gathered the fruit thereof, and laid it in store for himself and his wife.” (Kufale, p. 13.)

7 The air of Paradise is full of sweet and fragrant smells ; Adam drew breath from it, and grew thereby. (S. Ephrem, Serm. X, on Par. , vol. iii, p. 595.)

8 Adam the first man, king of all that is on the earth, was created on the Friday of the first week in Nisan,

the first month of the first year of the world (Bar. Hebræus, Syr. , Dyn. i, p. 3). After having created everything, God said to His angels : “ Let us create man after our own image and similitude, knowing good and evil, and with the power of doing either.” Then there appeared an open right hand, with particles of the four elements in it ; into which God breathed a living soul, whence Adam came into existence. (Abulpharaj Arab. Hist. Dyn. , p. 5.)

God created Adam in the last hour of the first Friday. He created him of the surface of the earth , taking a handful of earth of all colours, He mixed it up with divers waters (ἀπὸ τῆς πυρρῶς γῆς pupaleions ζυγύovel Joseph. Ant. Jud. , lib. i, c. i, p. 2) ; red earth being virgin soil; and having formed him, He breathed a breath into him, and he became a living and sensible creature, after having been a senseless vessel of clay. (Jelal, and Jahias on the Holy Quran, sur. ii, 39.) At sur. lxxvi, 1 , on the words hal ata ‘ ala “I insani, Jelal says (according to Maracci, p. 769) , that Adam had been forty years a form of clay no one ever mentioned, for there was nothing remarkable or to be noticed (remembered) -in it, until God breathed into him the breath of life. -Truly such writers, and their readers, are easily pleased ; for if, Jelal says, Adam was created on the Friday of the creation, where had he been, as a figure of clay, during those forty years ?

Pyrrhon in his history, says indeed, that Adam came into the Garden of Paradise on the fortieth day [of his creation] ἀλλοῦκ οἶδα ποῦ διέτριβε πρότερον ὁ Ἀδάμ, ἔξω τοῦ παραδείσου τεσσαράκοντα διαγῶν ἡμέρας, but I don't know, says M. Glycas, where Adam could have been spending forty days outside Paradise. (Annal. i, p. 156.) This legend was probably derived from the λεπτὴ Γένεσις, or Ethiopic Kufale, where we read in ch. iii, p. 12 , “When Adam had passed forty days in the land in which he was created, we, the Angel of the Face, brought him into the Garden of Eden ; and Eve his wife, after eighty days. Wherefore it is written in the tables of heaven, that a woman continues forty days until cleansed, for the birth for a man-child, and eighty days for that of a female.

Philo (Quæst. xxv, Armen, in Gen.) alludes to this, when he says that “man’s “ formation being more per-

fect than woman’s , gisu bidètsav jamanagi, only required half the time, that is forty days ; but woman’s nature being less perfect, took grgnagi avurts twice as many days-eighty. “ [This may have been clear to Philo, but to no one else.] Targ. Jonathan in Gen. ii. says that God took dust from אֵיב אֲשֶׁר־קָמַם the sanctuary and from the four winds [quarters] of the world, mixed it up with waters from the whole world, and , brown מִיַּחַד מִיַּחַד מִיַּחַד manmade black and white-and He “ breathed into him a living soul, to light up his eyes, and to quicken his ears to hearken. “

Ebn-Ali adds that while Adam was thus a figure of clay-either forty nights or forty years [τεσσαρακοστῆ ἡμέρα Geo. Syncell. from λεπτή γένεσις, or Kufale] Satan came and kicked it ; and as it gave a sound, he said, “ This is not created, but to rule and govern. “

And God said to His angels , “ When I have animated it, ye shall fall down and worship him.” They did so, but Satan would not, etc. (Maracci, p. 22) . Man was as high as a palm-tree, and the hair of his head was long and thick, etc. (Jahias, p. 270.)

But Masudi (Maruj ez-zahabi, p. 50, sq.) improves upon this account, and says, that God having finished the earth, peopled it with [jins] genii or demons, one of which was Eblis-before He created Adam. They began to fight among themselves, and were driven to distant islands ; while Eblis was made regent of the sky [the heaven of the world] , but harboured pride in his breast, and refused to worship Adam when created. Then God sent Gabriel and Michael, and after them the Angel of Death, who took a handful of clay of red, black, and white colours ; whence men are of different complexions. The first man was called Adam [from adim, surface] , and left forty years, some say one hundred and twenty years, a figure of clay. The angels passed by and stared at it, and Eblis himself was astonished, and gave it a kick that made it resound. Afterwards, when commanded to worship Adam, he refused, saying to God, “ I am Thy vicar on earth, created of fire, with wings and a glory round my head-but this one is of clay. “ Then God cursed Eblis, hurled him down from heaven, but gave him respite, until a fixed time-the day of the resurrection, etc. R. Meir says God made the first man of dust gathered from the whole world ; and R. Oshaya says his body was made of dust from Ba-

bel (or Babylon) , his head from the land of Israel, and his other members from different lands. But R. Jochanan Bar Hanina says that there being twelve hours in the day : At hour one, God gathered the dust ; at two, He formed the mass ; at three, He spread out his members ; at four, He put breath into him; at five, He set him up on his feet; at six, he called the names [of the beasts] ; at seven, He joined him to Eve ; at eight, they begat twins ; at nine, they were ordered not to take food from the tree ; at ten, they transgressed ; at eleven, they were judged ; and at twelve, they were driven from Paradise. (Talmud Bab. Sanhedrin, p. 75, 76, ed. W.) The same story is also told in P. Avoth. of R. Nathan. fol. 2. Philastrius (Cotel. , Pat. ap. , vol. i, p. 642) speaks of heretics, who taught that Adam was created blind. *Τυφλὸς κτίζεται, and ἄνθρωποι τυφλοί.* (S. Clem. , Homil. iii , 39 and 24.) See also Simon Magus and S. Peter arguing on this at Rome—*αὐτίκα γούν ὁ και θ' ὁμοίωσιν αὐτοῦ (του Θεοῦ) γεγονὼς Ἀδὰμ καὶ τυφλὸς κτίζεται κ. τ. λ.* to which S. Peter replies : *εἰ τυφλὸς ἐπλάσθη ὁ Ἀδὰμ, ὡς λέγεις*, if Adam was formed blind as thou sayest, how could God have commanded him, showing him the tree of good and evil, if it had not been plain to him ? etc. (Credrenus, Hist. Comp. , vol. i , p. 364.)

9 When God drove Adam from Paradise, He in His mercy made Adam dwell in a lower land (valley or plain) away from it. (S. Ephr. , vol. iii, Serm. I, on Par. , p. 554.)

10 Quando expulsi sunt de paradiso fecerunt sibi tabernaculum, et fuerunt vii dies lugentes et lamentantes in magna tristitia, etc. (Vita Adæ et Evæ, p. 37, ed. Meyer.)

11 God drove Adam and Eve from the Garden of Eden abroad in the earth, at the ninth hour of the same Friday on which they had been created at the first hour. (Abulphar. Dyn. i, p. 6 ; Geo. Syncellus, Chron. p. 5.) S. Chrysostom (in S. Matt.) says, *ῥῆ ἕκτη ἡμέρα τῆς πρώτης ἑβδομάδος, τοῦτ' ἔστι τῆ αὐτῆ ἡμέρα τῆς πλάσεως αὐτοῦ, λέγει τὸν Ἀδὰμ ἐκβληθῆναι τοῦ παραδείσου καὶ τὴν Εὕαν.* If driven from Paradise at the sixth hour on the Friday, how could they have been created at the eleventh hour on that day, according to the Quran ?

12 According to the Kufale Adam and Eve left the Garden of Eden exactly seven years, two months, and seventeen days, after having been brought into it from the land of Elda, where they had been created, and to which they now returned. On this day [the 10th of May, Syncel.] Adam offered a sweet smelling sacrifice of incense and other spices, at sun-rise ; and on this day were all creatures driven from the garden, and their speech taken from them. For until the day Adam was driven from the garden, all animals, birds, and reptiles, had one speech of their own. (Kufale, p. 14, 15.) Geo. Syncellus adds to this from the *λεπτὴ Γένεσις* (p.15, ed. Dind.) “ that all animals *ὁμόρῳνα εἶναι — τοῖς πρωτοπλάστοις* spake the same language as Adam and Eve before their fall (so also Joseph. Ant. Jud. , lib. i , c. i, 4) ; for the serpent spake to Eve with a human voice a statement Syncellus did not believe ; albeit he says, we do not doubt the serpent was four footed 99

66before the fall, and afterwards, became creeping. “ Speaking of the *λεπτὴ Γένεσις*, the probable Greek original of the Ethiopic Kufale, of Jewish authorship, and possibly alluding to this present work of Christian origin, Geo. Syncellus says, “he was driven to quote from them against his will, on account of the naming of the beasts by Adam, of the fall, etc. , *εἰ καὶ μὴ κύρια εἶναι δοκεῖ* although such particulars do not seem to be authentic “ (p. 7) .

13 And the King of Light commanded me Æbel Zivo [who with Anush and Shetel, attended Adam] saying, “ Go to the world of darkness which is full of evil, and bring out everything to light -let the earth be formed, and bring forth food and every living thing, male and female. Let man and woman be, and call them Adam and Eve ; and let all things, even the Angels of Fire, serve him. With the aid of Fetahil [Demiurgus] the world will come to light.” Adam and Eve were then created, and a soul given them, in the garden.

“Go then, Æbel Zivo [Brilliant Ruler] and cause Adam’s heart to shine, and establish him so that his mind shine ; converse with him, thou and the two angels that are to go about with him in the world. And teach him and Eve and their children, to eschew evil and Satan, and to practise righteousness in the earth,” etc. (Codex Nasaræus i, p. 62, 64, 66.)

Adam was clothed in the brightness of life, and three pure Genii-Æbel, Anush and Shetel were given him for companions, etc. , i, p. 193 ; ii , p. 120, etc. [See a long quotation from ‘ Emeq hammelech on this subject, in Eisenmenger’s Entdecktes Judenthum, vol. i , p. 459.]

14 “ The world was created by God the Father through His only Begotten Son, “ says Syncellus (p. 1 , 2 , ed. D.), on the first of Nisan, or 25th of March or 29th of Phamenoth. On the same day, the angel Gabriel appeared to the B. Virgin Mary, and on that day also did Christ rise from the dead, *ρου εφ’λδ ετους απο κτισεως κοσμου*, being 5534 years from the creation of the world ; a matter I will diligently try to prove “ (the discrepancy between 5500 and 5534 is explained further on) .

The general opinion among Jews has always been that this world will last 7000 years. Thus in Avoda Zara, p. 17, we read, “ 6000 years will be to the world-2000 years 2000 years of emptiness ; of the law ; 2000 years, the days of the Messiah in our manifold afflictions. “ These, adds the commentary, are determined according to the days of the week, and the last 1000 years are the Sabbath. This account of the first 2000 years does not agree with what is said elsewhere, that “the law was given before the creation , and that Adam and the Patriarchs had it.”

Τίνος δὲ χάριν τὴν ζ < ἡμέραν εὐλόγησε ὁ εὐός; “ Why then did God hallow the seventh day ? “ asks Cedrenus. “ Because whereas every other day had within itself the blessing resting on the works done therein [that were very good] the seventh day had no such distinction.

God, therefore, hallowed it as a day of rest, *καὶ ὡς τύπος τῆς ἐβδόμης χιλιοετηρίδος*, and as a figure of the seventh thousandth of years [or millennium] as told by Josephus, and in the *λεπτή Γένεσις* (Eth. Kufale) ἦν καὶ Μωσέως εἶναι φασὶ τινες ἀποκάλυψιν, which some say is the Revelation of Moses. “ (Cedrenus, Hist. Compend. , p. 9, ed. D.)

15 And the Lord called me [Æbel Zivo], and said, “ Go, tell Adam, with a clear voice, of the most high King of Light ; of the kings of praise, who stand praising Him ; of the creatures of light, that live for

ever. Teach them to pray and to give thanks, to stand praying to the King of Light, Lord of all creatures, three times a day and twice in the night, etc. (Codex Nasar. i, p. 68.)

Targum Onkelos (Gen. ii . 7) , says of “the living soul, “ that it became (or Was)in man *מללממ לרוח* a speaking spirit —προφορικός λόγος [which no “missing link “ possesses].

16 After God had given His commandment to Adam and Eve, not to touch the tree, Satan said within himself, I shall not be able to make Adam fall, but I can make Eve do so. He then drew near to her, and while whispering in her ears, he shook the tree with his hands and feet , until the fruit thereof fell to the ground ; so that Eve should take of it without touching even the root of the tree. (Pirke Avoth of R. Nathan, fol. 2.)

Quoniam in hora gloriæ ejus intravit serpens, et invenit Evam solam, et decepit Evam. (Protoev. Jacobi, c. xiii, ed. Thilo.) And S. Ephrem (in Gen., vol. i, p. 31), says that, Eve trusting to what the serpent said, ate the fruit first, hoping thereby to obtain divinity, and thus to become superior to her husband, whom she wished to rule, rather than obey. When, however, she found herself deceived, she gave him of the fruit, in order that he should fare as she did. And she did not die at once, lest Adam should be terrified at the sight of her death, and so, not eat of the fruit.

S. Ephrem’s opinion agrees in part with the words of Eve : *Δεῦρο, κύριέ μου, ‘ Αδάμ, ἐπάκουσόν μου και φάγε ἀπο*

τοῦ καρποῦ τοῦ δένδρου, οὗ εἶπεν ὁ Θεός, τοῦ μὴ φαγεῖν ἀπὸ αὐτοῦ και ἔση wc τόσ. “ Come hither, my lord, Adam, and hearken to me and eat of the fruit of the tree, of which God told us not to eat ; and thou shalt be as God, “which she said, when disappointed and mortified at her own disobedience and transgression (‘ Αποκάλυψις, in Vita Adæ YN TY PINA 70 b12 in bulk et E., p. 54, 55). 66

17 R. J. Abendana (Leqet Shecha, ad loc.) remarks on one of his ribs, “Gen. ii , 21 , that “a rib,” is feminine, and means “ side,” that confirms the opinion of Rabbis of blessed memory, that Adam was created

1999 7 δι πρόσωπον, with two sides, or faces ; the one male, the other female. See notes 18 and 24.

Targ. Jonathan, in Gen. ii, does not agree with that ; but says that the rib taken out by God was תירסילת the thirteenth rib on the right side.

18 But R. Jeremiah B. Eliezer says , that in the hour God created Adam, He made him D279 , ἀνδρῶγυνος man and woman ; as it is written : “ male and female created He them,” Gen. i, 27. But R. Shemuel Bar Nathan, holds that God created Adam 151975 197, δι-πρόσωπον, with two faces ; the one looking one way, and the other looking the other way. He then sawed them asunder, into two backs, a back to the one and a back to the other, etc. (Bereshith Rab. , fol. 9 ; and Yalk. Shimoni, fol. 6, 20) , to which Matmoth Kah. adds, that one side was male and the other female. The same story is told in Talmud Bab. (Berachoth, p. 121 , ed. W.) where the commentary (R. Shelomoh) adds, that God did not “” saw Adam asunder, but split (b) him in two, and made Eve out of one half. And elsewhere (Erubin, p. 35) , R. Jeremiah Ben Eliezer, repeating the same thing, founds his belief on Psalm cxxxix. 5, “ Thou hast beset me, behind and before. “

66 Adam and Eve were twenty years old when created. Y “dust 29 is masculine and “ earth “ is feminine ; and He who formed them made them thus of the dust of the earth, male and female. And God made Adam For (reaching) from earth to the firmament and then put breath into him. “Soul “ is understood in five different ways :-(1) Spirit ; (2) breath ; (3) intelligent single use of double members ; (4) life ; (5) and soul which is blood, as it is written : “ For blood is the soul. “ (Beresh. Rab. , fol. 17.) [This is treated at length in R. Sh. Palkeire’s Sepher Nephesh, on Hebrew psychology, 1864; and by Maimonides, in his preface to Pirke Avoth.] R. S. Ben Melech (Miclol Yophi, Gen. i) understands “ in the image of God “ , in the image of angels, like an angel, with breath given him from on high.

And S. Macarius, Hom. xv, p. 88, οὐ γὰρ περὶ Μιχαὴλ καὶ Γαβριὴλ, τῶν ἀρχαγγέλων εἶπεν, ὅτι ποιήσωμεν κατὰ εἰκόνα καὶ ὁμοίωσιν ἡμετέραν : ἀλλὰ περὶ τῆς νοερᾶς οὐσίας τοῦ ἀνθρώπου τῆς ἀθανάτου λέγω ψυχῆς. R. Abarbanel (Com. in Pent. , fol. 17) explains this, saying, Adam alone was created after

the image and similitude of God [circumcised, according to R. Nathan, in Yalk. Shimoni, fol. 5, 16] , being as it were the perfection of His creatures. And that, as some say, means Adam that was he had both a the סוניגורדנא name Greek and term the, form within him ; wherefore is he also said to have had יפוצרפינוש two faces (or sides) the one male and the other female ; but the male was actually wrought out, whereas the female was in posse explains it thus : God said to His companions, “ O ye that are with Me, is not this Adam a male emanation, with the female hidden within him ?” So was Adam. διπρόσωπος, יפוצרפינוש yet in reality he had neither form nor similitude, but was very high exalted, with a name that reached up to an idea of God-clad in the light God created at first. R. M. Maimonides (quoted in , fol. 9) says, that God addressed the earth when He said, “ Let us make man. “ The earth was to give him all his earthy matter, and God, all his spiritual and intellectual faculties.

The same is also told in ילכ רקי., fol 15 ; and again repeated by R. Bekai. See note 25.

19 The tree had not in itself good and evil, for there could be nothing evil in Paradise ; ὄρος δὲ ἐτέθη ἐπὶ τῷ φυτῷ

πρὸς γυμνασίαν τῆς ἐλευθεριότητος ; but the tree was set up as a mark (or limit) in order to bring out Adam’s freedom of action-whether to obey (good) or to disobey (evil) . For his knowledge of either was before the commandment given, not to touch of the fruit of the tree. (Cedrenus, Hist. Compend. , p. 13.)

20 When God said to his angels : “ I, indeed, will put a [khaliph] vicar in the earth “-and commanded them to worship him, and they did so. But Eblis [Satan] would not ; he (Holy Quran, sur. ii, 30, sq.) was proud, and became one of the infidels-then God asked him: “Why wilt thou not worship Adam ? “

66’ Because, “ replied Eblis, “ I am better than he; Thou didst create me of fire, but him of mud,” etc. (Holy Quran, sur. vii, 42 and 9). Then Satan, or the serpent, made Adam and Eve fall from Paradise to the earth : Adam in Serandib [Ceylon ; Adam’s Peak] and Eve at Jeddali in Yemen, where she was buried (ibid. ibid.) [I visited her tomb in 1841 ; her head is

said to be at one end of the burial ground, her body under the wely in the centre of it, and her feet at the farther end, some hundred yards apart.

The Arab who took me to see it, could not help saying : Ya Khawājah, hi thaweelé, wallah ! O sir, she was long indeed !] Ibn-Batutah (Travels, vol. iv, p. 179, sq.) gives a description of Adam's Peak in Serandib, of the two ways, for Adam and Eve, to the summit ; of the print of the foot, sunk into a black rock ; of trees whose leaves when eaten, restore old age to youth, etc. Masudi tells the same story, but adds , that some of the fig- leaves with which Adam was girt about, having been scattered by the wind in his fall from Paradise, those leaves became the sweet spices for which Ceylon is celebrated. (Masudi, ch. iii, p. 60, 61.)

21 R. Eliezer improves upon the account given in Beresh. Rabbah, quoted above (note 18) , and says the first man reached from earth to the sky, and from east to west when he lay down. But after his transgression God laid His hand upon him וטיעמו and made him small ; as it is said Psalm cxxxix. 5, "Thou hast beset me, etc. , and laid Thy hand upon me. " So also R. Jehudah avers in the name of all the Rabbis of blessed memory that : was so. (Talmud Bab. Hagigah, p. 23.) While reading the Kandjur, I often wondered there could be men found to write and to believe such things. But they are not more absurd than the lore of the Talmud, whereof we read among other warnings : " My son, give heed to the words of the writers (Rabbis) rather than to the law itself. "(Erubin, p. 42.) "For he who has only the text of the Bible, without the Talmud, is like one that has no God." (Share tsedek, fol. 9 Eis.) And " to contradict such teaching ,is קלוחכ לע like one who would differ from, or contradict the Shekinah " (Presence of God, or Holy Ghost, according to Sepher Yezirah, p. 112, ed. Rittang). And for a man to go from the Talmud and to רבדל ארקמ רבדמ הכלה return to the Bible (or text) there is no more peace ! (Talm. Bab. Hagigah, p. 17.)

22 Atch. xxvi (ii, p. 276) Masudi tells of a wonderful cup said to have belonged to Adam, that always remained full, however much was drunk out of it, whose virtue Alexander the Great tried on his visit to Ceylon. And Ibn Batutah (vol. iv, p. 167, sq.)

relates his adventures on his pilgrimage to Adam's foot, the print of which is of an enormous size. [But is it not also Buddha's foot ?] Hyde in his notes to Peritsol (Itinera Mundi, p. 25) refutes the etymology of Taprobana from Div (isle) Rohan-the name for Adam's Peak in the Holy Quran; and proposes to bring "Serandib, " from Selen, or "Seilan-dib," island of Seylan-Singhala.] El-kazwini (Ajāib i , p. 165) , speaks of Jebel Serandib upon which Adam alighted-which shines with gold up to heaven, and is seen from a great distance by sea-faring men. There is the print of Adam's foot sunk in the stone and about seventy yards long. The reason for which there is only one foot is that Adam rested the other on the bottom of the sea.

23 On the second week, says the Angel of the Face, we brought all the beasts to Adam, by command of God.

On the first day, beasts ; on the second, cattle ; on the third , birds ; on the fourth, all that moves (creeps) on the face of the earth ; and on the fifth , all that moves in the waters ; and Adam called them all by their names, and that which he called them, was their name. (Kufale, p. 11.) of things above or divine, and partly of things earthly, such as eating, drinking ; and as to heavenly gifts, he was to stand over ' ministering angels." [These 999 were called יכאלמ תרשה who were appointed to wait on him, namely, Æbel, Shetel, and Anush (Cod. Nasar., p. 192, etc.). They were, however, frightened at Adam's size , that reached from earth to heaven (Yalk. Rubeni, fol. 10) and so went up terrified, to ask God what He had created, " according to Yalkut Shimoni, on Gen. i. It must then have been when they came down back into Paradise, that according to R. Jehudah (Yalkut Shimoni, fol. 4; and Avoth of R. Nathan, fol. 2) , "they waited on Adam, roasted his meat, and וי ולי וינסמ ' wine his mixed 6 "Other heavenly gifts of Adam were speech, understanding, and faculty to look on the ministering angels ; ' for animals cannot do it. For God said : "If I make him only of the earth (earthy) he will die ; if of heaven only, he will live. " So his Creator made him up of those, and gave him a twofold nature knowing good and evil ; for animals know not the good. " [See also Talm. Bab. Berachoth, p. 61 , on this same subject.] But R. S. Ben Melech (Miclol Yophi and Yalk. Shimoni, fol. 6, 20, on Gen. i) says, that

God made use of the expression : “ Let us make man, “ etc., merely as a mark of respect, being about to create Adam in presence of the four elements, and to make him partly of 24 Immediately after the transgression, מִיְנוּלֵלֵעַ heavenly things , and partly Adam and Eve lost the angelic vision and intelligence they had before they transgressed God’s commandment.

24 And now their sight and power of discerning became limited only to matters corporeal and sensible. (S. Ephrem, vol. i , p. 139.) Bereshith Rabbah (Gen. ii , 7; and Yalkut Rubeni, fol. 13) , says “ That God gave Adam a twofold nature, partly of things of below, earthy. Instead of the four elements, Talmud Bab. (Sanhedrin, p. 78) , says they were “y the great of the world ; and Midrash Nehelam (quoted in Yalkut Rubeni, fol. 10, ed. Amst.) says, that “the Wheel, the Angel, and the Throne (Ezech. i) joined together, saying . “ Let us make man to be in fellowship with us, his breath from the Throne ; his spirit from the Angel, and his soul from the Wheel, in blessing, sanctification, and unity.” Yalk. Rubeni, id . however, quotes another Midrash to show that God gathered together all things above and all things below, in fellowship with Himself, to take their share in the creation of man.

25 R. Bekai (Pirush ‘ al atth. , fol. 8, ed. Crac.) sums up these and other explanations of “ Let us make man, “(טשפה ךרד לע) 1 etc. to the text or simple sense, it is God and the earth, He as Creator and the earth as the mother of man; (2) as R. Kimchi says, it is an expression of majesty ; or, it is an address of God to Moses, when He told him to write, etc.

26 When God, says R. Akha, came to create man, He took counsel with the ministering angels, and said to them : “ Let us make man.’ ” Then they asked Him : “ What will be his property ? “His wisdom shall be greater than your own, “ said God ; and He brought before them beasts and birds, and asked them what they were. The angels did not know. God then asked Adam, who said, “ This is an ox, an ass, a horse, and a camel. “ And what is thy name? said God. “It befits me to be called ‘ Adam,’ because I was made of the earth. “ “ And what is My name ? “ said God to Adam. “ It befits Thee, “ said Adam, “to be called the Lord of all Thy [creatures] . “ Then God said: That is

My name given Me first by Adam. (Beresh. R., sect. xvii, fol . 20.)

And God said to the ministering angels who were created on the second day, and who ministered before Him :- “Let us make man after our own image and similitude-with 248 members, 365 nerves ; “ He spread a skin over them, and filled the whole with flesh and blood, etc. (Targ. Jonathan, B. Uzziel in Gen. i .)

[For a learned treatise on and 7 with reference to Gen. i , 26, see More Nevukim, sect. i, c. i, of R. Maimonides.] “When God set about creating the world,” said R. Jehudah, “ He created one legion of ministering angels, and said to them : ‘ Is it your good pleasure that we should create man? ‘ To which they replied : ‘ What is man that Thou art mindful of him? ‘ Then God thrust His finger between them and consumed them. And so with a second legion. But the third said to Him : What the first angels said availed nothing ; the world is Thine ; do what seemeth the best.’ (Yalkut Shimoni, ed. Crac. , fol. 4.) 9996

“There is another tradition, “ says R. Eliezer, “that God said to the Law [which, according to the Talmud, was created before the world] , Let us make man ! “ To which the Law answered : What, he the ruler of the world ? his days will be shortened through sin ; a child of wrath; and unless Thou belong suffering, it will be as if he had not been.” “Am I then long suffering in vain ?” said God. 66’He then took some earth, red, white, and greenish, from the four corners of the world ; red, adom, for Adam ; white, for his intestines ; and greenish for his body,” &c. (Ib. ibid., fol. 4.)

27 After Adam’s transgression God brought him, Eve, and the Serpent to judgment : He said to the Serpent :

“Because thou didst that, thou shalt be cursed among all the beasts of the field ; upon thy belly shalt thou go, ךילגרו ןיצצקתי thy legs shall be cut short ; and thou shalt shed thy skin once in seven years ; a deadly venom shall be in thy mouth, and thou shalt eat dust all the days of thy life. I will put enmity between thee and the seed of the woman; those who keep the Law, shalt smite thee on the head; and thou shalt bite them in the heel. But there will be a remedy for them אכלמד אחישמ ימויב אבקייעב אתויפש דבעמל ןידיתענו,

and they will apply that healing power to their heel, in the days of King Messiah. But when the Lord God said to Adam, “Thou shalt eat the herb of the surface of the field,” Adam answered and said: “By the mercies that are of Thee, O Lord, let me pray that we be not reckoned as beasts of the field, to eat grass that grows thereon; Let us arise and toil with the labour of our hands, to eat our food from the yield of the earth; so that from now a difference be made between the children of men and the beasts of the field,” &c. (Targum, Jonathan, in Gen. iii.)

In Bereshith Kab., sect. xix, we are told that R. Meir taught “that the serpent was wonderfully high;” R.

Jonathan, “that he was erect, and his feet like canes;” R. Jeremiah, “that he was N (Epicurus) a heretic or infidel;” R. Simeon, “that he was like a camel;” &c. Maimonides (in More Nevukim, sect. ii, c. 30) calls attention to a passage in the Midrash, 66 where it is said *that שחנה בכרב the serpent was being ridden, and was like a hairy camel; and that he who rode him was he who beguiled Eve, namely, Samaël, or Satan. “And, again: “When the serpent seduced Eve, Samaël was riding him; but God shall laugh at the serpent and at his rider.” Also, “When the serpent came to Eve, he sprinkled his filth over her;” it will be wiped off the Israelites who stood on Mount Sinai: but the Gentiles retain it. (ibid.) The same story is told somewhat differently by R. Eliezer, in Yalkut Shimoni, fol. 8, 25. According to Bereshith R., sect. 20, and to Yalk. Shimoni, fol. 9, 31, the ministering angels came down ויצק ויגרו cut off his hands and his feet, and his cries were heard from one end of the world to the other.

28 What did that old serpent, that was jealous of Adam’s glory, surrounded by ministering angels, think at the hour that he tempted Eve? “I will go and kill Adam and the woman his wife, and I shall be king of the whole world; and I shall walk erect, and enjoy all the pleasures of the world.” Then God said to him: “Therefore will I put enmity between thee and man; therefore shalt thou alone be cursed of all beasts; therefore, also, because of thy pride, and wish to walk erect and to enjoy all the pleasures of earth, shalt thou creep on thy belly all the days of thy life.” (P. Avoth of R. Nathan, fol. 2; and Bk. Zoar in Yalkut Rubeni, fol. 16.) The Rabbis hold that the serpent

had intercourse with Eve, whence Cain was born and with him, sundry female infirmities; and that Samaël, not being able (not having strength or power) to seduce Adam, turned to Eve as to the weaker of the two. (Zoar, in Yalk. Rubeni, fol. 16.)

29 S. Ephrem (in Gen. vol. i, p. 35) says the serpent was made to crawl on its belly, “for having increased the pangs of childbearing, through the seduction of Eve.” And at p. 135, “that the serpent was deprived of feet because it had hastened on them to come to Eve, and had sought to be chief among beasts.”

30 It is said, however, by R. Eliezer (quoted in Eisenmenger’s End. Jud. i, 377), that Adam had a staff which he gave to Enoch, Enoch to Noah, Noah to Shem, Abraham, Isaac, Jacob, and Joseph; after Joseph’s death his house was plundered, and the staff came into the hands of Pharaoh, who planted it in Jethro’s garden. But when Moses was grown up he found it there covered with written characters; he then took it and told Jethro this rod should deliver the children of Israel out of Egypt, &c. לש מימיה ירבד וניבר אשמ In Paris. 1628, fol. 8, we read that “Moses having fled to Midian, and having become known to Jethro as an exile from Egypt, was by him put in prison.

Moses, however, having pleased Zipporah, she fed him in prison, where she always found him standing on his feet, praying (fol. 9). She then told her father that divine vengeance would overtake him, if he maltreated his prisoner. Jethro at once brought him out; and gave public notice that whosoever would come and root out the rod that was planted and growing in his garden, to him would he give his daughter Zipporah to wife. Many came, small and great, kings, princes, great men, and men of valour, but could not root it up.

But Moses, while walking in Jethro’s garden, saw that rod of sapphire (or, וילע קוקה שרופמה מש, diamond with the glorious name of Jehovah, engraved on it. He then rooted it up thence, at once, and it became a rod in his hand; and he returned home with it in his hand. Jethro seeing this, marvelled much, and gave his daughter Zipporah to wife unto Moses, etc. [Another story says that the inscription on that rod was the initials of the ten plagues of Egypt.] But in the

Deburitho of Mar Salomon of Botsra, c. xvii, we are told that Adam's stick was a branch of the tree of the knowledge of good and evil, which he broke (or cut) off the tree as he was leaving the Garden of Eden. (Assem, *Bibl. Or.*, vol. iii, p. 212.)

31 The Talmud and Josephus, as we have seen, teach that at first all animals had speech ; and Philo (*Quæst.* xxxii, Armen, in Gen.) is of opinion that “ in the beginning of the existence of the world, all animals (or living creatures) wotch anmasn kol i panavoruthène, were not altogether deprived of reasoning power ; although man excelled in this respect and in a clearer voice. “ Thus attributing a voice to the serpent, given it at the time, in order to seduce Eve ; which the gloss, however, says, ipr shtchmamp, was only a hissing, understood by Eve for what it meant. 99

32 Our father Adam wept before the gates of Paradise, and the angels said unto him, “What wilt thou that we do to thee, Adam ?” He then answered, “ Behold, ye cast me out ; I therefore intreat you to give me some sweet spices from Paradise, that when I am driven out of it, I may offer a sacrifice to God, that He may hear me. Then at the request of the angels, God gave Adam leave to gather from the garden, κρόκον καὶ νάρδον καὶ κάλαμον καὶ κινάμωμον καὶ λοιπὰ σπέρματα εἰς διατροφήν αὐτοῦ, saffron and spike-nard, and sweet-cane and cinnamon, and other seeds for his support. Having gathered them, he left the garden and dwelt in the land . (*Αποκάλυψις in Vita Adæ et E.*, p. 57.)

33 “ Nam et Magos reges fere habuit Oriens “ (*Tertull. Adv. Jud.*, c. ix) , and (*Adv. Marc.*, c. xiii) “ reges, dixit toparchas urbis alicujus aut regionis -quales in sacris paginis occurrunt sæpenumero. Hujus modi reges variis per orientem urbibus magos fere fuisse ait Septimius ; hoc est, siderum astrorumque scientiæ peritos.” We read in the *History of Georgia* (*Kart'hli tskhovreba*, ch. x, p. 39) , that in the first year of king Aderki, ishwa up'hali chweni Yeso Kriste, our Lord Jesus Christ was born in Bethlehem of Judah ; and that Magi came to bring him presents. Then news came to Mtzkhet'ha -the capital of Georgia at that time-about this coming of the Magi, “ that an army was come to destroy Jerusalem. “ This caused great wailing among the Jews of the place, until the

year after, other news was brought that “ the army was not come to destroy the Holy City, but had with them presents they brought and offered to a certain male child, respecting his birth. This caused great joy among the Jews ; until some fourteen years later, a certain disciple called Anna came from Jerusalem, with other Jews of Mtzkhet'ha, and told the people that h̄jthe child, to whom Magi had offered gifts, was now grown up, and called Himself the Son of God, and proclaimed a new law and service, “ etc. See on this subject the last chapter of this work, and the notes thereon.

34 Χρυσὸν γοῦν αὐτῷ γεννηθέντι , βασιλείας σύμβολον προσεκόμισαν οἱ Μάγου (*Clem. Al. Pædag.*, lib . ii , p. 176.)

Τὸν μὲν χρυσὸν ὡς βασιλεῖ, τὸν δὲ λίβανον—ὡς θεῶ, τὴν δὲ σμύρναν—ὡς μέλλοντι γεύσασθαι θανάτου. (*Theophyl. in Matt.* ii , etc.) S. Ephrem (in *Nativ. Dom.*, *Serm.* iii ,) omits “the incense,” and Tertullian (*Adv. Marc.*, c. xiii,) omits “ the myrrh,” but in *De Idol.*, c. ix, he mentions, the gold, the incense, and the myrrh.

35 Et dixit Adam ad Evam : surge et vade ad Tigris fluvium-et sta in aqua fluminis xxxvii dies ; ego autem faciam in aqua Jordanis xl dies ; forsitan miseretur nostri Dominus Deus. Et transierunt dies xviii. Tunc iratus est Satanus et transfiguravit se in claritatem angelorum et abiit ad Tigrem flumen ad Evam, et invenit eam flentem ; et ipse diabolus quasi condolens ei cœpit flere et dixit ad eam: Egredere de flumine et de cetero non plores ; jam cessa de tristitia et gemitu, Quid sollicita es tu et Adam vir tuus ? Audivit Dominus gemitum vestrum, et suscepit penitentiam vestram-et misit me ut educerem vos de aqua et darem vobis alimentum , quod habuistis in paradiso et pro quo planxistis. Nunc ergo egredere de aqua et perducam vos in locum, ubi paratus est victus vester.

Hæc audiens autem Eva credidit et exivit de aqua fluminis et caro ejus erat sicut herba de frigore aquæ. Et cum egressa esset, cecidit in terram et erexit eam diabolus et perduxit eam ad Adam. Cum autem vidisset eam Adam et diabolum cum ea, exclamavit cum fletu dicens : O Eva, Eva, ubi est fructus penitentiae tuæ ? Quomodo iterum seducta es ab adversario nostro, per quem alienati sumus as habitatione paradisi

et lætitia spiritali. Hæc cum audisset Eva cognovit quod diabolus suaviter exire de flumine et cecidit super faciem suam in terram et duplicatus est dolor et gemitus et planctus ab ea. (Vita Adæ et Evæ p. 39, 40.)

36 Surgamus, ait Adam, et quæramus nobis, unde vivamus, ut non deficiamus. Et ambulantes quæsierunt novem dies et non invenerunt sicut habebant in paradiso, sed hoc tantum inveniebant, quod animalia edebant ; et dixit Adam ad Evam : hæc tribuit Dominus animalibus et bestiis, ut edant nobis autem esca angelica erat.

37 Sed juste et digne plangimus ante conspectum Dei, ut. (Vita Adæ et Eva, p. 38.) : , ואירבתאד ארפוט 37 וְאִירְבַּתְאָד אֶרְפוּט of the raiment 66 onyx “ (sweet perfume), “ in which they were created, “ says Targ. Jonathan, in Gen. iii .

38 It seems as if the legend of the golden rods, and of these figs and fig- trees of an enormous size, reached farther east than Egypt, where the original of this Ethiopic translation was probably written. For R. M. Maimonides, speaking of the Sabæans (or Zabians) , says : They all believed in the antiquity of the world, for heaven (the heavens) are to them instead of God. They also believed that the first man Adam was born of a man and a woman, like all other men. But they extolled him greatly, saying he was a prophet-apostle for the moon, and called men to the worship of the moon ;and that there are books of his extant on the tillage of the land. They say of Adam, moreover, that when he came from the [climate] land of C [Tasom, or Tasham], near India, and dwelt in the land of Babylon, he brought with him wonderful things ; among others, a tree of gold that yielded branches, leaves, and flowers [of gold] ; also a like tree of stone, with leaves that fire could not burn, and that could shelter 10,000 men as tall as Adam. And he brought with him two leaves, each of which could cover two men. But they also say that Seth departed from Adam’s worship of the moon, etc. (More Nevukim, sect. iii, ch. 29.) They also say that Adam relates in his book on the tillage of land, that there is in India a tree, whose branches, when thrown upon the ground, wriggle, and creep like a serpent, etc. (Ibid.)

39 In Targum Jonathan, however, we read that God made for Adam and Eve ישיבל רקיד robes of honour

of the skin of the serpent, which it had sloughed off ; and God covered their skin withal, instead of their own beauty of which they were stripped. (In Gen., iii.)

40 Si cui igitur eorum, qui certant vel lumen, vel figura quæpiam ad similitudinem ignis appareat, ne amplectatur hujusmodi visum ; est enim fallacia inimici manifesta; quæ quidem res multos fefellit, qui propter ignorantiam, a via virtutis deflexerunt. Nos autem scimus quod quamdiu sumus in hac mortali vita, aliquid cœlestium miraculorum ejus videre aspectu corporis non possumus. (B. Diadochus, de perfect. spiritali, c. xxxvi.)

41 Before the law fell on Adam [doom , after his transgression] he ate no food ; but after the law had fallen on him, he, and his family [Abel was born to him before the fall, II, p. 122] arose, and ate of all the fruits, vegetables, and living things Fetahil had prepared for him. (Cod. Nasar. ii , p. 134.)

42 This account agrees with that of Abul-pharaj or Bar. Hebræus (Dyn. Arab. , p. ; Chron. Syr. , p. 3), who calls Cain’s sister Climia, and Abel’s Lebuda. Arab writers on the Holy Quran, however, say that Eve always brought forth twins; a boy and a girl (Maracci, sur. v) ; while Sidra l’Adam (Codex Nasar.) of the Mandæans (ed. Norberg ii, p. 120 , sq.), says that after Fetahil had created the world and Adam and Eve, to whom he gave feet to walk and a mouth to speak, he made for Adam a son like unto himself-pure and sinless, called Abel ; before Abel, the son of Eve.

But after Adam and Eve had returned to the land (Elda) in which they had been created, Eve brought forth twins, son and daughter, three years following, etc. According to the Kufale (p. 15) , however, Cain was born in the third week (of years) of the second Jubilee (seventieth year from creation, Syncell.) , Abel in the fourth ; and his sister Awan (Aswam, Asauna, Syncell.) in the fifth . But according to Methodius (Bar. Hebr. , Syr.) called Mar Thudiusi in Arabic, (Dyn. , p. 6) , Cain and Climia were born

thirty years after Adam and Eve came out of the garden ; Abel and Lebuda thirty years later. It was sev-

enty years after, that Adam wishing to marry them one to another, Cain slew his brother.

Targ. Onkelos in Gen. iv, 2, renders the Hebrew text correctly ; but Targ. Jonathan, says that after the birth of Cain, Eve brought forth his twin sister and Abel-although it is not easy to understand how that could be.

Eve, says S. Ibn- Batrik (Eutyclus), conceived and brought forth a son called Cain and a daughter called Azrun.

Then she conceived again and gave birth to a son called Abel, and to a daughter called Awain, but in Greek, Laphura. (Nazam al-j. , p. 14.)

43 Or, grudged it. “ He,” says Philo on this, “ who slays a victim [or, sacrifice] , after dividing it, pours out the blood about the altar, and takes home the meat. But he who brings an offering, gives it whole, as we see, to him who takes [or, receives] it. Thus he who is selfish [a lover of self] like Cain, parts, or divides [his offering] ; but he, who like Abel, is a lover of God, devotes [to Him] his gift.” (Quæst. In Gen., Armen. lxii.)

44 According to Saïd Ibn- Batrik (Eutyclus) when the sons were grown up, Adam said to Eve : “ Let Cain take Owain, that was born with Abel, and let Abel take Azrun who was born with Cain.” Then, said Cain to Eve his mother, “ I will take my sister, and Abel shall take his sister ; because Azrun was fairer than Owain. “ But when Adam heard these words, he was greatly perplexed, and said to Cain : “ It is against the commandment that thou shouldest marry the sister that was born with thee.” (Nazam al-j. , pp. 14-17.)

According to S. Epiphanius, Hares. xl, 5, the Archontici, heretics in Palestine , held that ὁ διάβολος ἐλθὼν πρὸς τὴν

Ἐῤῥαν, συνήφθη αὐτῇ ὡς ἀνὴρ γυναικί, καὶ ἐγέννησεν ἐξ αὐτοῦ τὸν τε Κάϊν καὶ τὸν Ἀβελ—and that the two brothers I did not fall out on account of God’s preference for Abel, but because they both wished to have the same sister in marriage. Therefore did Cain kill Abel.

For a Gnostic account of this, see S. Irenæus, Hæres, lib. i , p. 110 (ed. Grabe) ; concerning which statements Theodoritus says (Hares, lib. i , 11), 66 were I to repeat them κοινώνειν τῆς φλυαρίας ὑπέλαβον, I might be thought to share in their folly.”

45 Why then did Cain and Abel quarrel together ? Because, answers R. Arona, the fairest twin sister was born with Abel. Cain, then said, “ I shall take her to wife because I am the eldest. “

But Abel said : “ But I will have her because she was born with me. “ (Beresh. Rabbah, sect. xxii, fol. 26.)

Said Ibn- Batrik relates that Adam then said to Cain and to Abel, “ Take eye of the fruits of the earth, and of the young of your flock, and go to the top of that holy mountain, and make an offering there ; and then take your wives to yourselves.” Cain offered of the best fruits of the earth ; and Abel of the best of his flock. Meanwhile, as they were going up the mountain, Satan entered (the heart) of Cain to kill his brother because of Azrun his sister. Therefore God did not accept Cain’s offering. (Nazam al-j. , p. 17.)

This is contrary to Scripture. Targum Onkelos, renders the Hebrew ; but Targum Jonathan says, that “ Cain and Abel made their offering on the fourteenth of Nisan, and that Cain’s offering was עֲרֵמַת אֲנָתִיחַ - off lax seed.” Gen. iv, 2, sq. Or, according to Bk. Zoar, quoted in Yalk. Rubeni, fol. 21 , Cain’s offering was of flax, his thoughts dwelling on covering his nakedness from before the Lord.

Josephus (Antiq. i, c. 2) says, Abel offered γάλα, καὶ τὰ πρωτότοκα τῶν βοσκημάτων milk, and the firstlings of his flock.

46 God said to Cain, “ Why is thy countenance sad ? If thou doest well, shall not thy guilt be forgiven thee ?

But if thou doest evil in this life, thy sin shall be reserved unto the great day of Judgment, and thy sin shall lie at the door of thy heart. Behold, I have made over to thee power (or, authority) over [thy] evil nature ; the desire of it will be unto thee [it will solicit thee to evil] ; but thou shalt rule over it, whether for good [purity] or for sin “ [lit. between purity (or,

holiness) and between sin]. (Targ. Jonathan in Gen. iv.)

47 Then Cain said to Abel, “ Let us go down into the vale.” Hence we see either that they were living on the slope of the mountain of Paradise, whence Cain led his brother into the plain below, or that Abel was tending his sheep on the hill, whence Cain brought him down into the vale, suited to him by reason of the standing corn and mud ; among which Cain could easily hide and bury his brother. (S. Ephrem , in Gen., vol. i, p. 41.) killed and buried the other. Seeing this, Cain repeated the words of the Holy Quran, sur. v, 34 : “ Wretched man that I am, why cannot I be like this raven and hide my [shame or] guilt against my brother ? “ He then buried him.

Midrash Tankhuma (p . 6 , ed . Amst.) however, says that they were *עִירֵיהֶט* two clean birds , one of which

48 Cain said to Abel his brother, Let us go into the field. When there Cain said, “ There is no judgment ; there is no Judge ; there is no world to come, and there is neither reward for the righteous nor retribution to the wicked. “

But Abel replied, “ There is a Judgment and there is a Judge ; there is a world to come, and there is both a reward to the righteous, and a punishment to the wicked.” And as they were disputing about this in the field, Cain rose against his brother, stuck a stone into his forehead and killed him. (Targ. Jonath.and Jer. , in Gen. iv.)

49 Josephus (Antiq. i, c. 2) says, that Cain τὸν νεκρὸν αὐτοῦ ποίησας ἀφανῆ λήσειν ὑπέλαβεν ; and S. Ephrem as stated above, says that as Abel tended his sheep on a hill, Cain allured him into the plain, where he might easily hide his body among the tall ears of corn , and *b'medrō thamre hwo*, and cover it with mud. But in the Holy Quran (sur. v, 37) we read : *faba'ath allāhu ghuraban yabhathu fi- llardh*, that God sent a raven that scratched the earth to show Cain how to hide his brother's corpse. Jelal, however

(Maracci, p. 229) says that this raven had a dead one in its beak, which it hid in the earth after having dug it with its beak and claws.

But Masudi (ch. iii, p. 64) says that God sent forth two ravens, one of which killed its fellow, then dug the earth with its feet and buried it, in the presence of Cain , and in order to show him how to bury his brother, and to hide his blood. R. Eliezer (Pirke, etc.) , however, as quoted in Yalkut Shimoni, fol. ii, *בלכה* *רמשם היהש* the , that says *ונאצ לש לבה* dog who kept Abel's sheep, watched by his corpse to ward off beasts and birds of prey from it. And that as Adam and his help-meet sat by the corpse, wailing aloud over their son who lay dead, not knowing what to do, a raven that had killed its fellow said to them, “ I will show you what to do.” It then began to dig in the earth, and buried the bird. Then Adam said to Eve, “ Let us do the same ; “ and they dug the earth, and buried Abel.

I, Enoch, came to a place where I saw the spirits of the departed ; and I asked Raphael who was with me, “ What spirit is it whose voice reaches me and accuses ? “ And Raphael answered : “ It is the spirit of Abel, whom Cain his brother killed ; and who will accuse him until his seed is destroyed from off the face of the earth, and from the race of men his seed defiles. “ I then asked Raphael about him and about the day of judgment, and why he was separated from the rest [or one from another] .

Then he answered: “ These three separations, by chasm, water, and light above, have been made between the spirits of righteous men, from sinners-when they are buried in the earth ; and great is the suffering of sinful spirits, until the great Day of Judgment, etc. (Book of Enoch, c. xxii, p. 14, 15.) Before Cain had killed his brother, the land yielded fruit like the Garden of Eden ; but after that murder, the land turned to yield only thorns and thistles. (Targ. Hieros. in Gen. iv.)

50 Targum Jonathan, however, says this sign was *אבר אריקוי* of the great and precious Name. (In Gen. iv.)

NOTES TO BOOK II

1 Masudi (i, ch. iii, p. 65), gives a popular ditty said to have been composed by Adam, while mourning for Abel. "How changed is the land and those who dwell in it! The face of the earth is now but hideous dust; Everything has lost both flavour and colour; Mirth and gladsome faces are gone; And our family has taken the tamarisk and other weeds, for the sweet and lovely plants of Paradise. Around us [watches] a relentless foe, accursed, at whose death we should breathe freely.

Cain has slain Abel cruelly [or with violence]; Oh, sorrow-over that beautiful countenance! How should I not shed floods of tears, while the grave embraces Abel? There is now for me but a life-long sorrow; for what relief could I find from it?"

To which Eblis, who was at hand, though unseen replied: "Go from this land, and from its inhabitants, for the earth is now too narrow for thee. Thou, Adam wast in it with thy wife Eve, happy at being safe from the woes of this world; But my wiles and my craft rested not, until thou wast deprived of those goods. And unless the mercy of the Most High protected thee, the wind alone would carry thee far from the everlasting Paradise."

66 See Fabricius Cod. Apoc. V. T., vol. i, p. 21, sq., for The Psalms of Adam and Eve."

2 R. Abarbanel, Comm. in Pent. p. 30, says that Eve conceived twins in the Garden of Eden; and that what is told in the Midrash is true, that she must have brought forth twins [though not so stated in Scripture], otherwise Cain could not have taken a wife, and have had children by her, whose name was Ana, etc.

3 When Eve conceived Seth, her forehead shone, light brightened up her features, and her eyes flashed rays of light; and when the time came that she should be delivered, she brought forth Sheit [Seth] an eagle among men, who excelled them in grace, beauty of form, perfection of gifts, nobleness of disposition;

and resplendent of light which, passing from Eve into him, shone on his forehead, and enhanced his beauty; so that Adam called him Hibbet Allah, "Gift of God."

When Seth was grown up, Adam taught him his high calling as depository of God's will concerning his race, etc. etc.-Masudi i, ch. iii, pp. 67, 68.

In the two hundredth year of Adam, says Syncellus, Seth was taken up by angels and taught the falling away of the Watchers, the destruction of the earth by the Flood, and the coming of the Saviour. When after forty days' absence he returned among men, he then declared to Adam and Eve what he had seen and heard, etc. Seth was then forty years old; he was beautifully formed, as all his children were after him. They dwelt in a high land not far from Eden, etc. (Chron. p. 16, 17; and Cedren. Hist., Comp. i, p. 16.)

Adam when two hundred and thirty years old, begat a son whom he called Seth, of a beautiful countenance, tall, and of a perfect stature like his father Adam. (Saïd Ibn-Bat. Nazam al-j., p. 17.)

The Archontici say (S. Epiph. Hores. xl, 7), τὴν ἄνάμιν σὺν τοῖς νπονργοῖς τοῦ ἀγαθοῦ Θεοῦ ἄγγέλους ΠΠ) καταβεβηκέναι καὶ ἥρπακέναι αὐτὸν τὸν Σῆθ καὶ ἀνενηνοκέναι ἄνω που κ. τ. λ.

4 Adam knowing in his own wisdom that this son would not, like Abel, seek after glory and kingdom, and that he would not be like Cain, eager after possessions, and a tiller of the ground but that he would give himself to spiritual and intellectual pursuits—called him, Seth, because that saw he תתשוי ונממש the world would be founded on him. (R. Abarbanel, Comm. in Pent., fol. 31.)

Seth was weaned when twelve years old, says Cedrenus (Hist. Comp. i, p. 16); and his face shone so brightly that they called him a god!

5 This chapter looks like a Christian version of the story of Lilith (), a night owl, but also “lamia,” a she devil, often mentioned in Rabbinical writings. Elias Levita (Tishbi, ed. Isn. , su. 6 , v) , says, one finds written that during the one hundred and thirty years Adam was separated from Eve, demons (7) visited him, conceived, and bare him demons, unclean 66 spirits and wicked sprites (7).”And R. Eliezer adds, “ When God created the first man alone, He said, ‘ It is not good for man to be alone.’

6 Postquam factus est Adam annos dccccxxx, sciens quoniam dies ejus finiuntur dixit : Congregantur ad me omnes filii mei ut benedicam eos, antequam moriar -congregati sunt, et interrogaverunt eum : Quid tibi est pater, ut congregares nos ? et quare jac-es in lecto tuo ? Et respondens Adam dixit : Filii mei, male mihi est doloribus.

Et dixerunt ad eum omnes filii ejus : Quid est pater, male habere doloribus ? Et respondit Adam et dixit : Audite me, filii mei, Quando fecit nos deus me et matrem vestram-posuit nos in Paradiso-dedit nobis Dominus Deus angelos duos ad custodiendos nos.

Venit hora ut ascenderent angeli in conspectu Dei adorare. Statim invenit locum adversarius diabolus dum absentes essent angeli ; et seduxit diabolus matrem vestram, ut manducaret de arbore illicita et contradicta. Et manducavit et dedit mihi. Et statim iratus est nobis Dominus Deus et dixit ad me Dominus : Eo quod dereliquisti mandatum meum et verbum meum quod confortavi tibi non custodisti , ecce inducam in corpus tuum lxx plagas ; diversis doloribus ab initio capitis et oculorum et aurium usque ad ungulas pedum, et per singula membra torquemini.

Quum vidisset eum flentem in magnis doloribus, coepit ipsa flere, dicens : Domine Deus meus, in me transfer dolorem ejus, quoniam ego peccavi.

Et dixit Eva ad Adam. Domine mi, da mihi partem dolorum tuorum, quoniam a me culpa hæc tibi accessit. (Vita Adæ et Evæ, p. 48, 49.)

7 “When Adam’s death, “ says Eutyclus, “ drew near, he called his son Seth, Enos, the son of Seth, Cainan, the son of Enos, and Mahalaleel, the son of Cainan, and commanded them saying, ‘ Let this command-

ment be to your children. When I am dead embalm my body with myrrh, incense and cassia [or, cinnamon] and lay me in the Cave of Treasures. And whichever of your sons is living at the time of your leaving the borders of the garden (Paradise), let him take my body with him, and place it in the middle of the earth ; for from thence will come my salvation and that of all my “children.’ (Nazam al-j. , p. 18.)

