

The New Melchizedek Bible

Volume 4

Book 1 of 2

The Forgotten Books of Ezra

The Book of Chronicles to the Third Book of Proverbs
featuring the Books of the Patriarchs

*The fourth quarter of the Old Testament with the extra-Biblical writings,
arranged chronologically,
with renumbered chapters and verses from the ancient Levitical plan*

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2ND CHRONICLES 1-2

1.

1 And Solomon the son of David was strengthened in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, the chief of the fathers.

2.

3 So Solomon, and all the congregation with him, went to the high place that *was* at Gibeon; for there *was* the tabernacle of the congregation of God, which Moses the servant of the LORD had made in the wilderness.

3.

4 But the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover the brasen altar, that Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

3.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

7 In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

4.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

5.

10 Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, *that is so great?*

6.

11 And God said to Solomon, Because this *was* in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life;

but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

7.

12 Wisdom and knowledge *is* granted unto thee;

and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

8.

13 Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

9.

14 And Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And the king made silver and gold at Jerusalem *as plenteous* as stones, and cedar trees made he as the sycamore trees that *are* in the vale for abundance.

10.

16 And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their means.

2ND CHRONICLES 2

11.

1 And Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

12.

3 And Solomon sent to Hiram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me*.

13.

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, *and* to burn before him sweet incense, and for the continual shewbread, and for the burnt offerings morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of the LORD our God.

14.

This *is an ordinance* for ever to Israel.

5 And the house which I build *is* great: for great *is* our God above all gods.

15.

6 But who *is* able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who *am I* then, that I should build him an house, save only to burn sacrifice before him?

16.

7 Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

17.

8 Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon;

18.

and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* wonderful great.

19.

10 And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

20.

11 Then Hiram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

21.

12 Hiram said moreover,
Blessed *be* the LORD God of Israel, that made heaven and earth,
who hath given to David the king a wise son, endued with prudence and understanding,
that might build an house for the LORD, and an house for his kingdom.

22.

13 And now I have sent a cunning man, endued with understanding, of Hiram my father's,

23.

14 The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

24.

15 Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in flotes by sea to Joppa; and thou shalt carry it up to Jerusalem.

25.

17 And Solomon numbered all the strangers that *were* in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred.

18 And he set threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

*The Second Book of the Chronicles
of the Kings of Israel and Judah*

CHAPTER TWO
Divisions 26-55

2ND CHRONICLES 3-5

26.

1 Then Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where *the LORD* appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

27.

3 Now these *are the things wherein* Solomon was instructed for the building of the house of God. The length by cubits after the first measure *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

28.

5 And the greater house he cieled with fir tree, which he overlaid with fine gold, and set thereon palm trees and chains.

6 And he garnished the house with precious stones for beauty: and the gold *was* gold of Parvaim.

27.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

28.

10 And in the most holy house he made two cherubims of image work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long:

one wing *of the one cherub* was five cubits, reaching to the wall of the house: and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

29.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* inward.

14 And he made the veil *of* blue, and purple, and crimson, and fine linen, and wrought cherubims thereon.

30.

15 Also he made before the house two pillars of thirty and five cubits high, and the chapter that *was* on the top of each of them *was* five cubits..

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars; and made an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand Jachin, and the name of that on the left Boaz.

2ND CHRONICLES 4

31.

1 Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

32.

2 Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* the similitude of oxen, which did compass it round about: ten in a cubit, compassing the sea round about.

Two rows of oxen *were* cast, when it was cast.

33.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; *and* it received and held three thousand baths.

34.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea *was* for the priests to wash in.

35.

7 And he made ten candlesticks of gold according to their form, and set *them* in the temple, five on the right hand, and five on the left.

36.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left. And he made an hundred basons of gold.

37.

9 Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

38.

11 And Hiram made the pots, and the shovels, and the basons.

39.

And Hiram finished the work that he was to make for king Solomon for the house of God;

12 *To wit*, the two pillars, and the pommels, and the chapters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapters *which were* on the top of the pillars;

40.