Adam, the first man created, having heard John discoursing of Christ in the region of darkness, said to Seth his son, “O my son, I desire thee to tell the ancestors of our race and the prophets, whither I send thee, when I fell sick unto death.”

Then Seth said, “ Patriarchs and prophets hearken. My father Adam when he fell sick unto death, sent me to make a request unto God, close to the gates of Paradise, that He would guide me through the leading of an angel, to the Tree of Mercy (that is, of the oil of mercy) that I take some of the oil , and anoint my father, and raise him from his sickness. That, I have done. “Then, after my prayer, the angel of the Lord coming to me, said, What is thy request, O Seth ? Thou askest for the oil that raises the sick, or for the tree whence that oil flows, for thy father’s sickness. Thou canst not find it now. Go thy way, and tell thy father, that when five thousand five hundred years from the creation shall be fulfilled , the Only Begotten Son of God, shall come upon earth in a human body, and that He will anoint him with that oil ; and that He will wash him and his children with water and with the Holy Ghost ; and that thy father will then be cured of every disease.

For the present, this is impossible. The patriarchs and prophets hearing this, rejoiced greatly. “ (Evangel. Nicodemi Græcè, c. xix, ed . Thilo.) The Latin copy, as given by Fabricius, Cod. Apocr. V. T. , vol. i , p. 278, which is followed by the A.-Saxon version (ed. Thwaites, Oxon, 1698) differs from the Greek in some respects. See also Cotel. Pat. Apost., vol. i, p. 497, note.-Я

8 Adam having in the six hundredth year, repented of his transgression, received by revelation through Uriel, who is set over those who repent, knowledge of the Watchers, of the Flood, and of other things to come. (Sync. Chron. , p.18.)

He died aged nine hundred and thirty, on the same day as that on which he had transgressed. Inasmuch as one thousand years are as one day among heavenly witnesses, as it was written on the Tree of Knowledge that he should die on the day he ate of its fruit, Adam did not complete the day of one thousand years, by seventy years, but died on that same day. (Kufale p. 19.)

Adam also learnt of Uriel about the prayers sent up on high, day and night, by the whole creation, through Uriel who presides over repentance. At the first hour of the day-prayer in heaven; second hour-prayer of angels; third hour-of birds; fourth hour-of cattle; fifth hour-of wild beasts; sixth hour-angels attend, and set in order the whole creation; seventh hour-angels go into the presence of God, and come out thence; eighth hour-praises and offerings of angels; ninth hour-prayers and supplications of men; tenth hour-prayers of heavenly and earthly beings; eleventh hour- confession and rejoicings of all; twelfth hour men's intercessions accepted by God. (Cedren. Hist. Comp., p. 18; and M. Glycas, Annal., p. 228; also Fabric. Cod. Apoc. V. T., vol. i, p. 14, sq.)

9 After Seth, Adam begat nine more children. (Kufale, p. 16.) And when he died he left thirty-three sons and twenty-six daughters; having been chief of his kindred all the days of his life. (Syncell. Chron., p. 19.)

10 All the time Adam lived, says Said Ibn-Batrik (Eutychus), was nine hundred and thirty years. He died on a Friday, in the fourteenth night from the new moon, being the sixth of Nisan, which is Barmudeh, at the ninth hour of that Friday. That is the hour at which he was driven from Paradise.

When Adam was dead, his son Seth embalmed him, as he had commanded him. And Seth took his body up the mountain, and buried it in the Cave of Treasures. And they mourned over him forty days. (Nazam al-j., p. 18.) Et sicut prædixit Michael archangelus, post sex dies venit mors Adæ.

Cum cognovisset Adam, quia hora venit mortis suæ, dixit ad omnes filios suos, Ecce sum annorum dcccccxxx, et si mortuus fuero, sepelite me contra ortum dei magnum habitationibus. Et factum est eum finis-

set omnes sermones illius, tradidit spiritum. Et videt Seth manum domini extensam tenentem Adam. Et sepelierunt Adam et Abel, Michael et Urihel angeli in partibus paradisi, videntibus Seth et matre ejus et alio nemine. (Vita Ado et E., pp. 58 and 66.)

11 The Life [He who is Life-eternal life, also called Supreme Life, as distinguished from the second or lesser life-that of mortals], the Supreme Life having taken counsel, sent deliverance to Adam, from his body, and from this world of sorrow. Then his soul was severed from the body, to which it said, "Why do we tarry, in this foul body? The Deliverer will come and set us free." Then the Deliverer came -touched Adam, and said to him: "Arise, O Adam, shake off thy foul body, house of clay, which the seven star-angels made for thee; the Life sends me to fetch thee back to the place whence thou camest, where thy parents live." Hearing this, Adam began to weep, and said: "My father, if I go with thee, who will take care of this world-of Eve my wife-of the crops I have sown-of this house which I occupied-of the fruits of my garden?"

Who will draw water from the Euphrates and from the Tigris to water my plants? Who will bind the ox to the plough-put the seed in the earth and gather in the harvest? Who will befriend the orphan and the widow, clothe the naked, and set free the captive?"

"Come, come," said the Deliverer to Adam; 66 come, and put on thy garment of light, where the sun never sets; wear on thy brow the crown of glory; gird thyself with water wherein is no pain, and sit on the throne, made ready for thee by the Eternal Life," etc. "But Father," said Adam, "if I go with Thee who will take care of my body-wake it up where it lies, and give it food to eat, or shelter it from the storm-or keep the beasts of the field from devouring it, or the birds of the air from nestling themselves in the hair of my head," etc., etc. (Cod. Nasar., pp. 140-142.)

12 Then the Messenger of Life came, took Eve away from an evil crowd, and put an end to her sorrow. She then fell upon her face before him and said, "Welcome art thou, O Lord; take me to Thy company above, and bring my soul out of this body." "I am come," said the Messenger of Life, "to fetch thee thou

shalt rest in light, and thy countenance shall shine forever,” etc. (Cod. Nazar. , iii, p. 166, sq.)

Post sex dies vero quod mortuus est Adam, cognoscens Eva mortem suam, congregavit omnes filios suos et filias suas, qui fuerunt Seth cum xxx, fratribus et xxx sororibus, et dixit eis Eva : Audite me filii mei-dixit nobis Michael archangelus propter prævaricationes vestras generi vestro superinducet dominus noster iram iudicii sui primum per aquam, secundum per ignem ; his duobus iudicabit Dominus omne humanum genus.

Facite ergo, tabulas lapideas et alias tabulas luteas, et scribite in his omnem vitam meam et patris vestri quæ a nobis audistis et vidistis. Si per aquam iudicabit genus nostrum, tabulæ de terra solventur et tabulæ lapideæ permanebunt si autem per ignem iudicabit genus nostrum, tabulæ lapideæ solventur, et de terra luteæ decoquentur. Hac omnia cum dixisset Eva filiis suis tradidit spiritum. Postea cum magno fletu sepelierunt eam-et cum essent lugentes quattuor dies tunc apparuit eis Michael archangelus dicens ad Seth : homo Dei, ne amplius lugeas mortuos tuos quam sex dies, quia septimo die signum resurrectionis est futuri seculi requies. -Tunc Seth fecit tabulas. (Vita Ado et E., pp. 58, 59, 66.)

13 After the death of Adam, the family of Seth severed itself from the family of Cain the accursed.. For Seth, taking with him his firstborn son Enos, with Cainan the son of Enos, and Mahalaleel the son of Cainan, with their wives and children, led them up the mountain to the top, where he buried Adam. But Cain and all his children abode in the vale, where he had slain Abel. (Eutyclus, Nazam al-j. , pp. 20, 21.)

But Cain, after many wanderings εἰς τόπον τινὰ Καϊνᾶν ὀνομαζόμενον Θε, came to a certain place called Cainan, where he committed all manner of crimes, laying wait for way-faring men and putting them to death, and heaping up wealth untold from his spoils of them. (S. Eustath. Antioch, in Hexaemeron, fol. 749, ed. M.)

14 The children of Seth lived on that mountain in the practice of purity [or, of innocence] , and were in the habit of hearing the voices of angels, from whom they were not far apart, and with whom they joined in

worshipping and praising God; and they, with their wives and children were called “ Sons of God.” They did no work, neither sowed nor reaped ; but their food was fruits of trees. There was among them neither envy, injustice, nor lying ; and their bond (pledge or faith —imānhum) was, 66’ No, by the blood of Abel. “ They went up to the top of the Holy mountain every day, and worshipped before God, and blessed themselves in the body of Adam. (Saïd Ibn- Bat. , Nazam al-j. , p. 21.)

15 Then when the death of Seth drew near, he adjoined his children by the blood of Abel, that not one of them should go down from this holy mountain, and not to let one of their children go down to the children of Cain the accursed. All the time Seth lived was nine hundred and twelve years. (Saïd Ibn- B. , Nazam al-j. , p. 21.)

16 R. Maimonides is not of the same opinion ; for he says not only that in the days of Enos men went far astray and the mind of thought of wise men became stupified, but that ומצע ןמ םיערטה Enos himself was among those who erred. [This, too, is far from Philo’s distinction between Adam and Enos. Quæst. Armen.

In Gen.] And the error, says Maimonides, was this, that they worshipped and honoured the heavenly bodies and built temples to them on high places , etc. [R. Maimonides seems to take as “ב ארקל לחוה זא” 6 ,iv . Gen other Hebrews do, to mean-then was the calling on the name of God profaned Onkelos- and Targ . ולה האלצלמ “ men fell away from praying in the name of the Lord. Targ. Jonathan, “ That was the age in whose days, men began to go astray, who made to themselves idols, and called them by the name of the Lord.” But the LXX read : ‘Ενώς, οὗτος ἤλπισεν ἐπικαλ- εῖσθαι τὸ ὄνομα κυρίου του Θεοῦ.] (R. Maimonides, Halekot ‘ Avod. kokav, etc. Opp. , vol. i , fol. ed. Amst.) R.Abarbanel, however, Comm. in Pent., fol. 31 , understands it to mean that in the days of Enos they began to pray in the name of God in all their works, because until then, Adam, Abel, and ויה Set lived in intercourse with God who was present among them.

17 Cain, says Geo. Syncellus (Chron., p. 19) , died the same year as Adam (A.M. 930) , killed by the

stones of his house that fell upon him, λίθοις γὰρ καὶ αὐτὸς τὸν Ἀβὲλ ἀνεῖλε—for himself had killed Abel with stones. The Kufale, whence this account is taken, adds : “that he was thus killed by righteous judgment ; for it is decreed on the tables of heaven, that with what weapon a man slays another, with such also shall he be slain. “ (Kufale, p. 19, 20.) Cedrenus quotes this legend from the same source, at p. 16 of his Hist. Compendium, where he also says, that Abel having been righteous, his body ἀπαὲς yey-ovévat, disappeared [from the sight of man] in order to give those who came after him a good hope [of everlasting life].

18 Here follows in the Ethiopic text : “Then Lamech stood [or, remained] grieved for what he had done ; the cattle went away from him into the open country, and he knew not what to do. But the narrative would be long [or, tedious]. “ Yet the Arabic original gives even a longer account, says Dr. Trumpp in his note that Lamech lay there a long time, hungry and thirsty, not knowing whither to go, blind as he was. Then all his people turned out to look for him over hill and down dale ; and at last found him lying on the ground, by the side of the two corpses ; himself half-dead from hunger and thirst. So they brought him home; gathered the cattle together, and having covered Cain and the young shepherd in gay apparel, they buried them in the neighbourhood, as being the first of the Cainites that had died, and they mourned over them forty days and forty nights. Here, however, the Arabic adds also, “ But the story would be [too] long. “

In the three hundredth year of Enos, Cain the accursed, Adam’s son, who had slain his brother Abel, was himself slain. For a seventh descendant from Cain, called Lamech who was a shepherd, shooting an arrow in play, hit his ancestor Cain through the heart and killed him. For Cain was bewildered and wandering in the open country, not being able to rest in any one place. (Eutyeh. Nazam al-j. , p. 22.)

R. S. Jarchi, in his Comm. On Gen. iv, 23, relates this story thus : “ Lamech’s wives had separated themselves from him, for his having slain Cain, and Tubal- Cain his son. For Lamech was blind, and was led about by Tubal-Cain, who seeing Cain coming and looking like a wild beast, told Lamech his fa-

ther, to bend his bow, wherewith he killed Cain. When Lamech found that it was Cain his ancestor, he struck his hands together ; but Tubal-Cain’s head happening to be between them, he also was killed by Lamech. On this account did Lamech’s wives leave him. But he quieted them, saying, ‘ Hear ye my voice,’ etc. (Comm. ad l., fol. 7 , ed. Buxtf.) [The same story is also told in Sepher ayashar, Shalsheth ak-kabbala, etc. See Eisenm. Ent. Jud. , vol . i , p. 471.] 999 Cedrenus and S. Ephrem (in Gen., vol. i, pp. 45 and 143) relate two traditions, in substance like the above account. It is also given in the Armenian Desuthyun badmuthyants Asdw.

Survey of the histories of the books of Holy Scripture, vol. i , c. 2, p. 13, Cedrenus, however, gives another version of the story, and says “that Lamech committed two murders -of a man and of a child, both of whom were brothers of Enoch, who earnestly prayed God not to let him see such slaughter, and for that, was taken up into heaven. “ (H. Comp. , p. 15.) Midrash Tankhuma (fol. 6) tells the story pretty much as it is in the Ethiopic ; but adds that the little boy said to Lamech, “ I see ‘ 1’95 something like a wild beast. “ Lamech shot an arrow and killed it. Then the boy seeing Cain with a horn on his forehead, lying dead, said, “ O father, this beast is like a man with a horn on the forehead !”

Then Lamech clapped his hands together, and so doing, killed the boy. He then went home and said to his wives, “ I have slain a man to my wounding, and a young man to my hurt !” Adah and Zillah then said, they would no longer live with him ; so that Lamech had to go with them to Adam for judgment.

19 Joseph B. Gorion, being in a certain island in the neighbourhood of India, “found there men like women, who lived on live fish, and who told him they had in their island the sepulchre of a very ancient king, called Kainan, son of Enos, who lived before the Flood, and ruled the whole world, spirits, demons, etc. In his wisdom he knew that God would bring a flood [and overwhelm the earth] in the days of Noah. Wherefore he wrote what was to happen after him on tables of stone ; and lo they are there; writing is in Hebrew. And he also wrote therein that in his days the ocean overwhelmed a third part of the world ; and so it happened in the days of Enos,

the son of Seth, son of Adam the first man. “ (Jos. B. Gorion, lib. ii , c. 18.)

There seems to be some confusion between this legend and the one told in a note on Cainan, son of Arphaxad, to which the reader may refer.

20 When the death of Cainan drew near, he called Mahalaleel and adjured him by the blood of Abel, not to let one of his children go down from the mountain to the children of Cain the accursed.

All the days of Cainan were nine hundred and ten. (Eutychn., Nazam al-j. p. 22.)

21 This word is of Arabic origin, and is either for the collect, pl. jinnun genii, pl. of junnun, a demon, devil ; or, it may stand for junnun, folly, etc. Anyhow, the “j” being pronounced and transcribed “g” by the Ethiopic translator, shows that the work was done not far from Egypt, where “j” is pronounced “g” hard.

According to Targ. Jonathan, in Gen. v, Lamech had three sons, Jabel and Tubal, sons of Adah ; and Tubal Cain and his sister Na’amah, children of Zillah. One account says that the young shepherd slain by Lamech, was Zillah’s son ; and that for that reason she and Adah would no longer live with him. Jenun or Genun, might then be for Tubal- Cain.

22 Abulpharaj, however (Dyn. Arab. , pp. 8, 9) says that, the daughters of Cain were reported to have first made instruments of music and sung to them : wherefore a song is called quinto in Syriac, and in Arabic quāinah means a singing girl.

Cain, says S. Eustath. Antioch (in Hexaëmeron,) invented μέτρα και Oral-μouς, και ὄρους, measures, weights and the division of land, and the building of cities.

23 Meanwhile the children of Cain played on instruments of music, until the sound and clamour of them, reached unto the top of the Holy mountain. Then a hundred men of the children of Seth gathered together to go down to the children of Cain the accursed. Jared then adjured them by the blood of Abel, not to go down from the Holy mountain ; but they would not hearken to him, and went down. And when they

were come down and saw the daughters of Cain the accursed, those sons of Seth committed adultery with them, and perished in consequence . Of these adulteries giants were born. (Eutychn. Nazam al-j. , pp. 25, 26.)

24 Then Enoch the scribe said to the Watchers, who had left heaven, and had defiled themselves with women, after the manner of men : “ I have written your petition [to the Most High] , but in my vision I have seen that it will not be granted you ; judgment has been passed on you, and ye shall not be. And from henceforth, ye shall not go up into heaven, so long as the world endures ; for it has been decreed that ye shall be bound in the earth, all the days of the world.

“But before this, ye shalt behold the destruction of your beloved children ; ye shall not possess them, but they shall fall before you by the sword. And ye shall pray for them, but your prayer shall not be heard,” etc. (Book of Enoch, c. xii-xiv, pp. 7, 8, 9.)

It was in the four hundredth year of Jared, that the Watchers [τυπηγopes] went down the Holy mountain and begat giants of the daughters of Cain.

These giants not only were of immense size and awful to look at, and given to all manner of wickedness, but they also invented weapons of war, magic, dyeing stuffs, musical instruments, etc., as taught by Azael, one of their chiefs.

But αὐτοὺς δρακοντόποδάς τινες προσε ἡγορευσαν, some say they were dragons (or, serpents) with feet ; because in waging war against the children of Seth who were above on the mountain, they had to creep on their hands and feet, lying flat on the ground, etc. (Cedren. Hist. Comp. , p. 18.)

25 But when the sons of Seth who had gone down to the daughters of Cain the accursed , wished to ascend the Holy mountain, the stones of the mountain were made fire, so that they could find no means of again going up the mountain. Then after these, companies after companies went down from the Holy mountain to the daughters of Cain the accursed. (Eutychn. Nazam al-j. , p. 26.)

26 R. Abarbanel (Quæst. vi, Comm. in Pent. , fol. 31) says that “ sons of God, “is explained to mean, kings, princes or judges, skilled in knowledge and endowed with power-or men possessed of divine knowledge ; and that the Nephilim [said by some to be the same as the Anakim] were so called from their fall from heaven () into sin, on earth.

27 And it happened in a certain year of this Jubilee (twenty-fifth) that angels of God saw the daughters of men that they were fair, and took them to wives who bare them giants, etc. (Kufale, c. v, p. 20.)

After the death of Adam, Seth ruled the race of men then living. Then two hundred of his children called Watchers, in the one thousandth year of the world, four hundredth of Jared, and seven hundred and seventieth of Seth, having gone astray went down from the mountain, and took to themselves wives, who bare them giants, as Scripture says. As some doubt this, adds Syncellus, I will bring proofs of it from the Book of Enoch, Moses and S. Peter the chief of the Apostles. (Chron., p. 19 ; Bar. Hebr. , pp. 4, 5 ; Abulphar. Dyn. Arab. , pp. 8.) Concerning the Watchers (from the Ethiopic Book of Enoch, sect. ii, c. 7).

“And it happened when the children of men multiplied in those days, that daughters were born unto them fair and beautiful. And angels, sons of heaven saw them, and desiring them, said among themselves : ‘ Come let us choose for us wives from among the daughters of men, and beget children for ourselves. ‘ Then Samyaza, chief among them, said : ‘ I fear lest ye will not do this thing, so that the whole retribution of this sin fall upon me.’

And they all answered : ‘ We will swear with an oath and bind one another with curses, that we will not turn from this deed, but do it amain. ‘ They then swore and bound themselves together with curses, for this thing. And they were two hundred. Then they came down to Ardis, which is on the top of Mount Hermon, and called it Hermon by reason of the oaths and curses wherewith they had bound themselves] םררה (ןומררה) And these are the names of their chiefs :

1. Samyaza, chief of all.

2. Urakibameel.

3. Akibeel.

4. Thamiel.

5. Ramuel.

6. Daniel.

7. Ezekeel.

8. Sarakuyal.

9. Asael.

10. Armars.

11. Bathraal.

12. Anani.

13. Zakebe.

14. Samsaweel.

15. Sartael.

16. Thurael.

17. Yumyael.

18. Arazyal.

“These were the captains of the two hundred, and the rest were with them. Every one chose a wife for himself, who taught him sorcery, divination, etc.; and they brought forth giants, (Goliath was 6’8) in whose stature was three hundred cubits, and who injured all creatures, devoured men, and committed such sins as reached unto heaven. Then Michael, Raphael, Gabriel, Suryal, and Uriel looking down upon the blood shed on the earth, addressed the Most High, on behalf of men, etc. (c. 8.)

“These angels of God, with whom He was angry, for their having thus fallen, did the Lord command us, says the Angel of the Face, to bind into the depths of the earth until the Day of Judgment.” (Kufale, c. v, p. 21.)

And Syncellus adds from Zosimus of Panopolis, in his book *Imuth*-that these fallen angels taught secret arts, and that the first book on the subject was called *χημεῦ*, ἔνθεν καὶ ἡ τέχνη χημεία Καλειραι, whence the art is called *chemia*-chemistry. (*Chron.* , p. 24.)

28 But when the death of Jared drew near, he called unto him his son Enoch and Methuselah the son of Enoch, and Lamech the son of Methuselah, and Noah the son of Lamech, and said unto them: “ See that not one of you go down from this Holy mountain ; for your sons have erred and have perished. And I know that God, powerful and glorious, will not leave you on this Holy mountain.

Therefore whosoever of you shall go out of this place, let him take with him the body of Adam, and these gifts , and place them wherever God shall tell him.” And all the days Jared lived was 962 years. He died when Noah was 206 years old, on a Friday about sunset, the third day of Adar, which is Barmahat. Then his son Methuselah, Lamech and Noah embalmed him and laid him in the Cave of Treasures, and mourned for him forty days. (*Eutych. Nazam. al-j.* , pp. 29-32 .)

29 Then the Most High spake and sent Arsyalalyur to the son of Lamech, and said unto him: “ Tell (him) in My Name: hide thyself. And reveal unto him the destruction of all flesh by the waters of the Flood, that will come over all the earth, and destroy all that is in it. And teach him how he may save himself and establish his seed in the whole earth.”

Then He sent Raphael to bind Azazel in the lowest pit, until the Day of Judgment ; Gabriel and Michael to punish the wicked inhabitants of the earth. Let all flesh perish. Then after it has been cleansed, vines shall be planted and bear fruit. -Peace and righteousness shall reign therein, and all the sons of men shall be righteous , and all nations shall bless Me and do Me service, etc. (*Book of Enoch*, c. x, p. 5 , 6, 7.)

These are the names of the holy angels who watch.

Uriel, one of the holy angels-over thunder and terror.

Raphael, one of the holy angels over the spirits of men.

Raguel, one of the holy angels -over the punishment (restraint) of the world and luminaries.

Michael, one of the holy angels-over the good done to men, gives orders to the nations.

Sarakiel, one of the holy angels over the spirits of men, whose spirits have transgressed.

Gabriel, one of the holy angels-over Akist (?) Paradise and the Cherubim. (*Book of Enoch*, c. xx, p. 13.)

30 According to *Midrash Tankhuma*, fol. 6, ever since God’s curse upon the earth, on account of Adam’s transgression, the ground never yielded the seed אלא ויהא אלא ויהא אלא but ; sown וירציקו מצוק when they sowed wheat they reaped thorns and thistles .

Therefore did Lamech say, Noah should “comfort them concerning their work; “ for after Noah’s birth they reaped what they sowed; wheat if they sowed wheat, barley if they sowed barley.

31 I Enoch, scribe of righteousness, alone of all the children of men, have seen a vision of the end of all things (*Book of Enoch*, c. xix, p. 13) , and have received a portion of everlasting life.

They were a hundred and three parables which I took up to tell those who dwell on the earth. (c. vi, p. 20.)

In the Holy Quran, sur. xix, and elsewhere Enoch is praised as Edris, the name given him by Arabic writers. He is so called probably from *darasa* D , on account of his skill in writing and of his learning. (See *Hotting. Hist. Or.* , p. 31 , sq.; and *Maracci.* , *Alcor.* , p. 435.)

Enoch was the first among men who taught writing, science, and wisdom of all sorts. He wrote about the signs of heaven, years, months, etc. , and gave laws. He also received visions of all that is to happen until the Day of Judgment. (*Kufale*, c. iv, p. 17.)

The ancient Greeks, says *Abulpharaj* (*Dyn. Arab.* , p. 9) , thought Enoch was *Hermes Trismegistus*, so called for the three great sciences he taught concerning the three qualities inherent in God : (1) His

existence ; (2) His wisdom ; and (3) His eternal life. The Arabs call him Edris. The Sabians say that he got his wisdom from Agathodemon, that is Seth, the son of Adam ; and others think also that Esculapius was a disciple of his, who grieved so much at Enoch's departure from this world, that he raised a statue of him which was worshipped after the Flood ! etc.

As to the Book of Enoch, that contains Jude 14, 15 , known to Syncellus who gives extracts from it, and to several of the Fathers, but lost sight of for centuries-it was discovered by Bruce in Abyssinia, written in Ethiopic, several copies of which he brought to Europe. It consists in visions of Paradise, of the coming of the Beloved, of the Flood, and of the end of the world. It is full of excellent sentiments and pious lore, dating probably from a little before the coming of Christ.

Enoch received thirty leaves of writing from heaven, as Adam had received thirty-one and Seth twenty-nine. (Masudi i, c. iii, p. 73.)

Οὗτος πρῶτος γράμματα μανθάνει καὶ διδάσκει, καὶ θεῶν μυστηρίων ἀποκαλύπτει ἀζιοῦσαι . (Cedren. Hist.

Comp. , p. 17.) Adam is also said to have written a thousand leaves on the property of plants, climate, etc. (See Quatremère's *Agricultura Nabathæorum*, quoted in Chwolson's *Die Ssabier*, i, pp. 706, 708.

32 I then inquired of the Angel of Peace who was going about with me : “ For whom are the instruments I see prepared ?” And he said : “ For the host of Azazeel, to be delivered to the [or, cast under] the lowest condemnation-Michael, Gabriel, Raphael, and Phanuel shall be strengthened at that time-when the Lord of Spirits sends forth chastisement-then shall the stores of waters that are above the heavens burst open, on the fountains of water that are on the earth and under the earth. Those waters shall then mix together as it were in union, and shall blot out all that is in the earth, unto the borders of heaven. Thus shall they be made to know the iniquity they have committed in the earth ; and thus shall they be punished. “ (Book of Enoch, c. lix. , p. 30.)

“And now Methuselah my son, “ said Enoch, “ I have made known unto thee all [that Uriel told me concerning the seasons, days, years, and stars of heaven].

Keep, O Methuselah my son, the books of [me] thy father, that thou mayest transmit them to generations in the world. I have given wisdom to thee and to thy children, and to the children thou shalt have, that they may give it to those that are to come for ever. (c. lxxxii, p. 57.)

66”I have made known to thee, Methuselah my son, all that I saw before thy birth; now listen to another vision I have had. As I was in the house of Mahalaleel, my father- in-law, I saw heaven fall upon the earth. And as it fell, the earth was suspended in a great abyss, mountains upon mountains, hills upon hills, great trees were wrenched off their roots [trunks] and were thrown in a heap into the abyss. And I cried, The earth is destroyed ! Mahalaleel heard my cry. I told him the vision. My son, said he, the earth will be destroyed, in a great overthrow because of the sins of men. Now then, arise, and pray the Lord that a remnant be left, “ etc. (c. lxxxiii, pp. 59, 60.)

33 “ And now, Methuselah my son,” said Enoch, “ call together all thy brothers and all thy mother's sons-for a voice calls me ; and my spirit within me is troubled, to make known unto you all that shall ever happen to you.”

Then Methuselah brought them to Enoch, who said to all his righteous children : “ Hear, O my children, the words of your father-my beloved : Love righteousness, and walk therein. Approach not right [or, integrity] with a double heart, and make no fellowship with double- hearted men. But walk in righteousness, O my children ; for it will lead you in good paths. And let righteousness be your companion.— Harken unto me, therefore, O my children Walk in the ways of righteousness, and avoid those of violence ; for those who walk therein shall perish forever. “ (Book of Enoch, xci , pp. 74, 75.)

34 “ After that-I went up to heaven,” says Enoch, “ and I saw the sons of holy angels treading on flame of fire, whose garments were white and their faces brilliant like [hail] crystal. And I saw two rivers of fire, like unto hyacinth; and I then fell on my face before

the Lord of Spirits. But Michael took me by the hand and raised me up.

But I fell again on my face, my flesh was dissolved, and my spirit was changed ; and I cried with a loud voice and great spirit, I blessed, and praised, and extolled. And what I did was acceptable to the Ancient of Days who came with Michael, Gabriel, Raphael, and Phanuel, and thousands of angels-one of which came to me and said: Thou art the son of a man, born for righteousness ; righteousness has rested on thee, and the righteousness of the Ancient of Days shall not forsake thee. And the angel said to me : He will

give thee peace in His name for ever-and it shall be so unto thee for ever and ever. Thus shall be length of days with this son of sons of men, and peace shall be to the righteous ; His right path shall be to them [to follow] in the name of the Lord of Spirits, forever.
“ (Book of Enoch, c. lxxi, pp. 45, 46.)

Sed et Enoch sine circumcissione placens Deo, cum esset homo, Dei legatione ad Angelos jungebatur, et translatus est. (S. Irenæus, *Hæres.* , lib. iv, c. 30. See also Fabric. *Cod.*

Apoc. V. T., vol. i, p. 160, sq. for other authorities.)

NOTES TO BOOK III

1 After a time, said Enoch, my son Methuselah, took for his son Lamech, a wife who bare him a son, whose body was white like hoar-frost, and red like the blossom of a rose; the hair of his head was white as wool, and as long ; he had beautiful eyes, that shone like the sun, and lighted up the whole house, when he opened them. No sooner did he leave the hands of the midwife, than he began to speak to the Lord in righteousness.

Then Lamech his father was afraid of him, and running, came to his father Methuselah, and said unto him: “ A son is born unto me, strange and unlike other children of men, but like a child of angels of heaven ; his nature [creation] is different, and is not like us. His eyes are like the rays [feet] of the sun ; his countenance glorious ; and, altogether, he looks as if not born of me, but rather of angels ; and I am afraid some wonder will be wrought on the earth in his days. I beseech thee, go and inquire of Enoch, who is in heaven, concerning him.”

Methuselah then came and found me at the end of the earth, and told me what had happened. Then I, Enoch, said to him, that in the days of that child a great flood would destroy the earth, and all the inhabitants thereof, except that one and his three sons, whose children should beget giants, not spiritual, but carnal, etc. And tell Lamech that his son’s name shall be Noah ; because he shall be the one of you that shall be left after you, etc. (Book of Enoch, c. cv, p. 87, 88.) [Eth. nuah, long. The Hebrew etymology is given further on.]

2 Noah was 600 years old, when Methuselah died aged 969 years on a Friday, about mid- day, the twenty- first of Ilul, which is Thut. Then Noah and Shem embalmed him and laid him in the Cave of Treasures, and mourned for him forty days. There was now no one left on the Holy mountain, but only Noah with his wife, whose name was Haikal, daughter of Namusa, Enoch’s son, and his three sons, Shem, Ham, and Japhet, with their wives, who were of the daughters of Methuselah.

Shem’s wife was called Salit ; Ham’s wife, Nahlat ; and Japhet’s wife, Arisisah. But when iniquity increased on the earth through the intercourse of the children of Seth with those of Cain the accursed, and they committed all manner of wickedness and took to all sorts of amusements, God made known to Noah, saying, I shall send the Flood over the earth and destroy everything in it. And He commanded Noah to come down the Holy mountain, and to build a ship, of square timber (some say of the wood of the Indian plane-tree), three hundred yards long, fifty broad, and thirty high, lined with pitch and bitumen both in and out, with three stories ; the lower for four- footed beasts, the middle for birds, and the upper for himself and his family, with a door [opening or window] on the eastern side, with cisterns for water, and places for food. (Eutyech. Nazam al-j., pp. 34, 37.)

3 Philo, Quæst. , c. ii , p. 5 , Armen, in Gen., compares the ark to the human body, after whose pattern he thinks it was made. It seems that both S. Augustine (Contra. Faust. , 1. xii, c. 39) and S. Ambrose (Hexaëmer. 1. vi . c. 9) were of the same opinion, which they borrowed from Philo.

4 And God commanded Noah to make a bell (nagus, a flat piece of wood, suspended and beaten with a wooden clapper, commonly used in the east, to call to prayer) three yards long, of the wood of the Indian plane (sāj), a yard and a half broad, with a clapper of the same wood. And that Noah should beat it three times a day ; in the morning, to gather men to their work ; again at noon at the hour of dinner ; and again in the evening, at the time of parting.

“And when they hear thee,” said God to Noah, “ beating the bell, and they ask thee saying: What is it thou art doing ? Tell them, God is about to send a flood.” (Eutyech. Nazam al-j. , p. 73.)

It is evident that Eutyclus borrowed his information from the Arabic copy of this book ; for he mentions the sāj “Indian plane, “ or teak tree ; the wood of

which Noah is said to have built the ark, because it does not rot [or, is not attacked by worms] , but is passed over by the Ethiopic translator, who probably did not understand the term, as suggested by Dr. Trumpp, for he hereby rendered it “ ebony.”

Dionysius Bar Salibi in his *Pushoqo d'qurovo*, or “ Exposition of the Liturgy,” ch. iv, asks whence comes *noqusho*, the wooden clapper or bell beaten to call people to church, or the small brass bell rung, during the service : “ We answer,” says he, “ that it is written in many histories, that when God commanded Noah to build the ark, He also told him to make a bell ; which was beaten in the morning to gather workmen to their work at the ark ; then at noon, for them to enjoy their meal ; and again in the evening, for them to rest from their work. “ *Asseman, Bibl. Or., vol. ii, p. 179.*)

5 God raised Noah a preacher of righteousness in those days ; whose words were hard (ie. , as clear) as torches. He said to them : “ Repent, or the Flood will overwhelm you.” But they laughed at him—That old man of the ark ! and said : “ A flood ! whence will it come ? If it is of fire, we have a thing called by, *Alitha*, that will save us from it. If it is a flood of waters, from the earth, we have iron plates [or, hoes] wherewith to dig ; and if it comes from the heaven, we have a thing called *py*, a sponge, to soak it up. “ Then he said to them : “ It will come from between the soles of your “ feet . [With a play on *בוקע* or *בוקע* a sponge, and 2 sole or heel, of the foot, etc.] *Talmud Bab. , Sanhedr. , p. 216.*

6 According to the Talmud and to Jewish Rabbis, *Og*, king of *Bashan*, was one of these giants who had escaped drowning in the Flood, by being shut up in a box with a unicorn, or by sitting on the top of the ark, and fed by Noah. (*Targ. Jonathan in Gen. xiv.)* Others say he was the same *Eliezer*, Abraham’s servant, whom he used to cover with the palm of his hand, etc. But in the Targum of *Jonathan B. Uzziel*, on *Numb. xxi, 36*, we read that : *Og* seeing the camp of the Israelites three miles long, went and fetched a mountain of that size, to throw it upon the camp.

Upon which the Word of God *772* *יִמְנוּ אֱלֹהִים* prepared at once a snail [or, worm] that ate a hole through the mountain ; so that *Og’s* head passed through it [the

mountain resting on his shoulders] . He then tried to get it out but his teeth having grown on each side of his mouth, he could not do so. Moses then took a hatchet ten cubits long, and smote him in the heel, etc.

7 It is said in the Law that Sons of God (called *Beni Elohim*) , when they looked upon the beautiful daughters of *Cain*, came down to them ; whence giants were born. But he errs, and knows not what he is saying, who tells us that angels came down to daughters of men (lit. of the flesh).

But they were the sons of *Seth* who came down from the Holy mountain to the daughters of *Cain* the accursed, for the sons of *Seth* were called *Beni Elohim*, or sons of God, by reason of their purity, and so long as they dwelt on the Holy mountain. They err then, who say that angels came down to the daughters of men (lit. of the flesh) ; for the essence of angels is simple [or, single] and their nature is in no need of marriage. Man, however, is composite in his nature, who requires marriage, like other animals. If angels had intercourse with daughters of men, not one of them would remain a virgin. (*Eutyech. Nazam al-j. , p. 26.*)

8 God commanded Noah to make a ship, and when it was finished, *Gabriel* brought the coffin containing the bones of *Adam*, which was laid in the ark. (*Masudi i , ch. iii, p. 74.)*

Eutyechus puts the following words in the mouth of *Lamech*, who, when dying, in the five hundred and fifty-ninth year of *Noah*, said unto him : “ God, the mighty and glorious, will not leave thee on this mountain. When, therefore, thou shalt go down, take with thee the body of *Adam*, and bring with thee the three offerings, namely, the gold, the myrrh, and the incense. Then command thy son that after thy death he take the body of our father *Adam*, and lay it in the middle of the earth.

“ Then appoint from among thy sons one man to minister there ; a man devoted to God all the days of his life ; without a wife ; who shall shed no blood, and bring no offering, neither bird nor beast, but only bread and wine ; for from thence shall come the salvation of *Adam* [or, of man] . His raiment shall

be of the skin of wild beasts ; he shall not shave his hair, neither pare his nails ; but remain alone ; for he shall be called priest of God, that is, Melchizedec. “ After giving these commandments to his son Noah, Lamech died on a Sunday, at sunset, the nineteenth of Adar, which is Barmahat ; Noah then embalmed him, and laid him in the Cave of Treasures, and they mourned for him forty days. (Eutyech. Nazam al-j. , p. 33.)

9 The apocryphal history of Melchizedec found among the writings of S. Athanasius (vol. ii , p. 7, sq.) tells us that “ there was a queen of Salem whose son was called Salaad. “ This Salaad had a son called Melchi, and Melchi having married a wife called Salem, had by her two sons, Melchi and Melchizedec.

Melchizedec, who was an idolater, was brought to the knowledge of the true God, by beholding the starry heavens and the works of nature. He then renounced his idols ; and, leaving his home to avoid the sacrifice of his brother to the seven planets, went up Mount Tabor, where he prayed God to destroy all those who had slain and sacrificed his brother to idols. Upon this the earth suddenly opened , and swallowed up the whole of Melchizedec’s family. Therefore is he said to be ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος. He then continued seven years to live in a thick forest on Mount Tabor, almost naked, until his back became ὡσεὶ δέρμα Χελύνης, like the back of a tortoise.

Then Abraham went to fetch him ; pared his nails, and clothed him in pontifical vestments. Melchizedec then blessed Abraham, and gave him ποτήριον ἄκρατον καὶ κλάσμα ἄρτου καὶ τῷ λαῷ αὐτοῦ τη, a cup of pure wine and a morsel of bread, to him and to the three hundred and eighteen men who were with him. This is the figure of the holy Eucharist, and of the three hundred and eighteen fathers assembled at the Council of Nicæa. Melchizedec also is taken for the Son of God, but not εἰς τὴν χάριν, as to spiritual gifts.

Gregory of Dathev, a celebrated Armenian divine of the fourteenth century, seems to have known this tradition. In his book (Kirk hartsmants, c. xvii, p. 300, ed . Const.) he says : “Melchizedec’s father was called Melchi, and his mother, Sala ; and they dwelt at Salem. From his birth he was consecrated to idols

; but he was carried away by an angel to Mount Tabor, and fed there, until he was grown up. One day a cloud descended upon the mountain, and a hand stretched out of the cloud, ordained him priest saying : “ Melchizedec, without father, mother or kindred, and like unto the Son of God ; because having been taken from his parents when quite a child, he had grown unlike them, not knowing them, and unknown to them.

His dwelling was on Mount Golgotha where he sowed wheat with his own hands and made his own wine. So that when Abraham met him, he brought out to him some unleavened bread still warm, and some wine ; a figure of the Lord’s Supper.”

“But why does S. Ephrem in his writings, say that Melchizedec was Shem ?” asks Gregory. And he answers: “He had not two names neither is he a different person. But Irinos (Irenæus ?) gives the reason which is difficult to understand. Noah blessed Shem, but Shem had no son like himself to bless. Abraham, however, was of the family of Shem, and worthy of a blessing. But Shem was not then living, to bless him ; and Terah could place and did what Shem would have done, he blessed Abraham, and was called Shem.” The passage in S. Ephrem (Opp. Syr. , vol. i, c. xiii, p. 60) runs thus : “Melchizedec was Shem. He was king by reason of his power as the head of fourteen tribes. He was also priest, having received the priesthood in due order [or, course b’yuvolo] from Noah.

Not only was he living in the days of Abraham, but he also saw Jacob and Esau, and was consulted by Rebecca, as to the children she was then bearing.

To this S. Chrysostom (Hom. Xxxv in Gen.) says that Melchizedec was ἰσως αὐτοχειροτόνητος οὕτω γὰρ ἦσαν ΤΟΤΕ οἱ ἱερεῖς, perhaps self-ordained as priests were in those days ; or by reason of his old age ; or, may be, he had practised the offering of sacrifices like Abel, Noah, Abraham, etc. Marcus Eremita (Opusc. x, de Melchizedec) , borrows from S. Athanasius, and agrees with his account, of the three hundred and eighteen men who were with Abraham, that they were a figure of the three hundred and eighteen patriarchs, who on Christ’s side, ζν rÿ Νικαίων πόλει ἀποστολικῶς ὀπλισάμενοι ἐτροπώσαντο τὰς αἰρέσεις, and in apostolic armour, put to flight here-

sies, when assembled at Nicæa. And so also wrote S. Ambrose. (Comp. de Fide lib. i , prolog. and de Patr. Abrahamo, lib. i, c. 3.)

10 R. Meir O. Gabbai, in Avod. haqqodesh iii, fol. 80 (quoted in Eisenm. vol. i, p. 318) found in the Midrash that R. Jukhanan taught, that God took Shem the son of Noah, and 1757) apart him set for Priest of the Most High, to minister before His Shekinah ; and then changed his name to Melchizedec ; and that his brother Japhet had learnt the law in his school. And R. Bekhai (Biur. fol. 24) says of Melchizedec, king of Salem, $\text{הוּ הוּ שֵׁם בֶּן הָנֹחַ}$ he is Shem ,the son of Noah. “ Tradunt Hebræi hunc esse Sem, primum filium Noe, et eo tempore quo ortus est Abraham, habuisse antiquitatis annos ccxc. Nec esse novum si Melchizedech victori Abraham obviam processerit et benedixerit ei quod ab nepote suo jure paternitatis dederit, etc. Salem etiam, Hierusalem esse plurimi arbitrantur, quod absurdum est.

Non enim in via Abrahæ Hierusalem erat, sed oppidum in metropoli Sichem, de qua in Evangelio legimus. (S. Ambrose in Epist. ad Hebr. , c. vii.) See Apophthegmata Patrum, c. viii, in Eccles. Græc. Monumenta, ed. Coteler, vol. i, p. 423, for an account of a monk of the desert who believed Melchizedec to have been the Son of God. The matter was referred to S. Cyril of Alex. who rebuked him for it.

Meanwhile the monk had a revelation of all the patriarchs from Adam ; when he saw that Melchizedec was indeed a man. (For the sect of the Melchizedekians, see S. Epiph. Hæres. xxxv, vol. i ; and J. Damascen, Hores. lv. in Cotel. Eccl. Græc. Mon. vol. i, p. 295.)

11 Then Noah went into the Cave of Treasures and embraced the body of Seth, of Enos, of Cainan, of Mahalaleel, of Jared, of Methuselah and of Lamech. Then he took the body of Adam, and also the offerings : Shem carried the gold, Ham the myrrh, and Japhet the incense. (Eutyech. Nazam al-j. , p. 37.)

12 And as they came down the Holy mountain, they lifted up their eyes and wept, saying : “Farewell (lit. peace on thee) O thou sacred Paradise ! “ Then they kissed the stones and embraced the trees of the Holy

mountain and came down. (Eutyech. Nazam al-j., p. 37.)

13 Then Noah went into the ark, he, his wife, his sons, and their wives, and Noah carried the body of Adam and laid it in the middle of the ark, and the offerings (of gold, incense, and myrrh) upon it. Then he and his sons occupied the eastern side of the ark, and his wife and his sons' wives, the western side ; lest they should come together. (Eutyech. Nazam al-j., p. 38.)

14 And God said unto Noah : “Fasten into the ark precious stones and pearls, to lighten you up as in mid-day.” (Talmud Bab. Sanhedr. , p. 176.) And God said to Noah : “ Go to Phison, and choose from thence a precious stone [7 , Pers. juwar, a ‘ gem, ‘ also a ‘ pearl ‘] and fix it in the ark, in order to give you light.” (Targ. Jonathan in Gen. vii.)

15 In Bereshith Rabbah (ad loc.) we are told that Mount Gerizim was not covered with the waters of the Flood ; because it is but a small mountain ; and only the highest mountains are said to have been covered ! S. Eustathius Antiochenus , however, mentions in his Hexaëmeron (col. 752, ed. M.) that petrified shells and fishes were found on the top of Mount Lebanon, in proof that the waters of the flood had reached and covered the highest summits of that chain.

16 On the seventeenth day of Ilul, which is Thut, the seventh month (according to the reckoning of the Christians of Egypt), the ark rested on the mountains of Ararat, that is Djebel el-Djudi, near Mosul, in the country of Diarabia, near a town called Korda ; but it is now called the land of Thamanim and Djezire Ben Omar. (Eutyech. Nazam al-j. , p. 41.)

Quotations from the Assyrian accounts of the Flood, as well as from the Pehlevi Bundelesh [or, Creation] would be out of place here. But they are well worth the study of all who take interest in these matters. The mountain on which the ark rested, is generally called Mount Ararat.

But “ Ararat “ is the name of one of the provinces of Armenia, and is the Hebrew term for Armenia. The Armenians themselves, call that mountain Mount

Masis. (See for a learned treatise on this subject, and for the many names of the mountain, Injidjean, Armen. Geogr. , vol. i, p. 54, sq.)

17 From the day this world was destroyed by fire, to the day it was destroyed by water, 100,000 years elapsed. Then 8000 years later, a voice came to me : “ Build an ark.”

He then got builders, and cut cedars in Haran and in Lebanon, and was three hundred years building the ark, three hundred yards long, fifty broad, and thirty in height ; wherein he gathered animals of all kinds, male and female.

Then the fountains of heaven and earth broke forth and the ark after floating on the waters eleven months, rested on the mountains of Kardun. [Kardu, Targ. Onk. Carducei M. in Ararat.] Then Noah sent forth a raven, saying to it : “ Go and see if the flood has abated. “

The raven went, found a carcase on which it began to feed, and forgot Noah’s order. Then Noah sent forth a dove, saying to it : “ Go and see if the flood is assuaged, and where the raven is I sent forth before thee. “ The dove went forth , found the raven feeding on a carcase ; and then brought back a branch of olive to Noah, who then knew that the flood had abated.

Then Noah cursed the raven, but blessed the dove. Thus was the race of his son Shem and of his wife Nuraito preserved ; and by them was the earth peopled, etc. (Cod. Nasar. iii, p. 72.)

Bar. Hebræus Syr. (p. 7) says that the ark rested at Apamæa, chief city of Pisidia [of which there exists coins with the ark and the dove. Bryant. Anc. Myth., vol. iii, p. 47, sq.] ; but Bar. Hebræus Arab., says, with the Targum, Cod. Nasar. , and the Holy Quran, that it rested on Mount Kardu, or Juda [now called Dshudi] of Ararat or Armenia. [This agrees with Scripture ; and seems most likely, from the situation of those mountains as regards the plain at Shinar-Sinjar- where the first families settled after the Flood. The Kufale calls Lubar the mountain on which the ark rested ; and the Samaritan Pentateuch (Gen. viii, 4) says it rested in Serandib, or Ceylon.]

18 The dove is a figure of the Holy Ghost, says S. Ephrem (vol. i , p. 149.) Her finding no resting place for her foot, the first time, represents the wickedness of men’s manners among which the Holy Ghost finds no resting place. The second time the dove went forth, figures the coming of Christ, and the shedding forth of the Holy Ghost ; while the olive branch is an emblem of our reconciliation with God the Father. The raven is of the devil. [See the original for a very fair explanation of the rainbow.]

19 Cedrenus alluding to the floods of Ogyges in Attica and of Deucalion in Thessaly says, that the Egyptians made mention of the flood of Deucalion, declaring that it had not reached them ; and rightly too, says Cedrenus ΤοΤΙΚὸ γὰρ γέγονεν οὗτος ὁ κατακλυσμὸς τὸν γὰρ πρότερον ἦτοι τὸν καθολικὸν κατακλυσμὸν οὐδὲ γινώσκουσιν · for that flood was local ; and they could have no knowledge of the universal deluge, for their ancestor was not yet born. For Ham, son of Noah, was father of Mitsraim, whence are the Egyptians. (Hist. Comp., p. 26.)

One shows still on Mount Djudi the spot on which the ark rested, says Masudi [but so do Armenians the same, on Mount Masis, or Ararat] . Then the earth was commanded to absorb the waters ; some portions of the earth were slow at obeying God, other portions did so at once. Those that obeyed, yield fresh water when dug ; the disobedient, were punished by God, by remaining salt. So that the seas are the remnant of the waters in which the families [of the earth] perished. (Masudi i , c. iii , p. 75.)

And on the seventh month, Nisan, the ark rested on the mountains of Kadron ; the name of one mountain is Kardania, and of the other, Armenia ; and there was the city of Armenia built, in the land of the east-so says Targ.

Jonathan in Gen. viii. So says also Abulfeda Geogr. Arab. , p. 69, and El- kaswini, ‘ Ajaib, vol. i , p . 156, that remnants of the ark were still to be seen on Mount Djudi, whither people went on pilgrimage, and whence they brought wood of the ark.

20 S. Ephrem (vol. i , p. 54, 150) repeats this, which he rests on Gen. vii, 7, literally taken. But R. Jochanan says that three disobeyed Noah’s order in this respect

the dog, the raven, and Ham, all of which were punished. The dog, by the leash ; the raven, by contempt ; and Ham, in his skin. (Talm. Bab. Sanhedrin, p. 216.)

21 And when they were come out of the ark, they built themselves a city and called it Thamanin, according to their number, for (said they) “ we are eight.” And the sons of Noah planted a vine, and gave of the wine to their father, etc. (Eutyech. Nazam al-j. , p. 43.)

22 Νῶε ἐφύτευσεν ἀμπελῶνα ἐν ὄρει Λουβὰν τῆς Ἀρμενίας. (Cedrenus, Hist. Comp. , p. 21 , A.M. 2251.) [Ararat, the name of a province of Armenia, and the Hebrew name for Armeniabounded in the south by the Mountains Kardu, on which the ark most probably rested. They form the chain of mountains, north of the Plain of Shinar.] (See Injidjean Geogr. of Armenia, in Armenian, vol. i , p . 54.)

23 There are three, says Midr. Tankhuma, fol. 12, who, by their connection with the land, made it 7 common [or, unclean] Cain, Noah and Uzziah When Noah was planting the vine, Satan stood by him, and asked him what he was doing. “ Planting the vine,” answered Noah. “What is the good of it ? “ asked Satan. “ The fruit thereof is soft and sweet, whether fresh or dry, and they make of it ‘ wine, that maketh glad the heart of man it is written.” “ Let me have a hand in it, and let us do it together, “ said Satan. And by and by, he brought a lamb under the vine and slew it there ; likewise a lion, and also a swine.

Thereby meaning that a man who was as meek as a lamb, is made furious by wine, or that he who drinks in moderation (as it becometh him) is made strong thereby, and he that drinks too much revels in filth like a swine.

In the third year after coming out of the ark, says S. Ephrem, did Noah sow vine, men kamshūne daphkoshtō, with stones of raisins [or, dried grapes] which he had stored up as provisions with him in the ark. It would then take the vine three or four years to bear fruit; so that Noah drank of the wine thereof, probably in the sixth or seventh year after the waters of the Flood were assuaged. (Ibid. vol. i , p. 56.) According to the Kufale (c. vii , pp. 29, 30) Noah planted the vine first on Mount Lubar, on which the ark rest-

ed, one of the mountains of Ararat. Then Ham, after Noah’s curse on him, severed himself from the rest and built a city, called after his wife, Nehelata-mek. Japhet, jealous of him, also built a city, called after his wife, Adatenases ; and Shem did the same, and built a city which he called Sedukatelbab, also after his wife. These three cities are all near Mount Lubar, east, west and south. [Noah’s city, “ Semanan “ is “ Shamanin, “ “ eight.” It is mentioned by Abulfeda Geogr. Arab. , p. 69.]

Josephus (Ant. Jud. , lib. i, c. iii , p. 5) says, “that the place where the ark rested, and whence Noah descended, is called Ἀποβατήριον, and is shown by the inhabitants.” And Mich. Tchamich in his History of Armenia, vol. i , p. 56, says, that the ark having rested on a mountain of Ararat [a province of Armenia, so called] , that is on Mount Masis (rò Máciou, Strab. Geogr., lib. xii, c. ii) , Noah made ür istchevan his descent near it ; there he settled his sons, and called the name of the city Nakh-istchevan, the “ first descent, “ or according to others, Nakh-tchwan, “ first departure,” or migration. (See also Idjidjean, Geogr. of Armenia, vol. i, p. 54, sq.) And Eriphan. Hæres, lib. i , c. 1, p. 4, speaking of the ark, says, it rested ἐν ὄρεσι τοῖς Ἀραράτ ἀνὰ μέσον Ἀρμενίων καὶ Καρδυέων ἐν τῷ Λουβάρ ὄρει καλουμένῳ—and that the settlement was there, πρόσω βαίνοντες ἀπὸ τοῦ Λουβάρ ὄρους, καὶ ὄρέων τῆς Ἀρμενίας—γίνονται ἐν πεδίῳ Σεννα- ἀρ, ἐνθά που ἐπελέξαντο.

Ηλίβατον τανύμηκες ὄρος, Ἀραράτ δὲ Καλεῖται. (Orac. Sibyll, p. 152.) And Berosus (ed. Richter, p. 56, sq.) telling how Xisuthrus having been divinely warned to build himself a ship -length five stadia-breadth two stadia -wherein to escape the Flood, he, his wife, children, and all animals, etc. , adds that the ship stood fast ντῆ Ἀρμενία ἔτι μέρος τι (αὐτοῦ ἐν τοῖς Κορδυαίων ὄρεσι τῆς Ἀρμενίας διαπένε -in Armenia, a portion of the ship still remained on the Cordyæan Mountains, whence people brought away some of the asphalte, or bitumen wherewith the ship was lined, etc. See also Josephus (Ant. Jud. , lib. i, c. iii, p. 6) who quotes a passage from Nicholas Damascenus, concerning Mount Baris [i.e., Βαρις , an ark or boat] in Armenia, whither many fled for safety at the time of the Flood, and where one landed in a ship, the wood of which remained there a long time. Perhaps it is the one mentioned by Moses. (See also

Nicolas Dam. *Historiarum fragm.*, etc., ed. Jo. Conradus Orellius, Lips., p. 123.)

“We know,” says Cedrenus (*Hist. Comp.*, p. 20), “that Mount Ararat ἢ τῆ Παρθία τῆς Ἀρμενίας εἶναι, is in the Parthian province of Armenia; some say in Κελαίνας τῆς Φρυγίας in the Celænæ of Phrygia.” [*Legend of Apamea Kibotos.*]

24 According to the Kufale (c. vii, p. 31) , in the twenty-eighth Jubilee, Noah began to give his laws and precepts to his children’s children, with right and judgment, and adjured them to practise righteousness, to cover the shame of their bodies, to bless their Creator, to honour their father and mother, to love their neighbour, and to keep themselves from all adultery, defilement, and violence. For it was on account of this that God had overwhelmed the earth with the Flood. [These are the precepts which alone were binding on the proselytes of the Gate, or sojourners, among the Israelites. Maimonides, *Melakim*, c. xiv, vol. iv, p. 300, ed. fol. Amst.]

According to *Avodath haqqodesh* iii, fol. 80 (quoted in Eisenmenger, vol. i , p. 318), albeit the law was created before the world, yet it had so far been forgotten, and was likely to be forgotten still so much more through the wickedness and troubles that were before the Flood, that God decreed to give as few and as short commandments as possible; so as to be easily remembered. Noah had learnt these commandments at school under Seth, and handed them down to his sons.

25 When the death of Noah drew near he called secretly his son Shem and commanded him saying: “Take out of the ark, unknown to any one, the body of Adam; and take with thee bread and wine as provision by the way; then take with thee Melchizedec the son of Phalek, and go and lay the body of Adam where the angel of God shall show you. Then command Melchizedec to settle in that place; not to take him a wife; but to devote himself to the service of God all the days of his life; for God has chosen him to minister before Him. He shall not build for himself a house, neither shall he shed the blood of either beast, bird, or other living thing; neither shall he bring there any other offering to God than bread and wine. His raiment shall be skins of wild beasts [or,

of a lion] ; he shall not shave his hair, nor pare his nails; but he shall remain alone [or, single] as priest of the Most High.

And the angel of God will go with you two (lit. between you two) until ye come to the place where ye shall bury the body of Adam. And know thou that that place is the middle of the earth. (Eutych, *Nazam al-j.*, p. 45.)

26 The Kufale makes Noah divide the earth by lot, among his sons. He rejoiced over the lot fallen to Shem, in fulfilment of his blessing on him, because his possession which was to be forever, reached unto the River Gihon and the Garden of Eden, taking in the most holy places on earth, Mount Zion, Mount Sinai, and the Garden of Eden, where the Lord dwelt. (*Ibid.* c. viii, pp. 36, 73.)

And the three sons of Noah, divided the lot of their inheritance, among their children, in presence of Noah their father, who adjured them with a curse, not to seek another inheritance than that which had fallen by lot to them, and they all said, *laikun walaikun*, So be it, and so be it! (*Ibid.* c. ix, p. 40.)

Soon after wicked spirits, or devils, began to lead astray the children of then prayed to God, who commanded us, said the Angel of the Face, to bind them forever. But the Prince of the Spirits, Mastema, stood before the Lord, and prayed that He would leave him some spirits of his race whereby to deceive and harass the children of men. So the Lord granted him one-tenth part of his spirits; and the rest he sent to the place of judgment. Then we taught Noah the use of remedies and the art of healing; and he gave all his writings to his son Shem, whom he loved most. (*Kufale*, c. x, pp. 41, 42.)

But whereas Ham, Cush and Mitsraim, took possession of the land fallen to them by lot, Canaan took with violence possession of the land he coveted, along the sea-shore. His brothers remonstrated with him, and told him he would be accursed for having taken a lot that belonged to Shem and had not fallen to him. But he would not hearken to them; and dwelt in the land from Hamath to Egypt. (*Ibid.* pp. 44, 45.) Bar. Hebr. Syr., p. 9, attributes this to all the sons of Ham.

27 Noah died nine hundred and fifty years old. According to the reckoning of the LXX, there are two thousand two hundred and forty-two years from the Creation to the Flood ; according to the Jews, sixteen hundred and six ; and according to the Samaritans, thirteen hundred and seven, which reckoning is entirely wrong; in that it makes Noah to have lived two hundred and twenty three years with Adam, whereof nothing is said, either by God or by His prophets. According to the reckoning of Abinanus [Anianus ?] of Alexandria, however, from the creation of Adam and the night of the Friday on which the Flood began, there were two thousand two hundred and twenty-six years, one month, twenty-three days, and four hours. (Abulpharaj, Dyn. Arab. , p. 14.)

28 It is commonly reported, says Abulpharaj (Dyn. Arab., p. 15) , that Noah just before his death gave Shem a commandment saying : “ When I am dead, bring the coffin of our father Adam out of the ark, and take with thee of thy children, Melchizedec, for he is priest of the Most High God, and go with him and the coffin to the place, whither the angel of the Lord will lead you.” Those two did according to this commandment ; and the angel brought them to the hill of Beth-elMaqdes [or, Muqaddas] and Melchizedec laid the coffin on the hill, and settled there ; but Shem went back to his people. Melchizedec, however, did not go back, but built there the city of Jerusalem, which means the City of Peace (whence himself is also called Melek Salem, that is King of Peace) ; and he spent the rest of his days in devotion to the service of God ; he never drew near a woman ; never shed blood ; and his offering [qorban] was of bread and wine only. But as Holy Scripture, speaking of his exalted state, mentions neither his birth nor his death, the holy Apostle Paul says of him that he had “ neither beginning of days, nor end of life.” He was made a type of Christ in David’s prophecy.

“Thou art a priest forever, after the order of Melchizedec. “ On the very same hill on which our father Adam was buried, was Christ also crucified. Melchizedec is called Lamech, Noah’s grandson, by Masudi, who adds that those who believe the Scripture, think Lamech is still living ; because God said to Shem that he to whom He should entrust the body of Adam, would live forever. And Shem, after having laid Adam’s body in the centre of the earth, left it in

charge of Lamech. (Masudi i, ch. iii, pp. 80, 81.) the priest.

29 Then Shem did according to what Noah had commanded him ;he went into the ark by night, and brought out the body of Adam ; no one being aware of it. He then called his brothers and said to them : “ My father, indeed, did command me before his death, that I go forth until I arrive at the sea, and see how the land lies and the rivers and valleys thereof ; then that I return to you. I will, therefore, leave with you my wife and children ; and take care of them until my return. “

Then Shem said to Phalek : “Give me thy son Melchizedec, to be a help to me on my journey.” Then Shem took with him the body of Adam and Melchizedec, and departed. And the angel of God met them, and did not depart from between them until he had led them to the middle of the earth, and showed them the spot. When they alighted the body of Adam upon it, the earth opened itself ; Shem and Melchizedec laid the body into the place that had thus opened itself ; and it closed itself again. And the name of that is El-jaljala, that is, Cranium (Golgotha). (Eutyeh. Nazam al-j. , p. 49.)

30 On this day-third of Epagumenæ -we commemorate the death of Melchizedec. This Melchizedec was the son of Cainan, son of Shem. And when he was fifteen years old, God commanded Noah to send Shem his son, with the body of our father Adam, and to lay it in the middle of the earth, which is Cranium [Cranium, Golgotha] ; and told him how the Saviour of the world should come, be sacrificed there, and redeem Adam with His blood.

Then Shem took Melchizedec from his father’s house, and hid (him), and brought him hither, whither the Angel of the Lord brought them ; and Mel chizedec was consecrated priest, and took twelve stones, and offered on them a sacrifice of bread and wine, that came down to him from heaven in his sight (lit. he seeing), the mystery of a new (covenant) law. Angels also brought him food ; and his raiment was of skins with a leathern girdle. And he continued to minister before the body of our father Adam. And when Abraham returned from his victory over the kings, Melchizedec offered him bread and wine ;

and Abraham also gave him tithes of all. And he was called priest and king of Salem. (Melchizedec, in Dillmann's Chrestom. Ethiop. , p. 16.)

31 Our Rabbis of blessed memory, says R. Abarbanel (Com. in Pent. , fol. 46) and R. Abendana (in Leget Shecha, fol. 6) are of opinion that Melchizedec is Shem, the son of Noah. He is called , Melchizedec, that is king of Jerusalem, for Jerusalem is Zedec (righteousness) , because it makes righteous its inhabitants. Beresh. Rabbah, fol. 47, and Yedei Moshe, ad 1. add that Melchizedec was born already circumcised. See S. Epiphanius (Adv. Hær. , vol. i, p. 468, sq.) for his refutation of the sect of Melchizedechians, who worshipped Melchizedec instead of Christ. S. Epiphanius says he has crushed them ὡσπερ μυογαλλίδιον λίθῳ πεπαικότες, " like a young shrewmouse struck with a stone." (p. 476.)

32 Then Shem gave Melchizedec the commandment he had received from Noah, and said unto him : " Abide here, and be priest of God : for God has chosen thee to minister before Him. And His angel shall come down to thee at all times."

33 Then Shem went back to his brothers ; and when Phalek asked him what had become of the youth Melchizedec, Shem answered, that he was dead, and that he had buried him. And they were much grieved at it. (Eutyech. Nazam al-j. , p. 50.)

34 Arphaxad took to wife Rasuya, daughter of Susan, daughter of Elam, who bare him a son, Cainan. This Cainan, taught letters by his father, while looking for a place where to build a city [Haran] , found an inscription on stone, the work of the Watchers, wherein was recorded the course of heavenly bodies, etc.; but he hid the discovery from Noah. (Kufale, c. viii , p. 34.) Abulpharaj (Dyn. Syn. , p. 7, 8 ; Arab. , p. 15) remarks that Cainan, who lived four hundred and thirty years, is not reckoned in the Hebrew, Samaritan, and Syriac texts. But he is reckoned [in the LXX, and also] by S. Luke [c. iii]. He is said to have invented astrology ; and that his children raised a statue to him, and worshipped him as a god.

35 That inscription of the Watchers, or children of Seth, and discovered by Cainan, is alluded to by Josephus (Ant. Jud. , lib. i, c. ii , p. 3) when he says that

: " the children of Seth, like their father, excellent men given to virtue and to the study of the heavenly bodies-and not wishing that their discoveries should perish altogether, with the world that was to be destroyed by fire and waterset up two pillars , one of brick and the other of stone, on which they wrote their astronomical observations. So that if the pillar of brick was destroyed by the waters, the one of stone should remain. And it subsists to this day κατὰ γῆν τὴν Σιρίαδα, somewhere in the Sirian land. (Orac. Sibyll. , p. 336 , quoted in Joseph) Ant. Jud. , lib. i, c. iv, p. 3.)

36 After they had worked at it forty years, God sent a strong wind, that threw down the tower. (Bar. Hebr. Syr. , p. 9 ; and Arab. , p. 18.) The languages were then seventy-two and one-οἷεν καὶ Μέροπες οὔτοι κέκληνται, διὰ τὴν μεμερισμένην φωνήν. καὶ τὸν πύργον ἀέρων ἀνέμων βολῆ Βοῦ κατέστρεψεν Karlotreyev.. (S. Epiph. Hæres. , lib. i , c. i, p. 5.)

37 S. Basil and Mar Ephrem say that the original tongue was Syriac ; but S. James and John of Medin say it was Hebrew, spoken by Eber, who would not consent to the building of the tower of Babel ; whose tongue, therefore, was not altered (Abulpharaj, Syr. , p. 9 ; Arab. , pp. 16 , 18 ; Cedren. Hist. Comp. , p. 22) , who thinks it is a proof that Hebrew was the primitive tongue spoken by Adam.

In those days, the language and speech of men were one and the same. Some say it was the Syriac tongue; others say it was the Hebrew; others again say that the tongue was Greek; none know the truth except Allah.

Then seventy-two men from among the people gathered together and said : "Let us build a city, and fortify it with a wall ; and let us build a tower that shall reach unto heaven ; that if a flood betake us hereafter we may be saved from it." They were three years making 35 Χώρη ἐν Ασσυρίῃ, ὁμόφωνοι bricks, every one of which was thirteen δ' ἦσαν ἅπαντες, yards long, ten yards broad, and five Καὶ βούλοντ' ἀναβῆν' εἰς οὐρανὸν yards thick, etc. , and they were forty ἀστερόεντα, years building the city. Then an – αὐτὰρ ἔπειτ' ἄνεμοι μέγαν ὑπόθι angel came down, and confounded πύργον Ρίψαν, καὶ θνητοῖσιν ἐπ ἀλλήλοισι ἔριν ὠρσαν, their languages, so that one

could not understand another ; and the name of that city was called Babel, because the *Αὐτὰρ ἐπεὶ πύργος τ'ἔπεσε , γλῶσσαι* languages were confused there, and *τἄνθρώπων Παντοδαπαῖς φωναῖσι διέστρεφον* · the people were dispersed. Of these seventy-two men, twenty-five were of the children of Shem, thirty-two of those of Ham, and fifteen of the children of Japhet. Every one of these spake a different tongue, that spread over the face of the earth with their families. (Eutychn. Nazam al-j. , pp. 53, 54.)

38 Bar Hebræus relates a similar legend, and says that Nimrud's royal crown was made of woven material [zaqiro-filagree?] (Dyn. Syr. , p. 9) , but the Arabic copy adds that -some said the crown had been let down from heaven. (p. 18) .

In the days of Ragu the queen of Saba reigned many years. She built the city of Saba ; and after her queens reigned over that country until the days of Solomon son of David.

In those days also reigned Karon, and they say that he melted gold , and built the city of Ukinin with bricks made of gold. (Eutychn. Nazam al-j. , p. 61.)

39 In the beginning of the thirty-fifth Jubilee, Ragu took Ara, the daughter of Kesed's son, who bare him Serug, so called [2] because in his day men increased greatly in wickedness fought one against another, took captives, made idols and defiled the earth with blood, etc. Ur, the son of Kesed, built a city which he called Ara, where he set up the worship of the host of heaven and idols, and taught men to worship them. Then did prince Mastema exert himself to further all manner of idolatry and wickedness among men. Serug dwelt in Ur of the Chaldees, where his wife Melka brought forth Nahor, who in time took Iyosaka daughter of Kheber the Chaldee, to wife, who bare him Terah, Abraham's father. (Kufale, c. xi, pp. 45, 46.) Abulpharaj (Syn. , p. 10 ; and Arab. , p. 18, 19) relates that Serug invented the coining of money ; and that the art of spinning silk and of dyeing, was introduced in his day, by Samirus, king of Babylon.

In the days of Serug idolatry began. *καὶ ὁ Ἑλληνισμός* and Gentile worship and superstitions. For not until then, were there statues carved in wood, stone, gold or silver ; before that man's imagination represented wickedness only in colours. Serug begat Nahor, and Nahor Terah, who was the first to make idols of clay; and for his sin—in thus setting himself as rival against God *οὐκ ἀντίζηλον τῷ Θεῷ προεστήσατο, διὰ τῆς ἰδίας πηλοουργίας τεχνήσαμενος*, by his making idols of clay, he was punished by seeing the death of his son. (S. Eriphan. Hæres. , lib. i , c. i, p. 6.)

Masudi (vol. i, p. 82, sq.) repeats the same thing, partly borrowed from the Holy Quran, sur. c. vi, p. 75, sq. etc.; c. xix, p. 38, sq.

Arad the Canaanite, says Abulpharaj (Dyn. Syr. , p. 10) , affirms that at this time, the conflict of Job with Satan took place. He fought him seven times, and defeated him in every temptation. And the Coptic calendar says that on the first day of the year, Job took a warm bath, that cured him of his leprosy.

40 In those days giants multiplied in the earth. Then was ' Ad born, son of Aram, son of Shem, son of Noah, in whose time measures and weights were invented. In his days there was also a great and violent earthquake, such as there had never been before; and this was, because the worship of idols had increased, and men sacrificed their sons and their daughters to devils ; therefore did God send upon them a tempestuous wind, and a hurricane that broke down all the idols, and demolished their shrines; until the dust of them became heaps and mounds that subsist unto this day. (Eutychn. Nazam al-j. , p. 61.)

41 After the Flood, in the days of Eber and Phaleg, when the first city and the tower were built, Nembroth [Nimrud] was the first to gather people together and to exercise dominion over them . *Νεμβρῶθ γὰρ βασιλεύει—ὃς πρόσω χωρήσας ἐπὶ τὰ ἀνατολικά μέρη,, οικιστὴς οικιστὴς γίνεται Βάκτρων, ἐντεῦθεν τὰ κατὰ τὴν γῆν παράνομα διαγενέμνται.* (S. Eriphan. Hores., lib . i, c. i, p. 6.)

NOTES TO BOOK IV

1 Went on from bad to worse, and the knowledge of God continued only among a few, such as Shem, Methuselah, Enoch, Noah, and Eber, until the pillar of the world, our father Abraham, was born. No sooner was that valiant one weaned, than he began to wonder, or doubt, in his own mind, and small as he was, he began to think day and night, how it could be that this round world could go on so continually without a Ruler; or who makes it go round, since it could not go round of itself. And so he went on doubting, until he came to the knowledge of the only true God, at forty-eight years of age, “ etc. (Halakot ‘ avoda kok. , Opp. vol. i, fol. p. 26.)

2 Astrologers [men of the stars] observed the rising of the year in which Abraham was born; and they sent word to Nimrud that a child should be born who would set at naught their dreams and overturn their worship.

Then Nimrud ordered all children to be put to death. But Abraham was hidden in a cave [shown as his birth-place at Ur, or Urfah] . (Masudi i, c. iii , p. 83.)

3 “ It is well known, “ says R. M. Maimonides, “that our father Abraham, on whom be peace, was brought up in the faith of the Sabæans, and their in הולא ויאש הולא הויבוכה קר teaching [or, knowledge, doctrine] that there was no other God than the stars.

When Abraham objected to this, and opposed their worship, we read in הדיובעה היטבנה the Book of the Agriculture of the Nabathæans, that the king of the place where Abraham lived, shut him up in prison; but fearing lest his people should be turned from their faith, he confiscated all his property and banished him to the extreme east. (More Nevukim, iii, c. 29.)

In those days prince Mastema [Satan] sent ravens in great numbers, that devoured the seed sown, and the crops that were raised; so that men gathered in the fruits of the earth with great difficulty. And about that time Terah took Edna, daughter of Abram, to

wife, who bare him a son whom he called Abram, after his wife’s father.

This Abram, when fourteen years old, began to pray his Creator to save him from the wickedness around him, and to give him an inheritance with the righteous. Then came sowing time; and Abram went with others to watch the fields sown with seed. A flight of ravens then came down, and when about to alight, Abram ran, and bade them go back to whence they came. He did so seven times that day. And all people came to entreat him to go to keep off the ravens. He then contrived a plough whereby the seed fell into the earth and got covered at once; so that they no longer were afraid of the ravens. And Abram’s name waxed great in Chaldæa. (Kufale, c. xi, pp. 47, 48.)

This legend is variously told by eastern writers. Bar. Hebræus (Chron. Syr. Arab. , p. 11) simply says Abram drove away ravens, when fourteen years old; but (in his Hist. Dyn. Arab. , p. 19, 20) he adds, “God heard Abram’s prayers when fifteen years old, about magpies that laid waste the land of Chaldæa. S. Ephrem (vol. i, p. 156) says, “ that Abram when a child, having been sent by Terah to drive away ravens [wrongly rendered locusts ‘ by the translator] sent to destroy the crops, as a punishment for the idolatry of the land, Abram-unable to drive them away-by a sudden impulse called upon God to order them off, who answered: ‘ Here am I,’ and ordered the ravens away from Terah’s field. “ [For the story of Abraham being cast into a burning furnace by the inhabitants of Ur, see Holy Quran, sur. xxi; and Kufale, c. xii.]

Targ. Jonathan, in Gen. xii, says: “ Abram was cast into the fiery furnace by order of Nimrud; because he would not worship the idol Nimrud had set up, “ etc.

4 Terah was a worshipper of idols. But Abraham turned him from them, and talked to him, and taught him Hebrew, his native tongue [lit. of his creation] ; and showed him how God had commanded him to

go out of Haran unto the land of Canaan, to look at it, and come back. To which Terah said : “ Go in peace, God of the worlds prosper thy way, and the Lord keep thee safe from all evil, and show thee kindness and mercy, and give thee favour in the eyes of all those who see thee ; that no man do thee harm. Go in peace. And if thou seest the land is pleasant in thine eyes, to dwell there, then come and take me to be with thee. Take with thee Lot, the son of Haran thy brother , to be a son unto thee. But leave thy brother Nahor with me, until thy return in peace ; when all of us shall go together with thee. “ (Kufale, c. xii, pp. 51 , 52.)

5 In those days appeared Melchizedec, παρθένος ιερεύς, an unmarried priest, son of king Sidus, son of Egyptus, who founded the town of Sidon. He is said to be without father and mother, and without kindred, διὰ τὸ μὴ ἐξ Ἰουδαϊκῆς γενεᾶς κατάγεσθαι, from his not being of the Jewish race, and because his parents being wicked, they were not reckoned among the good, and because being ruler or prince among the Canaanites, he reigned at Jerusalem. He met Abraham, and as priest, ὄρνῳ καὶ οἴνῳ προτυπῶν τὴν ἀνάιμακτον θυσίαν Χριστοῦ τοῦ Θεοῦ ἡμῶν figuring with bread and wine, the bloodless sacrifice of Christ our God.” (Cedrenus, Hist. Comp., p. 49.)

Melchizedec, king of Jerusalem, and king of righteousness, he is Shem, Noah’s son, priest of the Most High. (Targ. Jonathan and Hieros, in Gen. xiv.)

6 When Abraham came to Egypt, he shut up Sarah in a box. But at the custom- house the officers asked him to pay duty on his luggage. What is it, wares ? “ asked they. “ I will pay duty on them, “ answered Abraham. “Is it gold ? “ “ Also on gold, “ said he. “ Is it pearls, then ? “ “ I will pay duty also on pearls, “ answered Abraham. “This will never do,” said the officers, “ Open thy trunk !” As Abraham opened it the whole land of Egypt was הקיהבה הויזמ lighted up with Sarah’s brilliancy. Rabbah, sect. xl, fol. 44.)

(Bereshith 7 About the rising of the moon [new moon] of the fourth month, “ We, “ says the Angel of the Face, “ appeared unto Abraham, by the oak of Mamrim, and we conversed with him, and gave him to understand that a son would be given him of Sarah his wife. But Sarah laughed, when she heard us say

these words to Abraham ; and we rebuked her ; but she was afraid and lied about having laughed at these [our] words. “ (Kufale, c. xvi, pp. 61 , 62.)

7 About this time as our father Abraham sat at the door of his tent, three ministering angels were sent to him, on three errands : (1) to tell him of the birth of his son ; (2) to deliver Lot ; (3) to destroy Sodom and Gomorrah ; for it cannot be that a ministering angel more אֵלִים נְמַרִיתִּיל with sent be than one message at a time. (Targ. Jonathan and Hieros, in Gen. xvii .)

8 Isaac was thirty-seven years old , born when Sarah was ninety years of age. Hearing of God’s order to Abraham to sacrifice Isaac, she sickened, from grief, and died of that sickness that same year, aged one hundred and twenty-seven. (Eutyech. Nazam al j., p. 77.)

For the conversation that took place between Abraham and Isaac on this occasion, see S. Eustathius Antioch, in Hexaëmeron, col. 764, ed. M.

9 And it happened about this time that words were spoken in heaven about Abraham, how faithful he was in all that the Lord told him, and how true in all temptations. Then prince Mastema came forward and said to God : “Behold, Abraham loves his son Isaac best of all, tell him to offer him in sacrifice upon an altar ; then shalt thou see if he will do it, and be true and faithful in all that Thou commandest him.” Then follows the Scripture account, as far as “ Abraham took a knife,” etc. , when I, the Angel of the Face, stood before God and Prince Mastema. And God said to me: “ Go and tell him not to lay his hand on the child, and not to hurt him ; for I know now that he fears God,” etc. Then Mastema felt ashamed of himself. (Kufale, c. xvii, xviii , pp. 67, 68, 69.)

Cedrenus (Hist. Comp. , p. 53) repeats this legend, but calls Mastema, Maoripár borrowed probably from the Greek original of the Ethiopic Kufale.

“It is well known, “ says R. M. Maimonides, “that the worshippers of idols always chose high places and mountains whereon to build their temples. Therefore did Abraham choose Mount Moriah, הַדוֹחֵיב מִשׁ מִסְרַפ “ which on he proclaimed the unity of God, as being

one of the highest hills in that neighbourhood. But he consecrated the western side of it for the sanctuary ; so as to turn his back on the idolaters who always turn to the east, in worshipping the morning sun.” (More Nevukim, sect. iii, ch. 45.)

10 After Abraham had done blessing all his children and grandchildren, he and Jacob, lay together on the same bed. Then Abraham in his anxiety [or care] embraced Jacob seven times, and rejoiced over him, and added yet more to all the blessings he had given him. He then lay two of Jacob’s fingers on his own eyes ; he blessed the God of gods, covered his face, stretched his legs, and died. And when Jacob awoke from sleep, he knew not that Abraham was dead, but called to him : ‘ Father, father !’ But when he felt him cold, he ran and told Rebekah, his mother, who told Isaac ; and they both came with a light, and found Abraham laid out. Then they buried him, in the double-cave [Machpelah] , and mourned over him forty days. (Kufale, c. xxii, xxiii, pp. 82, 83.) 66

Abraham lived upwards of three Jubilees and a half, because he was righteous ; for after the Flood man’s life was cut short. And from Abraham forth, it will be said that, whereas the patriarchs lived eighteen or nineteen Jubilees, and had peace, now men only live seventy or eighty years and all is trouble, because of the wickedness of the world, that will grow worse and worse. Men will be covetous, eager for wealth, in order to get themselves a name thereby ; and defile the Most Holy with their evil deeds. They shall do evil-the young with the old, the old with the young ; the poor with the rich, and rich with the poor ; the mean with the judge, by reason of the law and judgment ; because they shall have forgotten the commandments of God and right, feasts, moons, Sabbaths, jubilees, and all manner of judgment. (Kufale, c. xxiii, pp. 84, 85.)

11 Eutyclus says Hiram was the first to clothe himself in purple, that was discovered thus : There was a shepherd with his dog one day tending his sheep on the sea-shore. The dog found a purple shell creeping on the shore and having eaten it, the shepherd wiped with some wool the dog’s mouth that was full of purple colour. With the wool thus dyed the shepherd made himself a fillet or crown which he placed on his head. Everyone who saw him walking in the

sun thus arrayed, thought that a ray of light shone forth from his head. Hiram heard of it, sent for the shepherd, wondered at the beauty of the colour, and ordered his dyers of stuffs to dye a cloak for him of the same colour. (Nazam al-j. , pp. 173, 174.)

12 As with Abraham, so with Solomon there exists a whole literature about his wisdom and marvellous deeds, celebrated from his throne (Takht-iSuleyman) on the Suleyman range of the Hindoo Koosh, to his dialogue with Saturn in the far north. The Suleyman Nameh, of which extracts are given by Baron Hammer-Purgstall, in Rosen-öl, vol. i, is said to consist of sixty volumes ; but the stories of him in the Targum of Jerusalem on Esther, and in the Talmud (Gittin 68 ; see Fürst Perlenschüre, p. 121) are a thousand years older ; so also the accounts of the Wise King found in Eusebius (Præp. Ev.), Josephus, the Holy Quran, etc. For his psalms, see Fabric. Cod. Apoc. V. T., vol. i, and Woide’s Sahidic New T. pref. for the same in Sahidic.

“ In the opinion of many Syrian authors,” says Abr. Echellensis (Catal. Lib. Hebed Jesu, p. 238, sq.) , “ Solomon not only translated into Syriac the greater part of the Old Testament-the Pentateuch, Joshua, Judges, Ruth, Samuel, David, Proverbs, Ecclesiastes, Song of Songs, and Job-at Hiram’s especial request, but he also invented the characters, according to Jesudad, who says that, ‘ Whereas Moses invented the Hebrew letters, Solomon invented all others, which he gave to the peoples by which he was honoured ; but he first of all invented the Syriac letters which he gave to Hiram, king of Tyre. ‘ “

13 After the death of Hezekiah, Manasseh forgot his father’s commandments ; and Samaël took possession of Manasseh, and clung to him. Then Manasseh forsook God, served Satan, his angels and his powers, and turned his heart to the worship of Berial [Belial] . Then all manner of wickedness, magic and sorcery increased in Jerusalem ; Isaiah seeing this removed from Jerusalem, went and dwelt at Bethlehem. But as Bethlehem was equally corrupt, he and Michaiah, Joel, and Habakkuk and his son Josheb, and others who believed that the righteous would go up to heaven-resided on a hill, clothed in skins and living on roots and herbs of the mountains.

Then Isaiah had a vision of the coming of the Beloved, for which Berial was angry with him, and took possession of the heart of Manasseh who sawed Isaiah with a saw to cut wood.

But Isaiah while he was being thus cut asunder, Belkira, Bankembeki and Berial stood opposite, deriding him. Manasseh also and Melkira and his stood by looking on. being thus sawn asunder neither cried nor wept ; but his mouth conversed with the Holy Ghost. Thus did Manasseh according to the will of Satan. (Ascension of Isaiah, c. 2-5.)

14 The Ethiopic translator omitted the story told in the Arabic original that, when Isaiah was about to be sawn asunder, he wanted water to drink and prayed God to give him some, as He had done to Moses, when smiting the rock. Then God told him to stamp the rock under him with his foot, whence a spring of water at once burst forth, that has continued unto this day.

15 As for Jeremiah the prophet, they found him hidden and covered with mud in a land of waters (marsh). (Euseb. De Stella, p. 2, ed . W. Wright.)

Jeremiah having fled into Egypt, was there stoned to death, and buried. But Alexander when he came into Egypt, brought the body of Jeremiah to Alexandria, and buried it there. (Eutych. Nazam al-j. , p. 252.)

16 Eutyclus reckons thus : - From the end of Cleopatra's reign to the birth of Christ From Alexander's reign From the removal to Babylon 30 yrs.

19

99

99

99

• 319

582

From David's reign • • 1059

From the Exodus • 1665

From Abraham • 2172 99

• 2713 29

3244 "9

5500 99

From Phaleg

From the Flood

From Adam

17 In the year 309 of Alexander, the Lord Christ was born of the Virgin Mary, when Cyrenius was sent by Cæsar to Jerusalem. Joseph went up with Mary to Bethlehem to inscribe their names. Mary brought forth. And Magi in their journeyings came and offered unto Christ gold, incense and myrrh, who on their first interview with Herod, when asked by him their errand, said to him: " There was a great man among us who prophesied in a book he wrote, that in Palestine should be born a child of heavenly race, whom the greater part of the world would serve. And the sign thereof unto you will be a star that will guide you to the place where the child is ; and when ye see it ye shall offer to Him gold, incense and myrrh. We saw the star and we are come to worship Him," etc.

(Abulpharaj, Dyn. Arab., pp. 109, 110.)

This supposed prophecy is again mentioned by Abulpharaj (id. , p. 83). When speaking of Cyrus he says : " In those days came Zeradasht, chief of the Magian sect, by birth of Adjerbijan, or, as some say, of Assyria. It is reported that he was one of the prophet Elijah's disciples [as Confucius was of Daniel (?)], and he informed the Persians of the sign of the birth of Christ, and that they should bring Him gifts. And he told them that in after-time a virgin should be with child without having known man ; and that about the time of her bringing forth a star brilliant by day would appear, in the midst of which would be seen the figure of a young virgin. You, then, my children, will be favoured before all other people with the Light of that Star ; and when ye see it, go whither

it leads you ; worship the child, and offer Him gold, incense and myrrh. “

It is needless to say that no such prophecy of Zoradasht or Zoroaster does exist. Neither does Abulpharaj allude to it in his Syriac work, which in many respects differs from the same in Arabic ; done by him shortly before his death for his Arab friends at Mabug, some considerable time after his first work in Syriac. The number of Magi-or, as some say, of kings with their armies-is variously stated. Eutychus (Nazam al-j., p. 310) says that only three Magi came, who told Herod the star had appeared to them two years before their arrival at Jerusalem. τὸν ἀστέρα, ἐπιτέλλοντα ἤδη πρὸ δύο μάλιστα τῶν ἐνιαυτῶν, καὶ οὐχὶ μετὰ δύο τῆς γεννύσεως ἔτη, says Nicephorus Callixtus (Eccles. Hist. , lib. i. , c. 13) , who with Origen, S. Basil, S. Chrysostom, etc. , refers the star to Balaam’s prophecy.

Nay, Eusebius probably wrote the small treatise on the star attributed to him, which exists only in Syriac, in order to show that Balaam’s prophecy travelled eastward from Moab, and was handed down by Persian kings until the days of Augustus Cæsar ; when the star did actually appear. Then were the king and the people greatly troubled at the light of the star that outshone all other celestial bodies by day as well as by night. The king therefore prepared offerings of myrrh and of incense, which he sent by Magi, worshippers of fire. But as the king did not know where Christ was born, he commanded those who carried the gifts, saying :

“Follow the leading of the star as you go, by day and by night keep to the light of the star ; for the brilliancy thereof will guide you even when the sun is risen.” Then they went to Bethlehem, and returned and told the king what they had seen and heard, etc. (Pp. 16, 17, fol. 12 of MS. , ed. W. Wright.)

Et factum est, cum natus esset Dominus Jesus Bethlehemi, ecce ! Magi venerunt ex Oriente Hierosolymas quemadmodum prædixerat Zoradascht, erantque cum ipsis munera, aurum, thus et myrrha, et adoraverunt eum, suaque ipsi munera obtulerunt. Eadem hora apparuit illis angelus in forma stellæ [οὐκ ἦν οὗτος φύσει ἀστήρ, ἀλλ’ ὄψει μόνον ἀστήρ, καὶ ὡς ἀληθῶς θεία Τis δύναμις, S. Chrys. et Euthym., ad.

loc.] illius, quæ antea dux itineris ipsis fuerat. Aderant autem Reges and Principes illorum rogantes, ecquidnam vidissent aut egissent ? Quomodo ivissent ac rediissent ? Quos tandem itineris comites habuissent ? Hi vero protulerunt illis fasciam istam , quam Diva Maria ipsis tradiderat, etc. (Evangel. Infantia, c. vii , viii , ed. Fabr.) M. Tchamitch, in his Badmuthyün Hayots (“ History of Armenia ”), vol. i, p. 277, relates also that “ the wonderful birth of Christ was made known by means of a star, erits makuts thakavorats, to three Magi-kings, who came to Judæa to find Him and to worship Him.” (See note from the “ History of Georgia,” at Book I , ch. xx.)

“What sign then did you see,” asked Herod of the wise men, “ to tell you a king was born. “ They said unto him :

“We saw a very large star, shining among the celestial bodies, and outshining them all, and we thus knew that a great king was born in Israel, and we came to worship Him. “ (Proto-ev. Jacobi, c. xxi.)

Fabricius thus quotes from his own edition of Chalcidius, p. 219, ad Timæum “Est quoque alia sanctorum et venerabilior historia, quæ perhibet ortu stellæ cujusdam non morbos mortisque denunciata, sed descensum Dei venerabilis ad humanæ conservationis verumque mortalium gratiam. Quam stellam cum nocturno itinere suspexissent Chaldæorum profecto sapientes viri—quæ-sisse dicuntur recentem ortum Dei, repertaque illa majestate puerili, veneratos esse, “ etc. (Cod. Ap. N.T., vol. ii , p. 116.)

Solomon, Bp. of Botsra (or Bassora) , says in his Deburitho (or Bee, as quoted by Assem. Bibl. Or. , vol. . iii , p. 316) , that the Magi were twelve Persian princes, whose names he gives at length. These occur also, with few changes, in other MSS. , both Syriac and Arabic. Bar. Hebræus, or Abulpharaj , in his Ozar rosé, or “Store house of secrets, “ says that the Magi were only three princes who came with a thousand men (sent by Mahir-Shapur, king of Persia, to worship Christ) . But James, the Bishop, says they were twelve princes, who having left seven thousands of their men at the Euphrates, came to Jerusalem with only one thousand. The Bp. of Botsra, however, does not quote the tradition received by other historians, that the presents brought by the Magi to Christ were

those which Adam had laid up in the Cave of Treasures ; which he made over to his son Seth, and which had been handed down unto the coming of Christ. Of those twelve princes, four, namely, Zarvandan, Hormisdas, Guznasaph, and Arsaces brought gold ;

four, Zarvandan son of Varzud, Orthoes, Artaxerxes, and Estunabudanes brought myrrh ; and four, Maruch, Assuerus, Sardalach and Merodach brought incense ; according to the Bp. of Botsra. note

NOTES TO BOOK OF ENOCH

INTRODUCTION

Enoch (GTR, LXX, HTR) is the name of four biblical persons. The first is the oldest son of Cain (Gen. iv. 17); the second, the son of Jared (Gen. v. 18); the third, the son of Midian (Gen. xxv. 4); the fourth, the oldest son of Reuben (Gen. xlvi. 9; Ex. vi. 14).¹ Of these the second alone is of importance and interest for us, not only on account of the mysterious prominence given him in Gen. v., but especially from the fact that an inspired writer of the New Testament, Jude, in his letter ver. 14, mentions him as a prophet, and produces a quotation from a book attributed to the patriarch. The existence of such a book does not, however, rest on the authority of this statement alone; but in the early literature of the church there is a whole chain of evidences to this effect. Nearly all of the church Fathers knew of an apocryphal Book of Enoch, and their description of the work and citations from it prove satisfactorily that it was virtually the same as that which now lies before us. Among the Apostolic Fathers, the Epistle of Barnabas refers to such a work. In chap. iv. 3 of that letter, Enoch is cited, and the character of the quotation points to chap. 80 of our book as its probable source, while in the statement of the same Epistle xvi. 5, although ¹ The last two are transcribed in the authorized version *Hanoch*, the others *Enoch*. ¹ introduced with the important words: GTR, we find almost the very words of En. 89:56. From that time on to about the seventh century Christian literature, to which alone we owe the preservation of the important work, produces ample proof of the constant use and high standing of this book. Beside the Jewish-Christian Testament. *xxl* Patriarch.,¹ a production of the second century, the church Fathers² Justin Martyr,³ Clemens of Alexandria, Origen, Irenaeus, Tertullian, Eusebius, Jerome, Hilary, Epiphanius, Augustine, and others refer to and use it.¹ The majority of these statements are indeed simply allusions and general references; but they are of such a character that their source in the present Book of Enoch can generally be found to a certainty, the writers in this respect following the example of Jude, whose citation is taken from En. 1:9,

and is not a literal reproduction. The Fathers all, with possibly the one dissenting voice of Tertullian (*De Cult. Fem. I. 3*) deny the canonicity of this book, and properly regard it as apocryphal; some going even so far as to deny the canonicity of Jude because he had dared to quote an apocryphal work.¹¹ The precedent for this step was given in the Apostolic Constitutions, vi. 16, in strong words. When, after the time of ¹ Cf. on 2:1; 15:5; 19:2; 25:5; 61:10; 89:50. ² Their references have been collected and discussed in Fabricius, *Codex Pseudepigraphs Vet. Test. vol. I. 1722*, pp. 160-224, and in Philippi, *Das Buch Henoch*, 1868, p. 102-118. ³ Cf. on 15:8, 9; 16:2. ⁴ Cf. on 8:3; 16:2; 19:3. ⁵ Cf. on 6:5, 6; 19:1, 3; 21:1. ⁶ Cf. on 10:3; 14:7. ⁷ Cf. on 8:2; 16:2; 19:1; 82:3; 99:6, 7. ⁸ Cf. on 6:6. ⁹ Cf. on 6:6; 16:2. ¹⁰ Cf. the discussion of these in Hoffmann, *Das Buch Henoch*, 1830-38, pp. 887-916. ¹¹ Cf. Jerome, *Catal. Script. Eccles. 4*. ² Augustine, the period of literary death robbed the church of many of her noblest monuments of literature, the Book of Enoch, too, was lost, and later investigators had to be content with the references in the Fathers, and a few extracts made by the learned monk of the eighth century, Georgius Syncellus, in his *Chronography*.¹ A short time after him, in the ninth century, the book is mentioned as an apocryphon of the New Testament by the Patriarch Nicephorus.² The fragments preserved by Syncellus, varying indeed in minor points of expression, are still virtually an extract from the book as we have it now. They are divided into two parts; the first containing chap. 6:1 to chap. 9:4, the second chap. 8:4 to chap. 10:14, and chap. 15:8 to chap. 16:1; in addition to which there is a small part not found in the Ethiopic. Here comes into consideration also a small fragment of the Greek Enoch found after the discovery and publication of the Ethiopic version. We refer to the Greek text of chap. 89:42-49, written with tachygraphical notes, and published from a *Codex Vaticanus* (*Cod. Gr. 1809*) in facsimile, by Angelo Mai in *Patrum Nova Bibliotheca*, vol. ii. These verses were deciphered by Prof. Gildemeister, who published his results in the *Zeitschrift d. Deutsch. Morgenländ. Gesellschaft*, 1855, pp. 621-624. In Jewish literature, the Book of Enoch did not

stand in such high regard as it did among Christian writers, and consequently was not so extensively used. It was, however, neither unknown nor ignored altogether. Already in the work so frequently cited in early Christian literature as GTR, a production of the first ¹ Published in Dillmann's translation, pp. 82-86. ² Cf. Niceph. (ed. Dindorf), I. 787. 3 Christian century, the references are frequent and unmistakable.¹ A comparison of the statements of this book of the Jubilees, especially p. 17 sq. of the Ethiopic text (ed. Dillmann), with those of Enoch forces us to the conclusion that the author of the former book could not have written as he did without an exact knowledge of the contents of the latter. Of the use made of the book by later Jewish writers, we have a brief account by A. Jellinek in the *Zeitschrift d. D. M. G.* 1853, p. 249. The clearest example in this respect is found in Sohar, vol. ii. Parasha HTR p. 55 a (ed. Mant. et Amsterdam.): "Comperimus in libro Hanochi, Deum illi, postquam, sustulisset eum in sublime, et ostendisset ei omnes thesauros superiores et inferiores, monstrasse etiam arborem vitae et arborem illam, quam interdixerat Adamo, et vidit locum Adami in Paradiso, in quo si Adamus observasset praeceptum illud, vixisset perpetuo et in aeternum mansisset." In vol. I. Parasha Bereshit, p. 37 b there is a remark that covers about the same ground, with the additional statement that the Book of Enoch was "handed down" to him from the time when he began to associate with superterrestrial beings.² The existence of such a Book of Enoch, made certain from these numerous quotations, was the source of considerable perplexity and anxiety to Christian theologians, and numerous and curious were the conjectures concerning its authorship and character. In the ¹ Rönch finds nineteen such references in the book of the Jubilees. Cf. Drummond, *The Jewish Messiah*, p. 71. ² The Hebrew text of this quotation is found in Philippi, l. c. p. 121. According to Philippi's statements there are also references to Enoch in the *Assumptio Mosis*, a fragmentary production of the first or second century, A.D., and in 4 Ezra and in the Sibylline Books. Cf. l. c. p. 105 sq. 4 beginning of the seventeenth century it was confidently asserted that the book, mourned as lost, was to be found in an Ethiopic translation in Abyssinia, and the learned Capuchin monk Peirescius bought an Ethiopic book which was claimed to be the identical one quoted by Jude and the Fathers. Ludolf, the great Ethiopic scholar of the seventeenth and

eighteenth centuries, however, soon proved it to be a miserable production of a certain Abba Bahaila Michael.¹ Better success attended the efforts of the famous English traveller James Bruce, who discovered three copies of the book, and brought them, in 1773, with him to Europe.² One of these found its way into the Bodleian Library, the other was presented to the Royal Library of France, the third was kept by Bruce. Since that time other copies have been brought from Abyssinia. Strange to say, no use was made of these important documents until the year 1800, when Silvestre de Sacy, in his *Notice sur le livre d' Enoch*, in the *Magazin Encyclopédique*, an vi., tome I. p. 382, gave as specimens of the book the extracts and Latin translation of chap. 1 and 2, chap. 5-16, and chap. 22 and 32, from which then, in 1801, a German translation was made by Rink. There again the matter rested until 1821, when Prof. Laurence, afterwards Archbishop of Cashel, published an English translation from the MS. in the Bodleian, with the title: "The Book of Enoch, the Prophet: an apocryphal production, supposed to have been lost for ages; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the Bodleian Library. Oxford, 1821." The second edition of this work ¹ Cf. Ludolf, *Commentarius in Hist. Aethiop.*, p. 347. ² Cf. Bruce, *Travels*, vol. ii. p. 422 sq. 5 appeared in 1833, the third in 1838. In the same year in which the third edition appeared, Laurence edited the Ethiopic text as: "Libri Enoch Prophetae Versio Aethiopica." Both text and translation are unreliable, and must now be regarded as entirely antiquated.¹ Laurence's text is divided into one hundred and five chapters, which division was accepted by investigators down to Dillmann. He very properly made the division into one hundred and eight chapters. Prof. A. G. Hoffmann, of Jena, issued a full translation of Enoch with copious notes, in two parts, as: *Das Buch Henoch in vollständiger Uebersetzung, mit fortlaufendem Commentar, ausführlicher Einleitung und erläuternden Excursen*. For Part I., chap. 1-57, issued 1833, Hoffmann could use only Laurence's text and translation, but for Part II., chap. 58-108, he, in addition to these aids, consulted a MS. copy brought by Dr. Rüppell from Abyssinia and deposited in Frankfurt am Main. In the second part many of Laurence's mistakes are corrected, but not all by any means. With these aids at his disposal, Gfrörer made his Latin translation of the book in 1840, as: "Prophetiae

veteres Pseudepigraphi, partim ex Abyssinico vel Hebraico sermonibus Latine versi”; but this was again unsatisfactory. The book of Rev. Edward Murray, “Enoch Restitutus, or an Attempt,” etc., London, 1836, must be regarded as a total failure.² All these sins were atoned for when the master-hand of A. Dillmann issued the Ethiopic text in 1851, as: “Liber Henoch, Aethiopicæ, ad quinque codicum fidem editus, cum variis lectionibus.”³ Two years later the same

¹ Cf. the severe judgment on Laurence by Dillmann, *Das Buch Henoch*, p. lvii. ² Cf. Hoffmann, *Zweiter Excurs*, pp. 917-965. ³ From this edition our translation has been made. 6 author published his accurate translation of the book, with reliable notes, as: *Das Buch Henoch, übersetzt und erklärt*, a work of singular acumen and vast learning, which is the standard translation of Enoch to this day. The publication of these two works inaugurated a series of happy studies by Lücke, Ewald, Köstlin, Hilgenfeld, Volkmar, Langen, Gebhardt, Tideman, and others, who have all sought to give solutions of the many difficulties presented by this most mysterious book, but with very different results.¹ Before proceeding to the special examination and analysis of the book before us, it is highly important that the question of the trustworthy or untrustworthy character of the Ethiopic translation be discussed. Is the Ethiopic translation a reliable version of the Greek Enoch? For it is evident that the translation belongs to the early period of Ethiopic literature, when the literature in the Greek language was copied and translated by the Abyssinian theologians, before the introduction of Arabic influence and models. Enoch is, then, like all of the best specimens of literature in Abyssinia,—the Bible, the Book of the Jubilees, the fourth Book of Ezra, Ascensio Isaiaæ, and Pastor Hermae,—translated from the Greek. Whether the Greek is the original language of the book, or the Hebrew or Aramaic, will be discussed later; here we have to decide on the relation existing between the Ethiopic and the Greek, from which our Enoch is a translation. As the Greek text, with the exception of some fragments, has been lost, this question cannot be apodictically decided, but there are means of reaching a probable result, sufficient to

¹ The results of these investigations will be mentioned and used in the Special Introduction and in the Notes. ⁷ permit us to trust the text as we find it in the Ethiopic translation. This result can be reached in two ways, first by analogy, by seeing

whether those translations of which the original Greek has been preserved are faithful representatives of these originals, and thus learning the general manner in which translations were made in Ethiopia, and secondly by comparing the fragments of Enoch that still remain with the translation. Following the first method, we naturally begin with the comparison of the version of the Bible, translated in the early days of Christianity among the Ethiopians, not from the Hebrew, but from the Septuagint. Here only one authority has a right to speak, the editor of the *Octateuchus Aethiopicus*, Prof. Dillmann. As late as 1877, after years of diligent research on this subject, his judgment of this translation and its relation to the Greek is as follow:¹ “With regard to the translation, it must be said that it is a very faithful one, generally giving the Greek text verbatim, often even the relative position of the words; it abbreviates only now and then whatever seemed superfluous, and must, on the whole, be called a successful and happy version. Notwithstanding its entire fidelity to the Greek text it is very readable and, especially in the historical books, smooth, and frequently coincides with the meaning and words of the Old Testament in a surprising manner. Of course there is a difference in this respect between the different books. The Ethiopic translators were by no means very learned men, and had not an absolute command of the Greek language; especially when they had to translate rare words and technical terms this clearly appears, and consequently