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapters *which were* upon the pillars.

41.

14 He made also bases, and lavers made he upon the bases;

15 One sea, and twelve oxen under it.

42.

16 The pots also, and the shovels, and the fleshhooks, and all their instruments, did Hiram his father make to king Solomon for the house of the LORD of bright brass.

43.

17 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out.

44.

19 And Solomon made all the vessels that *were for* the house of God, the golden altar also, and the tables whereon the shewbread *was set*;

20 Moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold;

45.

21 And the flowers, and the lamps, and the tongs, *made he of* gold, *and* that perfect gold;

22 And the snuffers, and the basons, and the spoons, and the censers, *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

2ND CHRONICLES 5

46.

1 Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

47.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which *is* Zion.

48.

3 Wherefore all the men of Israel assembled themselves unto the king in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and the Levites took up the ark.

5 And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, these did the priests *and* the Levites bring up.

48.

6 Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

49.

7 And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

50.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle; but they were not seen without. And there it is unto this day.

51.

10 *There was* nothing in the ark save the two tables which Moses put *therein* at Horeb, when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

52.

11 And it came to pass, when the priests were come out of the holy *place*: (for all the priests *that were* present were sanctified, *and* did not *then* wait by course:

53.

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)

54.

13 It came even to pass, as the trumpeters and singers *were* as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up *their* voice with the trumpets and cymbals and instruments of musick, and praised the LORD, *saying*,

For *he is* good; for his mercy *endureth* for ever:

55.

that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

2ND CHRONICLES 6

56.

1 Then said Solomon, The LORD hath said that he would dwell in the thick darkness.
2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

57.

3 And the king turned his face, and blessed the whole congregation of Israel: and all the congregation of Israel stood.
4 And he said,

58.

Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

59.

5 Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel:

60.

6 But I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

61.

7 Now it was in the heart of David my father to build an house for the name of the LORD God of Israel.
8 But the LORD said to David my father,

62.

Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:
9 Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name.

63.

10 The LORD therefore hath performed his word that he hath spoken:
for I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel.

64.

11 And in it have I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

65.

12 And he stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands:

66.

13 For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,
14 And said,

67.

O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

68.

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

69.

16 Now therefore, O LORD God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me.

70.

17 Now then, O LORD God of Israel, let thy word be verified, which thou hast spoken unto thy servant David.

71.

18 But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!

72.

19 Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and the prayer which thy servant prayeth before thee:

73.

20 That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

74.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, *even* from heaven; and when thou hearest, forgive.

75.

22 If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house;

76.

23 Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

77.

24 And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

78.

25 Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

79.

26 When the heaven is shut up, and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them;

80.

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

81.

28 If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness *there be*:

82.

29 *Then* what prayer *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house:

83.

30 Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men:)

31 That they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers.

84.

32 Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house;

85.

33 Then hear thou from the heavens, *even* from thy dwelling place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that this house which I have built is called by thy name.

86.

34 If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

87.

36 If they sin against thee, (for *there is* no man which sinneth not,) and thou be angry with them, and deliver them over before *their* enemies, and they carry them away captives unto a land far off or near;

37 Yet *if* they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly;

88.

38 If they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

89.

40 Now, my God, let, I beseech thee, thine eyes be open, and *let* thine ears *be* attent unto the prayer *that is made* in this place.

41 Now therefore arise, O LORD God, into thy resting place, thou, and the ark of thy strength:

90.

let thy priests, O LORD God, be clothed with salvation, and let thy saints rejoice in goodness.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

The Second Book of Chronicles

CHAPTER FOUR
Divisions 91-115

2ND CHRONICLES 7-8

91.

1 Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house.

2 And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house.

92.

3 And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, For *he is* good; for his mercy *endureth* for ever.

93.

4 Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God.

94.

6 And the priests waited on their offices: the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, because his mercy *endureth* for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood.

95.