¹ Cf. Herzog, *Real-Encyklopädie* (2d edition), vol. I. p. 204. ⁸ some misunderstandings and mistakes have crept into the text through the fault of the translators.” This version of the Old Testament is, then, on the whole, a faithful copy of the Septuagint. The same must be said of the translation of Pastor Hermae, although here “the sins of omission” are much more frequent, especially in *Similitudines* iv., v., and vi., which are rather an epitome of the Greek than a translation. Positive mistakes do, indeed, now and then occur,¹ but the main deviations from the Greek are found in the omissions. These are by no means of much importance as to contents, except possibly in *Sim. v. 2*, and it would be difficult to decide who made these omissions, whether they were already found in the original of the translator, or introduced by him, or are to be ascribed to a copyist.² A close comparison between the Ethiopic and the Greek text proves conclusively that the former is what can be

called a good translation. As the Greek text of the *Physiologus* has never been issued in a critical edition, a reliable examination of the fidelity of the old Ethiopic translation can scarcely be made, yet the evidences seem sufficient to justify an opinion equally as favorable as that passed on the version of the Bible and on Pastor Hermae.³ The Greek text of the *Ascensio Isaiae* recently discovered, and published by Gebhardt in *Hilgenfeld's Zeitschrift für wissenschaft. Theologie*, 1878, pp. 330-353, is evidently a different recension from the one ¹ Cf. Dillmann, in *Zeitschrift d. D. M. G.* xv. p. 121 sq. ² Cf. *Patres Apostol. ed. Gebhardt, Harnack et Zahn, Prolegomena to Hermas*, p. xxx. ³ Cf. Hommel *Die Aethiop. Uebersetzung des Physiologus, etc.*, 1877, p. xliii, sq. 9 from which the Ethiopian made his translation, hence a comparison could produce but few positive results. From the evidences, then, that can be regarded as valid we are, from analogy, allowed to expect that the Ethiopic translation of Enoch will, on the whole, be a faithful one, although occasional mistakes and omissions may occur. This opinion is confirmed by an examination of the remaining fragments of the Greek text. Comparing our text with that of Syncellus it is at once apparent that they do not always agree. But this does not impeach the veracity of the Ethiopic, for Syncellus furnishes his own evidence that he did not quote literally, but in a free manner. Chap. 8:4 to chap. 9:4 he gives twice, and the two quotations are far from being alike, thus showing that Syncellus, in his extracts from Enoch, as he was accustomed to do when citing other works, does not pretend to quote literally, but simply to give the sense. Certainly Syncellus has occasionally, as in 6:6, the better text, but in other places the Ethiopic wording, as the notes show, is decidedly to be preferred. This comparison, then, in no manner injures the claim of the trustworthy character of the version before us. Gebhardt¹ has attempted to draw capital from the Greek fragment of 89:42-49, and on the basis of these few verses has reached a very pessimistic conclusion on the Ethiopic text of Enoch, especially chap. 89 and 90. But here there is really but one verse where the Greek presents a better reading,² and this verse is of little importance, and can in no wise affect the ¹ Cf. Merx, *Archiv für wissenschaftl. Erforschung des A. T.*, ii. 2, p. 242 sq. ² Cf. Notes. Tideman, *l.c.* p. 282 sqq., reaches the same conclusion. 10 conclusion that we have in Enoch, as translated by the early Ethiopic church, a

faithful copy of the Greek. Consequently we can proceed to the examination of the book itself with but little hesitancy. SPECIAL INTRODUCTION. § 1. The book of Enoch is an apocryphal work. Etymologically the word apocrypha does not, and originally did not, possess the sensus in malam partem in which it is now generally used. GTR was, in contradistinction from GTR, i.e., read openly in a congregation, employed either to designate a book that was hidden, used only in private circles, or it signified a book of which not only the origin was hidden or unknown, but whose contents were also, i.e., veiled in the language of allegory, symbolism, and other figurative speech.¹ Canonical and apocryphal are then not in themselves contradictory terms, and a book could be both at the same time. Hence, too, we can easily understand how Epiphanius can call the Revelation an GTR without thereby casting the least reflection on its apostolic origin and canonical authority.² Although the Old Testament books now called apocrypha were received with some suspicion by the early Fathers, practically they were regarded as of equal authority with the canonical writings. Only Jerome, in his *Prologus Galeatus to Samuel*, assumes an opposing position, and calls them apocrypha; but the merit of making this ¹ Cf. Schürer in Herzog, *R. E.* (2d ed.), vol. I. p. 484. ² Cf. Volkmar, *Das vierte Buch Esra und apokal. Geheimnisse überhaupt.* p. 2. 12 word synonymous with non-canonical remained for Carlstadt, who seized on Jerome's idea and developed it in his tract, *De canonicis scripturis libellus*, 1520. Since that time, the Protestant church has used this word in this latter sense.¹ In the English Bible the word Apocrypha was not used for these books until the second edition of Cranmer's Bible in 1549, while in the first edition, in 1539, and Matthew's translation, 1537, they are still called Hagiographa.² Of these apocryphal works one species is embraced under the term apocalyptic. This latter class is of a prophetic character, and under the assumption of a superhuman source of information seeks to unravel the mysteries of the present and the future. The contents are generally of a strictly religious character, and contain revelations concerning the kingdom of God and its development, but also discussions of theological questions, such as the relation existing between man's sin and God's justice, and explanations of the wonderful workings of God in nature and its laws. The incitement to the composition of such pseudo-prophecies

must not be sought for so much in a morbid curiosity and a fanciful imagination as in an anxious desire to understand the workings of Providence, or even in a doubt concerning the promises given of old. They frequently owe their existence to the birth-throes of the persecuted and despairing children of God. Consequently the object is generally an apologetic and exhortative one. Both in contents and form they differ from the prophetic books of the old covenant. While these latter form a ¹ Cf. Schürer, *l.c.*, and the different Introductions to the Old and New Testament. ² Cf. Kitto, *Cyclopaedia of Bibl. Lit.* (3d ed.), I. 168. 13 collection of prophecies, or anthology of different prophecies uttered at different times, and are often unchronologically arranged, the apocalyptic writings generally contain a chain of such prophecies closely connected with each other. In form the enigmatical method of presentation is followed. Symbolical representations and figurative speech in general are employed, names and dates that could disclose the true author and his time are studiously avoided, and to give the whole the impress of antiquity and authority the most notable and pious¹ in the history of Israel are made the bearers of these revelations. All these works, to a greater or less extent, connect with the book of Daniel as the first and typical apocalyptic writing, and, like it, direct the suffering faithful from the afflictions of their own times to the speedy inauguration of the Messianic times, as the period when their hopes shall be realized and the promises of God redeemed. That one specimen of this peculiar literature is ascribed to Enoch can certainly be no surprise, as the enigmatical words in which his history is recorded Gen. v. 21-24 was a valuable possession in the hands of an apocalyptic writer. The statements there left ample room for a vivid imagination to supply unwritten history, while antiquity and piety made Enoch a welcome name to give force and authority to a book, and the “walking with God” of Enoch and his translation to heaven, which correct exegesis has always read in this passage,² founded his claim of having enjoyed close ¹ Thus we have the Apocalypse of Baruch, the Assumptio Mosis, the Ascensio Isaiae, Fourth Ezra, and here the book of Enoch. ² Enoch is not again mentioned in the canonical books of the Old Testament, but twice in the Son of Sirach, xliv. 16 and xlix. 4, and in both passages the “and he was not” is regarded as synonymous with 14 communion with God and having possessed su-

perhuman knowledge. That the HTR is conceived by our author as a retirement from the earth to the region of higher angelic beings, and the acquisition of superhuman knowledge there, is clear from En. 12:2,¹ and the method of receiving revelation is shaped accordingly, Enoch receiving his information not so much by dreams and visions as the prophets of old, but rather on a tour in company with the angels made to the ends of the earth and the heavens. In the Parables, 37-71, however, this does not so much exert an influence on the manner of acquiring heavenly wisdom, although the close communication with the angels is there too a prominent characteristic. The number of years in Enoch’s life being three hundred and sixty-five, corresponding to the number of days in a solar year, this fact suggested the idea of making him the bearer of all kinds of secrets concerning nature and its operations and laws. Whether our author thereby gave expression to an ancient tradition among the people or originated the idea must, in the nature of the case, remain doubtful, although the former might seem probable, as a writer of the first century B.C., Alexander Polyhistor, as quoted by Eusebius, *Praeparatio Evangelica*, ix. 17, 5 (ed. Heinichen, vol. ii. p. 21), contends that Enoch first discovered (GTR) astrology (astronomy), translation into heaven, proceeding from the correct assumption that the word HTR, Gen. v. 24, forms a contrast to the well-known HTR, used when speaking of the death of the other patriarchs. The same view is expressed by the LXX on Gen. v. 24, by Josephus *Antiq.* ix. 2, 2, by the author of the Epistle to the Hebrews xi. 5, the Targum of Jonathan, 1 Clem. ad Cor. ix. 3, and early writers in general. For the view of the other Targumim, and the Oriental versions, see Pichard, *Le Livre d’Hénoch sur l’amitié*, p. 23 sq. ² Cf. also *Liber Cosri* (ed. Buxtorf), p. 153. 15 over against the claims of the Egyptians. In harmony with this claim is the tradition recorded by Josephus, *Antiq.* I. 8, that Abraham first brought the knowledge of astronomy and arithmetic from Chaldea to Egypt, and from there they were then transplanted to Greece. Accordingly later Jewish tradition has made Enoch not only the father of arithmetic and astrology, but also the inventor of the alphabet and the first author, to whom many books were ascribed.¹ Thus we read of the “books” of Enoch in the Book of the Jubilees, Test. xii. Patriarch.; Origen, c. *Celsus* v. p. 267, and *Homil.* 28 in Num. 34; Augustine, *Civ. Dei*, xv. 23; Jerome, *Script. Eccles.* 4;

and Georgius Syncellus quotes from the first book of Enoch concerning the watchmen. With his literary fame walked hand in hand his renown for piety, so that the translated Enoch is even made the Metatron i.e., GTR or chief of those angels that stand before the throne of God.² Among Mohammedan writers Enoch stood high as an inventor and literary character. In addition to the discoveries attributed to him by Jewish tradition, Moslem fame honors him with the invention of sewing.³ He is mentioned but once in the Koran, in Sura xix. 57, under the name of Edris, i.e., the learned, and is called a prophet. Beidawi, the best Arabic commentator on the Koran, remarks on this passage that no less than thirty divinely revealed books were ascribed to his authorship. Of the writings attributed to this ¹ Cf. Winer, *Bibl. Realwörterbuch*, Art. "Henoch." ² Cf. Targ. Jonath. to Gen. v. 24, and Pichard, *l.c.* p. 29 sq. Buxtorf, *Lex.* under HTR, and Jellinek, *Bet-ha-Midwatch*, ii. p. xxx, and 114-117; iii. p. 155-160. ³ Cf. Pichard, *l.c.* p. 37. ⁴ Cf. Beidawi, *Commentarius in Coranum* (ed. H. O. Fleischer), p. 583. 16 ancient and pious favorite of God one of a prophetic character is made especially famous and important by being quoted by a canonical writer, Jude, *Epist.* 14,15, of which work Tertullian¹ asserts that it still existed in his times. This is, as we have seen, the work before us. § 2. CONTENTS.—Chap. 1:1, Superscription. Chap. 1-5, Introduction. The source and divinely inspired character of this revelation given to Enoch during his intercourse with the angels, as well as its object: to announce the overthrow and destruction of the sinners when God shall come to judge, and the Messianic blessings in store for the righteous in the world now to come. Chap. 6-16, The historical basis of the book, containing an account of the fall of the angels through their carnal connection with the daughters of men, as the author's exegesis of Gen. vi. 1 sqq. The determination of God to inflict a temporal punishment upon them, which is to last until their condemnation in the final judgment, and the record of how this determination was carried out; the prediction of the flood as the means of cleansing the earth. Enoch, as a man privileged to communicate with higher beings, is requested by the fallen angels to write for them a petition for mercy. This he does; but is sent back by God himself to renew the previous announcement of the certain punishment of these angels. The object of this narrative is to prove histori-

cally that God will certainly punish sinners, and is thus to add force to the prediction of the true author in announcing the destruction of the sinners in his days. Chap. 17-36, Description of what Enoch saw during his trip around and above the earth. He describes the divine ¹ Cf. *De Idol.* 4 and *De Cultu Feminarum*, ii. 10. 17 origin of nature and its laws, sees the place of departed spirits both good and bad, the place of final punishment, the tree of life in the south, and the tree of knowledge in the garden of the just, and many of the secrets of nature. Chap. 37-71 form a rounded whole, and are entitled: The second vision of wisdom. It is divided into three parables by the writer himself; 38-44, being the first, contain a prophetic account of the congregation of the holy as it will be after the removal of the sinners. Enoch views the mysteries of heaven, sees the myriads of the angels, and notes four, Michael, Rafael, Gabriel, and Fanuel, as the archangels. He speaks also of some of the secrets of nature, and lauds wisdom, which he personifies. 45-57, introduced as the second parable, treat chiefly of the Messiah, his nature and work, especially his judgment, and glorify the period of blessing and peace that his coming shall inaugurate. 58-69:25 (with the exception of 60:65-69:25, which are from another hand), as the third parable, contain an account of the blessed condition of the righteous and of the judgment and condemnation in store for the wicked. Chap. 70 and 71 contain a suitable close to all the parables. Chap. 72-82, with the special title, The book of the courses of the luminaries, the astronomical book proper, contain a long and tedious account of the course and movements of the sun, moon, and stars, respecting which the angel Uriel, "who is over them," instructed the seer. Chap. 83-91 contain two visions in dreams, the first, 83 and 84, predicting the flood and the first judgment, the second, 85-90, giving an allegorical account of the development of the world-history from the creation to the time of completion in the Messianic future, the whole from a purely theocratic stand-point. Under the symbolism of wild and tame animals the relation of Israel to the neighboring nations is recorded, the whole, as far as historical, from a biblical view. Chap. 91 gives a fitting admonition of Enoch to his children. Chap. 92-93 (and 91:12-17) pass over the same ground that the second dream does, only more briefly, as ten "world-weeks." Chap. 94-105, the paraenetic part proper and the practical application of the instruction given to

the times of the author, the cry of woe over the sinners, and the exhortation to hope and fidelity to the righteous. Chap. 106-107 have an account of the birth of Noah and his wonderful appearance, and prediction of the flood. Chap. 108, introduced as "another book of Enoch," contains a renewed brief prediction of the sure destruction awaiting the sinners and of the certain blessing in store for the righteous. The revelation is received from an angel. § 3. ANALYSIS.—The varied contents of the book, its many apparently incongruous elements, its obscure language, and symbolical figures, together with the total lack of all outer evidences respecting author or authors, time of composition, and object of writing, have occasioned much perplexity to investigators, and given rise to a vast number of different opinions on the questions suggested by a perusal of Enoch. Neither combination or integrity, nor author or time or language, has been settled to the satisfaction of all, as scarcely two of those that have examined the book agree on all these points. This is not surprising in a book that seeks by all means to hide its authorship and period of composition, and in the nature of the case a full agreement on these topics can scarcely ever be expected, especially as preconceived notions concerning the New Testament canon, principally concerning the Epistle of Jude, have unfortunately influenced the interpretation in both orthodox and liberal investigators. The results of an analysis will, then, in every case bear only the stamp of a possibility, or at best, a probability; absolute and convincing certainty will only be realized if some new outer aids, e.g., a new reliable Greek text, or earnest investigation in ancient Rabbinical and Talmudic lore, should throw light on the subject. Before proceeding to a further examination of the composition and compilation of the book, it will be well to survey the opinions of those who have devoted learning and critical acumen to this topic.¹ Both Laurence and Hofmann, in their translations and notes, had complained of a want of unity and connection in the book. They therefore resorted to a transposition of different parts to more harmonizing places, but not to the satisfaction of later critics, as the necessary inner harmony and connection was not thereby restored. That plan was then dropped, and the idea that the book consisted of several independent parts, written by different authors at different times, became an almost universal conviction. LÜCKE² ana-

lyzes the book as follows: The present book of Enoch consists first of an older portion, embracing chap. 1-36 and 72-108, and secondly of a younger portion, contained in chap. 37-71, in which, however, are some later interpolations. The former¹ These opinions have been mostly collected from the original sources themselves, and where this source failed the deficiency was supplied by Schürer, *Neutestamentliche Zeitgeschichte*, Leipzig, 1874, p. 521 sqq. ² Elnleit. in die *Offenb. Johannes*, 1852, pp. 89-144. 20 was written in the beginning of the Maccabean contest, 166-160 B.C., as the "great horn," 90:9, is Judas Maccabi, the later during the first years of the reign of Herod the Great. No date can be assigned to the interpolations. In his "Nachträge," however, p. 1072, he holds that the older portion was written during the reign of John Hyrcanus, 135-105 B.C., adopting Ewald's view. J. CHR. K. VON HOFMANN¹ claims that the main body of the work was written by one and the same Christian author in the second century after Christ. For him, the small lambs in 89-90 are not the heroes of the Maccabean struggle, but the early Christians. The quotation in Jude is, then, not from Enoch, but was the occasion of the production of this apocryphal writing. Later interpolations are found in 59-71; 82:4-20; 92; 106-108. Hofmann has the honor of being the first to discover the correct interpretation of the seventy shepherds in 89 and 90. DILLMANN² also claimed one author for the main body of the work, but did not deny later additions and interpolations. These are: (1) the historical 6-16, 93 and 91:12-17; 106-107. (2) the Noachic 54:7-55:2; 60; 65-69:25. (3) then chap. 20, 70, 75:5; 82:9-20; 108. The book was written about 110 B.C., as the "great horn" in 90:9 is John Hyrcanus. The additions, however, were made in the first century before the Christian era. Later³ he admits that, irrespective of the interpolations, the book must be regarded as a compilation of two, or even three, different works. He, with ¹ *Zeitschrift der Deutschen Morgenländ. Gesellschaft*, vol. vi. 1852, p. 87-91, and *Schriftbeweis* (2d ed.), vol. I. pp. 420-423. ² *Das Buch Henoch*, 1853, p. v sqq. ³ Herzog, R. E. (1st ed.), vol. xii. pp. 308-310, and *Schenkel's Bibel Lexikon*, vol. iii. pp. 10-13. 21 Ewald, regards 37-71 as the older portion, and places it in the first years of the Asmoneans, while the union of the different parts was probably effected about the middle of the first century B.C. EWALD¹ discovers the following parts in the book: (1) The groundwork,

37-71, written about 144 B.C. (2) The second Henókh book, 1-5; 91-105, and other fragments, in the beginning of the reign of John Hyrcanus. (3) The third Henókh, book of which remnants have been preserved in 8; 20-36; 72-90; 106-108, written about 128 B.C. (4) The Noah book, found in 6:3-8; 17-19; 54:7-55:2; 65-69:1, somewhat younger than the preceding. (5) The present complete Henókh, whose editor added considerable in 6-16, and wrote about the middle of the first pre-Christian century. KÖSTLIN² divides thus: (1) The groundwork, embracing 1-16; 21-36; 72-105, and written about 110 B.C. (2) The Parables, 37-71 (with the exception of the Noachic fragments), written between 100 and 64 B.C. The same author wrote 17-19. (3) The Noachic fragments 54:7-55:2; 60; 65-69:25, possibly 20 and 82:9-20, and probably 106-107, and also some things in 6-8. (4) Chap. 108, an Essenic addition about the time of Herod the Great or his successors. HILGENFELD³ considers 1-16; 20-36; 72-105 the groundwork, written in the first years of Alexander Jannai. Later additions are found in 17-19; 37-71; 106-108, and these later portions are all the work of a Christian adherent of Gnosticism about the time ¹ Abhandlung über des Aethiop. Buches Henókh Entstehung, Sinn und Zusammensetzung, 1855. ² Theol. Jahrbücher, 1856, pp. 240-279; 370, 386. ³ Die jüd. Apokalyptik, 1857, pp. 91-184, and Zeitschr. f. wissensch. Theol. iii. pp. 319-334; iv. pp. 212-222; v. pp. 216-221; xv. pp. 584-587. ²² between Saturninus and Marcion. Hilgenfeld lays special stress on a pretended Christian character of the Messiah in 37-71. He declines to separate Noachic fragments. Later he modified his idea concerning the first part by claiming that it was written about 98 B.C. This result is reached by interpreting the periods of the seventy shepherds as each of seven years, so that 7x70 or 490 years from 588 B.C., as the acknowledged commencement of the reign of these shepherds, would establish the period of writing. VOLKMAR¹ claims that the periods of the shepherds each embrace terms of ten years, so that the whole period of this rule would be 70, or rather 72, according to his idea, times 10, i.e., 720 years, and counting from 588 B.C. this would indicate 132 A.D. as the year in which the book was written. It is claimed to be the first connected account of the commencement of the insurrection of Bar-cochebas, and was written by a disciple of Akiba. He rejoices in this conclusion exceedingly, and later² characterizes the book of

Enoch as "a warlike zelotic announcement of the final victory of Bar-cochebas after the defeat of Hadrian 132 A.D.!" LANGEN³ admits that in its present shape the book is the work of different authors, but claims that the internal harmony is such that a great difference of time cannot exist. As he interprets the "great horn" as Judas Maccabi, he places the composition of the groundwork at about 160 B.C. ¹ Zeitschrift d. Deutschen Morgenländ. Gesellschaft, xiv. pp. 87-134, 296; Zeitschrift f. wissensch. Theol. iv. pp. 111-136, 422 sqq.; v. p. 46 sqq., and Eine neuest. Entdeckung, etc. Zürich, 1862. ² Das vierte Buch Esra... als ältester Commentar zum N.T. Tübingen, 1863, p. 408. ³ Das Judenthum in Palästina, 1866, pp. 35-64. ²³ SIEFFERT¹ considers 1-16; 20-36; 72-81; 91-105 as the oldest portion, written about the time of Jonathan, 165-160 B.C., and interprets the seventy shepherds in 82-90, which he regards as a separate addition, in Hilgenfeld's style, but begins the rule of these shepherds already 598 B.C., and thus makes the book ten years older than Hilgenfeld, i.e. it was written about 108 A.D. Chap. 17-19; 37-71; 106-108 were written by an Essene, and before the invasions of the Parthians in 64 B.C. PHILIPPI² defends the absolute integrity of the book. With Hofmann he regards the small lambs as Christians, and interprets the period of the shepherds like Volkmar, but assumes only seventy shepherds and, counting either from 606 or 588 B.C., considers the book as one of a Christian origin, and written about 100 A.D. WITTICHEN³ revives to a great extent Dillmann's old opinions, considering the main body of the book as the work of one author, but written by him at different times. The oldest portion, 83-91, was produced about 166-161 B.C. Later interpolations are 6-16; 93 and 91:12-17; 106-107. A second interpolator, in the first pre-Christian century, added 20; 54:7-55:2; 60; 65-69:25; 70; 82:9-20; and 108 is a later independent addition, also written before Christ. GEBHARDT does not analyze the book, but gives a minute and telling criticism on the different views expressed on the seventy shepherds in chap. 89 and 90. His conclusions are of a negative character, claiming that unless ¹ De apocryphi libri Henochi origine et argumento, 1867. ² Das Buch Henoch, sein Zeitalter und sein Verhältniss zum Judasbrief, 1868. ³ Die Idee des Menschen, 1868, and Die Idee des Reiches Gottes, 1872. Merx, Archiv f. wissensch. Erforschung des Alt. Test., 1872, Vol. ii. Heft 2, pp. 163-246. ²⁴ a better text is discovered it will

be impossible to find the true interpretation of the author's idea. SCHÜRER (p. 529 sq.) considers as settled that there are, at least, three distinct parts in the book: (1) The groundwork, 1-37 and 72-105; (2) The Parables, 37-71, with the exception of (3) the Noachic portions 54:7-55:2; 60; 65-69:25, and probably 106-107. The last chap. 108 is an independent and late addition. The groundwork was written in the last third of the second century before Christ, as the "great horn" is John Hyrcanus; the Parables, during the reign of Herod the Great, as the invasion of the Parthians is presupposed as an historical event in chap. 56, while the Noachic additions are of uncertain date. Schürer adopts Hofmann's interpretation of shepherds as angels.¹ VERNES² regards the Messiah of the Parables as a Christian one, and hence (pp. 264 and 269) claims the end of the first Christian century as the time when they were written. As 90:9 refers to John Hyrcanus, the groundwork was written in his days. He does not settle the time of the Noachic additions. TIDEMAN³ claims that 83-91 do not belong to the original book, but were inserted afterwards, probably a few years later by an Essenic writer. He claims that the dream-visions interrupt the connection. His conclusions are: The oldest book contains 1-16; 20-36; 72-82; 93; 91:12-19; 92; 94-105, and was written by a Pharisee between 153 and 135 B.C. The second book, 83-¹ Castelli's work: *Il Messia secondo gli Ebrei*, Firenze, 1874, could not be consulted. ² *Histoire des Idées Messianiques depuis Alexandre jusqu'à l'empereur Hadrien*, Paris, 1874, pp. 69-117 and 264-270. ³ *De Apokalypse van Henoch en het Essenisme*, in the *Theologisch Tijdschrift*, Mei, 1875, pp. 261-269. 25 91, is by an Essene between 134 and 106 B.C., and thirdly the Apocalypse of Noah, 17-19; 41:3-9; 43:1,2; 44; 54:7-55:2; 59; 60; 65-69:25; 70; 106; 107, written after 80 A.D. by a person versed in Jewish Gnosticism and the Cabala. The Parables are by a Christian of the days of Domitian or Trajan, 90-100 A.D. The final redactor, the author too of 108, was a Christian Gnostic of the tendency of Saturninus, after 125 A.D. DRUMMOND'S⁴ chief contribution to the understanding of Enoch is his peculiar view of the Messiah in the Parables. He thinks the Messiah must be a Christian one, but at the same time will not give up the Jewish source of the Parables, and therefore regards the Messianic passages in the second part as Christian interpolations, and explains the absence of the then

expected references to the historical Christ by saying, rather unsatisfactorily (p. 61), that "an interpolator would be careful not to depart too widely from the character of the book in which he made his insertions." As the great horn is John Hyrcanus, the time in which the original book was written is "the latter half of the second century before Christ" (p. 43). The original book embraces the chapters that are ascribed to it by Tideman (p. 37). In the Noachic fragments he seems to admit a post-Christian influence in 67:4 sq. (pp. 57, 58). He adopts Hofmann's and Schürer's view of the shepherds (p. 40). The majority of critics deny that the book, as we have it now, is the work of one author, and Philippi stands absolutely alone in his refusal to acknowledge later additions or interpolations to a more ancient groundwork. In fact, this point can be regarded as settled, and the ¹ *The Jewish Messiah*, from the rise of the Maccabees to the closing of the Talmud. London, 1877, pp. 17-73. 26 question that remains to be discussed is the number of component parts and the chapters that belong to each part. As we are in this examination restricted to inner evidences alone, to the harmony or disharmony in style and sentiment, it will be necessary to inquire what evidences the book itself furnishes for the solution of this problem. It is important to notice that certain portions claim to be revelations not of Enoch, but of Noah, and this fact alone is sufficient to force the acceptance of a different author, The book pretends to be a revelation given to Enoch, and as it contains revelations given to Noah after the death of Enoch, we must conclude that these latter are parts foreign to the original work. Here we have first the whole of chap. 60 given "in the year five hundred of the life of Noah,"¹ concerning the flood, as the most important event in the life of that patriarch. The difference in style and sentiment, such as the masculine and feminine water, the Behemoth and Leviathan, and others,² are so characteristic that it would be impossible for the same mind to have conceived this chapter and the groundwork of the book. With these indices, authorship, time, and sentiment on hand, it will be seen that 54:7-55:2, which verses there form an unexpected interruption of the connection, and the whole connected account in 65-69:25 form with 60 a separate element, that has very properly been called, The Noachic additions or fragments. In addition, to make certainty more certain, the Parables, i.e., 37-71, are expressly quoted in 68:1. To these ad-

ditions undoubtedly must be reckoned also 106-107, as the ¹ That it must be Noah, and not Enoch, as the Ethiopic text reads, is proved in the notes on this chapter. ² Cf. notes. 27 similarity of subject-matter and of style point to this fact. They are intended to give an account of the bearer of revelation in these additions, and describe his worthiness for this office. Not to these additions belongs chap. 108. It is introduced with the words: "This is another writing of Enoch," as an independent tract. It is a later, undoubtedly the last, portion of the book. The object is clear; it is a renewed exhortation to fidelity and hope to those disappointed ones who might lose confidence in the prophecies of the old book. We are, then, justified in separating at least 54:7-55:2; 60; 65-69:25; 106-108 from the original book. With equal, yes with greater, certainty can this same thing be done with 37-71, which are not only distinguished in a marked manner from the Noachic fragments, but from 1-36 and 72-105 also. A mere perusal of this certainly most beautiful part of the whole work shows that it forms by itself a complete whole, is introduced as a separate tract, divides itself into three Parables, treats of a different subject-matter, and this not simply as a complement to the other part. It is directed against peculiar enemies, and has the distinguishing feature of peculiar standard names for God, and differs in its angelology and demonology, in its eschatology and Messianic idea. We will here speak only of the different names of God and of angelology, as therein both parts can more easily be considered together, and at the same time sufficiently justify a separate examination of the Parables. The discussions of the other characteristics of the groundwork and of the Parables will be best given in the separate examinations of both. The two appellations of God peculiar to 37-71 are "Lord of the spirits" and "the Ancient of days," the latter of these, of course, being taken from the book of Daniel (cf. note on 46:1). The classical name in the Parables, however, is "the Lord of the spirits" (cf. note on 37:1 sq.), and is an appellation that nicely harmonizes with the general spiritual and trans-mundane character of this part, although there may be some doubt as to the exact idea which the author intended to convey in it. Again, the Parables lack at least one name of God characteristic of 1-37 and 72-105, i.e. The Holy and Great one (cf. note on 1:3). Certainly, this exclusive use of different names in different parts would, if it were the only reason,

scarcely justify a separation of the book into two or more portions, but taken in connection with the other indices it has considerable weight. A better reason for such a separation we find in the angelology and demonology of the Parables over against the statements in this respect in the other parts. In accordance with the more systematical character of the Parables in general, the classification of the angels is a stricter one than in the first part. In 71:7 those that guard the throne of God are classified a Cherubim, Seraphim, and Ophanim; and 61:10, the whole host of heaven are divided as Cherubim, Seraphim, Ophanim, angels of power and of government. A certain class, of which Michael, 71:3, 8, 13, is one, are called archangels, and are probably the same as the four angels before the throne of God in chap. 40. The angel of peace (cf. note on 40:8) is peculiar to this part, and in general it will be observed that its angelology is of a higher, almost more philosophical, character than in the other portions. This is apparent from the fact that the functions assigned them are all of an ethical character (cf. notes on 39:13; 40:1 sqq., 47:4, etc.), regulated entirely by the relation they sustain to the development of the Messianic kingdom, and hence their connection with the physical world is not dwelt upon to any extent. Whether 1-37 and 72-105 have a distinct classification of angels is more than doubtful. Aside from chap. 20, which being of doubtful authenticity cannot be used as evidence, the author seems only to know a class called Cherubim, 14:11, and the number of a peculiar class given differently in 87:2; 90:21-31 do not admit of any conclusion. Yet the greatest difference exists on the subject of evil spirits. The first part claims, 15:8, that the spirits of the giants, the sons of the fallen angels and of the women, are demons, who work violent destruction, and afterwards become the objects of false worship, 99:7. A different account is given in the Parables. Here we meet with satans, 40:7, of whom one, the Satan, is chief, 53:3; 54:6. The fall of the angels consisted in becoming subjects of Satan, 54:6, in whose service, 53:3, are the angels of punishment so frequently mentioned (cf. note on 53:3), whose work it is to punish the kings and the powerful after the final judgment. The idea of placing over against the kingdom of God an opposing kingdom of Satan, with a retinue of servants such as God has in the angels, can be traced back to the general plan of the author. His polemics are directed against the kings of the

earth, hence he not only emphasizes the royalty of the Messiah as the future conqueror of these kings, but sees even in their future tormentors the emissaries of a prince called Satan. As the archangels are the chosen instruments for the special punishment of the fallen beings of their own kind, on account of the terribleness of their crimes, chap. 54, thus the kings, as special sinners, shall have their special tormentors. The kingdom of Satan, although opposed to God, still seems in some way dependent upon his will. The idea has a great similarity with that of Satan presented in the book of Job. This is but one of the many differences existing between 1-36 and 72-105, but is sufficient to prove that the same man did not pen both, that consequently the Parables are from a different author. How this conclusion is strengthened and verified will be seen presently in the separate examination of each part. But is the rest of the book, i.e., 1-37 and 72-105, from one hand? Here the following chapters are probably interpolations: 20; 70; 75:5; 82:9-20, for the reasons assigned in the notes. Whether the account of the world-weeks, 93 and 91:12-17, is altogether an interpolation, or only the account of the last three weeks, may be doubtful. That the account 91:12-17, at least, is such, is manifest from the fact that it makes no mention whatever of a Messiah, which we have a right to expect if it were written by the author of 90:9. But as the whole account is a connected one, it is best to regard it as an addition made by some admirer of Daniel, and in imitation of him. The question as to the authenticity of 105 is difficult, as it is simply impossible to decide what idea the author desired to express with the "my son." We have no right to see it in a GTR nor to see in it the one who is GTR, the chief one of those who are the children of God, as Israel is frequently called, e.g., 2 Sam. vii. 14. If the latter is the case, it can easily be understood from the author's Messianic idea, for here the Messiah grows out as a prominent one from among the faithful in Israel, and has nothing of the supernatural that characterizes him in the Parables. We can see no reasons for making any more separations from the book. There can scarcely be a cause for doubting that 72-105 are from the author of 1-37, nor for considering the dream visions 83 sqq. (Tideman) out of connection (cf. notes). The conclusions, then, on the probable division of the work are these: In addition to the Noachic fragments 54:7-55:2, 60; 65-69:25 (106-107) and the Parables 37-71

(with the exception of the interpolations), which are parts most certainly foreign to the original groundwork, 108 is clearly an independent addition, and 20; 70; 75:5; 82:9-20; 93 and 91:12-17 are, in all probability, later interpolations. In 105 not even a probability pro or con can be decided upon. § 4. THE GROUNDWORK 1-36 and 72-105. a. Object. —The author writes out of his time and for his time, and hence, before learning what his object is, we must discover the characteristics of his period, the grievances and wants of his people, and then what solutions he has for the problems that were suggested by the condition of affairs. In the pursuit of this effort the parenetic chapters 94-105 furnish us with the best material, and here again it is especially the address in 103:9-15 that gives us the clearest idea. The author is one of the faithful in Israel, one of the Chasidim, and his work is written principally for them. He finds them a disappointed and despondent party. God's promises given of old to those that would adhere to his law were clear and defined. Although these did not distinctly remove the veil from eternity and offer retribution and reward beyond the grave, they had opened up to the just all the glories and wealth that this world afforded. The retribution taught by the Old Testament (at least as it was conceived by the Jews) was a purely terrestrial one, and the degree of happiness on earth was made the index to moral worth and fidelity to God. External advantages, fruitful harvests, victory over enemies, quiet possession of the land, long life, numerous descendants, were what the faithful had a right to expect. For his faithfulness it "should be well with him in the land that the Lord his God had given him." But how different was his condition at the time the author writes! In 103:11 the faithful complain, "We hoped to be the head, and became the tail, and the unrighteous have made their yoke heavy for us." They are subjected to the will of their enemies, for ver. 12 laments that their haters had become their rulers, and they are the objects of the rapine, injustice, and persecution of the sinners. The Chasidim are a persecuted race; yes, they are often killed, and must descend into Sheol in sorrow, 102:5. No charge is more frequently made than that of persecution and oppression of the righteous by the unrighteous 94:6; 95:7; 96:7, 8; 97:6; 99:13, etc., and the undercurrent of thought is this, that at the time of the author the just were as a minority under the tyranny of the sinners as the domi-

nant party. It is important to notice this fact, not only because it explains why the period of the sword, the time of vengeance on the unrighteous, is so horribly pictured, but because it will give an important hint as to the time when the author wrote. In other respects the righteous do not possess what had been promised, for in addition to the political power all the honor and wealth of the earth belong to the unrighteous, so that they appear as the just, 96:4, i.e., they are in possession of that which God had promised to the righteous. To their crimes of sin against the faithful is added the great one against God, that of reviling him; in fact “sinners” and “revilers” are almost constantly spoken of in the same breath (cf. 5:4; 81:8; 91:7, 11; 94:9; 96:7; 97:6; 98:11 sq. (15); 99:1; 100:9, etc.), and they go so far as to betray the “inheritance of the fathers,” 99:14, i.e., the God of Israel. With these data on hand it becomes clear what the writer wanted. Under the heavy yoke of the supremacy and persecution of the sinners, and seeing these “eat the marrow of the wheat and drink the root of the fountain,” 96:5, they are beginning to doubt the promises of God, to question the truth of God’s justice and his faithfulness in carrying out what had been prophesied by Moses and the prophets. That such doubt was beginning to grow in the hearts of the cruelly wronged band is only too certain from 103:9-15. To wipe this out, to defend the truth of the revealed promises, and to vindicate the justice of Jehovah, that is the chief aim of the author. His object is, then, primarily an apologetical biblical one, but this only as the groundwork of the practical, exhortative one of admonishing them faithfully and patiently to endure for the present. His answer to the questions of his suffering friends consists in directing them from the trials and tribulations of the HTR to the triumphs of the HTR, and therefore his admonitions centre in the words “hope” (96:1; 104:2, 4) and “believe” (97:1), for the day of Jehovah would surely come. It is inaugurated by “the period of the sword,” of the destruction of the sinners by the righteous; and the vividness with which this period is pictured in 99 and 100, especially 100:3, shows how important it was for the author. He is a Jew, writes for Jews, and his standard of retribution is the Jewish one of “an eye for an eye and a tooth for a tooth.” The character of the sin shall determine the character of the punishment, and this terrible scene of carnage inflicted by the righteous on the unrighteous in the day of vengeance, 95:3; 90:19;

91:11, 12; 94:7, 9; 95:3; 98:12, etc., can only be regarded as the development from the sufferings of the righteous in the time of the author. It should be noticed here that the Parables, which do not presuppose a condition of persecution for the faithful, say little or nothing concerning the period of the sword. But this feature of the author’s eschatological hopes are like his Messianic idea, developments out of the immediate wants and longings of his times. Here he meets an objection. The sinners say that God does not regard their actions, 104:7. The author knows better than this, for these acts are known in heaven, 98:6, 7, 8; 104:7, written on the tablets of heaven (cf. note on 81:1), and are even remembered and related by the powers of nature, 100:10; 104:8. This peculiar method of polemic is prompted by the manner in which he received his revelations as recorded chap. 12 sqq., and his intimate knowledge of the divine course of nature. An objection, however, more subtle yet meets the author here that he must refute. The fulfilment of his prophecies rests on the assumption that there is a retribution after death, and this the sinners deny. They claim that death ends all, and no righting of the wrongs of life can be expected after death. It must be especially noticed that the author nowhere presupposes the objection that there is no life after death, but only that there is no retribution then. Thus, 102:6-11, the sinners do not boast that the souls die with the bodies, but only that the fate of all is similar after death, and that the darkness of Sheol will receive both good and bad. The same idea lies in 103:5, 6. Therefore, too, in his exalted tone, the author emphasizes the fact, 103:1 sqq., that after death the good will receive their reward, and the evil their punishment, 103:7, sqq. The simple existence of the soul after death and the resurrection of the departed are never mentioned in a polemical spirit, but always as acknowledged facts; but for the defense of a retribution after death the author brings in all his power of persuasion. He seems to appreciate the fact that he has the letter of the old covenant against him, that he must take a step beyond the Old Testament, and therefore, with a powerful appeal to the greatness of God 103:1, he assures his readers of the truth of what he says. In this way, then, he has removed the difficulties and cleared the way for the description of the manner in which this future retribution shall take place; he can now proceed to what is his main intention—to a description of the world to come, to

his peculiar eschatology. Historically, his object and its origin can be easily understood. It is a well-known fact that ever since the time when Alexander and his successors attempted to establish Greek culture in the East, there had been two parties in Palestine also, the Hellenistic, or friends of progress, and the Chasidim, or those that clung to the law and to all Jewish peculiarities, and bore within their hearts all the hopes and promises of Israel. It is equally well known that this class of faithful ones were generally in the minority and subject to the persecution of the opposite party, Especially was this the case in the ever memorable conflict between the tyrannical and singular Antiochus (IV.) Epiphanes and the Maccabean party. That in this long struggle between the conservative and advanced elements the defeat and sufferings of the former, who knew that God had given them the promises, should excite doubts in their hearts such as the author meets is natural. To encourage them in their tortured condition, to defend the promises given them, to predict the downfall of their enemies and the enemies of God, this was the object and aim the author had in writing. It might be called a proclamation or manifesto to the Chasidim, exhorting them to steadfastness, announcing that the long-delayed retribution would surely and speedily come. Contents. —As the author seeks to direct his readers from the tribulations of their times to the glories of the future, his description will naturally be chiefly an eschatological one, embracing the topics of the period of the sword, the judgment, the punishment of the wicked, Sheol, hell, the reward of the righteous, and the Messiah with his kingdom. These topics are, in fact, the objects of his prophecies. During his trip with the angel, Enoch, by a historical lapsus, sees Sheol already inhabited. It is the place of departed spirits both good and bad, for the righteous descend there also, 102:5. Although Sheol is but a temporary abode, to serve till the time of the final judgment, the fate of its inhabitants is already foreshadowed by their condition while there. In chap. 22, which is devoted to its description, we learn that it has four apartments: one for those righteous who died at the hands of sinners, the second for the other saints, the third for the sinners who were not punished on earth, the fourth for those whose retribution was at least partially given them before death.¹ The last class, however, shall remain here, and not be subjected to a farther condemnation, ver. 13. This pecu-

liar division well reflects the author's time. Only one that had seen with his own eyes the numerous persecutions of the righteous could think of making for them a special apartment in Sheol with the prototype of martyrs, Abel, where they have the special privilege of continuing their cry for vengeance. The inhabitants of three apartments shall rise again, the unrighteous for punishment, the righteous to take part in the glories of the Messianic kingdom. It should be noticed here that the author presupposes in this connection the resurrection of the wicked, although in other places he mentions only the rising of the saints, cf. 91:10; 92:3; 100:5; 103:4. Preceding the judgment of the living and dead, and also the period of the sword, there will come the signs of the last times, of which we have a graphic description in chap. 80. Before the judgment, as 90:19 compared with sqq. shows, there will be the terrible period of the sword of which we have already spoken. Then comes the judgment in which God himself judges, 1:9; 90:20; 91:7; 100:4. Although the judgment is stated to be universal, embracing the just also, 1:7, it is evident that it is restricted to those who took active part in the conflict between the faithful and the unrighteous, either as foes or friends, and is thus not universal in an absolute sense. Were it such, it would be impossible to conceive ¹ We simply give here and in the following the results reached in the notes. 38 how the author can speak of an increase of the Messianic kingdom after the judgment through the arrival of the hitherto neutral heathen nations. The place of judgment is Palestine, or rather Jerusalem, 90:20. The order is, first the fallen angels and the seventy shepherds 90:20 sqq., and then the renegades in Israel. The condemnation of the sinners is eternal. 5:5; 6; 10:12; 12:4, 5; 22:11, sqq., and consists of burning, 10:14, in a pool of fire, 10:6; 90:24, etc., or fiery abyss, 10:13; 90:25, etc., or in prison, 10:13, or in a fiery oven, 98:3, or in hell, 99:11. There are two places of punishment, one for the fallen angels, who are temporarily bound under the hills, 10:4 sqq., which is found "on the ends of the earth," 18:14 and chap. 21. It is the same place that is described in 90:24, 25, where again no geographical locality is assigned to it. The place of torture for the theocratic sinners is better outlined. Going out from the Old Testament idea he places it in the valley of Hinnom, chapters 26, 27, 90:26. After the removal, 1:1, and destruction, 1:9; 97:1; 94:10, of the sinners, the happy period of the

rule of the righteous is inaugurated. His description is in accordance with his ethics and dogmatics. What the faithful lacked before they shall then abundantly possess. These are both physical and moral blessings. They shall enjoy the good of the land, 10:18, 19, the temple shall be built anew and the old one removed, 90:28, 29, and around it then will be gathered all the saints, 90:33, they shall eat of the tree of life, 24:4, 5, which has been transplanted to the north, i.e. to Jerusalem, 25:5, they will have wisdom, 5:8; 91:10, there will be absolute moral perfection without sin, 5:8; 92:5, and this state shall be eternal, 91:17; 92:4; 105:2, and in these glories the risen just shall take part, 103:4; 91:10; 92:3; 100:5. The centre of the kingdom is in Jerusalem. But all this so far without a Messiah. He does not establish the kingdom, but grows out from among the faithful after the establishment. We hear of him only 90:37, 38. For the author, this Messiah is one who is especially prominent by his fidelity religiously, for he is born a bullock while the others are sheep, and by his strength, as he has large horns. The description does not transcend the human, and thus forms a decided contrast to the Messiah of the Parables. Both Messiah and the Messianic kingdom are capable of development, for he grows, and they grow with him. He becomes strong, so that the nations who have hitherto been mere lookers-on fear him, and all come and take part in his kingdom. This chief characteristic of the Messiah, as that of a military hero who will protect the just and establish their rule over all the nations, was suggested to the author as the fitting counterpart to the subjection of the righteous to the supremacy of the sinners in his days. Not a small portion of the author's work is devoted to a tedious account of nature and its laws. Besides notices here and there, he devotes the whole section 72-82 to this topic. The sun, moon, stars, the phenomena of nature, such as lightning, thunder, rain, dew, etc., are the objects of his wisdom. For him, these all have a moral purpose; they demonstrate the power and wisdom of God, and in their relation to him are an example of how men should conduct themselves, 5:3, 4; 101:1 sqq.¹ Cf. notes, and Dillmann, p. xv sqq. 40 c. Age. —The terminus ad quem is the Epistle of Jude, written in the first century after Christ, probably before the destruction of the second temple. This letter not only quotes the book of Enoch, 1:9, directly in ver. 14 and 15, but evidently uses it also in ver. 6. Hofmann and Philippi, indeed,

claim that an inspired writer could not have cited an apocryphal work, and Jerome says that many regarded Jude as unauthentic, or placed it among the Antilegomena, for the same reason. Accordingly Hofmann and Philippi regard the words in Jude as the incitement that occasioned the writing of the apocryphal work. But if Paul could quote from the Gentile poets, it is certainly hard to understand why Jude could not cite a work that was evidently in high standing among the faithful. As, however, Jude quotes the book as a well-known work, its composition must fall quite a number of years before he wrote; but just when it was composed can only be determined by internal evidences. In chap. 90 the author finishes his survey of the world's history, reaching his own time in 8-13, and passing over prophetically in 14 sqq. It has been shown in the notes that in all probability the "great horn" is not John Hyrcanus, but Judas Maccabi, and that according to the historical account there the book would be written before the death of Judas, in other words, in the midst of the Maccabean struggle. It remains now to be seen whether the other internal evidence, the spirit of the book, best harmonizes with the historical foundation furnished by the events of Judas's time or by those of the reign of John Hyrcanus. It has been shown that the struggle between the conservative and orthodox party of the faithful and the new friends of advanced ideas had reached a certain decided point, in which the latter are masters and the former are under their dominion. The Chasidim throughout appear as a persecuted and abased band, while the sinners enjoy the political power and possess all the wealth and blessings of the land. In seeking to fix this to the history of the famous struggle Josephus (*Antiqq.* xii. 5 sqq.) gives a fitting and appropriate answer. It is the time of the terrible persecutions under the reign of Antiochus (IV.) Epiphanes and the uprising of the faithful under the Maccabees. And while the history presupposed in the book entirely suits this period, it does not at all that of John Hyrcanus. Here the historical facts were entirely the reverse of what is here demanded. His reign, an eminently peaceful one, and not "full of war and rumors of war," as 90:8-13 demands, was one characterized by the rule of the Chasidim over the sinners. It is a well-known fact that in no period in the history of Israel, from the exile on, the party that is represented here as the persecuted, enjoyed such absolute control and such perfect political and reli-

gious freedom as just in this reign, and therefore the guess at John Hyrcanus is the most unlucky that could be made. Schürer (p. 117) closes his review of this reign with the significant words that since the days of David and Solomon no period had been so glorious and grand. We can, then, have no hesitancy in saying that a book prophesying to the faithful what they really then possessed would be without meaning and purpose, while making it a product of the Maccabean struggle, a word of encouragement to the little band of the faithful amidst their trials, can alone explain its origin, object, and peculiar contents. Just at what time in this period it was written cannot be decided, but certainly, as chap. 90 shows, before the death of Judas, and after his first victories. This statement cannot be overthrown with the remark that it would bring its composition too near that of Daniel. Even accepting, what is by no means an absolutely certain result of investigation, that the Book of Daniel was written during the struggle of the Maccabees, this itself does not exclude the composition of Enoch during the same period. This part of the book now under discussion does not, as the Parables so evidently do, show any positively certain dependence on Daniel, not even in the account of the seventy shepherds. There is not one passage of which we can say, as we can of many in 37-71, with a certainty, or even probability, that it has been taken from Daniel. In some respects indeed the general train of thought is the same, as might be expected from two authors writing about the same time and with almost the same object, but the discrepancies and differences are equally apparent. We are, then, forced to the conclusion that this part of the book was written before the death of Judas in 160 B.C., as from the historical data of that period alone the original character of the work can be intelligently understood, while the pre-eminently peaceful reign of John Hyrcanus, and the prosperity of the faithful during that time, excludes the idea of putting its origin in his days. d. Language.—It is almost universally acknowledged that the book was originally written in a Semitic tongue, either in Hebrew or Aramaic; Volkmar and Philippi alone from their false stand-points maintaining a Greek original. That the generally accepted opinion is the correct one admits scarcely of any doubt. Time, object, and character speak emphatically for its correctness, while the names of the angels, that is of the nonbiblical ones, and the Semitic ety-

mology of the names of the winds in 77 and of the names in 78:1, 2 put the Hebrew or Aramaic original beyond all rational doubt. The book must, then, be regarded as the Hebrew or Aramaic production of a Palestine Jew, written before the year 160 B.C. § 5. THE PARABLES, 37-71 (with the exception of the interpolations). a. Object. —The intimate connection between the Parables and the Book of Daniel is apparent at a glance, and admits of no rational doubt. The fundamental idea of the canonical writer, who sees in the rulers of his own times the radically opposites of the realized idea of theocratic kings, who must therefore give way to the God-pleasing and predicted Messianic kingdom, is copied throughout by his imitator in the Parables. The enemies this writer must oppose and the sins he must reprove are entirely different from those in the first part. Hence his aim is a different one, although his ultimate object, the prediction of the speedy arrival of the long-promised kingdom, is the same as that of apocryphal writers in general, and of the author of the first part also. His polemics are no longer directed against the class of sinners in general, but are particularly directed against the kings and the powerful, 38:4, 5; 46:4; 48:8; 53:5; 55:4; 62:1, 3, 6, 9; 63:1, 12, etc. Occasionally, indeed, they are accused of injustice and actual persecution, 46:7; 47:4; but this state of affairs has by no means the prominence that it occupies in the first part. This, too, will explain the fact that in the judgment to come over the sinners the period of the sword is not only not emphasized, as in the first part, but there is even some doubt whether the author teaches such a period at all. The passages that might be interpreted in this direction, 38:5; 39:2; 48:9; 46:4 sq.; 50:2, could all be well understood as referring in general to the overthrow and destruction of the sinners in the last judgment. The crimes of the author's enemies are of a bloodless character and centre in the great one of atheism; not in a sin against the children of God, which is the basis of the first part, but rather in a sin against God himself. For they deny the Lord of the spirits, 38:2; 41:2; 45:1, 2; 46:7; 48:10 (cf. 43:4; 63:4-8), and a heavenly world, 45:1, and the Messiah, 48:10 (and the Spirit of God, 67:10, and the just judgment, 60:6). Hence, too, they rely on their wealth and are idolaters, 46:7; and in their confession, 63:1 sqq., they acknowledge that their cardinal sin and the ground of their condemnation was their failure to acknowledge God as their King and Lord, that they

had placed their hope in their own power, and had not admitted that this power was from God. The author then directs his words against the doings of the aristocratic class among his people, who have deserted the God of the fathers and departed from the hope of Israel. The connection between the author's ideas and the Old Testament idea of royalty, especially as laid down in the books since the days of David and Solomon, is apparent. The kings of Israel were not to be merely political figure-heads but were, as theocratic rulers, the instruments, and deputies of God, ruling the people in his name and in his spirit. They had, then, a religious as well as a political aim to follow, and they, consequently, above all others, were called upon to aid in the development of Israel to that ultimate aim, the realization of the promises given it in the glorious kingdom of the Messiah.¹ In the fulfilment of this theocratic object, the rulers, in the author's days, had signally failed; instead of being the leaders of the faith and hope of Israel, the royalty and aristocracy had become the home of rationalism and infidelity. The perception of this fact, that there was "corruption in high places," will explain the peculiar apology of the writer, the judgment, the pre-eminently royal and judicial character of the Messiah, and the final punishment of the sinners. Historically, the status here presupposed is easily understood. The Asmoneans, although originally faithful adherents of the religion of Jehovah, soon after the assumption of royalty departed from the path of the Maccabean heroes. With the single exception of Alexandra (78-69 B.C.) all the rulers from Aristobulus I. (105-104 B.C.) were wicked and godless, by no means realizing what an earnest Jew might expect from theocratic rulers. This, too, makes clear the author's object. Over against the infidel rulers and the unjust rule of his day he maintains the speedy coming of the chosen ruler of God, GTR, the Messiah and his rule of justice and peace. He predicts the downfall of false royalty and its unbelieving adherents, and the establishment of the true God-pleasing royalty through the Messiah as the head of the congregation of saints.

b. The Messiah. —The contents centre in the Messiah, as the proper theocratic counterpart of a false royalty, ¹ Cf. on this subject, on which we cannot enter more minutely here, the article of Diestel, in *Jahrbücher f. Deutsche Theol.*, viii. 3, pp. 536-587. 46 and the Parables could well be called the book of the Messiah. The chief interest of the book lies in his

person and object. It has been a constant dispute among investigators whether the Messiah here is a Christian or a Jewish one, the latter position being generally held by older investigators, the former by the later ones. The first glance may speak with some probability for a Christian origin, but a closer examination necessitates the acceptance of a Jewish source. This conclusion is already made probable by the general character of the Messiah as the embodiment of the true theocratic idea of the Old Testament royalty, and he is thus to be the realization of a pre-eminently Jewish hope. The positive statements of the book make this probability a certainty. The most important remark concerning the person of the Messiah is found 48:3, where it is stated that before the sun and the signs and the stars were made his name had been called before the Lord of the spirits; and, 48:6, it is said that he was chosen and hidden before the world was created, and was hidden, 62:6, 7, but preserved and revealed to the just, 48:7; 62:7. It is further stated that he "had arisen," 49:2; 51:5, or "appeared," 52:9; 38:2, and was "revealed," 69:26. The author here does not teach simply a predestination, but a pre-existence, or rather a pre-mundane existence, of the Messiah. For by his words "before the world" and "before the creation of the sun" the author shows that he does not teach a pre-existence from eternity in an absolute and metaphysical sense, without a beginning or origin, but only in the sense in which HTR is used in Hebrew, from a time the limit of which is for the writer objectively beyond the horizon of his vision.¹ The writer, who manifestly does not desire to give an exhaustive treatise on the person of the Messiah, has a special object in emphasizing the pre-existence. By stating that the author of the glorious times to come is now already prepared, and has been so before the creation of the world, he does not desire simply to vindicate the certainty of the fulfilment of his prophecy, but rather, by ascribing this supernatural character to the Messiah, lays stress on the fact that he will be able to judge and condemn even the powerful kings. That the ability of the Messiah to carry out what is here stated of him is a thesis that the author must establish beyond all doubt, is only too manifest from 55:4. In thus ascribing pre-existence to the Messiah, the author does nothing more than is done in other respects by apocryphal writers in general. These frequently, in order to emphasize the religious importance of a person, or even of a thing, ascribe to

him or it a pre-existence or an archetype in heaven. Thus *Assumptio Mosis*, I. 14, Moses speaks of himself *qui ab initio orbis terrarum prae paratus sum*, and Baruch, *Apoc. iv.* speaks of Jerusalem as having been shown to Adam before he sinned, and the book of the Jubilees remarks that the Sabbath was kept by the angels before it was revealed to man, and *Assumptio Mosis*, I. 17, speaks of the temple as a place *quem fecit ab initio creaturae orbis terrarum*. A reflex of this idea is found in early Christian literature, where pre-existence is ascribed to the church in *Hermiae Pastor*, *Vis. ii. 4*, *2 Clem. 14.*² Yet it is not even necessary ¹ Cf. Orelli, *Heb. Synonyma der Zeit und Ewigkeit*, p. 69 sqq. ² On this whole matter cf. Harnack's notes on these two passages in the new edition of the *Patres Apostolici*. 48 to go to the post-biblical literature of the Jews for the development of the idea of pre-existence. The kernel, yes, the idea itself, we find already in one canonical book that has been extensively used by our author. In *Prov. viii. 22-31*, the personified wisdom speaks of itself as pre-existent and is thus conceived in *En. 42*. It is even probable that the different expressions with which the pre-existence of the Messiah is described are imitations of those in *Prov. viii.* The statement that the Messiah was before the sun and stars were made finds its parallel in *Prov. viii. 27*, where wisdom is said to have been there "when he prepared the heavens;" and the words that the Messiah was before the creation of the world find their parallel in *Prov. viii. 22-26*. The connection between the pre-existent Messiah of Enoch and the pre-existent Wisdom of Proverbs is strengthened by the fact that it is stated of him that he *ham*, *49:3*, and in his days the fountains of wisdom shall flow and the just drink from them, *48:1; 49:1*, as well as by the use of the word *HTR*, *unctus sum*,¹ in *Prov. viii. 23*, which corresponds to one of the classical appellations of this supernatural being, i.e., the name Messiah.² But if the occurrence of pre-existence can cause no surprise when found in a work like the Parables, which are based upon close exegetical study of the Old Testament, and if the author possibly received some of the embellishments of the idea from *Prov. viii.*, the idea itself he did not get there. If it can be stated as a fact that the Parables in general are closely connected with the Book of ¹Cf. Gesenius, *Thes.*, p. 890. ² The pre-existence of wisdom is also spoken of in a weakened sense in *Sirach I. 4; xxiv. 9*. Cf. also *Mal. iii. 1; Isa. vi. 1; Bertholdt*,

Christol. p. 131. ⁴⁹ Daniel, this can be said to be especially true concerning the Messianic idea. Whatever may be the final conviction of critics concerning the one "who was like a Son of man," *Dan. vii. 13*, whether, on the basis of *ver. 18, 22, 27*, he is to be regarded as the embodiment of the ideal Israel, or to be considered as the personal Messiah, so much is absolutely certain that for our author, as *46:1 sqq.* shows beyond all doubt, he was the personal Messiah. With this established, the source of the idea of pre-existence is given; it is a development from *Dan. vii. 13*. The sudden appearance there indicated an existence before that time, and the coming in the clouds with the Ancient of days pointed to a supernatural being, and thus the author's exegesis on that passage finds expression in ascribing pre-existence to the Messiah, and is a legitimate conclusion from the premises there given. And then our author bases his description of the Messiah, to a great extent, on *Isaiah* and *Micah*, the two prophets who, more than others, emphasize the personality of the Messiah and allow their descriptions to go beyond that which is terrestrial in both his person and his work. For that, the *HTR* of *Isa. xl.-lxvi.* is for the author of the Parables, probably, no one else but the personal Messiah seems to be clear from many passages.¹ And as eternal existence in the future is frequently ascribed to the Messiah and his kingdom in the Old Testament, the step to eternity in the past is easily made. The eternity *a parte post* easily suggests the pre-existence *a parte ante*, and is a process actually gone through in *En. 49:2*, where his glory from eternity is placed in juxtaposition with his power to all generations, and the two are placed on a ¹ Cf. e.g., note on *48:4. 50* level. And should there still be any doubt that the author stands on Old Testament ground this will be dispelled by a reference to *Micah v. 1* (Heb.), where it is said of the Messiah that his going forth is from of old, from everlasting. Certainly, the word there used, *HTR*, rather *priscus* (with which it corresponds etymologically) than *antiquus*,¹ but being placed parallel here, as in other passages, with *HTR* it is evident in what sense the author understood it. As to the supernatural character of the Messiah, it is, then, not only not necessary to go to the New Testament and Christianity for an explanation, but it is even unlawful to do so, as the idea was developed from *Dan. vii. 13*, and is justified by an exegesis of other passages in the Old Testament. Although the nature of the Mes-

siah is thus of a supernatural character, and transcends that which is purely human, he is far from being equal to God. The author is very particular to state that he holds his office and performs his functions under the command and authority of God and in his name. He has been chosen by God for this special work, and is his deputy; cf. 45:4; 46:3; 48:6; 49:4; 51:3; 55:4; 61:8; 69:27; 71:17, etc., and is thus in reality a “servant of God” (Isa. XL.-lxvi.) In him, then, the theocratic idea of royalty, that the true king of Israel is ambassador and vicegerent of God—an idea which the regents of the author’s days, through their selfishness and impiety, had deserted—shall be realized. In no passage is divine honor bestowed on him. In 40:5 he is indeed praised by an angel, but as the chosen ones are there placed in the same category with the Chosen One, it is evident that nothing but the ¹ Cf. Orelli, l.c., p. 76. 51 glorification of the Messianic kingdom, in head and members, is there meant; and in one passage where the sinners are arraigned for not glorifying the Chosen One we must find a parallel to the passage where they deny the Anointed, 48:10, i.e., both passages indicate one phase in the general unbelief in the world to come. The Messiah appears under different names, some of which are taken from the Old Testament, and the rest owe their origin to the special work assigned to him in the Parables. He is called the Just or Righteous One, 38:2; 53:6; the Chosen One, the title most frequently used (cf. note on 40:5); Son of man, 46:2, 3, etc.; the Anointed, 48:10; 52:4; and once the Son of the woman, 62:5. None of these, when considered as coming from a Jewish source, occasion any difficulty, with the exception of the last. It is claimed that the union of the divine and the human here presupposed could not have been made by any one before the coming of Christ into the flesh, that consequently this name proves a Christian origin.¹ The objection would be valid if we had a right to suppose the author understood a GTR or a GTR or by this term. But the case is different; it is manifestly a name that is to be regarded as a parallel to the frequently-used appellation, Son of man, which the author, as 46:1-3 conclusively shows, has taken from Dan. vii. 13. If the expression “Son of the woman” proves a Christian origin, we have a right to claim the same thing of the expression “Son of man” in Daniel—a conclusion that would certainly be most uncritical. The case is very similar to Micah v. 1, where it is said of the Messiah

that, although being from everlasting, he shall nevertheless ¹ The last to use this objection was Drummond, p. 60. 52 come forth, i.e., be born in Bethlehem. The pre-existent being is still to be earth-born. And if Daniel’s and Micah’s expressions can be regarded as within the bounds of the Old Testament, it is difficult to see why a post-canonical writer should not be able to use the same or similar expressions. This supernatural Messiah shall appear and inaugurate the long-expected kingdom of glory. It had already been revealed, i.e., by the prophets to the righteous, 48:7; 62:6, 7, and was their hope, 48:4, and they believed in him. They shall form the congregation of the holy, 38:3; 39:1; 53:6; 62:8. It is held by many that in the Old Testament Messianic prophecies the chief interest does not centre in the person of the Messiah, but in the Messianic kingdom, and this idea may be correct. That it should be so is easily understood from the character of the Israelites, who knew themselves to be the children of God and the bearers of his promises. In this respect our author is a true Jew; his main object is the same that apocryphal writers in general have—the announcement of the speedy realization of he promises given of old; and the Messiah’s importance lies in the fact that he is to be the medium through which this realization shall take place, and after that shall be the prince and ruler of the established new kingdom. And as this establishment is in the first place of such prime importance, the person of its medium is dwelt so largely upon. But that the kingdom itself, the time when Israel shall rule in glory, is the chief object of the writer seems to be clear from the first Parable, which shows that the first and great news the author has to announce is the appearance of the congregation of the holy. This appearance is simultaneous with the appearance of the Messiah, and is so intimately connected with him and his work that an account of these is also virtually a record of the fate of the former. The congregation of the holy is represented as already existing in heaven, like its head the Messiah, and both shall appear in the proper time. The author assures his readers that both the kingdom and its head are already realities, and their appearance is only a question of time. This spiritualistic view evinces a mind of speculative tendencies, and is a product of the continued disappointed hope of Israel, and a strong apology for the promises of God. Just when this kingdom and king shall appear the author

nowhere definitely states; but it is evident from the fact that the rulers against whom he speaks shall be surprised by their coming, that the immediate future is the time. This is also clear from the statements that the saints contemporaneous with the author shall see them coming. But when the prophecy is realized, the first work of the Messiah shall be to exercise a just judgment. He is GTR, judge. This fact has induced some, and among them Holtzmann, to claim a Christian origin for the Messiah here taught, as the Old Testament nowhere, while repeatedly attributing royal and even priestly and prophetic attributes to the Messiah, ever represents him as judge, whereas this is one of the chief offices of Christ in the New Testament. The difficulty is, however, more seeming than real. The Messiah is the realized ideal of a theocratic king, and as the royal and judicial power were united in the Old Testament, and are to this day in the Semitic nations of the Orient, the Messiah could easily be conceived as a judge. The emphasis laid on this peculiar trait is explained by the fact that it was a matter of importance to the author to show that, above all things, the wicked and godless kings, as the chief obstruction to the development of the Messianic kingdom, should be judged and condemned. The state of affairs in his days necessitated the attributing pre-eminently of the office of judge to the Messiah. The hearts of the faithful longed for a punishment of the wicked rulers, and this longing finds expression in the judicial character of the Coming One. The judgment that shall come is to be held in a purely forensic spirit. It is universal, embracing both righteous and unrighteous, 62:3, and even the dead shall rise for this purpose, 51:1. That, however, this universality is not an absolute one, but restricted to those who took part, either as friends or foes, in the affairs of Israel, is not only clear from the general character of the book, whose horizon in this respect does not go beyond the pale of Israel on earth, but also from the fact that after the establishment of the kingdom it shall grow and increase by the addition of the hitherto neutral nationalities around, 52:4 sqq.; 57:1 sqq. The same idea underlies 50:2, where some of the sinners, on the basis of repentance, shall be received. The criterion according to which the Messiah will judge is the deeds done in the flesh, for the deeds of all are weighed, 41:1; 61:8. The first to be judged are the fallen angels, 55:3, 4, and then the sinners. Both shall be condemned to be destroyed by fire, 48:9. But,

unlike the first part, the place of condemnation (for there is but one) is certainly not Gehenna. The sinners are to be destroyed, 53:5; 56:4, and expelled, 38:1, removed from the face of the earth, 45:6, and will be neither in heaven nor on earth, 45:2, 5; 53:2, and darkness and worms will be their dwelling-place, 46:6. Geographically, this place of torture, called a burning valley, 54:1, 2, or an oven of fire, 54:6, is not located, but seems to correspond to the place for the fallen angels in the first part. After the removal of the wicked rulers by the angels of punishment (cf. above p. 30), a period of peace shall be inaugurated, 53:7, and the new kingdom shall centre in Jerusalem, 56:6, 7, and it shall repel the last assault of the enemies, 56:1 sqq. The moral character of the kingdom is strictly such as could be expected from an Old Testament basis. The ruler is endowed with all the characteristics desirable in a theocratic king, whose rule is, if anything, a just one; and the ruled shall partake of great blessings, 39:4, 7; 51:5; 48:1; 58:1 sqq., etc., which shall be both physical, 45:4, 5, and ethical. The angels shall dwell with them, 39:1, also the Chosen One, 62:14, and the risen righteous shall take part, 51:2 sqq. The kingdom shall become powerful, 52:4, and all the nations shall take part in it, 57:3, and its members shall be clothed with the garments of (eternal) life, 62:16, and there shall be nothing perishable in it, 69:29, and hence the kingdom is eternal, 71:17, etc. That the above picture of the Messiah and his kingdom can be perfectly well understood from Old Testament premises, in fact, has been drawn from them exclusively, is our earnest conviction, and in this opinion we stand with Ewald, Dillmann, Anger, Langen, Schürer, and others, while Hilgenfeld, Kuenen, Tideman, Vernes, and Drummond claim a Christian origin. But this latter is encumbered with the greatest of difficulties. Schürer has very correctly drawn attention to the fact that a Christian would certainly not have passed over the person of the historical Christ without mentioning his death or resurrection. Drummond has felt the full weight of this difficulty, and therefore invents his curious theory of a Christian interpolation. He sees very well that the whole idea and contents of the Parables place it beyond doubt that they are a Jewish production, but he is unwilling to sacrifice his idea of a Christian Messiah. But here the same difficulties meet him; a Christian interpolator would certainly, as little as a Christian author, have avoided the references to Christ

which we have a right, from the nature of the case and from the analogy of other interpolators, to expect. When he tries (p. 61) to excuse this by saying "that an interpolator would be careful not to depart too widely from the character of the book in which he made his insertions," this must be regarded as entirely too flat. His foundation of sand will not bear the superstructure of theory he has built on it. Interpolators are not so delicate concerning their insertions, as many interpolations, e.g., the Christian ones in the Sibylla and the Ascensio Isaiae, conclusively show. The idea, too, of the kingdom is so peculiarly Jewish that it excludes every notion of a Christian source. The Messiah comes but once, and then to judge, and before that time he was hidden. But a Christian, who knew of the historical Christ, could not ignore his first coming, and say that Christ was hidden until he should come to judge. Even had he been a Chiliast, knowing that Christ had once come, an event of prime importance to all Christians, whether orthodox or heterodox, he could not have passed over in silence the first coming. But our author, like all Jewish writers, knows only of one coming of the Messiah, and that in glory. Everything before that time belongs to HTR, while his coming shall inaugurate the HTR, but for a Christian this latter period had already commenced with the first coming into the flesh. Then it must not be overlooked that the question concerning the relation between God and the Messiah, as to the nature of the latter, is treated in no place whatever in the Parables, while in the early church that was the question around which all interest centered. There is no phase of orthodoxy or heterodoxy in the early Christian church in which we could find a place for the Messiah of the Parables. The conclusion, then, is that it is not only improbable but even impossible to give a rational explanation of the Messianic idea here developed by accepting a Christian source, while it is perfectly intelligible from a Jewish origin, and must be attributed to such.

c. Age. —In trying to determine when the Parables were written we are again restricted to internal evidences alone. The only place where an historical event could be regarded as having been before the eyes of the writer is the prophesied invasion of the Parthians and Medes in 56:5 sqq. It has been argued that the author here had in his mind the invasion of Parthians, 40-38 B.C., that consequently the book was not written until soon after that time, and that

the time of composition would then fall somewhere in the reign of Herod the Great, 37-4 B.C. But the allusion here is so vague that it does not necessarily rest on an armed invasion into Palestine, but seems rather to be developed from a general idea that these nations were at that time formidable, and thus the author in seeking for the last enemies, who in apocryphal systems occupy a place of prominence, selects these. The possibility, however, that the author does refer to this historical fact cannot be denied, as other things point to the composition of the Parables about the time of Herod. The author's complaints of the untheocratic and impious character of the rulers and the aristocratic class of his day can best be explained from his period. It is a well-known fact that Herod, as an alien and not a true Jew, was a thorn in the eyes of the true Israelites, while his introduction and encouragement not only of Hellenistic culture, but even of strange gods, and his alliance with the free-thinking wealthy class of the Sadducees, made him perfectly detestable. His government, in the eyes of all the faithful, was justly considered one that was the exact opposite of what it should be according to the Old Testament idea of royalty, and consequently it was endured with murmurings that found expression in conspiracy.¹ From such a historical basis, the origin of the Parables as well as the peculiar eschatological prophecies in them, especially the character of the Messiah, finds a suitable explanation, and it would probably not be far from the truth to say that they were written some time during his or his immediate successor's reign. This conclusion must of course be regarded as a probable one only, since it is simply impossible to come to anything like a certainty as long as we have no better indices of the time of writing than are at our disposal at present.

d. Language. —The object, character, and readers of the Parables make it probable that they are a Hebrew or Aramaic production written in Palestine. Their Semitic original is also vouched for by the Noachic fragments. These, themselves written in ¹ Cf Joseph. Antiqq. xv. 8 3-4 59 Hebrew or Aramaic, have used the Parables extensively, something that would not have been done if 37-71 had been written in Greek. § 6. THE NOACHIC FRAGMENTS, 54:7-55:2; 60; 65-69:25; 106-107. The object which these additions have is clear from their contents. In the rest of the book the final judgment had been sufficiently dwelt upon; but the first, that of the flood, had simply been

prophesied, but not recorded. To supply this deficiency these fragments were added. And as Noah was the chief person in this judgment, he is made the medium of revelation, an office he holds by virtue of his piety, Gen. vi. 1 sqq. In addition to the account of the flood and matters related to it, the author dwells on the various secrets of nature, and by his cabalistic manner and fanciful explanations¹ forms a strange contrast to the rest of the book. He evidently seeks to imitate the author of the Parables, as the use of such expressions as “Ancient of Days,” “Satans,” “Angels of punishment,” “Son of man” (used of Noah, 60:10), the special citation of the Parables, 68:1, and other things sufficiently show. As to the time of composition nothing definite can be said, only that it is a Jewish work, without the least indication of a post-Christian origin, not even in 67:7 sqq.² The language is, as the names of the angels, 69:2 sqq. and the different etymologies of the name Noah in 106-107 show, either Hebrew or Aramaic. As to a precise determination of the time when these different parts were united into one book of Enoch, no one could come to a decision, as this would have only the merit of a conjecture. ¹ Cf. Notes. ² Cf. Notes. 60

Notes to Chapter I

Chapters 1 to 5 contain the author's introduction to his book, i.e., to 1-36 and 72-105. CHAP. 1, 1 gives the superscription. The blessing of Enoch is here introduced like the blessing of Moses over Israel before his death (Deut. xxxiii. 1). The writer proposes a double object—to announce the blessed condition of the just on the day of the final judgment, and the destruction of the sinners. The former is the more important object; and therefore he announces it first, and adds the second in a subordinate manner. The removal of the sinners is not their annihilation, but, as will soon appear, their removal from the earth to the place of punishment.—2. Cf. Num. xxiv. 3, 4, 15. Apocryphal writers claim inspiration for their works, and thus seek to put a *pia fraus* on a level with the canonical books. The character and source of the vision entitles it to the appellation holy. The sudden change from the third to the first person is not rare in this book; cf. 12:1-3 (37:1, 2; 70:1-3; 71:6); 92:1; 108:4. Changes of similar character are found Gen. xxii. 12;

Isa. I. 29; iii. 26; v.8; xxii. 16; xxxi. 7; xlii. 20; in Gr. Thucyd. I. 128, 7; Xen. Hell. 5, 1, 31; and frequently in the Koran, The difference here noted between this generation and the far-off generations is not the HTR and the HTR, which in later Jewish theology designate the strictly pre and post Messianic times, but in general terms designates those that will live “in the days of the sinners.”—3. The speaking and conversing with God is the author's interpretation of Gen. v. 24. The designation of God as the Holy and the Great One is strictly confined to this portion of the book, and is found neither in the Parables nor in the Noachic fragments; cf. 10:1; 14:1; 25:3; 84:1; 92:2; 97:6; 98:6; 104:9; simply Holy, 93:11; and Great, 14:2; God of the world, 12:3; 81:10; 84:2, and once in the Parables 58:4. He will come from his abode, which, like Isa. xxvi. 21; Mic. I. 3, indicates him as coming to judge.—4. Sinai, as the mount from which the law was given, will be the place upon which the Lord will descend to judge according to this law; cf. Deut. xxxiii. 2; Ps. lxviii. 17. God, who as HTR is the god of the heavenly hosts (cf. Delitzsch, *Zeitschrift für luth. Theol. u. K.*, 1874, p. 217-222), is here accompanied by his host, who assist in the judgment, 1:9; 10:4; 90:21; 100:4; cf. also 1 Kings xxii. 19; Ps. ciii. 21.—5. Watchers, cf. notes on chap. 12-16. Them, i.e., the inhabitants of the earth: cf. Jer. xxv. 30, 31. Ends of the earth, Isa. xlii. 10; Ps. lxxii. 8; 1 Sam. ii. 10; Ps. xxii. 27; lxvii. 7; xcvi. 3; Isa. xlv. 22; lii. 10; Zech. ix. 10.—6. Cf. Ps. xviii. 7; xcvi. 5; Hab. iii. 6; Judith xvi. 15. These sentiments expressed similarly in *Assumptio Mosis*, c. 10.—7. Here the two judgments, the temporary one or the deluge, and the final one, are blended into one, just as in 10:15 sqq. the period after the deluge and the Messianic times are combined.—8. The blessedness of the just is not a reward for their firmness, but, as is taught in the Old Testament, a gift of God. The HTR is the highest degree of bliss. God's light shines for them, 38:2, and often, similar to Dan. xii. 3; cf. Isa. ii. 5; li. 4; Prov. vi. 23; Ps. cxix. 105.—9. The myriads of angels, more minutely explained 14:22; 40:1; 71:8, 13, are like those in Dan. vii. 10. All flesh shall be judged, Jer. xxv. 31. This is the verse that is quoted in a free manner in the Epistle of Jude 14 and 15.

CHAP. 2, 1. Solomon directs the sluggard to the animal kingdom; Enoch, the sinners to the inanimate, as could be expected from an author who knows the

secrets of nature, and writes a “book of the luminaries,” 72-82. These obey God’s laws, but rational man does not; cf. Ps. civ. 19; Eccl. I. 5. A similar contrast is found in Testamentum Naphtali. —3. The division of the year into two seasons is after the manner of the Old Testament; cf. Gen. viii. 22; Ps. lxxiv. 17; Isa. xviii. 6. CHAP. 3. What fourteen evergreen trees are here meant is uncertain. Cf. Dillmann ad loc. CHAP. 4. Opposite, i.e., in such a position that the heat can be best felt. CHAP. 5. 1. For you, i.e., for your instruction.—4. Cf. Isa. 1-3. Here he applies the lesson of the preceding. Blaspheme, or slander is a sin often rebuked in this portion of the book; cf. 27:2 81:8; 91:7, 11; 94:9; 96:7; 97:6; 98:15; 99:1; 100:9; 101:3; but is not mentioned in 37-71; cf. Ps. xii. 4; Dan. vii. 8, 11, 20; Ps. cxxxix. 20, etc.—5. Their unhappy fate will induce them to curse their day as Job did when in misfortune, Job iii. 1 sqq.; Jer. xx. 14.—6. The just who had been oppressed by the sinners will curse them in the last times. You together with the sinners, i.e., you and the other sinners.—7. The author’s doctrine of retribution stands substantially on the Old Testament basis; for the reward for steadfastness consists in the blessings of this world; cf. Ex. xx. 12; Lev. xxv. 18, 19; xxvi. 4 sqq.; Deut. iv. 40; v. 33; vi. 18 sqq.; 1 Chron. xxviii. 8; Ps. xxv. 13; xxxvii. 19; lxx. 35, 36; Isa. lvii. 13; lxxv. 9; Ezek. xxiii. 24-26.—8. The wisdom to be given to the just in the Messianic kingdom plays an important role in this part, and is one of the characteristics of the glorious time, 91:10; 93:10. Its throne is God’s throne, 84:3; and is personified, 91:10; and what he means by the word can be seen from 93:8, where forgetting wisdom is synonymous with departure from the divine law. In the Parables it is not a distinctive feature of the just or of the Messianic kingdom, but is an attribute of the Messiah himself, 49:3. The Messianic times will be free from sin, 92:5,—a moral perfection, as is found Isa. iv. 3; xi. 9; xxxii. 1-6; 15-18.—9. Old age, according to the Old Testament idea, was a special blessing, Gen. xv. 15; xlvi. 9; Ex. xx. 12; Job v. 26; xiv. 5; and as a blessing of the Messianic times, Isa. lxxv. 20, 22; Zech. viii. 4; and especially Isa. xxv. 8. Taught also in the book of the Jubilees.

CHAP. 6. With this chapter the book proper begins, and in the recital of the fall of the angels, with other attending circumstances, gives to chap. 16 the historical basis of the whole. This is based on the author’s

interpretation of Gen. vi. 1 sqq., and is the same as is found in Josephus Antiqq. I. 3, 1, and in Philo, De Gig. 1, 2.—Sons of heaven, being an imitation of the appellation sons of God applied to angels Job I. 6; ii. 1; xxxviii. 7; Ps. xxix. 1; lxxxix. 7 (cf. Heb. text), is common to both portions of this book and to the Parables; cf. 13:8; 14:3; 39:1, and is explained by the author himself, 15:1-7. Lust is throughout the whole book represented as the great sin of the angels, 9:8; 10:11; 12:4; 15:3; and this union with the daughters of men became a fruitful source of speculation for later Jewish writers. Cf. Langen, p. 321.—3. Semjaza; cf. below.—4. The belief that such an oath would prove true seems not to have been unpopular among the Hebrews, as is testified by the implicit faith put in the bitter water in case a man suspected the chastity of his wife; cf. Num. v. 18 and Josephus, Antiqq. iii. 11, 6.—5. The number two hundred is repeated verse 8. Origen, Contra Celsum, remarks that Celsus had heard that about sixty or seventy angels had descended and become wicked. Syncellus also gives the number as two hundred.—6. Ardis is a corrupt reading, and probably contracted from the GTR of Syncellus; the translator omitting the words GTR; for the Greek has GTR. Fama always placed the fall of the angels in the time of Jared. The book of the Jubilees (chap. 4, ed. Dillmann, p. 17) remarks that Jared was so called because in his days the angels descended (HTR, to descend) on the earth; and Origen (Comm. in Joan. tom. viii. p. 132, ed. Hurt.) mentions an explanation of the word Jordan as the descenaing, by bringing it in connection with the name Jared, and adds: GTR.... GTR. Epiphanius (adv. Haer. I. 4, ed. Petav. tom. I. p. 4) puts the origin of magic in the days of Jared. Hermon here taken from HTR or HTR. Hilarius (Comm. in Ps. cxxxiii. 3) remarks: Hermon mons est in Phoenice cujus interpretatio anathema est: quod enim nobis anathema nuncupatur, id hebraice Hermon dicitur. Fertur autem id, de quo etiam nescio cujus liber extat, quod angeli concupiscentes filias hominum, cum de caelo descenderunt, in hunc montem maxime convenirent excelsum. This liber is undoubtedly the Book of Enoch; cf. Jerome on Ps. cxxxiii. 3. This passage proves that the original was written in one of the Semitic languages.—7. This verse mentions eighteen leaders; the Gr. has twenty; and 69:2 sqq. has twenty-one; and the difference in the names in these three lists is considerable. The disharmony between 6:7 and 69 can easily be explained by the fact that

these lists were furnished by different authors, for 69 is a portion of the Noachic fragments; and in so uncertain a subject as the names of these angels, which had to be drawn from imagination alone, this lack of agreement is natural and of little moment. The departure of the Ethiopic text from that of Syncellus is probably owing to a gradual corruption of the Ethiopic. Dillmann's unnecessary attempt to harmonize these three lists is more ingenious than successful. Cf. his Notes, p. 93 sqq. CHAP. 7. In this and the following chapter the Greek and the Ethiopic texts do not harmonize; the former presenting the longer, and in general, although not always, the better, reading.—1. Syncellus dates the events here recorded as GTR, and says it continued GTR, which certainly never was found in the original book of Enoch, as this, after the manner of apocryphal writings, avoids such specific limitations. On the use of roots as instruments for magic Hoffmann (p. 116-120) treats extensively, and draws especial attention to the instances recorded by Josephus, *Bel. Jud.* vii. 6, 3, and *Antiqq.* viii. 2, 5.—2. The number three thousand, reduced by one MS. to three hundred and omitted in the Greek, is probably an interpolation. The great giants are stated by Syncellus to have been of three kinds, GTR—a statement that must have been in the original, as it is presupposed in 86:4; 88:2, verses written by the same author. The book of the Jubilees (chap. 7, ed. Dillmann p. 31) divides them into Jerbâch, Naphâl, and Eljô.—4. The book of the Jubilees l. c. says that only the third class of giants destroyed mankind.—5. That the giants (not men) sinned with the birds, etc. is mentioned in almost the same words in the book of the Jubilees. Their flesh, i.e., that of man, as, unlike the book just quoted where the contest between the giants themselves goes on before the attack on man, the book of Enoch places this contest after the destruction of mankind. The terrible crime of drinking blood finds its most vivid expression in the book of the Jubilees: "Take heed with blood, take much heed. Bury it in the earth, and eat no blood, for it is the soul; never eat blood!"—6. Like *Gen.* iv. 10; cf. *En.* 8:4; 9:2. CHAP. 8, 1. Azazel; cf. *Lev.* xvi. 8, 10, 26; and Gesenius, *Thesaurus* 1012-13; and Herzog-Plitt, II. p. 23. That Azazel GTR (interpolation? of Syncellus), is mentioned first is in harmony with 9:6; 10:4; 13:1. To see what was behind them, correctly explained by S. de Sacy: *Edocuit artem specula faciendi*. The Greek text and Tertullian (quoted by

Laurence, *Prelim. Disc.* p. xvi.) omit this phrase. Cf. *Test. Ruben*, 5.—2. Cf. *Book of the Jubilees*, 7.—3. Amezarak is undoubtedly a corruption of one of the names in chap. 6, possibly of Semjaza; cf. Dillmann and Syncellus. Here, probably, the Ethiopic text has omissions, and, not being able to render the distinction between GTR, the art of Baraqal, and GTR, that of Kokabel, he translates the latter signs, i.e., of heaven, 48:3. This verse is freely quoted by Clemens Alex. in *Eclog. Proph.*, ed. Sylburg, p. 808.—4. Cf. note on 7:6. CHAP. 9. Surjan and Urjan are Suriel and Uriel, four of the highest angels. The canonical books (*Dan.*) know of Michael and Gabriel, but Suriel and especially Uriel are well known in later rabbinical theology as HTR; cf. e.g., *Talm. Babyl. Berachoth*, fol. 51^a. Generally, however, these four are Michael, Gabriel, Uriel, and Raphael; cf. Buxtorf, *Lex.* p. 27; and Syncellus gives this passage twice with these last names, and undoubtedly correctly. These angels being constantly near God are the proper ones to report the terrible fate of mankind to him.—2. is not in the Gr. but must have been in the original. Emptied, i.e., of mankind, 67:2; 84:5.—3. Holy ones, also a biblical name for angels; cf. *Job* v. 1; xv. 15; *Zech.* xiv. 5; *Dan.* iv. 14; viii. 13; cf. note on 15:2. Most-High or Highest God is found in the whole book.—4. A similar prayer is found 84:2 sqq., and is probably an enlargement of the Trisagion. The character and wording of the prayer is strictly determined by the immediate wants; cf. Schürer in *Zeitschrift für prot. Theol.*, 1876, p. 176.—6. From 9:8; 10:7, and especially 16:3 we are allowed to understand that these secrets are the ones referred to 8:1. Without the assistance of the fallen angels men would never have learned charms and conjurations.—7. Here the Gr. omits the most important words, made known conjurations.—8. How they defiled themselves is stated 15:3 sqq.—10. They are not able, i.e., the souls; the plural in the Ethiopic is decidedly better than the singular GTR with GTR as subject. The cries of those that died can be heard in heaven, 22:5 sqq. CHAP. 10. *Arsjalâljûr*, for which the Gr. has Uriel, is probably, as Dillmann remarks, a combination of HTR and HTR (sun-god, light-god), and is about the same as the name Uriel. The son of Lamech, as the Gr. states, is Noah. The record here of an event that occurred after the death of Enoch does not demand that this chapter be ascribed to a new author; such chronological mistakes could easily happen to one writing

thousands of years later than the events here mentioned.—2. Hide thyself is a command to Noah, as Moses hides on receiving a revelation, Ex. iii. 6; cf. En. 12:1; chap. 81.—3. The additions to the Gr. in this verse are probably by Syncellus himself.—4. Rufael, the same as Raphael, mentioned here for the first time, is an angel introduced by apocryphal literature, being found first Tob. xii. 15. Azazel, as the chief of these sinful beings, receives a separate punishment. Dudael is HTR, i.e., God's kettle; cf. Jude 6; 2 Pet. ii. 4; Irenaeus, adv. Haer. iv. 30. The desert as the place of his punishment is taken from Lev. xvi. 10, 22. The desert was frequently pictured as the abiding-place of demons; cf. LXX on Isa. xiii. 21; xxxiv. 13, 14; and Tob. viii. 3. This judgment is not the last, but only a temporary one, as the next verse already indicates. This first judgment, although stated in verse 5 as one forever, is modified in verse 12 as seventy generations, and in 14:5, as for all the days of the world. —5. As light is the picture of happiness (1:8, etc), darkness signifies misery. One of the chief horrors of Sheol is darkness; cf. Lam. iii. 6; Ps. cxliii. 3; Job x. 21, 22; xviii. 18; and in general, Ps. cvii. 10, 14; Isa. xlii. 7.—6. Great day, i.e., the final judgment, 22:11. The punishment by fire, vs. 13; 18:11; 21:7-10, and often.—7. Heal, in the sense of Isa. vi. 10, as could be expected from one whose name is from HTR. The action of the angel and that of God here run together as in Gen. xix. 17-22; xxxi. 3, 11, 13; Ex. xiii. 21 with xiv. 19. This healing, however, can only take place by first ridding the earth of the ulcerous giants.—8. All wicked deeds are recorded, 81:2, and the angels learn them, 100:10.—9. Bastards, i.e., the giants, the product of the union of two different kinds of beings, 15:3-7. The manner of this destruction shall be self-slaughter, as is also stated in the book of the Jubilees (ch. 5, p. 20): "And he sent among them his sword that each one should kill his neighbor; and they commenced to kill each other, till they all fell by the sword, and were destroyed from the earth. But their fathers looked on, and after that were bound in the abysses of the earth till the day of the great judgment;" cf. En. 12:6; 14:6; 87:1; 88:2. From men, i.e., born of men.—10. The petition of the fallen angels is in vain, 12:6; 13:4 sqq.; 14:4, 7. Eternal life, i.e., long life, as the five hundred shows.—11. Michael, as the greatest of the angels, is to punish Semjaza and the rest of the fallen, with the exception of Azazel.—12. This punishment consists in first seeing the destruc-

tion of their children, and then being bound under the hills for seventy generations; cf. note on verse 4 and chap. 91 and 93. The idea here expressed does not require to be derived from the Greek fables of the Titans, but could very easily have been deduced by a Hebrew mind from passages like Job xi. 8; xxvi. 5; cf. Isa. xiii. 16. This punishment is exceptionally heavy, as the family-ties were especially strong among the Jews.—13. Abyss of fire, 90:25, 26. The final punishment is eternal, 14:4, 5; 22:11; 25:4; 27:3, etc.; cf. Jude 6; 2 Pet. ii. 4.—15. Souls of lust, 67:8, 10; and both the angels and the women are meant; cf. 19:2.—16. The plant of righteousness is the people of Israel; cf. 93: 2, 5, 8, 10, a term frequently found in apocryphal writings. The picture here gradually blends into a portrait of the Messianic times.—17. Long life was one of the greatest blessings in the Old Testament; cf. note on 5:7, and En. 25:5, 6; 58:3, 6; 71:17, etc. Sabbath, the last years of their lives, as the Sabbath is the last and resting-day of the week. A numerous progeny was also a great blessing; cf. Deut. xxviii. 4; Ps. cxxviii. 3; Prov. xvii. 6; and barrenness a result of sin, En. 98:5.—18. Cf. Hos. xiv. 8; Amos ix. 14; Jer. xxxi. 5; lxxv. 21; Ezek. xxviii. 26, etc. This is the opposite from the condition pictured chap. 8 and 9. Justice is always joined with the happy time of the future; cf. note on 5:8.—19. The Old Testament frequently refers to the vine and the olive and fruitfulness as a source of blessing in the reign of the Messiah; cf. Amos ix. 13; Hos. ii. 22, 23; Isa. xxx. 23-25; Ezek. xxxiv. 26, 27; xxxvi. 8, 29, 30; Zech. viii. 12; Ps. lxxii. 16, and especially Isa. v. 10, of which this verse is an imitation; cf. also Harnack on Papias Frag., p. 87.—20. This refers to the deluge.—21. A sudden transition to the times of the Messiah, containing a well-known hope frequently expressed by the Old Testament prophets. In 90:37 the same is said of the Messiah, and in the Parables chap. 57.—22. Cf. Gen. ix. 11, 15. Sin; cf. note on 5:8. CHAP. 11, 1 Is simply a combination of the preceding; cf. Deut. xxviii. 12. The idea that there are store-rooms or receptacles for things good and bad runs through the whole book.—2. Cf. Ps. lxxxv. 10; Isa. xxii. 17

CHAP. 12. Enoch was hidden, probably to receive the revelation that now follows, as Noah was to hide himself for a similar purpose, 10:2; based upon Gen. v. 24. The Targums of Jonathan ben Uziel and of Jerusalem both interpret the HTR as a retiring from

the earth and associating with higher beings.—2. Holy ones, cf. note on 9:3, and is found in all the three parts of this book. Watchmen, a standard name for all classes of angels, good and bad (for the fallen angels are also called thus, 1:5; 10:9, 15; 12:4; 13:4, 10; 14:1, 3; 15:2; 16:1, 2; 91:15), and strictly confined to this portion of the book, the nearest approach to it in the Parables being those that do not sleep, 39:12, 13; 61:12; 71:7. They are mentioned first in Dan. iv. 17. For the writer of the Parables the term seems to indicate exclusively one class of angels, viz. the archangels; cf. 71:7; while in the first part it is used in this limited sense in 20 only, a chapter of doubtful authenticity. Cf. the Old Testament statements concerning the prophets as watchmen, Isa. xxi. 11, 12; lii. 8; lxii. 6; Jer. vi. 17; Ezek. iii. 17; xxxiii. 7; Hab. ii. 1; cf. 1 Clem. ad Corinth, 56: 1.—3. King of the world; cf. note on 1:3. The scribe; cf. verse 4; 15:1; 92:1. The book of the Jubilees remarks that Enoch was the first to teach men writing. This was probably a kind of official title, which is modified 12:4 and 92:1, as scribe of justice, he being just himself, 15:1; 71: 14-16; and announcing the just judgment, 39:2; 81:6; 82:1; 108:1; and writing books for this purpose, 104:13; 108:9; cf. the interesting remarks of Dillmann, in *Allg. Einleitung*, p. xli. sq.—4. Cf. Jude 6 and En. 15:3 sq.—5. Cf. 10:9-12. The forbidden union between an Israelite and a heathen could be forgiven, Ezra x. 19, but not that between angel and woman.—6. Cf. on 10:9. CHAP. 13. Azazel alone is here addressed, in harmony with 10:4 sq.—3. To them all, i.e., to Semjaza and the other angels.—4, 5. The greatest of the fall is expressed by the fact that they who are of heaven cannot now raise even their eyes upwards out of shame for their deeds, 14:7; 15:3 sqq. Being cut off from the communion with God is one of the most terrible things an Israelite could conceive of, and thus this separation is one of the horrors of the Sheol; cf. Job vii. 7-10; Ps. lxxxviii. Writing was comparatively rare in the Old Testament, but was evidently a common thing in the time of the author of this book, and the statement here undoubtedly refers also to Enoch's literary character. Writing instead of speaking the petition is the tribute of reverence paid to the majesty of God, and is taken from the customs of earth's royalty. Furthermore, it seems that even Enoch could not speak to God, for none of his numerous questions are addressed to him, although God speaks to him, 14:24; 15:1.—6. Patience, i.e., that God should

have patience with them. The angels, originally spiritual, 15:4, 6, are represented here after their fall as possessing soul and body, like man; cf. 19:1.—7. He goes in a south-western direction to the river Dan in the country of Dan. This river, a tributary of the Jordan, is also called the smaller Jordan, Josephus, *Antiqq. I.* 10, 1; v. 3, 1; viii. 8, 4. The banks of flowing water were favorite places for prayer, Dan. viii. 2; x. 4. As Hermon was a desecrated place, Enoch could not expect to receive a revelation there.—8. Sons of heaven; cf. note on 6:2. Revelations through dreams were frequent in the Old Testament; Gen. xx. 3; xxxi. 10 sqq.; xlvi. 2; 1 Sam. xxviii. 6; 1 Kings iii. 5; Job xxxiii. 15, etc.; and Josephus, *Bel. Jud.* iii. 8, 3. Philo wrote a special work on this subject, *GTR.*—9. Ubles-jael, being stationed between Lebanon and Sênèsêr, must have been a real, not imagined place, but what one is uncertain. The same must be said of Sênèsêr. As a mark of their lamentation, they have their faces covered; cf. 2 Sam. xv. 30; Isa. xxv. 7; Esth. vi. 12.—10. Words of justice, i.e., the just punishment. Being important, this vision is farther explained in chap. 14-16.

CHAP. 14, 1. As the following is to be a minute description of the vision, it is very properly preceded by its own superscription. The angels are from eternity, in the sense of the biblical HTR, i.e., not eternity absolutely and metaphysically, but only subjectively, from a time hidden (HTR) to the author; cf. Orelli, *Heb. Synonyma d. Zeit und Ewigkeit*, p. 69 sqq. and note on 10:4, 10 and 15:3, 4, 6, 7, 10; 12:4; 15:3.—2. Tongue of flesh, to emphasize his privilege as a human being, who is of flesh, to rebuke the angels who are spiritual. The contrast is strengthened by the fact that the author here evidently, as in 15, especially verse 8, and as it is probably done Gen. vi. 3, and Ps. lxxviii. 39, and certainly in the New Testament (cf. Wendt, *Fleisch und Geist*, p. 42, sqq.), attaches to the idea of flesh the ethical idea of moral weakness; cf. also 84:1; cf. the similar idea in Isa. viii. 1.—4. The judgment has been passed, i.e., decided upon by the unchangeable God, 65:10, like the biblical HTR.—5. Cf. note on 13:4, 5.—6. note on 10:9.—7. Cf. note on 10:10. Speak, probably from falsely reading GTR for GTR, and should be: ye will not receive. The writing is of course Enoch's petition. To this and the following Irenaeus refers in *adv. Haer.* iv. 30, when he says: *Sed et Enoch sine circumcissione placens Deo,*

cum esset homo, legatione ad angelos fungebatur et translatus est et conservatur usque nunc testis iudicii Dei, quoniam angeli quidam transgressi deciderunt in terram in iudicium, homo autem placens translatus est in salutem.—8. The picture here is evidently taken from passages like Isa. xix. 1 and the places where God is said to descend on a cloud, Ex. xix. 9; xxxiv. 4; Lev. xvi. 2; Num. xi. 25; xii. 5. In the *Ascensio Isaiae*, chap. vii., viii., in which Isaiah ascends up to the seventh through the other six heavens, the manner of the ascent is not stated, except that the angels caused it. The statements here are certainly connected with Isa. vi.; Ezek. I. and x.; Dan. vii. 9, 10.—9. These holy places are surrounded by walls of the purest substances. In Zech. ii. 5 the Lord is himself a wall of fire, and fire is the symbol of purity, Prov. xxv. 22; Jer. xxiii. 29; Mal. iii. 2.—10. The picture is taken from the shape of an earthly temple; behind the wall is the HTR or GTR.—11. Water, because transparent.—13. is an expression of his awful feelings in seeing these astounding phenomena.—14. Cf. Ezek. I. 28; Dan. viii. 17, 18; x. 9; *Ascensio Isaiae*, ix. 1, 2.—15. Now he sees the holy of holies, whose doors are open, which is to explain how in the following he can narrate what was within, although he did not enter; cf. the similar description in *Pirke Elieser*, c. 4. His not entering is explained by Ex. xxxiii. 20; Judg. vi. 22 sq.; xiii. 22; 1 Sam. vi. 19 sq.—16. You, i.e., the readers.—17. Cf. verse 11.—18. Hoar-frost, to express the intensity of the whiteness; cf. Dan. vii. 9. Throne, the prophet Isaiah in his ascent finds a throne in each one of the seven heavens; cf. *Ascensio Isaiae* vii. 14 sqq. and Isa. vi. 1 sqq.—19. Cf. Dan. vii. 10.—20. *Ascensio Isaiae* ix. 27. Et vidi quendam stantem, cujus gloria superabat omnin, et gloria ejus magna erat et mirabilis.—21. Cf. note on verse 2. That God's residence cannot be entered by man is stated also 3 Macc. ii. 14 sqq.; cf. *Ascensio Isaiae* iii. 8 sqq.—22. The angels are servants, not advisers of God, hence they are not required in his GTR; cf. note on I. 9.—24. Word, not the GTR, but probably the GTR or command of God personified. Dillmann says it is equal to: Come here to hear my holy word; cf. Langen, p. 268, and the personification of the word of God in Ps. cxlvii. 15; Isa. lv. 11.—25. To the door, according to verse 21. CHAP. 15, 1, 2. Scribe of justice; cf. 12:3. Angels interceding for men is biblical; cf. Job v. 1; xxxiii. 23; Zech. I. 12 sqq. (Tob. xii. 12-15; 2 Macc. iii. 25 sqq.; Philo, *De Gig.* § 4.); Apoc. viii. 3, and in En. 9:3; 40:6,

7; 47:2; 89:76; 104:1.—3. Cf. 12:4; Jude 6.—4. The contrast lies here between spiritual and eternal on the one hand, and flesh and mortality on the other. The angels, being eternal, did not require propagation as a means of the preservation of their kind, and thus their lust had caused them to step out of their sphere. Their guilt was increased by the result of this unnatural union, the wicked giants.—5. Man, being mortal, did not sin by propagating his kind; cf. Test. Naphtali, 3.—6. That the angels are spiritual is not definitely stated in the Old Testament, but repeatedly in the New; cf. 1 Cor. xiv. 12, 32; Heb. I. 14; Apoc. xxii. 6; Acts viii. 26, 29, 39.—8, 9. Giants were the product of this lustful connection, and being the children of spiritual fathers, but begotten in sin, they are evil spirits. Syncellus has also 15: 8-16:1, and gives a good text. Justin Martyr (*Apol. brev.* ii. 5) remarks: GTR, but in his *Apol. pro Christ. ad Anton. Pium* he calls these angels themselves GTR. Tertul. *Apol.* 22 adopts the first view: Quomodo de angelis quibusdam sua sponte corruptis corruptio gens daemonum evaserit, etc.; as also do the *Pseudo-Clement.*, 8, 18.—10 is omitted in the Gr., but was undoubtedly in the original, as it suits the connection.—11, 12. The Ethiopic text is evidently not pure here, and departs considerably from the Gr., the latter having the transitive GTR, instead of the intransitive be destroyed, and the negative in verse 12 must be erased, as the sense and the Gr., which has simply GTR, demand. The sense is, according to the Gr.: The spirits of the giants destroy, practice injustice, cause destruction, make attacks, fight, and struggle, throw down on the earth and assault, but eat nothing, assume ghostly forms, or produce them, but become thirsty and rush upon mankind. But the acc. of the Ethiopic is better than the GTR of the Gr. On the view of later authorities on the subject of demons, cf. Hoffmann, p. 203 sqq.; Langen, pp. 322, 323. CHAP. 16, 1. Evidently simply continuation of the preceding. The GTR of Syncellus, which Dillmann calls a *müssige sinnstörende Glosse*, does not belong to the text. In this book the judgments, both the first and the final, have many different names, e.g., the great judgment, 19:1; 22:4; 25:4; 100:4; 103:8; or day of the great judgment, 84:4; 94:9; 98:10; 99:15; 104:5; or great day of the judgment, 10:6; 22:11; day of completion, 10:12; while the Parables have, the great day, 54:6; or day of trouble, 45:2.—2. Clemens Alex. refers to this strange statement in his remarks, *Strom.* V. p. 550 (ed. Syl-

burg. 1641), cf. Justin. Apol. B.; Epiph. adv. Haer., 1:4; Tertul. De Cultu Fem. 1:10

CHAP. 17. With this chapter commences the account by Enoch of a trip through heaven and earth in company with angels. 1. With the word they the writer joins his account to the previous, referring to agents in the preceding narrative as the subject. As the following clearly show, the subject of took are the angels, chap. 12. What is stated, Gen. v. 24, of God is said here of the angels, for our verse has evidently been fashioned after that passage. These fiery images are, notwithstanding Dillmann's objections, probably angels. In 14:11 we also have the Cherubim, and 19:1 states that angels can assume different forms, and in the Old Testament the angels are seldom known as such when they first appear; and adding to this the general indefinite character of the angelology of this first portion of the book, and the passages Dan. x. 16; Tob. xii. 19. Hoffmann's interpretation of angels is undoubtedly correct.—2, 3. He, indefinite subject; Place of the whirlwind, probably from Job xxxvii. 9.—3. As thunder is joined with lightning the places here are shining. The writer's views are principally based on Job xxxvi. 30-37; v. 15; xxxviii. 25; cf. En. 41:3; 44:59 (60:13-15). Bow, with which the arrows, i.e., the lightning, are shot, according to Ps. vii. 12, 13; Hab. iii. 9; Lam. ii. 4; iii. 12, and the arrows as in Ps. xviii. 14; lxxvii. 17, 18; and cxliv. 6; the quiver, Lam. iii. 12, 13; the sword, Ps. vii. 12; Deut. xxxii. 41.—4. Water of life, cf. the fountain of life, in Prov. x. 11; xiii. 14; xiv. 27; xvi. 22; but water of life, Apoc. xxii. 17. The fire in the west is the great mass of fire from which the sun daily receives its necessary portion, 23:4; 72:4.—5, 6. It is curious that a writer whose object it is to oppose the entrance of Greek ideas should resort to Greek myths himself for his ideas, for that his statements here are not based on Old Testament premises is self-evident. The river of fire is the GTR, Od. 10, 513. That he mentions only this one stream by name, and that one, too, being an unimportant one in the lower world of the Greeks (cf. Preller. Gr. Mythologie, 3d ed., p. 671 sq.) finds its explanation in its name, as suiting the connection. This stream of fire empties into the Okeanos, an idea indeed strange to the Greeks, who, however, locate Hades near the Okeanos; cf. Hesiod, Theogony, 744, 760, 767, 779 (all later interpolations in Hes. cf. Flach, Die Hes. Gedichte, p. 58). Enoch's description

is very much like Virgil's, Aen. vi. 259, 323, 549 sqq. All the great rivers, i.e., probably the other rivers of the lower world. Where all flesh wander is Hades, cf. chap. 22. The Old Testament pictures Sheol as the receptacle of all the dead, in 1 Kings ii. 2; Job xxx. 23; Ps. lxxxix. 48.—7. What is meant by these mountains is uncertain, as nothing like it is found in the Old Testament. CHAP. 18, 1. The winds are kept by God in repositories, on which cf. Job xxxvii. 9-13; Jer. x. 13; li. 16; Ps. cxxxv. 7, and En. 34-36; 41:4; 60:11, 12; and the object of such repositories is given Job xxxviii. 22 sqq. The foundations of the earth is a frequent biblical expression, cf. Isa. xxiv. 18; Jer. xxxi. 37; Mich. vi. 2; Ps. xviii. 15; lxxxii. 5; Prov. viii. 29.—2. Corner-stone of the earth, cf. Job xxxviii. 6, and in general Ps. xxiv. 2; lxxxix. 11; Prov. iii. 19; xxx. 4; Isa. xlvi. 12. The four winds carrying the earth is probably the author's explanation of Job xxvi. 7, with the assistance of Job ix. 6 and Ps. lxxv. 3.—3. The pillars of heaven, Job xxvi. 11, are here declared to be the winds, for by their expansion they support the heavens.—4. distinct from the winds that support the heavens are those that turn the heavens and the luminaries; cf. 72:5; 73:2.—5. A third class of winds are those that carry the clouds; evidently an explanation of Job xxxvi. 29; xxxvii. 16. The paths of the angels on which they as servants of God and mediums of revelation descend from the heavenly home, 15:10, on the earth, as in Jacob's dream, Gen. xxviii. 12 sqq. It is aptly brought in here in connection with the winds.—6. From the west, whither he had gone, 17:4, Enoch now proceeds to the south. It burns, being in the south. The seven hills are in a group, six of them forming an angle. In the division of the earth between the sons of Noah, so minutely recorded in the book of the Jubilees, chap. 8, it is stated, p. 37, that the hills of fire formed a portion of Ham's inheritance.—7. Those to the south are red, probably because the heat is more intense there.—8. In the angle formed by the six others stands the seventh, like the throne of God, of sapphire, after Ezek. I. 26.—10. In the south he again sees the great Okeanos.—11. He is still in the south, where naturally the pool of fire, as the place of punishment for the angels, could be expected. Without number, in the sense of which cannot be numbered, a clause modifying the following words. Heavenly fire, the same as in Gen. xix. 24; Ps. xi. 6; Ezek. xxxviii. 23.—12. The place here pictured is a different one from the preceding, as chap. 21,

which enlarges on these topics, shows.—13. This latter place is occupied by disobedient stars. The seven is simply a round number, cf. 18:6; 24:2; 32:1; 61:11; 77:4-8; 91:16:93:10, and Winer, *Realwört.*, under “Zahlen.” Under no circumstances dare we bring in connection here the identification of angels and stars as was done in later writings (cf. Langen, p. 309), or think of the seven “throne-assistants” in Tob. xii. 15. The writer simply states that the stars, who have their laws, shall also be punished for disobedience, vs. 15, and possibly refers to the GTR, or comets, of Jude 13. And like spirits is not a personification of the stars, but states only that the motions of the stars while being punished was that of petitioning spirits.—14. The angel, i.e., Uriel, cf. 19:1, and chap. 20. The stars are here termed in Old Testament phraseology host of heaven. —16. The limits of the punishment are unknown to the writer, like 21:6. CHAP. 19, 1. Uriel, in conformity with the etymology of the word, is over the luminaries, as is expressly stated 75:3, and explains his conduct here and in 21:5, 9; 27:2; 33:3, 4. This other place of punishment, the one mentioned 18:11, is not yet inhabited, but is intended for the fallen angels, who are now temporarily being punished by being bound in the desert or under the hills, chap. 10, but shall at the final judgment be condemned to this place, cf. 10:6, 13; 21:10. Souls of the angels, a kind of anthropomorphism, like 13:6. With the change of forms cf. 17:1 and Test. Ruben 5. The statements here have their parallels in Justin Martyr, *Apol. Brev.* (p. 92, ed. Maur.), *Apol. pro Christ*, p. 46 (ed. Maur.), and Tertullian, *De Idol.* 4: Enoch praedicans, omnia elementa, omnem mundi censum, quae coelo, quae mari, quae terra continentur, in idolatriam versuros daemones et spiritus desertorum angelorum, ut pro Deo adversus Dominum consecrarentur; and ib. 15: Haec igitur ab initio praevidens Spiritus Sanctus etiam ostia in superstitionem versus praececinit per antiquissimum prophetam (poetam) Enoch. These demons are, according to chap. 15 and 16, the spirits of the slain giants, and these being children of the fallen angels these latter persuade mankind to worship these demons, That the gods of the heathen are demons finds expression in Baruch iv. 7, and LXX on Ps. xcvi. 5; cvi. 37; Deut. xxxii. 17; Isa. lxxv. 11. In *Dialog. cum Tryph.* § 83 Justin Martyr refers to the passage Ps. xcvi. 5 (xcv. 5 according to LXX) as proof for his statement.—2. The women, too, are to be punished, for they were not passive in

the sin of the angels, but they led them astray by their beauty, cf. 6:1 sqq. and Test. Ruben, 5.—3. Probably the original of Clemens Alex. *Eclog. Proph.* § 2 (ed. Sylburg, p. 801): GTR; and of Origen, *De Princ.* IV. 35: universas materias perspexi. CHAP. 20. The catalogue of angels in this chapter is an uncalled-for interpolation by a later hand. The number six (the same number in Past. Hermae Vis, 3, 4, 1) does not harmonize with the rest of this book, for the writer, when he does have occasion to speak of the number of angels, always chooses one of the sacred figures, three or seven, cf. 90:21, 22; 81:5; 90:31. In the number (six), but not in the names, the statements here agree with Targ. Jerush. on Deut. xxxiv., and Philo, GTR. on Ex. xxv. 22. Another reason to doubt the authenticity of this chapter are the strange functions assigned to these angels. 1. Who watch, like the GTR, or watchmen of later Jewish theology, based on Dan. iv. 10; xiv. 20. Cf. note on 12:2.—2. Uriel. The functions here assigned to this angel are not in harmony with his deeds nor with the statements of our book, cf. note on 19:1. Uriel, not a biblical name, is also mentioned 4 Ezra iv. 1; v. 20; x. 28.—3. Rufael (i.e., Raphael), who in later works and in En. 10:4, 7 is the angel of healing (cf. Buxtorf, *Lex.*, ed. Fischer, p. 27), is here vaguely called the angel of the spirits of men, the meaning of which expression is most mysterious.—4. Raguel. The name is not rare in the Old Testament as the appellation of a man, HTR, cf. Gen. xxxvi. 10; Ex. ii. 18; Num. x. 29, etc., and GTR in Tobit, but as the name of an angel it is post-biblical. The moral accountability of the luminaries, mentioned 18:15, is also recognized here.—5. Michael is the angel of the children of Israel, in conformity with Dan. x. 13, 21; xii. 1; *Assumptio Mosis* x. 2, *Ascensio Isaiae* ix. 13, the Targumim, and later tradition.—Saraqael, a name nowhere else found.—7. Gabriel, whose functions are possibly connected with the account Gen. iii. 24. CHAP. 21, 1. The writer begins a second narration, treated in a somewhat different manner from the above, which covers to a great extent the ground already gone over. This verse is quoted by Origen, *De Princ.* IV. 35, in the words: ambulavi usque ad imperfectum. Around, i.e., in a circuit.—2. He here repeats and enlarges on the place of punishment for the stars already mentioned 18:12-16.—3-6. cf. chap. 18.—7-10. follows a description of the place of torment for the fallen angels as in 18:11; 19:1 sqq. Sections; the word for this is found only in

one other passage, viz. *Ascensio Isaiae* iv. 21, where it is used in the sense of section or verse of Scripture.

CHAP. 22. Conducted to the west, Enoch sees a high mountain-chain, which is not the same as the seven hills in 18:6, cf. 24:1. As is seen by the following, it is Rufael that leads him, this angel thus appearing in the same role in which we find him in *Tobit*. The number four may be an error for three, cf. vs. 9. If four is correct, then Dillmann's suggestion that one of the places is for the class of mankind described 5-7, and 8, 9 the other places are described.—2. Dark, cf. note on 10:5.—3. According to God's own plan these places are assembling places of all the dead, in other words the Sheol of the Hebrews or Hades of the Greeks. The expression souls of the dead is absolute, meaning all the souls, and in this the writer is in agreement with Old Testament statements, where Sheol, entirely distinct from the grave, is for the souls of the dead who are called Raphaim, i.e., shades like the GTR or GTR of the Greeks, cf. Spiess, *Entwicklungsgeschichte der vorstellungen vom Zustande nach dem Tode*, p. 422 sqq.—4. Here these souls shall abide to the day of the final judgment. Deliverance from Sheol is a hope frequently expressed in the later books of the Old Testament, e.g., Ps. xlix. 15.—Lamented, i.e., as the following shows, not on account of their being there, but because of the injustice they suffered during life.—6, 7. One voice is especially noticeable, and that is Abel's, according to Gen. iv. 10. As the sins of the parents are visited upon the children, justice will not have been done to Abel until his brother's descendants are destroyed.—8. We see by this verse that the spirits of the dead are not all in one place, but are separated; and now follows the description of the other apartments.—9. Of these (other) apartments there are three. The reason for this septation is probably the author's conviction that the difference in the moral character produces a different fate after death, even before the final judgment. The apartment here (if indeed not identical with 7 and 8) is for the souls of the other just, i.e., for those who were just, but unlike Abel did not die a violent and undeserved death.—10. There are two divisions for the sinners, the first one for those who died without being punished during their lives, and who obtained even an honorable burial. According to the Old Testament (and according to Greek ideas) it was a disgrace of the highest kind to be left unbur-

ied.—11. Here already they suffer affliction to the day of final judgment (with which the eternity is identical, cf. note on 14:1).—12, 13. The second class of sinners are those who although sinners nevertheless suffered in the world. Before eternity, i.e., before the final judgment. But these, having already been partially punished, shall not again be judged like the other class, which statement shows that the final judgment is to inaugurate for those of vs. 10 and 11 a greater punishment than the terrors of Sheol. The killing of the souls here referred to is not annihilation, as many other passages in Enoch show, but is identical with the eternal death in the punishment of hell. Will not be taken from here, i.e., will not rise from the dead. That the just shall rise is clearly stated 81:4; 90:33; 91:10; 92:3; 100:5. Cf. on the whole matter what is said of the second death of the sinners in Onkelos on Deut. xxxiii. 6; Jonath, on Isa. xxii. 14; lxv. 15; Jer. li. 39, 57.—14. As is his manner in receiving a revelation (cf. 24:7; 27:5; 36:4; 39:9-12; 81:3; 83:11; chap. 84, 90:40), Enoch blesses the Lord, in which he is imitated in the *Ascensio Isaiae*, chap. 6 sqq. Lord of glory (25:3, 7; 27:5; 36:4; 40:3; 63:2; 75:3; 81:3; 83:8) and Lord of justice (83:11; 90:40) are proper appellatives of God in this connection, as these two characteristics of his divinity were exemplified in the preceding. CHAP. 23, 1. He leaves the place of departed spirits, but remains in the west.—2-4. This is probably the same fire that he mentioned 17:4. Towards the west, a modifying clause of fire, not of running. CHAP. 24, 1. He fails to state just where that other place is, but as the mountain-chain of fire are the seven hills of 18:6-9, this new place must be in the south.—2. Here these mountains are positively identified with those mentioned in 18, but he enlarges on their aspect. Not one joining the other, i.e., they were parallel.—3. Fragrant trees, a proof that it was a blessed place.—4-6. Of these trees one is especially beautiful, cf. note on 10:19. Michael, as the special angel of Israel, instructs the seer on the special blessing in store for the true Israelite. CHAP. 25, 1. The conversation carried on here and above is very much like the one between Isaiah and the angel in their ascent through the seven heavens in the *Ascensio Isaiae*. —3. The throne that Enoch saw, 24:3, is not an illusion, but is in reality the throne of God. Although the location would answer, it is more than probable that the author did not mean Mount Sinai of 1:4 here, for God descends on Mount Sinai to

judge, but here, as is shown by the context and expressed by the words, to visit the earth with goodness, cf. 77:1. Lord of glory, cf. note on 22:14. Eternal king, cf. vs. 5, 7, a biblical name of God.—4. This tree is here preserved until the time of the judgment. Mortal, literally flesh, cf. note on 14:2, and Gen. iii. 22-24.—5. Now the guide explains that this is the tree of life, Gen. ii. 9; iii. 22; Prov. iii. 18; xi. 30; xiii. 12; xv. 4, a hope found also 4 Ezra viii. 62; Apoc. ii. 7; xxii. 2, 14, 19; Testamentum Levi xviii, and by rabbinical writings, cf. Schöttgen, *Horae Talmud.* in Apoc. ii. 7. This tree, however, is entirely distinct from the tree of wisdom, 32:6. In the Messianic times this tree is to be transplanted from the south, where it is now kept, to the north, to the New Jerusalem, which is to stand on the site of the old, cf. chap. 26, 27. Such is the power of this tree that simply breathing of it gives long life; cf. Ezek. xxxvii. 9; cf. note on 10:17, and Isa. lxv. 19, 20. CHAP. 26, 1. Having mentioned that the tree of life is to be transplanted to the New Jerusalem, he now visits that place. As the Greeks thought Delphi, the centre of their worship, the middle of the earth, the Jewish seer here regards Jerusalem as such, as it is possibly already done, Ezek. xxxviii. 12; v. 5; Isa. ii. 2, and book of the Jubilees, viii. 2, where Zion is called the navel of the earth, like the term GTR, used of the round stone in the temple at Delphi as the centre of the earth in Pindar P. 4, 131; 6, 3. Early oriental Christians entertained the same views, cf. Tertullian and Jerome on Ezek. v. 5, and the former *Contra Marcion* II. 196. In En. 90:26 Gehenna is in the middle of the earth, and in the Ethiopic Synaxaria, de Melchisedec (Dill. *Chrest.* p. 16) Mount Calvary is regarded as such. Fruitfulness is constantly a characteristic of the Messianic times. The tree is Israel; it was cut as a punishment for its sins; the branches are the faithful, who will enjoy the Messianic kingdom.—2. The following is simple: the hill is Zion, the water is the brook of Siloah.—3. The other hill is the Mount of Olives, which is in reality but a few feet higher than Mount Zion. The deep valley is that of Kedron or Jehoshaphat, and the water is the Kedron brook.—4. The Mount of Offence and the valley of Hinnom.—5. The description is trustworthy, cf. Strabo 16, 2, § 36.—6. This is the valley of Hinnom, or Gehenna. CHAP. 27, 1, 2. As this valley is an important element in the Messianic times the author describes it more minutely, especially as the Old Testament statements on the sub-

ject are very indefinite. This valley is, according to the first part of Enoch, the place where the sinners are punished, 90:26, 27, cf. 4 Ezra vi. 1-3. In the Parables it is indeed mentioned that the kings and the mighty will be punished in a valley, 54:1, 2; 56:4, and in the sight of the just, 48:9, 10; 62:12, but there is no evidence whatever that this writer thought to specify any particular valley. Then the punishment in Gehenna, according to 90:23-27, is restricted to the unfaithful in Israel, and the scope of the verse before us is evidently no broader, while in 54 and 56 altogether different persons are punished “in the valley,” cf. 38, 1. The author’s statements here are at least partially drawn from Old Testament premises. That this valley is the place of punishment rests on the statements Jer. vii. 31; xix. 6; xxxii. 35, and on the accounts in 2 Kings xxiii. 10, and on Jeremiah’s curse, Jer. vii. 32, 33; xix. 6 sqq., and partially, perhaps, on the nature of the valley, for according to Talmud Erabin, fol. 19, a smoke ascended there, thus indicating a subterranean fire. That a fire destroys the sinners in this valley finds its explanation in Gen. xix. 25; Ps. xi. 6; Isa. lxvi. 15, 16, 24.—4. Lot, or a portion, cf. *Ascensio Isaiae* I. 3.—5. Cf. note on 22:14. CHAP. 28, 1. From the centre of the earth, the New Jerusalem, the seer goes towards the east, and from among the mountains of the desert he sees a plain.—2. This plain was, however, filled with trees of this [which?] seed. What places are here meant is a mystery. Dillmann conjectures the Arabah, or plain of the Jordan, and the mountains as the hilly tract between that river and Jerusalem. CHAP. 29, 1. He continues on his eastward trip, and there reaches the sweet-smelling trees, the Arabia and India of the ancients, to the HTR of Gen. x. 30, in which the ancients recognized the place of frankincense and spices.—2. Trees of judgment, i.e., trees that will be given to the just after the judgment to be planted by them, cf. 10:19. Also cf. Isa. lx. 6; Ps. lxxii. 10. CHAP. 30. According to the testimony of the ancients cinnamon was an eastern product. CHAP. 31. Sarira, a word not found elsewhere. An Amharic vocabulary says the word means a black flower, cf. Dillmann, *Lex.*, col. 343. But the form is probably corrupt. Galbanum, cf. Winer, *Realwörterb.*, CHAP. 32, 1, 2. Zutel, a name otherwise not known (at least Buxtorf does not mention him), must be the angel guarding the entrance of Paradise.—3. The destination of the seer is the garden of justice, i.e., the Paradise, called by the same name

77:3; garden of the just 60:23; garden of life 61:12. The tree of wisdom is entirely distinct from the tree of life, 25:4. As wisdom is to characterize the just in the Messianic times the tree of wisdom is very properly here mentioned.—4. Carob tree, cf. Dillmann, *Lex.*, col. 76.—6. Here we learn that it is the earthly Paradise that Enoch visits. It is not strange that the author fails to give any hint as to the object and future destiny of this garden. He could not make it the abode of the departed just, for they have their place in one (or two) of the apartments of Sheol, cf. 22:6 sqq.; nor could it be the seat of the Messianic kingdom, for this was to be at Jerusalem, cf. chap. 25 and 26, and therefore the writer must leave it out in the cold. And why the tree of wisdom should not be transplanted to the New Jerusalem like the tree of life, 25:5, is not mentioned. CHAP. 33, 1. Now he gets to the ends of the earth, to the place of the extraordinary specimens of the animal kingdom. This chapter was probably suggested by the preceding, in which he visits lands favored with mineral wealth, or by the notices in Gen. ii. 19, 20 of the animals in close connection with Paradise.—2. Portals, or exits for the luminaries. Uriel, as is required by his office, cf. 19:1, instructs the seer in these matters. As Enoch had claimed a higher source for his knowledge of the judgment, 1:2, he here claims the same for his special book on the luminaries, chap. 72-82. CHAP. 34. Evidently he had been at the ends of the earth in the preceding chapter, and now goes to the extreme north. As there could be no portals for the luminaries in the north, he finds some there for the winds, joined with phenomena of nature such as could be expected in that region. As the north winds are usually injurious, but not always, he says there is one portal from which it blows for good, but two for evil. Cf. the system in chap. 76. CHAP. 35. The portals are of course for the setting luminaries, the outlets for the winds, as the latter expression, in the west suits only the winds. CHAP. 36, 1. The symmetry of the narrative demands that he goes to the south also. Here, as in the north, he sees only portals for the winds, but none for the luminaries.—2. He returns to the east, where he sees three portals for the winds which he had failed to mention 33:2, 3, and above these were smaller portals for the stars.—4. Cf. Ps. ciii. 20-22; cxlviii.; cf. 22:14

CHAP. 37. The reasons for assigning 37-71 to a different author and time will be found in the Special Introduction. 1. The second, or other, vision of wisdom distinguishes it in plain terms from the first part, and like the heading 1:1 sqq. gives the object of the following. By wisdom, 82:1; 92:1, the writer understands the knowledge and appreciation of God's revelation (cf. vs. 4) concerning the true state of affairs in the time of the Messiah, in whom dwells the spirit of wisdom, 49:3, and it will be given by him to the just, 49:1. This wisdom could be obtained only by revelation, as wisdom resides in heaven, chap. 42. The genealogy here given certainly points to an entirely new element in the book.—2. After the heading in the preceding, Enoch addresses his readers directly; they are all mankind in all generations, The words are holy, cf. 1:2. As proof that they are true he speaks to them as if he were in the very presence of the Lord of the spirits. This name for God is peculiar to the three Parables, being found 38:2, 6; 39: 7-9, 12; 40:1, 2, 4-7; 41:2, 6, 7; 43:4; 46:3, 6-8; 47:1, 2; 48:2, 3, 5, 7, 10; 49:2, 4; 50:2, 3, 5; 51:3; 52:5, 9; 53:6; 54:5-7; 55:3, 4; 57:3; 58:4-6; 59:1, 2; [60:6, 8, 25;] 61:3, 5, 8, 9, 11, 13; 62:10, 12, 14, 16; 63:1, 2, 12, [65:9, 11; 66:2; 67:8, 9; 68:4; 69:24;] 29; 71:2, 17; and is in the closest harmony with the contents of this portion of the book, cf. 39:12 sqq.; 41:8.—3. The reason for speaking to the ancestors first is, probably, not the reverence paid to old age, a virtue so characteristic of the true Jew to the present day, but rather, as the second clause indicates, their moral superiority over the later generations, which did not deserve such revelations. The beginning of wisdom in verse 2 and here, is in conformity with the whole object of the book as an instructor in true wisdom, used as in Ps. cxi. 10; Prov. I. 7; ix. 10.—4. Although it is stated in the first part that the just shall rise from the dead (cf. note on 22:12, 13), and that the Messianic reign shall endure forever (cf. 91:17; 92:4; 105:2), the distinctly expressed hope of eternal life is found only in the Parables; cf. also 39:8, 9; 40:9; 58:3; 71:14-17.—5. The author divides his tract into three parts. Parables; the word used in the original corresponds to the Heb. HTR, GTR (cf. Gesenius, *Thesaur.* p. 828); Dillmann, following the proposal of Hoffmann, *Einleit.*, p. 13, translates *Bilderreden*; Maurice Vernes, *Histoire des Idées Messianiques*, has *Paraboles*, or *Similitudes*; *Ascensio Isaiae* iv. 21 it is used in quoting David's Psalms; Drummond uses *Similitudes*.

CHAP. 38, 1. The writer, who shows himself as much more systematic in everything than the author of the first book, states that what now follows is the first parable; and this continues to chap. 44. He immediately enters in medias res, showing both how important he considers his revelation and making it certain that at the author's time the hope for the Messianic times must have been especially prominent, else he would certainly have needed some explanatory words as introduction. Congregation of the just is explained in verse 3, 39:6; 53:6; 62:8, and is an expression entirely peculiar to the Parables; shall appear, i.e., when the Messianic rule shall be inaugurated. Expelled: the Parables teach that the sinners shall be destroyed, 53:5, in some unknown valley, 56:3, 4, for it is neither in heaven nor on earth, 45:2, 5, 6; 53:2, but the first book teaches emphatically that the place of eternal punishment is in the valley of Hinnom near Jerusalem, cf. notes on chap. 27.—2. Contemporaneous with this is the appearance of the Messiah, the Just one, a name applied to him because he is a just judge, and is found also 53:6. Just and chosen, one of the many names for the inhabitants of the Messianic kingdom; others are simply just, or chosen, or chosen just, holy and chosen, just and holy, just, and good, children of God, children of heaven. It has been claimed that the expression it were better had they not been born was based on Matt. xxvi. 24, and that the Parables consequently were written after that Gospel, but this is without any foundation whatever, as the Old Testament presents sufficient premises for this statement in Job iii. 3; Jer. xx. 14; Psalt. Salom. iii. 11; cf. the HTR in Pirke Aboth, Perek HTR, and in Kiddushim, Perek HTR, and the classical writers have any amount of similar expressions; cf. Spiess, l. c. pp. 38, 39, and Delitzsch in Zeitschrift für Luth. Theol., 1876, p. 405, Hermae Pastor iv. 2, 6.—3. The secrets of the just, i.e., the Messiah and his kingdom, for even in the days of the sinners he had been revealed to the just, 48:7; 62:7.—4. The important role that the mighty of the earth play in the Parables will soon appear. Light, in a moral and physical sense, cf. Num. vi. 25; Ps. civ. 2; cxxxix. 11, 12; Isa. ix. 1, 2; lx.; Zech. xiv. 6 sqq.; Dan. xii. 3 and often in Enoch.—5. Mighty kings are the object of the writer's threats, instead of the sinners in general, as is the case in the first part, cf. 46:4-8; 48:8-10; 53:5; 62:1-12, 63, while they are only casually mentioned as one kind of sinners 96:8; 104:3.—6. The judgment is irrevocable.

Downloaded from CHAP. 39. The contrast with the children of men compels us to believe the children of heaven to be the angels; cf. note on 6:1. Although the angels are not called chosen by the Old Testament or by Enoch elsewhere, but first by 1 Tim. v. 21, the name could easily be applied to them, partly from the GTR of Tob. viii. 15, partly from the fact that it is the general appellation of those with whom their fate is to be united. A parallel statement is that even the Messiah shall dwell with men during his reign, 45:4; 62:14, and thus "heaven shall be on earth," cf. Jonath, ad Zach. iii. 7. Their seed will be one, of course not in the sinful manner of the fallen angels and the women, but rather as in 62:14.—2. The sudden change of subjects is somewhat surprising, but as the writer has announced in general terms the wonderful changes introduced by the Messiah he must explain how these are to be effected, viz. by a judgment. Books, i.e., books containing an account of the judgment, but to specify further as to what books he refers is impossible. It is even possible that the word books is chosen simply on account of Enoch's literary character, but cf. 93:1-3.—3. Cf. note on 14:8.—4. The sudden change again to the subject of the first verse almost forces the belief that something is wrong with verse 2, unless it is an adverbial clause specifying the time of his vision concerning the home of the just.—5. The vision is entirely prophetic, for the writer has as little to say concerning the happiness of saints in heaven as the Old Testament has; the Messianic kingdom is, as it were, now yet in heaven. In view of this, that it is not yet determined who shall belong to that kingdom, the angels petition (cf. note on 15:1, 2) for mankind, and in view of chap. 50; 90:29-38; 91:14 (cf. notes) that many may take part. With these angels are justice and mercy, with the side idea that these shall be brought down with them when they descend, vs. 1. Water and dew are symbols of plenty, cf. Isa. xi. 9; Micah v. 6.—6. Faith (cf. note on 58:5), certainly not in a Christian sense; the word haiman-oth means also fidelity, i.e., to God. Then it is very easily possible that the Christian translator uses a word here that may not exactly express the original, cf. Herzog R. E. xii. p. 310 (ed. 1).—7. Under the wings, a symbol of protection, Ex. xix. 4; Deut. xxxii. 11, 12; xxxiii. 12; Matt. xxiii. 37; cf. note on 38:2.—8. Cf. 71:14-17; 90:31.—9. Cf. 37:4.—11. The eternity and foreknowledge of God is extolled because they have been exemplified in vs. 8.—12, 13. Who do not

sleep, cf. note on 12:2. The change of the Trisagion (Isa. vi. 3) in this passage is according to the contents of the Parables, and especially because God is here the Lord of the spirits.—14. Could not see, i.e., was blinded by the glory he saw; cf. 14:24, 25; Ascensio Isaiae ix. 38. CHAP. 40. Cf. note on 1:9. The transition from the description of the Messianic kingdom to the glories of heaven is easily explained by the connection between the two as laid down in the previous chapter.—2. Distinct from the multitude before the Lord are the four special angels, whose special name being HTR, a name taken from Isa. lxiii. 9, are here accordingly represented as faces. The same distinction is observed 71:1, and rigidly by rabbinical writers, cf. Buxtorf, *Lex.* (ed. Fischer), p. 27, and Herzog R. E. iv. p. 20 sqq. (ed. 1). This verse is used in Pirke Elieser c. 4. The angel who came with me is the angel of peace in verse 8; cf. 52:5; 53:4; 54:4; 56:2, where he receives this name, and 43:3; 46:2; 52:3, 4; 61:2, 3; 64:2. Who he is, is not mentioned, but Hoffmann's conjecture of Uriel is not improbable, especially as the Parables, unlike the almost unanimous verdict of later Judaism (cf. Buxtorf, l. c.), do not make him one of the four chief angels, but put Fanuel in his place; cf. vs. 9 and 71:8. His name is taken from his functions as the opposite of the Satans, or possibly as the well-known angel of death, cf. Jonath. on Hab. iii. 5.—4. The first one praises the Lord, an idea probably taken from Isa. vi. 3, and according to verse 9 this is Michael. His name is taken from his work, for his cry is HTR (cf. Buxtorf, l. c.). He is here already, like in later works (cf. Herzog, R. E., l. c. p. 27), the HTR, or the Metatron, and as such he has attributes which are generally assigned to God alone.—5. The second praises the Chosen One, i.e., the Messiah, the most frequent name for him, found also 45:3-5; 49:2; 51:3, 5; 52:6-9; 53:6; 55:4; 61:5, 8; 62:1. He is so called because he has been chosen by the Lord of the spirits, 46:3. The name taken from Isa. xlii. 1 is peculiar to the Parables, and is found in no other apocryphal book. The estimate put on the Messiah here in making him the object of praise by one of the highest angels is seriously diminished by having the chosen ones put into the same category, and further by the fact that nothing more is meant here than that they are both objects of the special concern of this angel; and as 61:10 the Chosen One is included in the host of those that praise the Lord, the idea of a Christian origin cannot be entertained for a

second. This angel is, vs. 9, Rufael; cf. notes on 10:7; 20:3, and the healing by Rafael in Tob. iii. 17.—6. The third is Gabriel, over all the powers, his name being from HTR and HTR.—7. The fourth wards off the Satans. These beings, altogether unknown to the writer of the first part, and entirely distinct from the fallen angels or their children, are conceived by the writer of the Parables as the powers of an anti-divine kingdom under the leadership of a prince, who is Satan, GTR, 53:3. These Satans existed before the fall of the angels, for these sinned by becoming subjects of Satan, 54:6, and they, unlike the watchers, 13:5; 14:5, have access to heaven, on the basis of Job ii. 1; Zech. iii. To this kingdom of Satan belong also the angels of punishment, cf. notes on 53:3. Satans are mentioned in the Noachic additions, 65:6; cf. Ascensio Isaiae ii. 2. The fourth angel is Fanuel, and as he keeps off the Satans he thereby protects those who inherit everlasting life, cf. note on 37:4.—8. Angel of peace, cf. vs. 2. CHAP. 41, 1. As the writer of the first part was initiated into the secrets of the physical world as well as the spiritual, the author here also gives a treatise on natural philosophy, but not without first again having spoken of his favorite topic, of the dwellings of the just. The kingdom is scarcely the Messianic (Dillmann), but rather the kingdom of this world, which is to be divided, i.e., the faithful separated from the sinners, when the deeds of all are weighed in the final judgment. Interpreting thus it is easily seen why he mentions the fate of both the just and the sinners in the next verse. Weighed, cf. 61:8; Prov. xvi. 2; xxi. 2; xxiv. 12; Job xxxi. 6; Ps. lxii. 9; Dan. v. 27; 4 Ezra I. 35 (ed. Laurence), and Homer, *Il.* 8, 69 sqq.; 22, 209 sqq.—2. Expulsion of the sinners, cf. note ch. 27. Deny, a sin often mentioned in the Parables, cf. 38:2; 45:1, 2; 46:7; 48:10, (denying the just judgment, 60:6, or the heavenly sphere, 45:1, or the Messiah, 48:10, or the spirit of God, 67:10). It is pictured as the chief and principal sin.—3. The introducing clause is different from the one employed in the first part, where the writer always says: "And I went and saw." How they are divided, cf. Job xxxviii. 24, 25, 35.—4. The repositories of the wind are closed as the winds are allowed to escape only at certain times; cf. Job xxxviii. 22, 25-28, 34, 37, 38; xxxvii. 11, 12. His cloud; Dillmann thinks of the Shechinah, Langen, p. 293, of "the spirit hovering over the deep," but the statement is so vague that no conclusion can be attempted.—5. These repositories must, then, be

near the portals of 33:3 sqq.; cf. Ps. xix. 6. Glorious return, i.e., their secret return from west to east. More glorious, i.e., the sun than the moon; cf. chap. 72 sqq. Oath; the luminaries have taken oaths among themselves to be true to each other, 43:2, a figure probably taken from the marriage vow; cf. 69:20, 25.—6. Strong, for even the mighty sun obeys him; cf. Ps. lxxiv. 16; civ. 19; Eccles. I. 5.—7. Hidden course of the moon, the time when she is not seen in the heavens; cf. chap. 73 and 74. Praise, cf. Ps. xix. 2 sqq.; cxlviii. 3 sqq.; Job xxxviii. 3.—8. The writer plays on the biblical expression, children of light and of darkness; cf. Job xxiv. 13-17; xxxviii. 15; En. 59. CHAP. 42, 1. Drummond (p. 62) is certainly right in calling this “a detached fragment,” for it apparently interrupts the sense. The only possible connection it could have would be that wisdom was in the hands of God his means of strengthening the just, 41:8, or that wisdom and injustice have repositories like the powers of nature of which he is here speaking; cf. vs. 3. Wisdom found no place to dwell, i.e., on earth, and returns to heaven; cf. Job xxviii. 12-14, 20-24; Baruch iii. 31. Wisdom is here personified as in Prov. viii. and ix.—2. Cf. Prov. I. 20 sqq.; viii. 1 sqq.; ix. 1 sqq.; Son of Sirach xxiv. 7. In the Messianic times, however, she will return, 48:1 sqq.; 49:1 sqq.; 91:10.—3. As wisdom in the author’s mind is the biblical wisdom, its opposite here is injustice; cf. Zech. v. 8. The contrast here is a success. Although the expression here sounds somewhat like John’s prologue to his Gospel, the connection goes no further, and does not betray a Christian source; cf. Langen, p. 44 sq. Dew and rain are symbols of plenty, cf. on 39:5; Job xxxviii. 26, 27; Isa. xxxv. 6; xli. 18; xliii. 20. CHAP. 43. 1, 2. He continues the topic of chapter 41 with the stars. Called, cf. Isa. xl. 26; Ps. cxlvii. 4; Baruch iii. 34. Weighed, as the context shows, means simply that their mass, course, etc. is assigned to them in a manner pleasing to a higher power. They are guided by angels. Neither here nor above is any personality or moral accountability attributed to them, although their conduct is to be an example for men, cf. in general Dan. viii. 10 with En. 46:7, and Dan. xii. 3 with En. 104:2, and thus the stars can represent the names of the just. With this we can understand the strange answer of the angel in verse 4. Believe, the opposite of denying, cf. note on 41:2, believing being the great characteristic of the faithful; cf. 58:5. Name, for the being or person it represents, as often in the Parables.

CHAP. 44. Here he certainly means nothing but the shooting stars.

CHAP. 45, 1. With this chapter commences the most interesting and most important part of the whole book, the second parable, which extends to chapter 57, and gives an account of the Messiah,—his person, his judgment, with its consequences for both righteous and unrighteous. The first verse, which is manifestly intended as a superscription, has been the cause of some trouble, as it does not seem to indicate the contents of the parable, and Drummond, p. 63, has made use of this apparent discrepancy for his curious theory of interpolation. Yet a proper understanding of the word concerning will probably clear up the matter. The original word is *diba*, and is a preposition very frequently used in an adversative and inimical sense, like *GTR*, *adversus*, *contra*, *in*. It is so used in our own book 10:9; 56:7, and often in the Ethiopic version of the Bible, e.g., Ex. xvii. 3; Num. xvi. 3; Deut. xv. 9; Ps. xiv. 4; Ezek. xxxii. 9, 10; Matt. xii. 32; xxiv. 7; Acts xxiii. 5, 30; Mark iii. 29, etc; cf. Dillmann, *Lexicon Aethiopico-Latin*. col. 1104, and *Aethiopsis. Gramm.* p. 313. The author does not so much desire to give a description of the unhappy fate of the unjust, but rather in a general manner directs his polemic against those who will not believe in a Messianic rule and judgment; it is his defense of HTR against those who accept only HTR. That this object as stated here is in strict conformity with the contents of the parable is apparent at first glance.—2. Cf. notes on 38:1; 41:2.—3. Chosen One, the most frequent name of the Messiah in the Parables; cf. note on 40:5. Throne of glory, 51:3; 62:1-9; 69:27-29, also throne of God, 47:3; 55:4; 62:1-9. In the first part God himself is judge, but here it is the Messiah, 51:3; 55:4; 69:27; but according to 47:3; 62:2 it may seem as if God himself will judge. The difficulty is solved in 69:27, where we learn that although God is in reality the judge he has empowered the Messiah to act in his name; what is done by God’s deputy is virtually done by himself; cf. note on 10:7. Choose, cf. note on 41:1. Without number, 39:6; probably to indicate that many shall enjoy this happy time. Strong, i.e., hopeful and encouraged because the day of their oppression is over.—4. Cf. notes on 1:2 and 39:1.—5. Heaven and earth changed is a characteristic of the Messianic times portrayed by both the first and this part of Enoch, based on Isa. lxxv. 17 and

lxvi. 2; cf. 2 Pet. iii. 13; Apoc. xxi. 1. This kingdom is to be established on earth, probably in Palestine; cf. chap. 56. His idea of this kingdom is one with a visible prince, although, unlike some of the later prophets, he does not find this prince in the house of David. CHAP. 46. The following is largely based on Dan. vii., and the Ancient of days becomes here the Head of days, 47:3; 48:2; 55:1; (60:2;) 71:10, 12, 13, and is consequently peculiar to the Parables. He is called thus as the one who was from the beginning, and as in the first parable the eyes of the seer are mainly directed to the completed Messianic kingdom, and not to its process of development, the omission of this designation of God in that portion is easily understood. White, cf. Dan. vii. 9. With this Ancient of days there is joined, as in Dan. vii. 13, one who is like a son of man (not like the son of man, as the Authorized Version gives it). Whatever may be the true interpretation of Daniel's expression, be it the personality of the Messiah, or be it the ideal Israel, it is certain that our author, perhaps from Ps. cx. 1, understood by that difficult clause a certain person, and that person was the Messiah. Son of man the Messiah is frequently called in the Parables; cf. 46:2, 3, 4; 48:2; 62:7, 9, 14; 63:11; 69:26, 27; 70:1; 71:17. His countenance is like an angel's; cf. 1 Sam. xxix. 9; Tob. v. 5, 11, 14; Acts vi. 15; Gal. iv. 14; Col. ii. 18.—2. As Daniel, vii. 16, asks for an explanation of his mysterious vision Enoch here asks his guide; cf. note on 40:2.—3. As his chief office is that of a judge, his most important attribute is that of justice; he is idealized justice, for he possesses it as his own, and abides with it, based on passages like Isa. ix. 6; xi. 3-5; Jer. xxiii. 5, 6; xxxiii. 15; Isa. liii. 11; Zech. ix. 9; Ps. xlv. 4-8; lxxii. In this capacity as just judge he will reveal all the treasures of secrecy, a clause primarily referring to the fact that he will know all secrets so as to judge aright, but manifestly here used as referring to everything that his coming will reveal, but which is unknown at present. Chosen, cf. note on 40:5; he does not, then, hold his office by any right of his own, but God has chosen him, 51:3.—4. Overcomes; none shall be superior to him, or be able to oppose him; cf. 48:5; 49:1, 2; 51:4, etc.—5. Having received such a destiny from God, even the mighty of this earth (against whom the author is continually directing his polemics) shall be overcome. The idea of a last attack and defeat of the combined enemies of the new kingdom, an idea based on statements in

Ezekiel and Daniel, and promulgated by many apocryphal writers, and also by the writer of the first part in 90:16, does not lie in this or the following verses, nor in 52:4-9, but these rather picture the effect of the Messianic judgment on these sinners, and any other interpretation would not be in harmony with the strictly forensic character of this judgment as taught in the Parables; cf. note on 41:1, and Schürer, p. 587; cf. Isa. xiv. 9, 11; Job xvii. 13, 14. Bonds, cf. Ps. cvii. 14; cxvi. 16; Jer. ii. 20; xxx. 8; Nahum I. 13. Teeth, cf. Ps. iii. 7; lviii. 6; Lam. iii. 16. Their sin is again the one that is here so frequently condemned, that of unbelief, which here, according to the subjects, takes the form of ingratitude and unwillingness to acknowledge the source of power; cf. Sap. vi. 2; Rom. xiii. 1. But against whom is this sin committed, God or the Messiah? and who is the source of this power? It would be strange if it were the latter person, and as in verses 6, 7, and 8 this unbelief is directed against God, we are constrained to believe that the him after exalt, and the he implied in whence is God and not the Messiah. Then he will expel, from 47:3; 62:2, would also indicate God as the subject, for it seems as if the Messiah is to have the purely forensic part of the judgment, but the punishment is inflicted either by God or through the agency of his angels.—6. Darkness, cf. note on 10:5. Worms, cf. Job xvii. 14; xxi. 26; Isa. xiv. 11.—7. Stars, cf. Dan. viii. 10, 11, 13, 25; En. 43:4. Riches, cf. Ps. xlix. 6; lii. 7.—8. Houses, for which in 53:6 we have the singular. CHAP. 47, 1. As the following verse shows, the just one here and verse 4 is used collectively for the just.—2. The angels petition for men; cf. note on 15:1, 2.—3. Books of the living, cf. Ex. xxxii. 32 sq; Ps. lxxix. 29; Mal. iii. 16; Isa. iv. 3; Dan. xii. 1; Book of Jubilees c. 30, and En. 103:2; 104:1, and are probably the same as the books mentioned 89:61-64, 68, 70, 71, 76, 77; 90:17, 20; 98:7, 8; 104:7; cf. Harnack's note on Pastor Hermae, Vis. 1, 3, 2. As judgment is to be passed over both good and bad, the author evidently pictured these books of life as containing the lives of all to be judged. Host; in Dan. vii. 10 God has his host with him in the judgment; cf. note on 1:4. Although God is here and elsewhere present at the judgment, it is not said that he judges; but other passages show that this function was assigned to the Messiah. Cf. note on 45:4.—4. Number; the words eternity, vs. 2, and demanded here show that the number signifies the number of years which God had

determined should pass before the judgment should be held; cf. 18:16. CHAP. 48, 1. Having just mentioned the justice that characterizes the judge and the judgment, he now states that justice or righteousness, the lack of which on earth he so deplores, will be given in abundance to the saints. This justice, 39:5; 91:10, they shall drink from a fountain, and from fountains of wisdom; cf. Prov. xvi. 22; Sir. I. 5; Bar. iii. 12; 4 Ezra xiv. 28, and in general Isa. lv. 1. Place, cf. 46:1.—2. At that hour, i.e., at the time when Enoch was seeing and hearing these things.—3. Almost the very words here are found also Targum Jonath. on Zech. iv. 7. There can be no doubt of the fact that the writer here as in Targum Jonath. on Isa. ix. 6; Mic. v. 1 plainly teaches the pre-existence of the Messiah. In verse 6 he existed before the world was created, and will continue to be to eternity, and in 62:7 he has been hidden, but revealed to the just; cf. 69:26, and Targum Jonath. on Mic. iv. 8; and in 70:1 this pre-existence is presupposed. This idea the author beyond all doubt develops from Dan. vii. 13 sqq. and Mic. v. 1 (in the Heb.). Gfrörer (cf. Drummond, p. 290) sees the pre-existence of the Messiah taught in the LXX on Ps. lxxi. 5; cix. 3; Isa. ix. 6, but with doubtful results. A more successful appeal, however, can be made to 3 Sibyl. 186 sqq. and to 4 Ezra xii. 32; xiii. 26; cf. Schürer, p. 584; cf. also Prov. viii. 22-30; Sir. I. 4; xxiv. 9. Signs, of course those of heaven, the astronomical; cf. 8:3; 72:13, 19, and Gen. I. 14; Jer. x. 2; Epist. Jer. 67.—4. This Messiah is to be the light of the nations; cf. Jer. xlii. 6; xlix. 6; 3 Sibyl. 710-726. The blessings in store are, then, by no means restricted to the people of Israel.—5. All will acknowledge him, 10:21; (53:1;) 90:33-38, even his enemies, 62:6, 9, 10, and chap. 63. Cf. what is said Isa. xlix. 22; lx. 4, 9; lxvi. 20; Psalt. Salom. xvii. But as this Messiah is such only by God's will, their praise ultimately seeks him as its object.—6. For this purpose, i.e., for the one just stated. Was chosen, in explanation of his name as the Chosen One. Hidden, 62:7, 8, exactly as in 4 Ezra xiii. 52. This Messiah, being pre-existent, shall also abide to eternity.—7. Although hidden from the world the Messiah was revealed to the just in order that their portion may not fail them; they received the revelation that they might remain firm in their trials, and not miss their final blessedness. God revealed him through wisdom, 62:7, i.e., through the revealed wisdom of the prophets.—8. But he that brings happiness to the faithful has punishment for

their oppressors; cf. 46:4-8. Day of terror, i.e., day of judgment. Will not be saved, as the opposite of the saved in verse 7; cf. Job v. 4; Ps. vii. 2; lxxi. 11; Isa. xlii. 22.—9. Put, cf. 38:5, and in 50:2 they will conquer. This appears to indicate a final struggle before the real inauguration of the judgment, for according to 50:3, 4 some will then repent. But the great punishment is by fire; cf. Ex. xv. 10 and 7; Isa. v. 24; xlvi. 14; Obad. xviii. Or could not the chosen here possibly refer to the angels of punishment (cf. 53:3), who throughout the Parables are the punishers of these kings? The name chosen does not speak against this idea, as these angels are beyond all doubt under the rule of God, and have been selected and chosen for this special office.—10. Rest, cf. 53:7; 62:13. Before him, i.e., before the Messiah. Fall, as opposite of verse 4; cf. Ps. xxxvi. 12. Denied the Lord and his Anointed is taken from Ps. ii. 2. Anointed, found also 52:4; Apoc. Baruch xxix. 3; xxx. 1; xxxix. 7; XL. 1; lxx. 9; lxxii. 2; 4 Ezra vii. 28, 29; (according to the Arabic and Arm.) xii. 32; and in Psalt. Salom. xvii. 36 and xviii. 6, 8 GTR (or rather it should be GTR). CHAP. 49. The ability to effect all this lies in the nature of the Messiah. On 1 cf. Isa. xi. 9, 10. For connects with the previous, and thus the verse is to show the reason for the statements just made. Wisdom, in the sense of knowledge and fear of God; cf. 37, 2.—2. Secrets of justice, in explanation of which in verse 4 it is stated that he will judge the secrets; cf. Isa. xi. 2. As shadow flees when light arrives thus injustice disappears when the Messiah, who is justice itself, vs. 3, appears; cf. Job xiv. 2. Has arisen, cf. Mic. v. 2. Eternity, cf. Isa. ix. 5, 6; Mic. v. 3.—3. This verse is shaped after Isa. xi. 2, and the connection points to the interpretation of the clause, those asleep in justice, as referring to the spirits of the prophets, concretely used for the spirit of prophecy; cf. Langen, p. 45.—4. Cf. Isa. xi. 3, 4. CHAP. 50. The state of affairs will be entirely changed when the Messiah comes: the exalted shall be humiliated, and the humble exalted. The political aspects of the Messianic kingdom will be the reverse of the present. Light of days, i.e., daylight, explained well 58:5, 6. For the just the rule of the unjust had been night; cf. Ps. cxxxix. 11.—2. In addition to this political change there will be punishment in store for the wicked. Day of trouble, usually employed only of the day of final judgment, could possibly refer to a last struggle; cf. note on 48:9. That the final judgment is not meant is clear, for the day of grace is not yet

over, and the others will repent. Who the others are is uncertain (except, indeed, that they are sinners), for it is uncertain whether the contest is to be between the faithful and the renegades, or between the former and the heathen nations. If it is allowed to use 90:30, 33, 34; 91:14, the former would be the case, and the others would be the hitherto neutral heathens.—3. But as these others did not endure the trials of the faithful their position in the Messiah's kingdom will not be as honorable. How could a Christian with Matt. xx. 1 sqq. before him have written these words? His name, i.e., God's.—4. Although God is merciful he is also just, and therefore all who do not repent in the time of grace will be destroyed. It seems, then, that the Messianic kingdom is not to come all of a sudden, but shall undergo a certain development. CHAP. 51, 1. The resurrection of the dead, first plainly announced by Dan. xii. 2, is to the author a universal one, thus agreeing with 2 Macc. vii. 9, 14, 23, 36; xii. 43, 44; Psalt. Salom. iii. 16; xiv. 2; Josephus, Antiqq. xviii. 1, 3; Bel. Jud. ii. 8, 14; Baruch xxx. 1-5; 1. 1-li. 6; 4 Ezra vii. 32. The first part of Enoch clearly teaches the resurrection of the just (cf. notes on 22:12, 13), but also that certain sinners shall not rise, while here the writer says that earth, Sheol, and hell will return their contents. The Old Testament idea of Sheol is here split into two notions—a place of departed spirits and of hell. The original of the latter term is *haguel*, i.e., destruction, and is consequently the same as the *Abaddon* used by the Old Testament as synonymous with Sheol, e.g., Job xxvi. 6; xxviii. 22; Prov. xv. 11. But then it is possible that the word hell here has been added by the translator, as hell, the place of fiery torment, is, according to both Part I. and the Parables, uninhabited until after the judgment. The passage 61:5 does not contradict the idea of a universal resurrection. Whether the bodies will rise with the souls is not said, but seems probable from the use of the word earth.—2. Out of this multitude he (i.e., the Messiah) will chose his holy ones. The wording is adapted to the forensic character of the judgment.—3. Wisdom, cf. note on 49:1, 3. This verse is to characterize him as regent and potentate, a role he is to assume after the judgment is over. The just will be the recipients of this wisdom, 48:1; 49:1; 61:7, 11. Here again it is said that he has these powers only as a gift of God.—4. Skip, cf. Ps. cxiv. 4, 6. The happiness will be like that of the heavenly angels; cf. 104:4, 6.—5. Cf.

Ps. xxxvii. 3, 9, 11, 29, 34. CHAP. 52, 1. He is for the present done with the Messianic kingdom as such, but still desires to give some facts concerning it that could not well have been interwoven in the above, and with this partial change of subjects the scene of observation is somewhat shifted towards the west. He is carried to his destination by the wind, according to the sentiments of both authors; cf. 14:8 and 39:3. At that place, i.e., from heaven, for there he was.—2. The metal hills belong to the secrets of heaven, i.e., it is known only in heaven that hills which now, indeed, have no existence shall exist in the Messianic times. Soft metal, or flowing metal; Dillmann has *Tropfmatal*, but just what is meant is uncertain; but cf. 65:7, 8. Hoffmann thought of quicksilver, but Dillmann rightly opposes this idea.—3. In secret, I, and no one else.—4. The application of the allegory and object of the metallic hills follows. They are for the benefit of the Anointed; but not for the increase of his power and wealth, as 6-9 exegetically explain. Anointed, 48:10.—5. Patience is enjoined on Enoch that he may learn still more secrets; a promise which is fulfilled in chap. 53 sqq.—6 Now follows the true object of these mountains. They are symbolical of the enemies of the Messiah, and his power will be shown by their complete disappearance. The term mountains probably plays on the fact that the chief offenders in the Parables are the mighty of the earth. These mountains will melt; cf. Mic. I. 3; Ps. xcvi. 5, and like water that flows, cf. Mic. I. 4, and become weak that they cannot stand in his presence.—7. Therefore, too, these metals will have no value to save in the time of the Messiah, as the judgment then will be according to other standards; cf. Zeph. I. 18; Ezek. vii. 19; Ps. xlix. 7-10; Jer. iv. 30; Isa. xiii. 7. Flee; it will be impossible to escape justice by buying the judge.—8. Nor will the coarser metals be of any value whatever in defense against this judgment; no human weapons of defense can ward off the sure destruction.—9. In plain words says the author, these instruments of war will disappear when the prince of peace arrives; cf. Hos. ii. 20; Isa. ii. 4; ix. 6; Zech. ix. 10; Ps. xlvi. 10; Mic. v. 9.

CHAP. 53. In beginning a second parabolical sketch Enoch says he saw a deep valley whose mouth was open, to which all mankind bring offerings. These presents are, to judge from 63:10; 98:10; 94:7; 97:7-10, brought to buy release from the judgment of the

Messiah, the author connecting this thought with 52:7. The term valley is chosen only to show the vast amount of presents brought. Him i.e., the Messiah. Not full, do not suffice.—2. They shows that the subject in verse 1 must be restricted to the sinners. The reason these presents cannot be received is because their givers are criminal, and therefore, in spite of their offerings they will be destroyed. They make i.e., what the just make, for only thus can the clause be intelligently understood. Cf. note on 38:1.—3. Angels of punishment, a name mentioned here for the first time, but found also 56:1; 62:11; 63:1; (66:1). As in 53:5, and in nearly all these passages (with the possible exception of 56:1), these angels are preparing to punish the kings and the powerful. Cf. 46:4. It seems that the author, who states that the fallen angels as special sinners had special tormentors in the higher angels, 54:6, conceived that the mighty of this earth should find their special tormentors in the persons of these angels of punishment. They are in the service of Satan (cf. note on 40:7), and may possibly be identical with the Satans, cf. Dillmann, p. 147.—6. House, cf. 38-39 and 46:8.—7. All things shall be changed, is probably the meaning of this verse. Cf. Isa. xxix. 17; xxx. 25; xl. 4. It is highly probable that the author, on the basis of Ezek. xl-xlviii.; Isa. liv. 11 sqq.; lx.; Hag. ii. 7-9; Zech. ii. 6-17, thinks of the new Jerusalem to be brought down from heaven, although he nowhere, except possibly in chap. 56, definitely states that the Messianic kingdom shall have its centre in Jerusalem. Cf. Schürer, p. 588 and En. 56:6; 61. CHAP. 54. In the third sketch he sees the execution of the judgment. This valley with the burning fire is hell. It is not the valley of Hinnom; cf. notes on 27:1 sqq. and 38:1.—3. Instruments, cf. 53:3, intended for Azazel and his host, for the for them in vs. 2 refers forward and backward.—5. The Messiah is also judge of the angels, 55:4; 90:24. This is their final punishment, after the temporal one described chap. 10.—6. As the expression oven of fire shows, these verses refer not to the first, but to the final judgment. The same sin that occasioned the temporal will also occasion the final punishment, and the same agents will inflict both; cf. 40:7.—7. With this verse commences an interpolation, and ends at 55:2. It is one of the Noachic fragments; cf. Introd. The occasion of its introduction was the mention made of the fallen angels just previous. It treats of the deluge. The designation of the waters above as masculine and the waters below

as feminine is altogether unlike the sentiments in either of the two main parts, but suits the gnostically tainted ideas of this fragmentist; cf. 60:7, 8, 16.—10. Interpreting them as referring to men gives the best sense. CHAP. 55. As we have positive evidence, 68:1, that the Noachic fragmentist made use of the Parables, we can understand why he here changes the subject in Gen. viii. 21, and uses the term Head of days instead of God.—2. The sign is, of course, the rainbow.—3. This continues the account of 54:6, and therefore angel is here collectively used.—4. To increase the torments of the punishment the kings must first behold the terrors of the fallen angels, as these had to see the death of their own children, 10:12. If he judges the angels and overpowers them, how much more easily will the kings of the earth be punished by him? CHAP. 56. Angels of punishment, cf. note on 53:3, from which it also appears that those here punished are the kings themselves, for that their turn is next follows from chap. 55. There, cf. 54:3, 1.—3. The chosen and beloved of these angels are then probably the mighty kings, as it would be too extravagant to suppose that all the sinners were to be bound by special officers.—4. Will not be counted, because they have ended.—5. This verse is important as it may furnish an historical hint as to the time when the Parables were written. The whole description is certainly prophetic, and pictures the last struggle of the new kingdom with its enemies, on the basis of passages like Joel iv.; Zech. xii. and xiv.; Ezek. xxxviii. and xxxix. In summoning up these enemies as Parthians and Medes, the author indicates that he regarded these as dangerous to the new Israel, but whether the basis of his prophecy is a concrete case, the invasion of Palestine by the Parthians about 40 B.C., mentioned by Joseph. Antiqq. xiv. 13; Bel. Jud. I. 13 must, as the statements are so very vague, remain doubtful. Hilgenfeld strangely finds here an indication of the belief that Nero would return from the east! Lions, symbol of strength and bravery, Judges xiv. 18; 2 Sam. I. 23; xvii. 10; Prov. xxviii. 1; xxx. 30; wolf, symbol of a robbing disposition, Gen. xlix. 27; Ezek. xxii. 27; Zeph. iii. 3; Hab. I. 8. He avoids an anthropomorphism by substituting the angels in the place of God, as it stands in Isa. xix. 2 sqq.; Ezek. xxxviii., xxxix; cf. Zech. vi. 1-8; Dan. x. 13, 14, 20, 21; xi. 1, 2; xii. 1. The motive that prompted this change was probably the idea that God who had established the new kingdom through his Chosen One

could not aid in its embarrassment. This passage makes it probable that Palestine is to be the country where the Messianic kingdom will be established. Threshing-floor, partly from Isa. xxi. 10. Cf. Isa. xli. 15; Jer. li. 33; Mic. iv. 12 sq.; Amos I. 3.—7. But the attempt will fail, Zech. xii. 2, 3, and revolution will break out among themselves, Ezek. xxxviii. 21; Zech. xiv. 13; Hag. ii. 22. The ties of relationship are disregarded, Isa. iii. 5; ix. 19, 21. Sufficient, i.e., for the satisfaction of justice. Opened, Num. xvi. 31 sqq.; Isa. v. 14. CHAP. 57. The result of this repulse is of importance for the new kingdom, for all the nations, Isa. xiv. 1; xliv. 6; lv. 5; lvi. 3 sqq.; Zech. viii. 21 sqq.; Ezek. xlvi. 22 sqq., (and not simply scattered Israel, Dillmann) come to take part in it. That it must be taken in this wide sense is apparent from vs. 3, where all worship him, an expression used in other parts of the book for the coming of the heathens. And then too it is a suitable ending for this important Parable. Came upon the wind indicates their eager longings and haste; cf. Isa. v. 28; Jer. iv. 13; Ezek. x. 13.—2. Cf. Hag. ii. 6, 7; Zech. I. 11 sqq.; Isa. xxvii. 13; xliii. 5, 6; xlix. 12, 13, 22, 23; xxiv. 18; Ps. lxxxii. 5; Prov. viii. 29. SECTION IX. CHAP. 58.—And I began to speak the third Parable concerning the just and concerning the chosen. 2. Blessed are ye, the just and chosen, for your portion is glorious! 3. And the just will be in the light of the sun, and the chosen in the light of everlasting life; and there will be no end to the days of their life, and the days of the holy will be without number. 4. And they will seek the light and will find justice with the Lord of the spirits; there will be peace to the just with the Lord of the world. 5. And after that it will be said to the holy, that they should seek in heaven the secrets of justice, the portion of faith [fidelity], for it has risen like the sun on the earth, and darkness has disappeared. 6. And there will be an unceasing light, and in the number of days they will not enter, because darkness will be destroyed first, and the light will be mighty before the Lord of the spirits, and the light of rectitude will be strong in eternity before the Lord of the spirits. CHAP. 59.—And in those days my eyes saw the secrets of the lightning, and the masses of light, and their judgments; and they flashed for a blessing and for a curse, as the Lord of the spirits desired. 2. And there I saw the secrets of the thunder, and how when it resounds above in the heavens its sound is heard; and they showed me the dwelling-places of the earth,

and the thunder, either for peace or a blessing or for a curse, according to the word of the Lord of the spirits. 3. And after that all the secrets of the luminaries and of the lightning were shown to me, as they flash for a blessing and for satisfaction. CHAP. 58. 1. As the author states himself, this chapter commences the third Parable. This extends to chap. 71, with the exception of 60 and 65:1-69:25, which are Noachic interpolations; cf. *Introd.* The Parable is to treat, at least mainly, of the blessedness of the chosen and the just. Intimately connected with this is the description of the judgment with its consequences for the wicked, and therefore he treats these topics also. I began to speak, as in 37:2.—2. In contradistinction from the curse pronounced on the wicked, the just will have a blessed portion.—3. Light, cf. note on 38:4. Everlasting life, cf. note on 37:4. Without number, i.e., numberless.—4. But light is their element, therefore they seek it, 50:1. They will also seek justice, as the Messiah is personified justice; cf. 48:1; 46:3. Lord of the world, cf. note on 1:3.—5. The secrets of justice in heaven, 49:2; 51:3, i.e., the glorious lot stored up in heaven by the just judge, and realized only in the Messianic times, but before that hidden to the world; cf. note on 49:2. Faith, cf. 39:6; 46:8; 61:4. As denying, 41:2, is the cardinal sin of the wicked, its opposite—belief, faith, or trust in God's promises during the period of the sinners' rule—is the most shining virtue of the just. We need not go to the New Testament for the origin and use of this word. It has risen, in general terms, like it has become light. —6. As this state is permanent, and not transitory, no one will attempt to number the days. CHAP. 59. 1. As he has repeatedly done before, the author has interwoven here brief remarks on the secrets of the physical world. His statements rest on Job xxxvi. 30-37; v. 13; xxxviii. 24-27. Their judgment, not in the sense that they are to be judged, but rather that they are instruments in the hands of God to effect judgment when they flash for a curse or a blessing. His object is, then, to give here the moral object of these phenomena of whose origin he has spoken above, chap. 41.—2. Cf. Job xxxvii. 1-5. Enoch, being in heaven, is now allowed to see the dwellings of men, as these are affected by what he sees in heaven; cf. Job xxxvii. 13. This is all further explained in the Noachic fragment, 60:13-15.—3. Cf. 41:8; Job xxxviii. 24-27.

CHAP. 60. 1. This whole chapter is one of the Noachic fragments, as is shown by the contents, cf. *Introd.* The date being given here points to a new author; as in the other portions there is never the least hint given as to the time when the vision was received, except in an indefinite way in 83:2 and 85:3, and as the verse is, beyond all doubt, constructed after *Gen. v. 32*, and Noah, not Enoch, is the recipient of the vision in the following; and as the contents point to the time of its reception after the death of Enoch, it is an absolute certainty that for life of Enoch we should read life of Noah. Its introduction here can be explained by the fact that Noah as well as Enoch received revelations, *Gen. vi. 13*, and its object was probably to supplement the brief statements of the rest of the book concerning the first judgment, as the second had received such a minute description. All these additions treat of the flood. Parable, i.e., the following vision. The effort of the interpolator to connect his fragments with the Parables is also clear from 68:1. Shaking of the heavens is a sign of a coming revelation of judgment, 1:9; 14:22; 40:1; 71:8, 13. Host, cf. note on 1:9.—2. Head of days, in imitation of the Parables, cf. 55:1, as is also the sitting on the throne of glory, as a sign of judgment, cf. 47:3 and *passim*. By remarking that the just ones stand around the throne the fragmentist blends the two judgments into one, unless, indeed, he understands by the just ones the patriarchs who had died before the time of the deluge. It is scarcely possible that he would have used the word as synonymous with angels.—3. Cf. 14:13; 14:24. Loins, cf. *Isa. xlv. 1*; *Ps. lxxix. 23*.—4. Cf. *Dan. viii. 17 sqq.*; *x. 9, 10*. Michael here is the first and highest angel, strictly in accordance with 40:4, and not like 20:5, where he is fourth in rank. As one to whom almost divine attributes are ascribed, 40:9, he does not raise Noah himself, but sends another angel, whose occupation is similar to that of the angel of peace (*vs. 24*) in the Parables; cf. note on 40:2.—6. Power, because the day of the deluge will develop God's power. After the manner of 37-71, mankind is divided into two classes, those who bow to, i.e., believe in, the judgment and those who deny it. The writer here clearly adapts the description of the second judgment in the Parables to the first.—7, 8. This judgment shall consist in a flood, as is shown by the mention of the two monsters, Behemoth and Leviathan, of *Job XL. and xli.*, and are also, according to Jewish interpreters, to be found in *Gen. I. 21*; *Ps. XL.*

10; *Isa. xxvii. 1*. On this strange fancy of later Judaism, cf. Drummond, p. 352 sqq. As they are male and female, and at least one of them dwells in the water, it is probable that they are in some way connected with the masculine and feminine water of 54:8, perhaps personifications of the destructive elements in the waters above and below; cf. *verse 24*. On the subterranean fountains, cf. *Gen. vii. 11*; *Job xxxviii. 16*. Dendain HTR "the judgement of a judge," is probably a fictitious place, cf. 10:4. The garden is, of course, Eden. It is very strange that the desert should be in this garden. Probably better, to the east of the garden, as the preposition *ba* is frequently used in the sense of *ad, apud, juxta*, cf. Dillmann, *Lex.*, col. 478. Whether the souls of the departed saints shall dwell there from their death to the last judgment, or after that, is not clear, although the former is the more probable; cf. 70:3. Enoch was in reality the great-grandfather of Noah, but cf. 65:2, 5, 9; 67:4; 68:1. Taken up, cf. Dillmann, *ad loc.* Seventh from Adam, cf. *Jude 14*.—9. That other angel, cf. *vs. 4*. How, in the sense of why.—10. Son of man, the mysterious name with which Ezekiel is constantly addressed; cf. *En. 71:14*.—11. With the other angel, cf. *vs. 4*; the writer connects the following with the previous, and with his statement and showed me that which was secret enlarges on the secrets of the physical world before he answers Noah's question, for the answer does not follow till *vs. 24*. The first and the last, i.e., all, Repositories of the winds, cf. 18:1.—12. Spirits are divided, i.e., to what phenomena of nature special spirits are given; cf. *vs. 16-21*. This peculiar, gnostic way of allotting spirits or angels is a certain proof of the comparatively late origin of these additions. The notion is frequently developed in later Jewish books, e.g., *Book of the Jubilees*, chap. 5. Augustine (*Quest. 83, 79*) remarks: *unaquaeque res visibilis in hoc mundo habet potestatem angelicam sibi praepositam*. Cf. also *Sir. xxxix. 28, 29* and Langen, p. 306 sqq. Weighing, not in the moral and judicial sense, but rather, as in 43:2, to indicate that these phenomena receive each only a certain mass of substance and degree of power, as in *Job xxviii. 25*. Power of the lights of the moon, i.e., in the different phases of her appearance; cf. 43:2. Power of justice, i.e., that even these natural phenomena, and not only the moral world, are guided by a certain power of justice. Divisions and the following are still objects of showed in *vs. 11*; cf. 82:9 sqq.—13. Cf. *Job xxxvii. 1-5*.—14. Places of rest are not repositories.

Thunder and lightning originate together, but the former must wait a certain time before it can resound, and this waiting is done in the places of rest.—15. The whole government of these two phenomena is in the hands of their angel. Divides equally allows them to appear only in a certain number and at a certain time.—16. This explains the tide and ebb of the sea.—17. Is his (own) angel, i.e., has his own peculiar (GTR) angel (Dillmann). The spirit of hail is good to show that this generally injurious phenomenon is not under a demon.—18. Left go, i.e., allowed him to be independent, but strangely on account of its strength! —19. The fog he especially enlarges on, on account of its frequent occurrence. It can appear both in clear and in dark weather, and at all times. The rest of the sentence is mysterious.—20. That the dew is closely connected with both rain and fog is easily understood.—21. As the rain is so important for the world, even ethically (Job xxxvii. 12, 13), its guidance is entrusted not to its own spirit, but to the angels; cf. Job xxviii. 26; xxxviii. 25-27, 33-38.—24. Now first comes the answer to Noah's question, vs. 9. These monsters will be fed by those destroyed in the deluge, as God has determined, according to his greatness, and thus the punishment will not be in vain. According to other apocryphal and rabbinical writings these two monsters are to be the food of the just in the Messianic times; cf. Drummond, p. 355.—25. Cf. Gen. viii. 21, 22; En. 50:3; 61:13. CHAP. 61. 1. The author of the Parables continues with an account of how the future Messianic kingdom was measured. The account is, then, in full harmony with the object of the third Parable, 58:1, and rests on Zech. ii. 5-9; also cf. Ezek. xl. 3 sqq. and xlvii. 3 sqq. Those angels, i.e., those will-known angels, already mentioned so frequently. Took wings is especially added because the Old Testament does not represent angels as possessing wings. Towards the north, of uncertain meaning; but cf. 25:5.—2. The angel here asked is the angel of peace; cf. 40:2. Went out to measure, the object is supplied further on in stating that they will measure the future home of the just.—3. Therefore they are called the measures of the just. The result will be that the just will lean firmly on the Lord.—4. After the future Messianic kingdom has been measured out, then the chosen will dwell there with the chosen, no longer mixed and interfered with by the unjust; cf. 38:1; 53:6; 62:8; the reward promised to fidelity will be given them, and righteousness during the time of

oppression will now receive its reward, and be manifested as being will founded.—5. On the day of the Chosen One, which is the day of the realization of the prophecies just stated, the departed saints shall return and take part in the happiness. As he speaks here only of the bliss of the saints, and not of the condemnation of the sinners, he mentions only the resurrection of the former, but thereby in no wise contradicts his previous doctrine of a general resurrection, 51:1. By the sea and by beasts, to show that God will fulfil his promises to all, even to those who according to human ideas could not possibly rise again. If we were allowed to believe that the author taught the resurrection of the body as well as of the soul, the force of this clause would be greatly increased. Unless the word earth in 51:1 is simply used rhetorically to round off the sentence we might believe that the earth there is the receptacle for the bodies and Sheol and hell for the souls, and that the bodily resurrection is there taught also.—6. All who dwell in heaven, i.e., the angels. Received command, as the following shows, to praise and to exalt.—7. That one, i.e., the Messiah. It may be that instead of Kâl we should read bakâla, i.e., jussu, agreeing with verse 6, and thus translate: And that one, according to the command, they praised first; cf. 40:5. Spirit of life, undoubtedly an expression for their enthusiasm.—8. Modeled after Ps. cx. 1. The words as they stand indicate that the Messiah is to judge the angels also, as they alone are called holy ones in the high heavens. But in verse 10 those here judged are distinctly separated from the host of heavens, and then it is against the spirit of the book that the good angels should be judged. In high heavens is, beyond all doubt, an addition of the translator. The idea of angels was still in his mind from vs. 6 and 7, and he did not notice the change of subjects in this verse. But that the just shall be judged is in perfect harmony with the strictly forensic character of the judgment in the Parables, and suits remarkably well to the connection. Weighed, cf. note on 41:1.—9. Secret; as all the secret wickedness of the sinners shall be judged, thus too shall the secret and unappreciated virtue and firmness of the just receive their reward. By the word, i.e., either in the name of the Lord, as if the Lord himself pronounced the judgment, or, taking nagar in the sense of mandatum (Judith ii. 1; Gen. xxiv. 9), by the command of, thus commenting on verse 8.—10. At the sight of this final justice and hap-

piness accorded to the saints by God through the Messiah, all the hosts of heaven, and even the Messiah himself, will praise and glorify God. Host of God, distinguished from the general host of heavens, are the archangels, divided here and 71:7 into the three scriptural classes of Cherubim, Seraphim, and Ophanim. The last name is from Ezra I. and x. Angels of power and supremacy, cf. Col. I. 16; Eph. I. 21. As no anticlimax can be thought of, it cannot be decided whether these co- or sub-ordinate to the archangels; cf. Test. Levi, 3. Other powers, i.e., the lower classes of angels. Chosen One, cf. 40:5.—11. The motives that prompt to this praise are of the highest spiritual character. On the doxology, cf. 39:10.—12. Who do not sleep, cf. note on 12:2. Garden of justice. In 70:4 Enoch finds the first patriarchs there. According to the first part, when he visited Paradise (cf. note on 32:6) it was apparently empty, These expressions can scarcely be harmonized with the rest of the book; cf. note on 60:7, 8. Spirit of light is founded on passages like Job xxiv. 13 sqq.; xxxviii. 15. All flesh shows that most assuredly not all flesh dwells in the Paradise. The author evidently thinks that it is the place of the departed saints, where they shall remain to the coming of the Messiah.—13. They praise those attributes of God which he has chiefly exhibited in the judgment.

CHAP. 62. 1. This is one of the most interesting and important chapters in the whole book: interesting, because it so well portrays the forensic character of the last judgment, important, because it affords the best hold for those who claim, for the Parables at least, a Christian origin; and Hilgenfeld has taken some of his sharpest javelins from this chapter in his *Die jüdische Apokalyptik*, etc., 1857.—After the judgment of the just comes that of the kings and the mighty, together with those who dwell on the earth. There is a temporal, but no local, difference between these judgments, as in verse 3 the kings must behold the just judgment of the saints. It is no tautology to bring in this judgment here as in 46:4-8; 48:8-10; 53-54:3, only certain phases of this judgment are recorded, but here the very act with its connecting circumstances are recorded. Just when the resurrection of the dead sinners, made necessary from 51:1 before this judgment, shall take place is not stated, but verse 2 of that chapter almost forces the idea that it is to be contemporaneous with the resurrec-

tion of the just, mentioned 61:5. There no mention of the rising of the wicked was needed; but, as in the author's mind the two classes will rise together, he makes no mention here of the resurrection. Kings and powerful, cf. 38:4; 46:7; 62:3, 6, 9; 63:1, 12; 67:8, 12. His polemics are against the rich and exalted who are happy in the possessions of this world, trust them only, and care not for the future. Now these proud ones will not even be able to lift up their eyes, out of shame and fear on account of their former conduct. They had denied the Messiah, but now must see that he has come as judge. Horns, cf. Ps. lxxv. 4, 5. As a curiosity it may be mentioned that Hilgenfeld, p. 174, claims that the word recognize implies that they had seen the Messiah before, and this must have been in the time when Christ became man!—2. As this verse is Modeled after Isa. xi. 4, and the expression the spirit of justice was poured out over him suits only the Messiah, and not God, the over him must refer to the Messiah. To interpret it of God breaks the whole force of this and the following verses; cf. Psalt. Salom. xvii. 39; 4 Ezra xiii. 10 sqq. The perfect is used here because Enoch saw these things.—3. Now he continues prophetically to his readers, and speaks in the future tense. In looking at the word know here and recognized verse 1, it seems that those judged here are those who had heard of the coming Messiah through the prophets, but had refused to hear of him, had denied him and his judgments, but are now convinced by his presence. The seer would then be addressing the fallen in Israel alone, and the judgment would be a partial one, as it is in 90:26. Thus also it would be in perfect harmony with the conversion of the heathen nations to the Messianic kingdom described in chap. 57 and elsewhere. In vain; from the forensic character of the judgment this must mean that nothing but justice shall here decide.—4. Cf. Isa. xxi. 3; xxvi. 17; xxxvii. 3; Jer. iv. 31; xxii. 23; xxx. 6; John xvi. 21; Homer, Il. 11, 269 sqq.—5. Son of the woman, found only here in all apocryphal writings. Hilgenfeld, p. 157, confidently claims this expression as a proof of the Christian origin of the Parables, as the idea of a mysterious Messiah coming from on high and of a chosen man born in the ordinary way could not have been combined until the coming of Christ in the flesh. But we must remember that the Messiah of the Parables is far from being a divine being; and even if the name could not be based on a combination of Dan. vii. and Mic. v. 2 (as it may,

however), the objection that is here raised against the human side of the Messiah in his name as Son of the woman would be every bit as valid against his name as Son of man. The name, however, was easily suggested by the biblical Son of man. Furthermore, as the translators of the Ethiopic Bible frequently introduced New Testament expressions into the Old (cf. Herzog, R. E. xii. p. 310) it is easily possible that the word woman was introduced by the Christian translator for man, or by the copyist, as *beezit* (woman) and *beeze* (man) are distinguished by only one letter.—6. Rules, from Dan. vii. 14.—7, 8. Was hidden, cf. 48:6, 7. The idea that this Messiah was hidden is based on his sudden and mysterious appearance Dan. vii. 13. The idea here could under no circumstances refer to the dwelling of the Logos with God before Christ became man, for here the Messiah is hidden until the day of judgment, and then suddenly appears—a statement entirely strange to a Christian, who knew the Messiah had appeared, but also that the final judgment had not; whereas the appearance of the Messiah on the final day only could easily have been developed from Old Testament premises by a one-sided exegesis. Congregation of saints, cf. 38:1; 53:6. Sown, i.e., established; cf. 10:16.—9. Now those who had denied him will even petition the Messiah for mercy.—10, 11. But this will be in vain. Shame and darkness, cf. 46:6. Angels of punishment, cf. note on 53:3.—12. Spectacle, cf. 27:3, 4; 48:9, 10. Drunk, cf. Isa. xxxiv. 5, 6.—13. The punishment of the sinners after the sentence has been passed will take place where the just will not see them; cf. note on 38:3. The act of judgment is the spectacle the just shall see, but the terrors of punishment they shall not behold.—14. Cf. Isa. iv. 5, 6; lx. 17-22; Zeph. iii. 15-17; Zech. ii. 9, 15; ix. 7, 8; En. 38:1; 45:4; 105:2. Hoffmann strangely connects this passage with Matt. xxvi. 29. To all eternity; the eternity of the Messianic kingdom is taught by many apocryphal writers; cf. 3 Sibyl. 49-50, 766; Psalt. Salom. xvii. 4 (based on Jer. xxiv. 6; Ezek. xxxvii. 25; Joel iv. 20; Dan. vii. 27).—15. Will have risen does not refer to the resurrection, but forms simply an antithesis to the second clause. Garments of life, cf. 10:17; 58:3, and note on 37:4.—16. Will not become old; as the garments of life are symbols of eternal life it is stated that they will not grow old; cf. Deut. viii. 4; xxix. 5. CHAP. 63, 1. Connecting with one of the most interesting statements in his account of the judgment, viz. the deliverance

of the wicked into the hands of the angels of punishment, 62:11, the author relates what happens after these criminals have been removed from the presence of the just, 62:13. While the condemned are being led off to their punishment they petition their guards for rest, i.e., respite, until they can worship and petition the Lord of the spirits. It must be observed here that although their chief sin consisted in their relation to the Messiah and his kingdom, they desire still to petition God for mercy, again reminding us of the fact that the Messiah is only a deputy of God, and can act only in his name.—2. Their prayer consists in acknowledging what they formerly denied. On the doxology cf. 22:14; 39:10 sqq.; 61:11.—3. Cf. 49:2.—6. Cf. vs. 2 and note on 10:5.—8. It is evidently a matter of importance for the author to inculcate the doctrine that after the appearance of the Messiah there will be no chance whatever of being delivered from the just punishment.—10. Cf. chap. 53 and Ps. xlix. 7-12. Hell; the original has *Sheol*. That the punishment shall consist in burning is taught throughout the Parables; cf. 54:1, 2, 5, 6; 63:10; 48:9.—11. Cf. vs. 11 and 12.—12 is a formal conclusion, not to the third parable, but only to chap. 62 and 63. CHAP. 64. But the Messianic kingdom is not yet completed. In 55:4 he had said that the Messiah should judge even the fallen angels, and now he records the fact that they were in reality judged. As however this judgment was of little importance for his object, he simply mentions it here in addition to the statements of 54:3; 55:3, 4; cf. 90:24. Faces, or forms, GTR; cf. 17:1 and 40:2.

CHAP. 65, 1. Now follows to 69:25 another Noachic interpolation. That it is such appears beyond a doubt from its contents. It has the peculiarities of chapter 60, and treats of the same subject, viz. revelation to Noah concerning the flood and attending circumstances. It is entirely of a fragmentary character, and certainly never existed as a tract of itself. In thought and expression it seeks to imitate the Parables. That Noah is here introduced as the seer alone stamps it as an addition foreign to the rest of the book. In 60:2 the vision was inaugurated with a motion of the heavens; here it is done by a curving of the earth.—2. Enoch had ascended on high, 60:8, from the garden of Eden, therefore Noah goes to the ends of the earth to seek his explanation of what he had seen.—3. The earth is here represented as weak and sickly, undoubtedly as a result of sin.—4. Before an answer was returned

there was a violent shaking of the earth. A voice, cf. vs. 6.—6. A command was the voice heard in vs. 4. The destruction of the earth is at hand. Secrets of the angels, i.e., of the fallen; cf. 7:1; 8:1 sqq. Angels and Satans; a clear proof that the fragmentist seeks to imitate the Parables, as the Satans are unknown to the first part; cf. note on 40:7. Metal images; same as idolatry in chap. 7 and 8.—7. Out of the dust, cf. Job xxviii. 2. Soft metal, cf. 52:2, 5.—8. This soft metal is declared to be lead and zinc, whose origin the author, after his peculiar manner (cf. 60:13-15, 16, 21, etc.), explains in anything but a clear way. That even this mysterious fountain has its angel agrees perfectly with 60:16 sqq.—9. Cf. vs. 4.—10. Through their astrology (8:3) these sinners had learned that a judgment would come at a certain time, but on account of their sins God will not wait to the completion of that time; cf. also Tertullian, *De Cultu Fem.* I. 10: *Et metallorum opera nudaverunt.... et incantationem vires promulgaverunt et omnem curiositatem usque ad stellarum interpretationem designaverunt.*—11. Enoch here speaks to Noah. Free, cf. Gen. vi. 9.—12. Noah is to be the father of a generation of the righteous. Fountain, cf. Deut. xxxiii. 28; Ps. lxxviii. 26. CHAP. 66, 1. The angels of punishment, found only in the Parables (cf. notes on 53:3), are taken over from there, and are here employed for a purpose entirely foreign to them. Above they were employed in the final punishment, but here in the first. The object of the interpolator to connect his statements with the Parables is observed again here.—2. There is no difficulty in accepting angels here as referring to those mentioned in the previous verses. The angels of punishment are, although enemies of God, nevertheless subordinate to his will, like Satan in the Book of Job; cf. note on 40:7.

CHAP. 67, 1. The author's paraphrase on Gen. vi. 9.—2. As the ark is to be the means of saving the seed of life, angels construct it. That angels thus assist in forwarding God's plans in this direct manner is not unknown to other writers: cf. 2 Macc. iii. 25 sq. with 4 Macc. § 4. The account by a different author, 89:1, is more biblical. Lift up, cf. Gen. vii. 16; En. 89:1. To that work; not to the building of the ark, but for the purpose of letting the waters loose; cf. chap. 66.—3. Cf. 65:12.—4. With this is connected the punishment of the angels also; and as they were the real cause of men's sin, their punishment shall be by a more terri-

ble element—by fire. The portrait here given of this punishment, although based on the rest of the book, deviates in not a few particulars. Showed me, cf. chap. 52; 55. But what is stated above should take place in the final judgment the fragmentist boldly employs in the first. Notwithstanding the valley and the mountains are locally separated, 54:1, they are here placed together. In the west; taken from 52:1, and therefore does not require us to seek a place west of Palestine or Jerusalem; much less does it compel us to take a trip to Italy, and seek the burning valley near Vesuvius after the eruption, A.D. 79, as e.g., Hilgenfeld and Drummond want us to do. In the general indefinite character of the description here it is just as easy to understand by this valley Gehinnom, even if this was east and not west of Jerusalem.—5. We see we are still in the time of the deluge.—6-8. The picture drawn by the author is this: There is a valley in which is medicinal water, used for the purpose of health by the powerful of the earth. But this valley shall through eruptions become a river of fire, and with that the place where the fallen angels will be punished. For a subterranean fire in Gehenna cf. note on chap. 27. And as the water-place Dillmann refers to Kallirrhoe mentioned by Josephus, *Antiqq.* xvii. 6, 5; *Bel. Jud.* I. 33, 5. This is indeed open to the objection that Josephus in the last passage quoted expressly states that these waters were sweet enough for drinking purposes, hence were not sulphurous as stated in vs. 6. But not only was sulphur often found in Palestine, especially in the region from Jerusalem to the Dead Sea (cf. Josephus, *Bel. Jud.* vii. 6,3), but is also in the Old Testament a standard medium of punishment for the wicked (cf. Deut. xxix. 23; Job xviii. 15; Ezek. xxxviii. 22; Ps. xi. 6); and that an author like ours, so characterized by inaccuracy, should fail in his chemistry when the failure was easily suggested by numerous Scripture passages is not surprising. Hilgenfeld and others have deemed it necessary to insist on the baths at Baiae and the eruption of Vesuvius, A.D. 79, as the only legitimate explanation of this passage. Hence, too, at least the present compilation of the Book of Enoch could not have taken place before that date. But even if we must do what the author permits us nowhere else,—go to the far west, and seek the baths of Baiae,—it is therefore by no means necessary to think of the eruption of Vesuvius. As Holtzmann has already remarked (*Jahrbücher für Deutsche Theol.*, vol. xii. p. 391), Mt. Epomeo on the island of

Ischia, much nearer Baiæ than Vesuvius, suffered eruptions in the years 46 and 35 B.C., and then not again until 1301 A.D. This explanation is also recommended by the fact that Enoch pictures these phenomena as repeated. In verse 8 the so-called Trichotomy is distinctly taught.—9. Their spirits will change, will no longer remain so proud, haughty, and God-denying; their pride will be broken.—11. But after the angels have been removed for their final punishment from this place of temporal punishment, then those warm waters will grow cold. This makes it clear that the author imagined those springs heated by the fire underneath where the fallen angels were enduring their temporal torture. The author evidently does not trouble himself about the fact that the first part plainly taught that the temporal punishment consisted in being bound under the hills; cf. chap. 10.—12. The moral of his account is that this temporal torture of the fallen angels in such a manner that its evidence is constantly before the eyes of the rich who are luxuriating in the bathing-places is a warning for them. In making the powerful the object of his warning he again connects with the Parables.—13. The stress is a lies on angels; they were healed, i.e., as Dillmann remarks, probably repent; but it does not produce a similar effect on the rulers and powerful. Therefore, too, the second judgment shall be by a more terrible element—by fire; cf. Wisd. x. 7; Jude 7. CHAP. 68, 1. Should there have been any doubt that the author of the Noachic fragments seeks to follow the Parables, this doubt will be removed here, where he expressly quotes them as the source of his information. As the Parables treat mainly of the second judgment it is probable that the fragmentist desires to do so too in the following. This probability is heightened by the fact that the judgment is hidden. The author stands at the time of the first judgment, but there is in reserve yet a hidden future judgment that seems almost too severe in the eyes of the angels. Then, too, the judgment, according to verse 5, is to all eternity. —3. By this word, i.e., the word of God that declares this punishment.—4. But before the throne of God Michael acknowledges the justice of the judgment, and suppresses the involuntary pity; cf. Isa. xiv. 11-13.—5. This verse seems to say that the final punishment of the angels is so severe that none other will be like it. CHAP. 69. After again dwelling briefly on the terrors of this punishment, the author gives a catalogue of the angels that fell, differing to some extent from the

account in 6:7. Most of these names in both places are of doubtful etymology and of little importance, nothing but the invention of some ingenious speculator.—4. This task is assigned to Semjaza in 6:3.—9. The abuse of this art was sinful. The writers sin for such reasons as are assigned 99:2; 104:9, 10.—10, 11. Writing is sinful, as it indicates a state of dishonesty; cf. Wisd. I. 13, 14; ii. 23, 24; Matt. v. 37. It, i.e., death.—12. Cf. Ps. xci. 5, 6, 13, according to the old Jewish interpretation. Beatings that take place at noon, cf. Ps. xci. 6.—13. The divine name used in swearing and witchcraft.—17. Cf. Ps. xxiv. 2; cxxxvi. 6.—18. Cf. Jer. v. 22; Prov. viii.; Job xxxviii.—19. Cf. Prov. viii. 28.—21. Calls their names, cf. Isa. XL. 26; Ps. cxlvii. 4.—24. Cf. En. 41:7.—26. With this verse we are, as the name Son of man, used of the Messiah, already indicates, again in the Parables, and this is proved by the ending of vs. 29. But whether these verses to 29 are a portion of a chapter cut out by the interpolator to furnish room for his remarks, or are to be connected with a certain part of the third parable must remain doubtful. They are, however, a good summary and close of this parable. CHAP 70. This chapter, containing an account of the translation of Enoch into Paradise, is an interruption of the sense. This, together with internal evidences, mark it as an interpolation; but by whom made cannot, on account of its brevity, be decided. Name, vs. 1, often for person. Enoch's elevation took place, like Elijah's, on wagons; cf. 2 Kings ii. 11. The pre-existence of the Son of man is, at least unconsciously, here presupposed. Their midst, i.e., of men. He set me; indefinite expression for I was set. North and west is surprising, as according to the ancients the earthly paradise was in the northeast; cf. En. 77:3 and chap. 33.—4. The statement that the first patriarchs were in the garden of justice is more in harmony with the method of thinking pursued by the Noachic fragmentist than by the author of the Parables; cf. note on 60:7, 8, and Sibyl. Procem. ii. 48; but cf. 61:12 and 89:52. From eternity modifies fathers, not dwell. CHAP. 71. Enoch's spiritual translation into the congregation of the Messianic saints is a worthy conclusion of the Parables as a whole; cf. 39:8 (37:4); 90:31. 1. After that, i.e., probably after the vision recorded in chap. 62-64. Sons of angels, imitation of sons of men, as a designation for angels; cf. also 69:4, 5; 106:5.—2. Rivers of fire, cf. Dan. vii. 10 and En. 72:6, 14, 19.—3. Unlike in the Noachic fragments, 60:4, Michael him-

self raises the seer; cf. Dan. x. 13; xii. 1. Secrets of mercy and justice, referring to the Messianic judgment.—5. Secrets of the ends of heaven, i.e., the secrets of the physical world; cf. chap. 14.—7. Cf. 39:13; 61:10, 12.—8. But cf. 14:21, 22, thus showing another difference between the two main parts of the book; cf. 1:9.—9. Cf. Dan. vii. 9; En. 46:1.—11. Spirit of power, cf. 61:11.—14. That angel, i.e., undoubtedly Michael, vs. 3.—15. The world which is to come, the Messianic kingdom, the HTR.—17. With the Old Testament blessing of long life, i.e., eternal life, the Parables characteristically close.

CHAP. 72, 1. From here on till chapter 105 we have again the author of chapters 1-37; cf. Introd. The part here introduced with the special title of book of the courses of the luminaries, or the astronomical book, extends to chap. 82, but with the peculiarity of chap. 1-37, that with the discussion of the luminaries is also connected an account of the winds and other physical secrets. It may be regarded as an attempt to systematize the biblical accounts on these topics, but scarcely with any polemical intentions. Classes, literally families or clans. These are sun, moon, and stars, with the subdivisions of the last, 82:4 sqq. Government, cf. 82:4-20; 75:3. Names, cf. 78:1, 2. Origin, literally places of birth, i.e., of their rising. Uriel, cf. 21:5; 33:3; an evidence that we are again having the author of the first part, as this name is not mentioned in the Parables, at least not expressly; cf. note on 40:2. Yet these arrangements are not permanent, but will give way to new and better ones; cf. Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13; Apoc. xxi. 1; En. 91:15, 16.—2. With a special superscription an account of the sun's course is opened, and extends to verse 37. Portals; with this the author refers to his own theory, developed in 33-36.—3. Cf. 75:1-3; 80:6; 82:4-20. Windows, explained vs. 7 and 75:7. Right and left, i.e., north, and south.—4. Cf. 41:5-7. The composition of the sun is pure fire.—5. The movements of the heavenly bodies are on wagons, cf. 73:2; 75:3, 8, driven by the wind, 18:4; 73:2. Why the plural is used is uncertain. Returns through the north, cf. 41:5. The sun's punctual return is secured by his being led back to the right portal of the east, possibly by an angel, 43:2.—6. Great portal, in contradistinction from the small windows vs. 7. He commences his account with the first Hebrew month, Abib, the time of the vernal equinoxes (Josephus, *Antiqq.* iii. 10, 5), hence about

our April. In the olden times it was called Abib, i.e., grain month, Ex. xiii. 4; xxiii. 15; Deut. xvi. 1; but after the exile it is called Nisan; Neh. ii. 1; Esther iii. 7. It was the month of the Paschal festival. He does not begin with the first portal, at the time when the day is shortest and the night longest, but with the fourth, when the day has been already lengthening, in order to accommodate his system to the Jewish almanac. Of this verse probably Anatolius, bishop of Laodicea, made use, as recorded in Euseb. H. E. 7, 32 as GTR.—7. Twelve window-openings; the number determined by his general system of twelve, and presupposed at the other portals; cf. 72:3; 75:7. Flame probably is heat; cf. 75:7.—8. With this verse the course of the sun is commenced. The author's system is briefly this: There are twelve portals, six in the east, and six in the west. The sun ascends and descends from the time of the shortest day in the year in the first portal to the time of the longest day in the sixth portal, in each one of them one month; all the time the days increase. Returning, he begins his course in the sixth, and returns by monthly changing his portal, and daily decreasing the length of the day, to the first portal. Thus the sun ascends in one portal, and descends in the corresponding opposite one for two months every year. Therefore, too, each portal in the east and its corresponding one in the west represent two signs of the zodiac. From the first to the sixth they are respectively Capricornus, Aquarius, Pisces, Aries, Taurus, and Gemini; and returning from the sixth to the first, respectively Cancer, Leo, Virgo, Libra, Scorpio, and Sagittarius. The months are nominally thirty days; but in order to at least approach a solar year, the author makes the third, sixth, ninth, and twelfth, or the months of the vernal and autumnal equinoxes, and of the summer and winter solstices, have thirty-one days "on account of its sign," vs. 13, 19; but cf. 25:31. The author's division of the GTR into eighteen parts and their increase and decrease is of course simply a production of this desire to systematize, without any scientific value whatever. Much less could it be cited as proof that the author did not write in Palestine, as Laurence asserted.—9. Mornings, as the chief part of the day for day itself in Job vii. 18; Ps. lxxiii. 14; Lam. iii. 23.—13. Its, referring to portal, being the point of solstice.—15. Is raised, i.e., probably removed further from the earth, to explain the decreasing of the days. Dillmann translates, raises himself, i.e., starts

on his trip anew, like a traveller.—35. Sixty times, because the sun is two months in the same portal. The author here disregards the extra day in the third, sixth, ninth, and twelfth portals. Eternal, cf. Ps. lxxii. 5, 17; lxxxix. 37.—37. In size sun and moon are equal, but not in light; cf. 78:3 and Isa. xxx. 26.

CHAP. 73, 1. This and the following chapter treats of the course of the moon.—2. Cf. 72:4, 5. In a measure, cf. 72:37, and vs. 3, and 74:3; 78:4, 6, 7.—4. Beginning, i.e., her reappearance, or new moon. Thirtieth mornings, with reference to the course of the sun. The periods of the moon are from twenty-nine to thirty days; and on the twenty-ninth she is in conjunction, and again appears on the thirtieth. At conjunction sun and moon are in the same portal.—5. From new moon to full moon is fourteen (or fifteen) days, and the same number from full moon to new moon again. For this period she has fourteen portions of light, and consequently changes during the lunar month of thirty days, each day one half of one of these fourteen parts. In a month in which there are fifteen days to full moon the first day shows a light that is one of the seven parts attributed to the one half of the moon.—6. But when there are fourteen days to full moon, then on the first day she takes one fourteenth and one twenty-eighth, equal to three twenty-eighths of light.—7. But this becomes visible only when the moon has assumed yet one fourteenth of light additionally. In the beginning of the morning she sets, as the day for the moon begins in the evening.—8. Thus the moon increases day by day, by one seventh of one half, or one fourteenth of light; cf. 78:6 sqq. CHAP. 74, 1. The above was the special law on the motions of the moon in a month; now follows the more general law on her motions during a series of months and the year.—2. Uriel, cf. 72:1. Of them all, i.e., either of all the luminaries or of all the phases of the moon, Appearance of light, i.e., how much light appeared.—3. Cf. chap. 73 and 78.—4. The position of the moon with reference to the sun. Peculiar, i.e., independent of the course of the sun.—5. In two months her course is not peculiar, but is with the sun, viz. when she is in the third and in the fourth portal, the former corresponding to the sign of Libra and Pisces, the later Aries and Virgo. When the sun is in Aries and Libra the new and full moon are in the same portals.—6. Refers to the third portal, as the next verse shows. For seven

days she goes through the portals from the first, until she reaches the third, in which the sun is, and her light is then full; and then continues for eight days to the sixth portal.—7, 8. The fourth portal, in which is new moon. In returning to it in fourteen days there is in it full moon; then goes to the first portal, and returns to the fourth in fifteen days.—10. He now enters on the difference between a solar and lunar year. According to 78:15, 16 there are six months with thirty and six months with twenty-nine days, i.e., three hundred and fifty-four days in a lunar year. But the year has three hundred and sixty by counting twelve months at thirty days, to which are added four intercalary days in the equinoxes and solstices. Accordingly the difference between the solar and lunar year is six days without, and ten days with, these additional days. Thus without intercalary days the sun gains on the moon in five years thirty days, although when full the sun really has every year three hundred and sixty-four days, and not three hundred and sixty, as he counts to get the thirty days in five years.—11. Repeats this more plainly.—12. As the author stands, or wants to stand, on biblical ground, and is conservative over against all innovations, he defends the lunar year as the best, as the Israelites followed that alone before the exile; cf. De Wette, *Archäologie*, 4 ed., p. 236, and Winer, R. W. sub voc. Jahr. Three hundred and sixty-five days, i.e., with the intercalary days.—14. In three years the difference between the solar and lunar years at ten days (cf. vs. 8) will be exactly one month. In five years the difference is fifty days, which sum is reached by adding to these, i.e., to the thirty days in three years the intercalary days intervening between the 1092 days of the three years, and the 1820 of the five years.—16. Accordingly, too, in eight years she recedes eighty days.—17. Conclusion, cf. vs. 12 and 75:2. CHAP. 75, 1. This treats of the intercalary days, the stars, and the sun. The importance of the four intercalary days was noticed in 74:10, and is repeated here in the statement that the guardians of the other days were also over these four. Who these leaders are is uncertain; not angels, but probably higher stars, for they are called luminaries in verse 2; cf. 72:3; 80:6. These, i.e., the heads of the thousands, the chiliarchs.—2. Most men, not knowing the mystery of the intercalary days, make mistakes accordingly; cf. 80:7; 82:4, 5, 6.—3. But notwithstanding this ignorance it is the absolute truth that there are such days, because the angel Uriel, who

is over all these phenomena, 72:1, showed them to Enoch. Rule, cf. Gen. I. 15-18. Chariots, cf. 72:5.—4. In the chariot of the sun—for the chariot from the appearance is considered a circuit, i.e., round, 72:5,—there are twelve openings, from which heat descends when these are opened. In this manner he explains how the sun does not give an equal amount of heat at all times, as at different times a greater or less number of these openings are closed.—5. Some, i.e., openings; but these are in the ends of heaven, entirely distinct from those just mentioned; cf. chap. 76 and 34-36. This verse is probably the work of an interpolator, as it entirely interrupts the sense, but was easily suggested by the context.—6, 7. Besides the well-known twelve portals there are many window-openings, on which see 72:3, 7.—8, 9. Different from the stars just mentioned, that rise and set, are the never-setting stars, those continually on the horizon at nights. What the special one is cannot be decided, since it is not even certain whether he refers to one of the setting, or of the never-setting stars. In the first case Dillmann thinks of the morning star, and of the Great Bear in the second. Did not the connection occasion some difficulty Hoffmann's idea that the sun alone can here be meant would be very probable.

CHAP. 76. This and the following chapter treat of the winds and speak of some geographical matters, and may be regarded as a continuation of chap. 34-36, as the twelve portals for the winds there spoken of are here treated in detail.—2. The points of the compass here given are taken from the position of a man standing with his face to the east, although the writer says west, or literally the descent, instead of back. This method of designating the four directions is frequently found in the Old Testament.—3. The first three, beginning in counting them from the east, the place where the sun rises; cf. vs. 4, 7, etc.—4. Through four of these portals, i.e., through the middle one of the three in each direction, come winds of blessing, while the outer two in each group produce winds of injury.—5. The first wind described comes from the portal in the south-east, i.e., the south-east wind. Its character is destructive.—6. Like all those winds from the middle portal of a group, the east wind has the right mixture, i.e., is neither too warm nor too cold, too wet nor too dry. Peace; Dillmann, Wohlsein; Hoffmann, Heil. The north-east wind brings coldness

and dryness.—7. The south-east-south wind produces heat.—8. But from the middle portal of this group comes a good wind, and brings with it proofs of the sweet vegetation in the south; cf. chap. 24 and 25.—9, 10. South-west-south and north-east-north winds. After northerly the translator adds whose name is the sea. The Palestine writer had northerly winds; but to him the Mediterranean Sea was in the west, while it was in the north for the Ethiopian.—11. The symmetry of his description demands that even the north wind should be a good one; but the north-west-north wind is again injurious. On the rains cf. Prov. xxv. 23.—12. The western group, and first the north-west wind.—13. The west and the south-west winds.—14. Methuselah. It is a peculiarity of these parts that they are entrusted to Enoch's son Methuselah; cf. 79:1; 82:1. It is manifestly the object of the writer to explain how these mysteries, already made known by Enoch, were preserved so many years. This is especially shown by 82:1. CHAP. 77. This presents a clear proof that the author wrote Hebrew or Aramaic. The first wind is called eastern, i.e., HTR east because it is the first, i.e., HTR.—The second is the southern, the GTR or HTR, because either the Holy One descends there, HTR, or because he abides there HTR cf. 25:3.—2. The west wind is the diminishing. The Hebrew probably had HTR and the Greek GTR, hence GTR.—4. Of course these seven hills are not those of 18:6; 24:2; 32:1. The use of the word seven is based on its sacred character.—5. Great sea is the Mediterranean Sea; cf. Num. xxxiv. 6, 7. West, probably a corruption for south; cf. Dillmann on Ethiop. Ex. xxiv. 20. The river here meant is the Nile.—6. These two rivers are the Tigris and the Euphrates.—7. The first two are the Indus and Ganges, and the last two possibly the Oxus and Jaxartes. The author evidently pictured the Mediterranean, Black, and Caspian seas as one. But others, says the translator (not the author, for these words are evidently interpolated), claim that these last two empty into the desert.—8. What islands he means must remain uncertain. CHAP. 78. Names of the sun. To give these was suggested by his giving the names of the winds above. Orjares is HTR, the latter word being used for sun already, Judg. viii. 13, 14, 18. Tomas is probably HTR used of the sun, Isa. xxiv. 23. He has thus the three names used for the sun in the Old Testament HTR, HTR, and HTR.—2. Names of the moon. Asonja is uncertain. Dillmann thinks it contains a remnant of

HTR known as the name of the moon (in Heb. Aram). Ebla may be corrupted from Lebna, i.e., HTR; Eccl. vi. 10; Isa. xxx. 26. Benaze is explained by Hoffmann as HTR, i.e., son of the half, i.e., the half-moon; but Dillmann thinks of HTR. Erae is the ordinary HTR. 4. Cf. 72:37; 73:3. This portion of light the moon receives gradually.—5. Cf. 72:5.—6. On the topic commenced here and continued to verse 17, cf. 73:4-74:2. On the first day the moon receives the one half of the one seventh part of the light of the sun.—7. But it happens that it takes the moon fifteen days to become full, and in this case she receives three times five portions, i.e., fifteen fourteenths, of light.—8. In this case, in the decrease she decreases on the first day from fifteen portions to fourteen, etc.—9. Evidently flatly contradicts plain statements made elsewhere. The verse is probably an interpolation.—10. This second, or other, law refers to the relative positions of sun and moon.—11. The full moon.—12. The new moon.—15, 16. Length of the months. CHAP. 79. Methuselah; cf. 76:14.—2. For every time; cf. 78:15, 16. Every government, i.e., of the leaders of the stars; cf. chap. 82.—3, 4 are both objects of he showed me, vs. 2.—5. Cf. 74:10-17. CHAP. 80. But all these laws, now so firm and fixed, shall be set entirely aside on account of the sinners. The revolution in the laws of nature is recognized by other writers also as the sign of the last times; cf. 3 Sibyl. 795-807; 2 Macc. v. 2, 3; 4 Ezra v. 1-13; vi. 7-28; viii. 63-ix. 6; xiv. 15-17. Those that revolve, either winds, 72:5; 73:2, or stars.—2. In 72:1 it has been stated that these laws should continue to the time of a new creation. But, on account of their sins, men have occasioned a change in these laws. As a punishment from God these laws are changed; cf. Jer. v. 22-25. Cf. Book of Jubilees, chap. 23. This verse is probably the basis of Barnabae Epistola, iv. 3.—5. 4 Ezra says that in the last times the sun will shine at night and the moon by day.—7. The effect of this change in the laws of nature will, instead of bringing about the sinners' return to God, only cause them to sin more, by learning to worship them as stars; cf. similar sentiment in Sibyl. Prooem. I. 25.—8. Then after these certain signs of the approaching evil the judgment will come; cf. on the whole Matt. xxiv. 29; Luke xxi. 25, 26. CHAP. 81. An account of the end of his trip. First, however, he is allowed to see the tablets of heaven. Tablets; cf. 93:2; 103:2; 106:19 (107:1; 108:7); mentioned frequently in the Book of the Jubilees, are the

GTR of the Test. XII. Patriarcharum. Synonymes are writing, book, and books, 81:1, 2; 93:1, 3; 103:2, 3; 108:7; cf. 104:1. The idea from passages like Ex. xxv. and xxvi.; xxxii. 32; Ps. lxxix. 28; cxxxix. 16; Dan. xii. 1; cf. Harnack on Past. Her. Vis. 1, 3, 2.—2. Not only the deeds of men, but even their names—for this is meant by and all the children—are recorded; cf. 82:1; 83:10—3. Cf. note on 22:14 and Apoc. Bar. xxiv. 2. Patience, that notwithstanding the record of men's sin in heaven God was so slow in his judgment.—4. Yet the judgment shall come, and therefore he is to be esteemed happy whose name is not recorded in the book of iniquity. It should be noticed here that the author teaches a retribution after death: cf. 22:12, 13.—5. From 87:2, 3; 90:31 we learn that the expression the other three angels is used to distinguish three archangels from Michael as the head and chief. If the author of the Parables had written this we could know the names of these three (cf. chap. 40), but our author nowhere states that there were but four archangels. The passage is a strange one, and points to an omission in the previous verses. Compared with the justice of God no flesh is just before him; cf. Job iv. 17. The creature is nothing compared with the Creator. Methuselah, cf. 76:14.—6. Strengthened, i.e., rested from the effects of thy travels; cf. Dan. viii. 16-19. But this year shall be devoted to instructing his children in the important secrets he has received.—7. Although there is so much wickedness, as the records in heaven show, yet the generation of the just will not die out, and in the Messianic times after the period of the sinners, the just will rejoice together.—8. As he is speaking of the final judgment, this sinking refers to their sinking in the valley of Hinnom; cf. chap. 26 and 27.—9. Death, indeed, comes to the just also on account of the sinners; but there is a retribution after death, vs. 4, and these just shall rise again, 22:12, 13; Gathered, cf. Isa. lvii. 1 and 2 Kings xxii. 20; Job iii. 13; Wisd. iv. 7-14. Lord of the world, cf. note on 1:3. CHAP. 82. Address of Enoch himself.—2. Wisdom, cf. note on 37:1; cf. Ps. lxxviii. 5, 6. Above thought, i.e., that could not have been developed by human thought.—3. And those who understand this wisdom will be so interested in it and desirous of it that they will forget sleep. Good food. cf. Ps. xix. 10; cxix. 103; Prov. xvi. 24; xxiv. 13, 14; Sir. xxiv. 26 sqq. Tertullian also considers Methuselah as the recipient and transmissor of Enoch's revelation; cf. De Cultu Fem. I. 3. "Enoch filio suo Ma-

tusalae nihil aliud mandaverit quam ut notitiam eorum posteris suis traderet.”—4. As he is treating specially of the luminaries in this book, from chapter 72 to here, he speaks of the true reckoning of the year. The four days, i.e., the intercalary days, are introduced by four leaders; cf. 75:1, 2; 82:11.—5. Cf. 75:2; 80:6.—6. They, i.e., the intercalary days. Portal, cf. chap. 75.—7. Uriel had been commissioned by God to give these instructions to Enoch.—9. With the exception of a few casual remarks, nothing has been said of the stars. Hence his account here.—11. These four leaders are named in verse 14; cf. 75:1 sqq.; 82:4.—12. Chiliarchs.—13. Melkeel, vs. 15, Melkejal, i.e., HTR; Helemmêlêk, i.e., HTR; Melkejal, i.e., HTR; Nadel, HTR.—14. A verse defying all attempt at explanation.—15. In the commencement, i.e., in the time from spring to summer.—16. Roses, unknown in the Old testament; but cf. Sir. xxiv. 14; Wisd. ii. 8; En. 106:2.—17. The subordinate leaders, those in each one of the three months of which he is here treating.—18. The hot time from summer to autumn. The names are all Semitic, but mostly of uncertain etymology.

CHAP. 83. Tideman, following the example of Seifert, has declared chapters 83-91 a production of a new Essenic writer, but without good reason. There is no interruption of the connection here, for the fact that he does not deal minutely with the contents of the tablets of heaven until 92, after having mentioned them in 81, has its parallels throughout the book, where certain subjects are mentioned, and then treated in extenso in later chapters. In fact, these dream visions-form a necessary part of the book. The author had announced the coming judgment, but had given no answer to the all-important when. To determine this is the object of 83-91. And as he always associates the two judgments, the first of the deluge and the final, it is but natural that he should mention both here. That the revelation is given to Enoch through a dream is no argument whatever for attributing these chapters to a different author, for, then, 13:8 would fall under the same condemnation. In fact, it was necessary to state that these revelations were received through dreams, and not through immediate association with the angels and a trip through the upper regions, in which manner the other revelations were usually received, not only on account of the nature of the contents, but mainly because they were received

in his younger days, before the privilege of moving in super-terrestrial worlds was accorded him. And as the contents fully harmonize with the rest of the book, it is difficult to see why we should here claim a different author. 1. states expressly that the following revelations had been received in visions, and not in the manner usually observed in the preceding chapter.—2. Learning to write, easily understood from 12:3. Before I took, i.e., before he was sixty-five years old; cf. Gen v. 21. Mother; according to 85:3, her name was Edna; according to the Book of the Jubilees, chap. 4, p. 18, Edna or Adna. The second vision was awful, because more important for the contemporaries of the true author.—3. The heavens were lowered shows that the first vision refers to the deluge.—5. Fell, to designate the sudden and spontaneous character of the speech.—7. The experienced Mahalaleel immediately explains this dream as portending the coming destruction of the earth on account of its sins. This destruction is, however, yet a secret.—8. Lord of glory, cf. note on 22:14. Being one of the few that are still faithful he could expect God to hear his petition.—9. From heaven, i.e., from God.—11. Ewald, on the basis of Joseph. Bel. Jud. ii. 5, 8, and 9, finds here a trace of Essenism. But why an ordinary Jew could not utter this prayer without being an Essene is certainly a mystery. Enoch had just heard, vs. 9, that this destruction should come from heaven, and thus it is natural that he should address his prayer for deliverance to heaven. This God, who is his greatness could lead forth the mighty sun, could grant his petition. Interpreting this prayer to the God of judgment, 22:14; 90:40, in any other manner robs it of all sense in this connection. CHAP. 84. Holy and Great, cf. note on 1:3. Tongue of flesh, cf. note on 14:2.—2. Cf. 9:4 sqq.; Isa. lxvi. 1.—3. God’s throne is also wisdom’s throne; the latter is here personified; cf. on 42, 1.—4. The author refers to his own statements, chap. 6 sqq. Were these words from a new author he would undoubtedly have said more concerning the fall of the angels. Flesh of man, cf. Job xii. 10.—5. _Empty, denudes;_ cf. 9:2.—6. Plant, cf. 10:16.

CHAP. 85. The second vision, which reaches to chapter 90, gives a history of the world from the beginning to the completion in the Messianic times. As in Daniel, the men of Israel and of other neighbors are given under the symbolism of animals. The representatives of the “plant of righteousness” are pictured as

tame animals, the patriarchs are bullocks, and in later times the faithful are sheep; names suggested by the gradual decrease of faith and fidelity in Israel. Those not of the people of God and the enemies of Israel are symbolized as wild beasts and vultures. Single persons are individuals of the species to which they belong, the nations are herds. The account itself is based chiefly on the Old Testament record.—1. Another, cf. 83:2.—2. Cf. Prov. v. 1.—3. Edna, cf. note on 83:2. This bullock is Adam. White is the color of the theocratic line of descent, 85:3; 87:2; 90:6, 21, 31-37, symbolizing moral purity; cf. Isa. I. 18; Ps. li. 10; Dan. vii. 9; Cant. iv. 2. A female etc., designating Eve as a virgin; after verse 6 she is called a cow. Cain is black, the emblematic color of sin; Able is red, a color in token of this martyrdom; cf. 22:7 and Num. xix.—4. Death of Abel.—5. A cow is Cain's wife, according to Jewish tradition, his sister.—6. Eve seeking Abel. The Book of the Jubilees, chap. 4, relates that Adam and Eve lamented over Abel "four times seven years."—8. White bull, i.e., Seth. The cows are called black to explain how afterwards the daughters of men were so easily enticed by the fallen angels. Dillmann thinks black should stand before bullocks; cf. Gen. v. 4.—9. Origin of the Sethites, opposed to the Cainites. CHAP. 86. As 88:1 shows, this fallen star is Azazel. Bullocks, both Sethites and Cainites.—2. The result was tumult and confusion among mankind. The large are probably the Sethites, the black certainly the Cainites.—3. Fall of the rest of the angels. The three kind of giants; cf. note on 7:2.—6. Children of the earth; the angels being children of heaven; cf. 6:2. CHAP. 87. The contest between the bullocks and the giants; the former horn the latter, the latter devour the former; cf. 7:4.—2. Like white men, i.e., angels. Throughout the whole tableau angels are always dignified as men. They are white because holy and pure; cf. 85:3. The four are probably Michael and three other archangels; cf. note on 81:5.—3, 4. This removal of Enoch is explained by the prominent part he takes in the punishment of the angels; cf. chap. 12 sqq. On this tower he remains also till the Messianic judgment, 89:52; 90:31. Where that tower was is uncertain. CHAP. 88. Rafael binds Azazel, 10:4-8.—2. The work of Gabriel described in chap. 10:9, 10.—3. Michael, according to 10:11-14. CHAP. 89. These four, i.e., the four archangels. Mentioning Noah as that white bullock, as if he had been spoken of before, is surprising. The author knew he would be im-

mediately recognized by the context. But as a bullock cannot build a vessel, i.e., an ark, Noah becomes a man. The three that lived with him are his sons. Covered, cf. Gen. vii. 16 and En. 67:2.—2. As men are symbolized as animals, the earth is consistently called a yard, and the heavens above, a high roof. Seven, cf. 77:4.—4. The deluge.—6. And all the animals, i.e., all the real animals.—7. Other abysses were opened, to receive the mass of water, as verse 8 shows.—8. Darkness, cf. verse 4.—9. The white bullock is, as is interpolated in one MS. Shem, the patriarch of the Israelites as a link in the theocratic chain. The red one is Japheth, the black one Ham. The white bullock went away, i.e., Shem became isolated as the bearer of the theocratic idea.—10. The origin of the different anti-theocratic nations from the three sons of Noah. The white bullock that was born is Abraham.—11. The first clause is unintelligible, but may refer to Gen. xiv. 1 sqq. The wild ass is Ishmael, the white bullock, Isaac. In the following verses, 13 and 16, the Arabs, the descendants of Ishmael, are called wild asses; cf. Gen. xvi. 12.—12. The black wild boar is Esau, the white sheep is Jacob.—The name sheep for Jacob can scarcely indicate a decrease in faith towards Jehovah, but was probably suggested by his profession.—13. One of them, i.e., Joseph. Asses, i.e., the Midianites, one of the tribes of Arabia. Wolves is the constant name for the Egyptians.—15. The oppression of the Israelites in Egypt.—16. Moses.—18. Another sheep, i.e., Aaron.—20. Beat refers to the plagues.—22. His face was shining refers to the cloud of fire.—28. Commenced to see must, according to the *usus loquendi* in this and the next chapter, be interpreted according to Ex. xiv. 31; Hos. ii. 15; Jer. ii. 2.—29. Sinai, cf. Ex. xix.—30. Powerful is about GTR.—31. With reference to Ex. xx. 18 sqq.; Deut. v. 19 sqq. That sheep is Moses, the other sheep is Aaron.—32. Ex. xxiv. 12 sqq. and xxxii. sqq. and Book of the Jubilees, chap. I.—34. It, i.e., Moses.—35. Cf. Ex. xxxii. 26-29.—36. This sheep, i.e., Moses, becomes a man for the same reason that Noah did, vs. 1 and 9, for he here builds the tabernacle, which became the centre of Israel's worship.—37. The death of Aaron (the phase form verse 18) and of the older generations in the desert. The stream of water is the Jordan.—38. Cf. Deut. xxxiv.—39. Crossing the Jordan, and the rule of the judges.—40. Palestine; cf. also 26:1. Satisfied, cf. Deut. xxxii. 14, 15.—41. Their religious condition during the period of the judges to the

time of Samuel.—42. The dogs are the Philistines (cf. vs. 46 and 47), the wild boars are the Edomites (cf. vs. 12), the foxes, probably the Amalekites. The lately discovered Greek fragment of verses 42-49 has 42^a as two clauses as follows: GTR. The Ethiopian translator, by uniting the subjects, makes the sentence smoother and avoids the unnecessary repetition of GTR, and, besides that, is more definite in its *harânja hakel*, i.e., wild boars, than the Greek with its indefinite GTR. According to most MSS. 42 would read: till another sheep was raised to the Lord of the sheep. This senseless statement is fully cleared up by the better Greek text, which reads: GTR,—43. Wars of Saul against his enemies. The Ethiopic is somewhat abbreviated, but it is questionable whether the many of the Greek is, in view of verse 49, and that the Hebrew frequently uses all for many, e.g., Gen. xli. 57, a better reading than the all of the Ethiopic.—44. There is no reason to think that the Greek reading which says that the eyes of the sheep were opened, and not the eyes of Samuel, is better than the Ethiopic. Although the expression is generally used of a return to God and his covenant, it is manifestly used here in the modified sense of learning the true character of Saul. Samuel, too, had been deceived in Saul, hence his eyes were opened. And, besides, we have no evidence whatever that Israel became more faithful and theocratic after discovering Saul's wickedness. In fact, Samuel suits better as subject, as it is to furnish a motive for his mission described in the following.—45. Samuel anoints David. In this and the two next verses the Greek and Ethiopic are virtually the same.—48, 49. Small sheep, i.e., Solomon. The account in vs. 49 is, beyond all doubt, a description of the reign of David, and not of Solomon, Hoffmann therefore proposes to change the place of this verse. The Greek solves the enigma, as there vs. 49 is immediately joined to 48^a.—50. The tower is, beyond all doubt, the temple; but what is the house? It might seem from vs. 36 and 40 that it is the tabernacle, but if we notice that in vs. 66 sq. and 72 sq. this house is mentioned as still existing, even after the Exile, when there was neither temple nor tabernacle, and that vs. 72 speaks of the rebuilding of the house, there can scarcely be any doubt but that Jerusalem, as the central point of Israel's worship, is intended to be understood. And thus, too, from a religious point of view the house was by no means as important as the tower, for God dwells in his temple. This interpretation

proposed by Dillmann, p. 262, and accepted by Vernes, p. 89, is certainly correct. With this cf. Test. Levi. x. GTR. Table, i.e., offerings.—51. The religious fall of the Israelites and the fate of the prophets.—52. The escape and translation of Elijah. That Enoch should especially note this is natural, since he and Elijah were the only persons who escaped death; cf. 93:8.—53, 54. The fruitless labors of the prophets to the time of the Exile. In each one of their herds, i.e., in each tribe of Israel. Till, etc. refers to the calling in of foreign heathen nations to their support, thereby hastening their own destruction. By allowing strange nations to influence the fate of Israel they virtually betrayed "his place."—Verses 55-58, evidently refer to unfortunate wars of the Israelites immediately before and at the Exile; but just what nations are symbolized by the animals here mentioned can scarcely be determined with any degree of confidence. Devoured, vs. 57; cf. Jer xii. 9; Ezek. xxxiv. 5, 8; Isa. lvi. 9. Vs. 56 is almost literally quoted in Barnabae Epist. xvi. 5.—59. Seventy shepherds, a first class *crux interpretum*. It almost seems as if the different interpreters vied with each other in misunderstanding the object and character of these shepherds. Accepting as self-evident that shepherds must mean men, and in this connection rulers, the commentators have sought high and low, in Israel and out of Israel, in Egypt, Chaldea, Babylonia, Greece, and other countries for seventy shepherds who superintended the oppression of the chosen people. Others, again, have thought of seventy periods of time or periods of government, and, based on their respective suggestions, have placed the origin of the book at all times from the period of Judas Maccabi to the revolution of Bar-chochbas. It is impossible to mention all the various theories circulating on these seventy shepherds, for that would require too much space; it is also unnecessary to do so and to refute them, for this has been done to the satisfaction of all candid seekers of truth by Gebhardt in Merx's Archiv, II. 2, p. 163-246, who has made these seventy shepherds a special topic of inquiry, and has conclusively shown the utter impossibility of accepting any of the explanations that make them leaders or rulers of heathen nations. We therefore turn immediately to the only true, legitimate, and satisfactory explanation. This was first mentioned by Hofmann (Schriftbeweis, I. p. 422), accepted and strengthened by Schürer, p. 531, and lately adopted by Drummond, p. 40. According to them

these shepherds are not men, not rulers of heathen nations, but they are angels. There can be no doubt whatever of the truth of this interpretation, for the following reasons: 1. Throughout all this symbolism men are always represented as animals, and the heathen nations as wild beasts or birds of prey. That Noah and Moses are pictured as men in 89:1, 9, 36 finds its explanation in the peculiar object in which they are engaged. Besides, it is expressly stated that they became men; cf. notes. Now, in contradistinction from men symbolized by animals, angels are symbolized by men, as 87:2; 90:14 clearly demonstrate. Angels alone are dignified as men; and what possible reason could there be for calling the leaders of the wild beasts and of the birds men, and thus giving them a name even more dignified than the names given to the Israelites? 2. Before they go out to pasture they all appear contemporaneously before the Lord, 89:59, and how could that suit successive rulers? Schürer ironically asks if these rulers were to be regarded as pre-existing? 3. In the last judgment they are associated with the fallen angels, 90:20 sqq. 4. The angel who keeps the record of the deeds of the shepherds is simply called another, 89:61, thus signifying their oneness of being with him. 5. The shepherds are appointed, according to 89:75, to protect the sheep from the wild animals, i.e., from the heathen nations, Interpreting the shepherds as heathen rulers would give the senseless sentence that the heathen rulers were to protect the Israelites from themselves, i.e., from these rulers! The author's idea is simple and plain. During the time that Israel, by the will of God, was to be oppressed and overcome by the nations around her, he had placed them in the hands of seventy shepherds, as guardians, who should watch that Israel should not suffer and endure more than was God's will. This the shepherds neglect to do, and deliver to the wild beasts and birds of prey more than they should have done; hence these shepherds shall be punished, and be cast with the fallen angels, who had also proved faithless, into the fiery abyss. The idea that Israel suffered more than her sins deserved is not strange or unexpected. It is the author's exegesis of passages like Isa. xl. 2b (according to the true interpretation of the Targumim, Luther, Authorized Version, Delitzsch, and others), Isa. lxi. 7 and Jer. xvi. 18, where it is stated that Israel has received double for all her sins. The choice of the mystical and sacred number seventy can be no surprise to the student of

the Old Testament. Although all these shepherds appear contemporaneously before the Lord when they receive the commission, they shall not pasture together, but one after the other. That God speaks here directly to the shepherds, and not through the medium of angels, as we should expect from the analogy of the rest of the book and from the example of the Old Testament if they were men, and especially heathen rulers, shows conclusively that the shepherds were beings enjoying intimate communication with God, in other words, were angels. An author who but once (14:24 permits even the sacred person of Enoch to go into the presence of God, could under no circumstances have imagined heathen rulers, the oppressors of God's children, as standing before him, and receiving their orders from his own mouth.—60. According to number, i.e., a certain number. These shepherds were not to act independently, but, like the angels in the Old Testament and in Enoch, were simply executors of God's will and command. These are functions that a Jew, writing not in the time of the return from the Exile when the heathen Cyrus had appeared as the instrument in God's hand for the benefit of his people, but in a time when experience had exhibited the surrounding heathen nations as the most bitter haters and revilers of Israel's God and persecutors and tormentors of the people, in the time when the cruel scenes inaugurated by Antiochus Epiphanes were still vivid before the author—these are functions, we say, that a Jew at that time could never have ascribed to Gentile rulers.—61. God calls another shepherd, i.e., angel, to keep record of the deeds of these seventy shepherds. The "other one" is clearly and evidently an angel, as is seen from 90:22 and 14, probably the archangel Michael, the patron angel of Israel; cf. Dan. x. 4 sqq.—62. Superabundance, GTR, Uebermass, the number slain above those intended by God. These shall be written down that the shepherds may be judged accordingly.—63. Give them over, i.e., to punishment.—64. These shepherds knowing God's will that only a certain number should be destroyed are not to be disturbed or advised in their labor. But how could we suppose that, e.g., Antiochus Epiphanes should have a knowledge of the fact that he was to be an instrument to punish Israel, and should also be able to determine how far the divine will would allow him to go? For this knowledge, presupposed here as the basis of the just judgment of God over the shepherds for the trans-

gression of God's law, is clearly in possession of these shepherds, according to vs. 59 and 60.—65. Shows that the killing of the sheep consisted in giving them over into the hands of the wild beasts, as also that the shepherds were beings entirely different from the lions. Did the ridiculous incongruity of calling princes and leaders of wild beasts "shepherds" never strike the advocates of the heathen potentate theory? As the lions are in all probability the Assyrians, the author evidently places the beginning of the reign of the shepherds in the time of the struggle of the northern kingdom with Assyria.—66. The fall of the two kingdoms is summed up in the attack of the lions and the tigers, the latter being the Chaldeans. The wild boars are the Edomites (cf. vs. 12), who also took part in the destruction of Jerusalem; cf. Obad. 10-12; Lam. iv. 21; Ezek. xxv. 12 sqq.; xxxv. 12 sqq.; Isa. xxxiv. 35; lxiii. 1-4; Ps. cxxxvii. 7.—67, 68. Could no longer see, i.e., the Israelites were led into captivity. This being a break in the history of Israel, he remarks that the sins of the shepherds in this first period of Israel's humiliation and the partly undeserved sufferings are recorded by the other angel; cf. vs. 61. Cf. also Jer. xii. 9; Ezek. xxxiv. 5, 8; Isa. lvi. 9.—71. With the sealing of the book the first scene is closed. How many shepherds pastured, and how long each one pastured, in the period just closed is not mentioned.—72. Embraces the whole period of the captivity, which is stated in round numbers to have been twelve hours. That these twelve hours are to designate the time of the captivity alone is as clear as daylight from the after that, i.e., after the events to the destruction of Jerusalem, just mentioned, had transpired, then a certain number of shepherds pastured till the time when three sheep returned. How Dillmann can say that these hours embrace the time from Jojaqim to Cyrus is incomprehensible. Cyrus is certainly the terminus ad quem, but that Jojaqim is not the terminus a quo is equally certain. Three returned; Dillmann thinks this a corruption for two, i.e., Zerubable and Joshua. If the word three is a change made by the Ethiopic translator, he probably means by this third one not Nehemiah or Ezra, but Jeremiah. The Ethiopic church has in many of her biblical codices a unique Book of Baruch, that claims inspiration and was extensively used in Ethiopia; in which book it is expressly stated that Jeremiah returned to Jerusalem, and a record is made of his labors and death there. (Cf. Dillmann Chrest. Aethiop., pp. 1-15, or my translation of it in

Lutheran Quarterly, July 1878, pp. 333-352.) The rebuilding of Jerusalem and the interruption as recorded Ezra iv-vi.—73. The building of the temple. Table and bread, i.e., offerings; cf. vs. 50. The contempt here expressed for the second temple is no indication that the author was an Essene, as Tideman asserts, as others could have felt the same contempt. The expression here is not any stronger than we find in Mal. I. and ii.; nay, the very words here seem to be taken from Mal. I. 7.—74. The reason why this second temple was unclean was because even after the captivity the Israelites were still blinded, i.e., had not returned to God. Passing over the efforts of Ezra for the strengthening of the law shows that our author was certainly no Pharisee. It is the author's view of the religious condition and fate of Israel in the Persian period.—75. In addition to internal sinfulness, Israel forgot that it was the people of God, and sinned by mixing themselves with the wild beasts of the field, i.e., with the nations of the world. The author here refers to the beginning of the diaspora. With this another period closes. CHAP. 90. Critics are unanimous that the thirty-six, or as some MSS. have it thirty-seven, is an error for thirty-five. That this correction is not only legitimate, but is demanded by the account that follows will be seen presently. The seer sums up his vision in the words that so far thirty-five shepherds, including those that had ruled twelve hours, 89:72, had governed. Like the first; as those governing twelve hours completed their times, thus did also the rest of the thirty-five.—2. Introduces a new period and new enemies. They are pictured as birds of prey to show that they are distinct from the previously mentioned enemies, from an altogether different stock or family. It is the period of the invasion of the Greeks and their allies. The eagles leading the rest are naturally the Greeks, or, more specifically, the Macedonians. The crows, according to vs. 8, 9, and 12, are the Syrians. Who the vultures and buzzards are does not appear; most probably these are general terms to designate the other nations allied with the Greeks, so that the author did not intend to designate any particular nations with these names. Pick out the eyes and devour their flesh, because they were birds. The statements of the author are so broad that it is impossible to fix them to any particular historical events, except in general that the fate of the people under Alexander the Great and his successors are portrayed.—4. Who the dogs are cannot be deter-

mined; but cf. Tideman, p. 281. Above, 89:46, 47, they were the Philistines, who cannot, even with Sir. I. 26 on hand, be meant here. He mentions the dogs, a domestic animal, hence belonging to a class of enemies of the period preceding the Grecian, since the period of the birds of prey and the eagles designate the enemies of the period just under consideration, to show that at the end of the Greek period Israel had to suffer from both their former and their present enemies, an idea well suiting the struggles between the various successors of Alexander the Great in the East and in the West; cf. Mic. iii. 2, 3.—5. This Greek period was superintended by twenty-three shepherds, and thus all from the beginning, the thirty-five of vs. 1 and the twenty-three here, had completed fifty-eight times. Here we see the necessity of correcting the thirty-six or thirty-seven of vs. 1 into thirty-five. Thus, then, each shepherd completes one time, and in 89:72, then, there must have been twelve shepherds for the twelve hours. With this another period closes. It is interesting to see what martyrdom history must suffer to furnish the advocates of the heathen rulers theory with kings enough to satisfy the demands of this verse.—6. The last period of heathen rule. This epoch is marked by the birth of small lambs, or, more literally, small male lambs, who began to open their eyes, i.e., began to return to the God of Israel. He designates by this name those in Israel who, about this time, especially in the days of Antiochus Epiphanes, when the leaders of the people and the sheep themselves began to adopt Greek ideas and manners (cf. 1 Macc. I. 11-15), took a firm position for the religion and law of their fathers. In short, they are the well-known HTR, 1 Macc. vii. 13; 2 Macc. xiv. 6, the pious. They are called small on account of their small number, and lambs because they were the generation of the future, destined to grow and increase. They cried to the sheep. i.e., to the renegade Israelites; warned them, and appealed to them for help.—7. But this cry was in vain, the Greek party would not depart from its erring ways or assist the faithful.—8. The crows, i.e., the Syrians, attack these lambs and kill one. Who this one is will be seen in verse 9. But they alone are not the sufferers, the sheep too, the other unfaithful Israelites, are “broken.” In this verse he pictures the beginning of the struggle of the faithful under Mattathias and his sons.—9. The preceding has brought us to the beginning of the struggle between the Chasidim and the Greek party. Naturally,

we should then expect that the great horn would be no one else but the great Judas Maccabi. To this, however, Ewald, Dillmann, and nearly all other investigators object, and find this horn in John Hyrcanus. The only reason for doing so is acknowledged to be the fact that the time from Antiochus Epiphanes, with whom this last period commences, to Judas is too short a period for either twelve foreign, heathen kings, or for the rule of twelve angel shepherds (Schürer). This objection is, however, not valid, for it should be especially noted—what has been so far overlooked entirely—that the writer does not consider the period of the last twelve shepherds closed with the coming of the great horn, but only by the inauguration of the Messianic kingdom. The great horn, and with it the writer, is in the middle and midst of this last epoch, the rule of the last shepherds. Just how many of these had governed before the rise of the horn, and how many were to arise yet until the new kingdom was established, is nowhere stated. The horn itself is historically not the terminus ad quem for this rule, but only an important factor in the events of this rule. We are, then, not even allowed to seek twelve periods from Antiochus Epiphanes to the great horn, but must place the horn rather early in this last period, as great struggles are still expected before the ungodly rule of the shepherds will end. The period will be short, for only twelve shall rule, and the character of this period is reflected in the words “that these last shepherds had slain more than the rest,” and thus certainly points to the eventful days of Judas Maccabi, and not to the comparatively peaceful days of John Hyrcanus. Then the specific number twelve further than indicating a short period, should have little weight in determining who the great horn was, as this twelve is simply the completion of the author’s arbitrary and unhistorical system of the rule of the shepherds in Israel, enigmatically dividing them into four periods of 12+23_23+12 shepherds. Other reasons, too, point to Judas, and not to John Hyrcanus. 1. It is impossible that an author like ours, reciting the weal and woe of the faithful, should have passed over in silence, or in insignificant words, the events of the Maccabean period, which was so important just for him, the establishment of religious and political freedom, purification of the temple, the power of the Chasidim in the days of John Hyrcanus. 2. If the one slain in the previous verse is Jonathan (Dillmann), how can it be said that

after that period horns grew for the lambs? Did political enthusiasm and success not take place until after the death of Jonathan? Besides, it was only a lamb, i.e., a man of lesser importance who was slain,—in all probability the High Priest Onias III., one of the faithful, murdered 171 B.C.; cf. 2 Macc. iv. 33-35. 3. The spirit of the book points to the tumultuous days of Judas, and not to the quiet times of Hyrcanus; cf. Special Introd. § 4.—10. Appeal of Judas to the Jews. All, not in an absolute sense, but rather many, a fact proved by the victories of Judas.—11-15. Struggle between the horn and its enemies. This appears here as a struggle for the very existence of that horn, and hence cannot find an explanation in the rather insignificant two wars of John Hyrcanus against the Antiochus Sidetes and Antiochus Cyzicenus, especially as the latter was an aggressive measure of John Hyrcanus in which he was not even present,—something that is demanded by the context. The words can be properly understood and appreciated only by referring them to the ever-memorable events in the times of Judas Maccabi, and regarding them as a reflex of those bloody, but glorious days. Dillmann himself admits that in this manner vs. 13 could aptly find its explanation in 1 Macc. iii. 7; vi. 53; v.; then 2 Macc. vi. 8 sqq., 13, 14; 1 Macc. vii. 41, 42; and in 2 Macc. xv. 8 sqq. In this struggle against so many foes Judas is represented as being assisted by the man, i.e., angel, who wrote the names of the unfaithful shepherds.—15. In the midst of this contest the Lord himself comes to take part in the struggle. With this the author goes from an historical basis into a prophetic vision of the future, and what follows cannot be regarded as historical, but only as showing how the writer thought, from the present state of affairs, the future would shape itself. We see, then, the author stands in the midst of the Maccabean struggle. the horn Judas has already conquered in battle; his enemies are preparing to crush him. So far the author's knowledge goes. Of the death of Judas he knows nothing. The expected assistance from God himself, together with what follows, is the prophetic picture he draws of the future fate of this great horn.—16. The last attack of the enemies, a feature frequently found in Messianic portions of apocryphal writers. And in this contest the sheep of the desert, i.e., the renegades in Israel, shall side with the open enemies of the faithful. The attack is still against that horn, showing that this horn existed even after the author had to leave the past and

go to the future.—17. During this time, from vs. 6, twelve shepherds had ruled. The terrible sufferings of Israel during that short period find expression in the words, that in spite of so short a period of time more had been destroyed than ever before. These twelve added to the fifty-eight of vs. 5 give us the whole sum of seventy shepherds. Now their times are completed, they can be judged and the Messianic kingdom inaugurated.—18. The Lord himself destroys these last enemies of Israel. The picture is taken from the destruction of Korah and his adherents, Num. xvi. 31 sqq.—19. With this the Messianic times commence. The first thing is the subjection of the old enemies by the sheep, mentioned also 91:12. Temporally the hopes expected here are certainly to be fulfilled before those of the previous verse.—20. Then follows the judgment, according to the books that were sealed (cf. Dan. vii. 10) at different periods, and deposited with God. This judgment takes place in a pleasant land, in Palestine, 89:40. This involves no contradiction with 1:4, as it is not stated there that God will judge from Mount Sinai. Unlike the Parables the Messiah has nothing to do here with the judgment.—21. Six white ones are archangels, in vs. 31 those three white ones. Whether we are to read six or seven here cannot be determined from the MSS. Were chap. 20 an authentic part of the book, six would be preferred, but from Tob. xii. 15 seven is to be preferred. But if, as Dillmann supposes, reference is here made to Ezek. ix. 2 sqq., then six is the number. Star, cf. chap. 86-88.—22. Before these are judged the seventy shepherds are associated with them, thus showing that they were beings of the same kind.—23. Cf. 53:5; 54:1, 2.—24. Cf. 55:4. Abyss of fire, cf. 18:11; 19:1-3; 21:7-10.—25. The shepherds are cast into the same place of punishment. According to chap. 18 and 21, the angels have also their own place of punishment, different from the account in the Parables, 54:1, 2.—26. Now follows the punishment of the renegades in Israel, but in a different place, in the midst of the earth (cf. 26:1), i.e., in the valley of Hinnom; cf. chap. 27. To the right of the house, i.e., south of Jerusalem, 89:50. The judgment here is partial and not universal; cf. chap. 51.—28, 29. Removal of the old and building of the new Jerusalem; cf. 61:1 sqq.; Ezek. xl-xlvi; Isa. liv. 11 sqq.; lx.; Hag. ii. 7-9; Zech. ii. 6-17; xiv. 6-9; and passages like Isa. iv. 5, 6; Zech. ix. 8. Planks, Dillmann in his translation has Balken, but in Lex. col. 565 gives the meaning as paxillus,

GTR, i.e., a small stake or post. A new Jerusalem belongs to apocryphal visions of the Messianic times; cf. 4 Ezra ix. 23-x. 55; cf. Drummond, p. 337 sqq.—30. But the animals themselves that did the wicked deeds shall not be judged, but will take part in the Messianic kingdom; cf. (Mic. vii. 16, 17); Isa. xiv. 2 (xlix. 22, 23; lv. 5; lx. 4-16; lxii. 5 sqq.); lxi. 12, 19-21; Zech. viii. 20-28.—31. That buck is probably Elijah, 89:52. Those three in white, cf. 81:5. They brought him to Palestine, where the judgment takes place. To explain how he knew of this judgment just mentioned he says that this transportation took place before the judgment, i.e., the statement here temporally precedes the facts recorded in the verses from vs. 16 on.—32. Those who are to enjoy the Messianic kingdom are white, i.e., are pure and holy; cf. 85:3. Cf. Isa. I. 26; iv. 3; xi. 9; lx. 18, 21, etc. Their wool is large, i.e., their deeds of righteousness and their virtues are many.—33. Those destroyed, i.e., those that had been slain in the persecutions, shall rise again; cf. notes on 22:12, 13; and those in the diaspora shall again be assembled; cf. Mic. iv. 6, 7. The seat of this new government shall be in the new Jerusalem. Then the Lord will rejoice; cf. vs. 38; Zeph. iii. 17; Isa. lxii. 3-5; lxxv. 19; and also 10:21.—34. End of the period of the sword, vs. 19. This sword being no longer required is sealed up. The Messianic kingdom will not be disturbed in its tranquillity. The number of the saints is so large that Jerusalem cannot contain them; cf. Isa. xlix. 19-21; liv. 2, 3; Zech. ii. 8 sqq.—35. This multitude has not one that does not see, that is spiritually blind.—37. The appearance of the Messiah. In the Parables the Messiah appears before the judgment and conducts it; in chap. 1-37 and 72-105, God conducts the judgment, and the Messiah does not appear until the Messianic kingdom has been established in all its glory. He is here a product of the kingdom, while in the Parables the kingdom proceeds from him. He is born as a bullock to show his superiority over the sheep and the lambs, and this puts him on an equal footing with the patriarchs; cf. above. His horns were large, an indication of his power.—38. In its perfection the members of the congregation become, like the Messiah, white bullocks. But the Messiah, too, increases, and becomes a certain large animal with large, black horns, i.e., with increased power; cf. Zech. xii. 8. The words in brackets cause some difficulty. They are not a Christian interpolation with reference to the Logos, as the classical term for GTR

is not nager, which we have here, but qâl, while nagar is GTR, although it sometimes translates GTR. Most probably the text read HTR, the name of the mysterious animal in the Old Testament, usually, after the LXX, rendered unicorn. The Greek translator, knowing no word equivalent to HTR, simply transcribed it GTR, which the Ethiopian took for GTR = word. The original then read: “and the first of these was a HTR, and this,” etc.; cf. Hommel, *Physiologus*, p. xx. and chap. 22. Over them, i.e., over the sheep that had become bullocks.—39. During his sleep he had been among these saints, and awakening he finds himself in their midst.—40. In a sleep; cf. 85:1.—41, 42. The threatenings of God had not been in vain, and the present condition of the author’s contemporaries causes tears to flow for their fate.

CHAP. 91. Having given his children an account of the events to come, Enoch proceeds to instruct them as to their conduct in preparation for that event. The parenthetic words that now follow are thus intimately connected with the two visions. He tells Methuselah to call together his family to instruct them, 81:6. Word, the GTR spiritually discerned; cf. 14:24.—3. He, i.e., Enoch. Properly, literally, in rectitude, in a right manner. Love, cf. 94:1.—4. Double heart, cf. Ps. xii. 2. Associate, 94:2, 3; 104:6. Companion, cf. Prov. vii. 4.—5. This conduct is necessary, because injustice will at last be cut off, vs. 8 and 11, and completed, i.e., will have to end. The reference is here to the first judgment, the deluge.—6. The period after the deluge. Come forth, 1:3.—8. Final judgment. Roots, vs. 11. Deception, chosen with reference to the double heart, vs. 4; cf. Past. Her. Vis. ii. 2, 4; Barn. xix. 5.—9. Pictures, i.e., idols. Towers, i.e., temples. The author has not forgotten the symbolism of his two visions. Idolatry is abhorred in 80:7; 99:7-9, 14. They, i.e., who? the unconverted heathen, as Dillmann supposes, or those that fell off and reviled, vs. 7, and consequently worshiped in these temples?—10. Just one, collectively used. Will rise, cf. notes on 51:1, 2. Wisdom will arise, easily understood from chap. 42; cf. 5:8; 48:1.—11. Sword, cf. 90:19; 91:12.—12-17. will be treated after 93:14, where they undoubtedly belong.—18. Good continuation of vs. 11. Again, i.e., in the following.—19. Cf. vs. 5 and 7-11.

CHAP. 92. With this the practical part proper begins, and goes to chap. 105. The revelations Enoch had

received and had promulgated were not without a purpose, but were intended for the instruction of mankind. He therefore applies what he has taught, admonishes, warns, upbraids, and instructs his contemporaries as to the way they should go. Of this parenetic part proper chap. 92 is the special introduction, which has some similarity with the introductions to the three Parables, chap. 38, 45, and 58. Scribe, cf. 12:4. Doctrine of wisdom, 37:1, in contradistinction from visions of wisdom. It is his object here to teach practical wisdom, hence the stress lies on doctrine. —2. The days of sin shall pass away, the day of judgment will come, the HTR will give way to the HTR; therefore the faithful should remain firm, and be in joyful hope.—3. Just one, collectively used, like 91:10, and cf. notes.—4. He, i.e., God. Power, cf. 90:19, 30; 96:1; 98:12. Light, cf. note on 38:2.—5. Cf. 10:16, 20; 41:2; 69:29; 91:11, etc. CHAP. 93. But before proceeding to his admonitions the author gives a brief survey of the development of the world's history in ten world-weeks, each consisting of seven parts. We have then again the mysterious number seventy. Of these ten weeks seven belong to history, and three to the future. Out of the books; Enoch, the scribe, writes down his revelations, and reads them to his children; probably the books written during his tour by himself or the angel; cf. 33:3, 4; 74:2; 81:1 sqq. (Parables 40:8).—2. The sources of his knowledge, as written in these books, were visions, angels, and tablets of heaven, 81:1; cf. 103:2 (106:19; 107:1; 108:7). Plant, cf. 10:16.—3. The first week goes from the creation to Enoch's time. Seventh, not like Jude 14, but with Dillmann and Ewald, in the seventh part of the first week, counting seven generations for this week. Retarded, i.e., the period closed before the deluge.—4. The second week goes to the deluge and the covenant with Noah, Gen. viii. 21-ix. 17.—5. The third week ends with the call to Abraham. Plant of the judgment of justice, i.e., the people among whom God will hold his judgment.—6. The fourth week ends with the giving of the law on Mount Sinai. Visions, etc., i.e., revelations will be made to the holy and just, referring GTR to the revelation of the Torah. Court, scarcely Palestine, 89:2, because the giving of the law was already in the end thereof, but rather a central place of worship, the tabernacle, 89:34, 35.—7. The fifth week ends with the building of Solomon's temple. Supremacy, referring to the temple; cf. next verse; i.e., of religious supremacy, as the temple is the house

of the Great King, 91:13. To eternity, for in the Messianic times it shall be rebuilt.—8. The sixth week ends with the burning of the temple and the Captivity. It is the period of religious degeneration, 89:51 sqq. A man shall ascend, i.e., Elijah; cf. 89:52. Forgetting true wisdom is synonymous with departure from God.—9. The seventh is the week in which the author lived, and hence he characterizes it more minutely; it is a rebellious age, i.e., rebellious not politically, but against God and his laws; cf. 89:73-75.—10. As according to the whole spirit and letter of the book the condition of the just shall not be ameliorated until after the judgment and the condemnation of the sinners, the reward here spoken of, and the seven portions of learning must refer to something given them during the Messianic reign. It is in all probability the much-lauded wisdom that is to form one of the blessings of this reign, e.g., 91:10; 92:1, and often. To see in vs. 11-14 an epexegetis of this verse, so that the sevenfold learning consists in the instruction on the physical world (Dillmann), or that this learning should refer to the book of Enoch itself, is certainly a mistake. Even if our author is not overburdened with modesty, he would scarcely dare to put a sevenfold higher estimate on his instructions than on the biblical. Besides, the author has been treating the history of his people solely and alone from a purely religious stand-point, and now to sum up all wisdom and warning in the strange, and by no means genial statements of the next verses is not only an improbability, but an impossibility. If these words are from the author of the previous parts, they certainly do not belong here; but it is more probable that they are the product of some imaginative interpolator. The attempts made to determine from the known lengths of the first six weeks the unknown length of the seventh, either by counting the years, or by reckoning, after the biblical manner, by generations have all proved mere guesswork, and have only the merit of ingenious and interesting hypotheses.—11. Voice of the Holy One, i.e., thunder; cf. Job xxxvii. 4, 5; Ps. xxix.; xlvi. 7; lxxvii. 17, 18. The incomprehensibility of God's thoughts, Job xxxviii. 33; Ps. xl. 5; xcii. 5, 6.—12. Cf. Isa. xl. 13; Prov. xxx. 4; Eccles. xi. 5. Ascend, Job xxxviii. 22; Prov. xxx. 4. Their ends, probably ends of heaven so frequently spoken of above.—13. Job xxxviii. 5, 18.—14. Heaven, Job xi. 8; Isa. xl. 12; Jer. xxxi. 37. Established, 18:2, 3 (69:16). Now follow the other weeks in 91:12-17. The eighth week, the

first one of the Messianic period, is that of justice, the time of the sword, 90:19 (cf. vs. 34); 91:11. Into the hands of the just, 38:5; 92:4; 95:7; 96:1; 98:12. The end of this period will be marked by the rebuilding of Jerusalem and of the temple; cf. in general Ex. I. 21; 2 Sam. vii. 11; Isa. lx. 21, 22; lxxv. 20-23. Great King, 84:5.—14. The ninth week is the week of the judgment, however not of the final one. Dillmann explains it from 50:2-5; 90:30, 33, 35, as referring to the time when the true religion will proceed from Jerusalem to the so far neutral heathen nations to teach them to acknowledge the true God, and this certainly best harmonizes with the last clause. Will depart, 10:16, 20, 21; 92:5; cf. Ps. cii. 26, sq.; Isa. lxxv. 17; lxxvi. 22.—15. The tenth week ends with the final judgment. Watchmen, of course the fallen angels. Even with this difference that the judgment over these watchmen is elsewhere placed in the beginning of the Messianic times, 90:21 sq., 10:12; and 16:1, the lengthy exposition of the future times occasions a doubt as to the authenticity of these verses. That they are an interpolation is almost a certainty, from the fact that the future here is pictured without any mention of the Messiah whatever being made; cf. *Introd.*—16. Powers, 82:8. Sevenfold, Isa. xxx. 26; lx. 19, 20; Zech. xiv. 6, 7.—17. Mentioned, Isa. lxxv. 17. CHAP. 94. The parenetic part proper, commencing here, continues to chap. 105, the end of the original book. This verse has much similarity with 91:3. Enoch's exhortations are intended principally for the faithful. Cease, cf. Ps. I. 6. The suddenness of the sinner's destruction is noted also in vs. 6 and 96:1 and 97:10.—2. It will easily be possible for his children to discover these paths of justice, for they will be revealed through Moses and the prophets. Paths of death, Prov. xiv. 12 (xvi. 25); Jer. xxi. 8.—3. Having revealed the source of this justice, he reiterates his exhortation. Approach, 91:4; 104:6.—4. Pleasing, i.e., in the sight of God. Paths of peace, as the opposite of the paths of death. —5. This warning is of special importance, because in future times this justice, as taught by the sages of the Old Testament, will be changed, and transformed and opposed by a false wisdom. With these words the true author gives us a view of his times when the lovers of Hellenistic language, ideas, and manners had become so numerous among the Israelites. Against these innovations he warns, and lauds the justice taught by the prophets. Will not find, 42:1 sq.—6. Cf. Isa. v. 8, 11, 18, 20, 22.

But those who have already made "wisdom wicked" will be punished. Build, 91:5, to designate their intention of making these innovations permanent.—7. In sin, Jer. xxii. 13. Rooted out, as the last clause shows, refers to men, vs. 10, not to houses. Not so much the acquisition of wealth, as the relying on wealth, is, as many other passages show, the cause of this "Woe."—8. Ps. lii. 7; xlix. 6; Prov. xi. 28; Jer. ix. 22; and En. 46:7; 63:10; 96:4-6; 97:7-9.—9. As a consequence of their relying on wealth, they have reviled God and done injustice, and shall be destroyed in the manner described vs. 7.—10. From the foundation. vs. 7. God will rejoice over this destruction, 89:58; 97:2, is unbiblical; cf. Ezek. xviii. 23, 32, 33; xxxiii. 11, although the different kinds of destruction here mentioned are all found in the Old Testament.—11. Your, referring to his children. CHAP. 95. Lamentation over the sufferings of the just. The address is to the wicked. Imitation of Jer. 9:1.—3. Address to the just. In the Messianic times ye will have the power, explanation of 94:6 and 10; cf. notes on 91:12.—4. The author evidently refers to those of his times who made a practice of magic and incantation. The shall not be healed, i.e., delivered from their punishment.—6. Weigh out, as judges or witnesses.—7. Ye who have pursued the just will experience the same fate at their hands; cf. note on vs. 3. CHAP. 96. Hope, even although ye are persecuted, for a change in the Messianic times is sure to come. Power will be to you; cf. 91:12; and especially 92:4.—2. In the day of the trouble that comes over the sinners this change will take place. Like eagles, Isa. xl. 31. Higher than hawks, Jer. xlix. 16. Recesses and clefts, cf. on the idea Isa. ii. 10, 19, 22; Judg. vi. 2; 1 Sam. xiii. 6; xiv. 11. He here shows the wonderful protection which the just shall enjoy on that terrible day. But different will be the fate of the sinners; they shall cry like satyrs; cf. LXX of Isa. xiii. 21.—3. Healing, cf. 95:4. Light, cf. note on 38:2.—4. Riches make you appear; in the Old Testament God promises the goods of this world to the faithful, hence those wealthy sinners used this retribution doctrine as a proof of their membership among the faithful. If they were not such, how could God give them wealth? This they claim, although in their hearts they know their true condition. This word (cf. 97:4), i.e., the words "that ye are sinners." Remembrance, cf. vs. 7.—5. Marrow of the wheat, Deut. xxxii. 14; Ps. lxxxii. 16; cxlvii. 14. Power of the root, i.e., the best water.—6. Water is

here used as opposite of fountain of life, and symbolizes the abundance of the good things of this world. The wealthy have always sought them and cared for them alone, but have neglected to drink from the fountain of life; cf. Ps. xxxvi. 9; Isa. ii. 13; xvii. 13.—7. Cf. 91:7, 8; 94:6, 9. Remembrance, cf. vs. 4. CHAP. 97. Believe, i.e., in the sure fulfilment of these promises. On the day of injustice, i.e., on the day when injustice will be avenged, the same as the day of trouble, 96:2.—2. Address to the sinners. Above, 94:10, God rejoices over this destruction, here the angels, different from Luke xv. 10.—3. Cf. 38:1 sqq.; 102:1. Prayer of the just, vs. 5.—4. Those, i.e., the just, for the simple words “Ye have been,” etc. will be enough to condemn you; cf. 96:4.—5. Reach, i.e., will be heard; cf. 47:1-4; 99:3, 16; 104:3.—6. Recited, i.e., out of the books in which they are recorded; cf. 81:4; 90:20; 98:7, 8; 104:7. Great and Holy One, cf. note on 1:3. Shame, 46:6; 62:10; 63:11.—7. Ocean and land, i.e., everywhere. Remembrance, cf. 100:10, 11; 104:8.—8. Cf. 94:7, 8; Sir. xi. 19; Luke xii. 19, and, in general, Isa. v. 8, 9; Micah ii. 2.—9. Workmen, i.e., servants.—10. The sinners had boasted, vs. 9, that they had treasures as abundant as water. “Yes,” says the author, “like water your words will prove false, and like water your wealth will evaporate;” cf. the figure in Isa. viii. 6 sqq. CHAP. 98. Swear you, for the first time here, but frequently used in the following.—2. Addressing the foolish. Men, i.e., although being men. They will float, i.e., men; change from second to third person; cf. note on 1:2.—3. In murder, i.e., they will die the everlasting death; cf. note on 22:12, 13. Poverty, as the opposite of their wealth in this world. Fiery oven, i.e., hell, same as fiery pool, 10:6, etc., or fiery abyss, 10:13, etc. The use of the word spirit in this connection, 103:8; 108:3, does not presuppose that they had no bodies, but rather that they had such.—4. Sin is man’s work, hence he is the author of his own destruction. Hill, i.e., HTR a feminine noun, therefore maid is used. As certain as these things cannot occur, so sure is it also that sin has not originated in God.—5. As a consequence of this sinfulness evils have come on the earth; they are punishments for this sin. Barrenness is simply a type of evils in general; cf. Gen. xx. 18; xxix. 31; Hos. ix. 14.—6. These sins too are known in heaven; cf. 97:6. It will not do to deny stoically that God takes no account of the doings in this world, Job xxii. 13, 14; Ps. lxxiii. 11; xciv. 4-7, but they all lie open before him; cf. also

100:10; 104:7, 8.—7. They need not deny their knowledge of this fact, because it has been revealed by God.—8. From now, i.e., since ye have heard my words.—9. Therefore, woe to those fools, vs. 1, who in spite of this knowledge still deny. Fools, in the sense of Ps. xiv. 1 and liii. 1.—10. Prepared, 94:9. They cannot hope like the just, 96:1. Die, as the opposite of live, implies not only eternal death, but also the loss of eternal life; cf. vs. 3. no ransom, Ps. xlix. 7, 8; Matt. xvi. 26. Great judgment, 19:1; 22:4; 25:4; 94:9; 99:15; 100:4; 103:8, a name not found in the Parables.—11. Devour blood, a heinous offence against the Mosaic law; cf. Book of the Jubilees, chap. vii. In addition to having all the good things of this world the renegades in Israel even sinned against the Levitical ordinances.—12. They do these deeds because they love them, not because they are forced to them by persecution. Into the hands, cf. 95:3, 7.—13. Cf. Isa. xiv. 19, 20; Jer. viii. 2; xxii. 19.—14. In vain, declare vain by word and deed the admonitions of the just. Hope, 96:1.—15. But more, they even write books, 104:10, inculcating their false wisdom, and opposing the true wisdom of the prophets, and of such as the author of Enoch; cf. Isa. x. 1. Sudden, 94:1, 6, 7; 95:6; 96:1, 6. CHAP. 99. Woe to those also who applaud these wicked writings; cf. especially 98:15; also 94:5; 104:10; 108:5.—2. Law of eternity, or eternal law, i.e., the Mosaic law; while words of rectitude, mean the Old Testament revelation in general. They being members of the chosen people of God originally, go into the sphere of the sinners, i.e., of the heathens, to which they do not belong.—3. Cf. 97:5. Angels assist in prayer, 9:2; 15:2; 104:1; cf. Tob. xii. 12. And also in the punishment of the wicked, 1:9; 10:4 sqq.; 90:21; 100:4.—4. In nearly all apocryphal works these disturbances are signs of the last times; cf. Drummond, pp. 209-221. The author here evidently confines himself to the period of the sword, 90:19; 91:8-11, 12.—5. Even the family ties, so firm among the Israelites, will be horribly broken.—6, 7. A successful picture of the vain attempts of the sinners to secure aid. Demons, 19:1; Sibyl. Prooem. I. 20 sqq. Tertullian quotes: “Et rursus juro, peccatores, quod in diem sanguinis perditionis justitia parata est. Qui servitis lapidibus, et qui imagines facitis aureas et argenteas et ligneas et lapideas et fictiles, et servitis phantasmatis et daemoneis et spiritibus infamibus, et omnibus erroribus non secundum scientiam, nullum ab iis invenietis auxilium.”—8. This evil condi-

tion will only increase; cf. Wisd. xiv. 12, 27; Rom. I. 21. Will become impious, literally will become forgetful or ignorant, i.e., of God's laws, and hence impious; cf. 93:8.—9. In an instant, cf. 94:1.—10. But entirely different will be the condition of those who receive the true words of wisdom. They are the wise, 98:1.—11. Killed, 22:13. Hell, the original has Sheol, but here he evidently refers to the place of everlasting torture, and not to the temporary abode of the wicked dead; cf. also 63:10.—12. Make a foundation, cf. 94:6.—13. Cf. 94:7; 97:8.—14. Measure and inheritance of the fathers, i.e., the old faith and fidelity; cf. e.g., Jer. xiii. 25; 1 Macc. I. 52.—15. To the day, etc. modifies directly the Woe to those. Great judgment, 16:1; 19:1; 91:7; 94:9; 98:10. CHAP. 100. The author expands on the idea of 99:6. Stream of blood, cf. Isa. xxxiv. 3, 7; Ps. lxxix. 3 (Ps. lviii. 10; Zeph. I. 17).—2. On this internecine slaughter, cf. 56:7; 99:5; Judg. vii. 22; 1 Sam. xiv. 20; 2 Chron. xx. 23; Zech. xiv. 13; Ezek. xxxviii. 21; Hag. ii. 22.—4. All those sinners who escape this slaughter will be searched out by the angels, and will, at least, not be able to escape the final judgment. It may, however, be understood that only the real open sinners shall be slain in the period of blood; while those that abetted them, escaping, indeed, this punishment, as their crime was not so great, shall, however, be punished at the last day. The distinction between sinners and those that aided and applauded them is observed throughout this adhortative part.—5. But the just will be protected by these angels that punish the wicked. Apple of an eye, cf. Deut. xxxii. 10; Ps. xvii. 8. Even if the just do sleep the sleep of death, there need be no fear, for they will rise again; cf. note on 22:12, 13.—6. In view of this, those who are still capable of learning wisdom (Hos. xiv. 10) will accept the warning given by the book of Enoch. Riches will not save, Zeph. I. 18. Fall, having the picture of a building in his mind, 94:6; 99:12.—7. On the day, modifies directly Woe to you; cf. 99:15. Trouble, i.e., persecute on account of their fidelity. Burn; it is known that under Antiochus Epiphanes this took place; cf. 2 Macc. vi. 18-vii. 24. The story there recorded is, however, considered unhistorical by many critics.—8. Watch, cf. Isa. xxix. 20.—9. The great crime of the sinners consists in the persecution of the just and in reviling God. These two crimes are almost constantly named together, 5:4; 81:8; 91:7, 11; 94:9; 96:7; 97:6; 98:10; 99:1.—10. The author's epexegesis on 98:6-8; cf. 97:7; 104:8.—11. All nature will

testify against you, because they have witnessed your deeds, and will be kept back on your account; cf. 80:2 sqq.; Jer. iii. 3, 5, 24, 25. Shall not those who could not perform their functions on your account remember you?—12. Ironically; use your wealth that these powers of nature may be appeased, and they again descend.—13. Even the smaller punishments of the elements ye cannot avoid or hinder, how much less the great final punishment! CHAP. 101. Connects closely with the preceding. The perception of these phenomena of nature should produce fear of God, and, in consequence, avoidance of evil. Children of heaven, i.e., the faithful, for it would be fruitless to ask the sinners to do so. They are called so, because they do not, like the sinners, concentrate their faith and hope on the things of the earth, but await the blessings of the Messianic kingdom from heaven.—2, 3. Especially should they fear because these powers are means of punishment in the hands of God. The address changes into one to the sinners. Proudly and boldly, 5:4; 27:2, etc.; and examples 98:4-8; 102:6.—4. Not to fear in view of these things is entirely unnatural, as is exemplified in various ways, e.g., by the merchant on the sea. References to navigation are found Sir. xxxiii. 2; xliii. 24; Sap. v. 10; xiv. 1 sqq. Kings; Dillmann says owners of the ships, but better pilots, as those that govern the vessel's course.—5. Even these, although they know how to manage a vessel, fear on account of the treasures entrusted to them, and for their own lives.—6. But all this is God's doings, his whom the sinners despise. Sealed, i.e., given it firm laws.—7. This powerful sea, which ye fear, and is more powerful than ye are, must nevertheless obey and fear God. How much more should ye do so! Cf. on the whole picture Jer. v. 22, 23 (Job xxxviii. 8-11; Ps. lxxxix. 9; civ. 9; Prov. viii. 29); Isa. I. 2 (Nah. I. 4; Ps. cvi. 9).—8. Yes, God has made not only this ocean, but all the heavens and the earth—an ascending climax. He, too, has given more, instinct to animals and reason to man.—9. The conclusion; cf. on the sentiment the Sibyl. Prooem. I. 25 sqq. CHAP. 102. The result of such hard-heartedness and unbelief is destruction by the fire of hell, 99:11. Word, i.e., sentence of judgment.—2. The effect of this terrible judgment on the luminaries.—3. The angels, though they carry out this judgment, 100:4, 5, nevertheless, would desire to flee, as it is so terrible. This is involuntary pity, as is shown by Michael, above. Great in glory, 14:20.—4. Now his words are almost exclu-

sively addressed to the just. Hope, 96:1. The day of death is not to be terrible for the just, but is an entrance to a better life, 103:3, 4.—5. The persecutions, indeed, they must bear. He is to wrestle with a problem that had probably often occasioned doubt in the minds of the faithful, Why is it that the just suffer, and suffer even to the end of their lives? How was this to be reconciled with the doctrine of retribution taught in the Old Testament? The end of this verse must be somewhat corrupted.—6. They must even endure the haughty ridicule of the sinners, that their faithfulness had been in vain; cf. Sap. ii. 1-5; iii. 2-4; v. 3, 4; Eccl. ii. 14-16; iii. 19-21; ix. 3-6; x.—7. In anxiety and darkness, from the well-known idea of Sheol entertained by the Jews; cf. notes on chap. 22.—8. Cf. Ps. xlix. 19.—9. Answer to these arguments by the author. Sinners are satisfied with what this earth affords, but never look to the time of death, or to that beyond the grave; therefore, they can speak in this manner.—10. Otherwise, the just who have thought of the future. Their death proves already a difference between them and the unjust. They die in peace with a clear conscience, but how different it is with the sinners, for whom death is only the door to future punishment! cf. Wisd. iii. 3, 4, 7 and Isa. lvii. 2.—11. An objection raised by the author himself, but in reality from the opinions of the exulting sinners. The objection is not that death is annihilation (cf. Job iii. 16; Sap. ii. 2), but only that there is no retribution after death. CHAP. 103. Answer of the author to this self-raised objection. Being about to convey a most momentous fact, his oath is more emphatic than 98:1, 4, 6; 99:6; 104:1.—2. He does not lie in this matter, for he has his information from the best of sources, from the tablets of heaven and the book of the holy ones; cf. notes on 81:1. Holy ones, i.e., holy men, as the last clause shows. Not only the records of the past, but the events of the future are recorded on these tablets; cf. 106:19; also, Test. Levi, v.; Book of the Jubilees, chap. 24. He is probably opposing the germs that were developed by the Sadducees in their doctrine of the death of the soul with the body; cf. Joseph. Antiqq. xviii. 1, 4; Bel. Jud. ii. 8, 14; Lightfoot, Hor. Heb. et Talm. on Matt. xxii. 23 sqq. Cf. on the expression 108:3 and Ps. lxxix. 28.—3, 4. These persecuted just shall be rewarded after death, is the important fact he wishes to inculcate. Of course he means, not an immediate happiness after death, for the just, too, are in Sheol, chap. 22., but the blessings

in store for them in the Messianic kingdom. For these just shall rise (cf. note on 22:13, 14), and partake of the glories of this reign, 91:10; 92:3; 100:5; 104:4, 6; compared with 39:1, 4-6. The change of persons is no surprise, as it is frequently found in this part. Do not fear their shame, i.e., their ridicule, 94:11.—5, 6. A different fate awaits the sinners, recurring to the idea of 102:4. They are, indeed, blessed in their death by those like them and those that disregard the future, because they have enjoyed the benefits of the earth and were not punished during life.—7. For these there is an especial apartment in Sheol, 22:10.—8. And after that, in the final punishment, they will be given over to an everlasting fire, strictly as represented in 22:11. No peace, Isa. xlvi. 22; lvii. 21; En. 5:4; 94:6; 98:11, 15; 99:13; 102:3.—9. Words spoken by the dead just, as is conclusively shown by the context, to the living just. Spirits become small, i.e., were humble.—10. Cf. Deut. xxviii. 29.—11. Cf. Deut. xxviii. 13, 30, 31, 44.—12. Instead of possessing the land, as the Old Testament predictions promised, they became the subjects of their haters.—14. Cf. chap. 89 and 90. With these rulers they did not find justice, even when they complained.—15. These rulers even assisted in the persecution, and, instead of bringing it to light, they even kept it secret. CHAP. 104. Answer to these complaints, which are without foundation. Even if there is no deliverance on earth, they are remembered before God's throne by the angels, 40:5-7; 47:2; 89:76.— 2. Therefore, even in spite of such persecutions, they shall hope, 96:1. Shine like, etc., 43:4; Dan. xii. 3, and therefore will be seen. Portals of heaven will be opened, not in the sense of entering heaven, but only that from heaven the blessings ye failed to receive on earth will more than abundantly be given to you.—3. Continue the cry uttered, 103:14, 15; cf., also, 97:3, 5; 99:3, 16.— 4. Your hope shall not come to shame, for ye will be even like the angels, explained in verse 6 as being companions of the angels. The Parables teach the same; cf. chap. 39.—5. Therefore, being certain of a happy future, it is unnecessary to hide on the day of judgment, as the sinners try to do, 100:4.—6. Avoid the association even of the sinners, 94:1-3; 91:3, 4.—7. Ye cannot, etc., i.e., the just cannot fathom the mysteries of the future, for the sins are not written down. They will write, i.e., the angels, 97:6.—8. Cf. 97:7; 100:10.—9. All the false statements of the sinners are based upon falsifying the words of truth as they have been re-

vealed in the Old Testament; cf. 94:59; 98:14-99:2. Idols, 99:7-9, 14.—10. Their statements being nothing but lies, it is necessary to reiterate the truth. This is the object the author had in writing his work; cf., also, Dan. viii. 26; xii. 4, 9, 10. Books, 98:15.—11. We must remember here that the author pretends to write from the time of Enoch, hence his books had to be copied and recopied for preservation. It was a long period from the time of Enoch to the beginning of the Messianic rule. In their languages, presupposing that his work was to be translated, as it was not intended for Israel alone. The idea he probably got from the fact that translations were frequently made in his days.—12. These other books are probably the different parts of this Book of Enoch. The comfort the just should receive from the book of Enoch could be called a mystery. Both Dillmann and Hoffmann regard this verse as a self-recommendation of Enoch. CHAP. 105. With the instruction thus gained, the just shall testify over the sons of the earth, and spread this wisdom.—2. God will be joined with the just, 1:8, and in the Parables, 38:4, 6; and it is also stated that the Messiah will dwell with them (45:4, 5), 90:37; cf. especially 62:14. If God can call the chosen his children, Deut. xiv. 1, and often, it is not strange that he calls the Messiah his son, and this, therefore, does not indicate a Christian origin, and can easily be understood from an Old Testament basis, Ps. ii. Cf. on the whole chapter what is said in the Introduction, and Ewald, *Geschichte des Volkes Israel*, Vol. v. p. 94 (Zweite Ausgabe).

CHAP. 106. The rest of the book is a later addition. This and the following probably belong to the Noachic fragmentist; while chap. 108 is an independent and foreign production; cf. *Introd.*—2. Like wool, 46:2. The two colors are chosen to show the beauty of the child, while the white hair and the power

of his eyes exhibit it as a wonder.—3. Lord of justice, 22:14; 90:40, in this connection very suitable, as this attribute of God was especially shown in Noah's life.—5. Children of the angels, 69:4, 5; 71:1.—7. Cf. 65:2; 66:3.—13. New things, i.e., things that never happened before. Jared, cf. note on 6:6.—14. Law, i.e., the commands and ordinances give them by God.—15. Cf. Gen. vii. 11; viii. 14.—17. Is a strange interpolation of the abruptest kind. It could possibly have stood after vs. 14, but Dillmann's conjecture that it is a gloss is probably true.—18. the meaning of the word Noah, from HTR, is different from those given in Gen. v. 29 and En. 107:3. Both can, however, be derived from the one Hebrew root, and hence it is no proof that chap. 106 and 107 are from different writers. The interpretation of the name in this verse seems to be accepted, also, in Sir. xlv. 17.—19. Cf. 93:4; 91:6. Holy ones, undoubtedly, the saints, 103:2. Tablets, cf. 81:1. CHAP. 107. The period from the deluge to the Messianic era.—3. Cf. 106:18. CHAP. 108. Characterizes itself as a new, foreign addition; cf. *Introd.*—2. The object is to admonish those waiting for the glorious times not to lose their hope.—3. Cf. Ps. lxxix. 28. Killed, cf. notes on 22:13; 98:3; 99:11.—4. Description of this fiery place; cf. 18:11, 21:3.—5. Voice, 18:13. Revilers, 91:7, 11; 99:12. Change, 104:10. Prophets are nowhere expressly mentioned in the other parts of the book. According to chap. 1-37 and 72-105, the Israelites are punished in Gehenna.—7. Written, 81:1 sqq.—9. Job vii. 7.—10. Enoch speaks.—11. Words of God. Light and darkness, cf. notes on 61:12. In their bodies, 102:5.—13. It is doubtful who speaks here, God or Enoch. Without number, 58:6; 91:17; etc. This all is a reward for fidelity, which God will also show by keeping his promises.—14. Cast into darkness, 103:8. Cf. on the whole Dan. xii. 2, 3. Schodde, George Henry, 1854 - 1917.