7 Moreover Solomon hallowed the middle of the court that *was* before the house of the LORD: for there he offered burnt offerings, and the fat of the peace offerings, because the brasen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat.

96.

8 Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.

9 And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.

97.

10 And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

98.

11 Thus Solomon finished the house of the LORD, and the king's house: and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

99.

12 And the LORD appeared to Solomon by night, and said unto him,

I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.

99.

13 If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways;

then will I hear from heaven, and will forgive their sin, and will heal their land.

100.

15 Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

101.

16 For now have I chosen and sanctified this house, that my name may be there for ever: and mine eyes and mine heart shall be there perpetually.

102.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments;

18 Then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man *to be* ruler in Israel.

103.

19 But if ye turn away, and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them;

20 Then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it *to be* a proverb and a byword among all nations.

104.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the LORD done thus unto this land, and unto this house?

105.

22 And it shall be answered, Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

2ND CHRONICLES 8

106.

1 And it came to pass at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That the cities which Hiram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

107.

3 And Solomon went to Hamath-zobah, and prevailed against it.

4 And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath.

108.

5 Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.

109.

7 *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land, whom the children of Israel consumed not, them did Solomon make to pay tribute until this day.

110.

9 But of the children of Israel did Solomon make no servants for his work; but they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* two hundred and fifty, that bare rule over the people.

111.

11 And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because *the places are holy*, whereunto the ark of the LORD hath come.

112.

12 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch,

13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

113.

14 And he appointed, according to the order of David his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the porters also by their courses at every gate: for so had David the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures.

114.

16 Now all the work of Solomon was prepared unto the day of the foundation of the house of the LORD, and until it was finished.

So the house of the LORD was perfected.

115.

17 Then went Solomon to Ezion-geber, and to Eloth, at the sea side in the land of Edom.

18 And Hiram sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

The Second Book of Chronicles

CHAPTER FIVE
Divisions 116-140

2ND CHRONICLES 9

116.

1 And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

2 And Solomon told her all her questions: and there was nothing hid from Solomon which he told her not.

117.

3 And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built,

4 And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD;

there was no more spirit in her.

118.

5 And she said to the king, *It was* a true report which I heard in mine own land of thine acts, and of thy wisdom:

119.

6 Howbeit I believed not their words, until I came, and mine eyes had seen *it*: and, behold, the one half of the greatness of thy wisdom was not told me: *for* thou exceedest the fame that I heard.

120.

7 Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

121.

8 Blessed be the LORD thy God, which delighted in thee to set thee on his throne, *to be* king for the LORD thy God: because thy God loved Israel, to establish them for ever, therefore made he thee king over them, to do judgment and justice.

122.

9 And she gave the king an hundred and twenty talents of gold, and of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

123.

10 And the servants also of Huram, and the servants of Solomon, which brought gold from Ophir, brought alnum trees and precious stones.

124.

11 And the king made *of* the alnum trees terraces to the house of the LORD, and to the king's palace, and harps and psalteries for singers:
and there were none such seen before in the land of Judah.

125.

12 And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, beside *that* which she had brought unto the king. So she turned, and went away to her own land, she and her servants.

126.

13 Now the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;

14 Beside *that which* chapmen and merchants brought.

127.

And all the kings of Arabia and governors of the country brought gold and silver to Solomon.

128.

15 And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

129.

16 And three hundred shields *made he of* beaten gold: three hundred *shekels* of gold went to one shield.

And the king put them in the house of the forest of Lebanon.

130.

17 Moreover the king made a great throne of ivory, and overlaid it with pure gold.

131.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays:

19 And twelve lions stood there on the one side and on the other upon the six steps.

There was not the like made in any kingdom.

132.

20 And all the drinking vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold: none *were of* silver; it was *not* any thing accounted of in the days of Solomon.

133.

21 For the king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish bringing gold, and silver, ivory, and apes, and peacocks.

134.

22 And king Solomon passed all the kings of the earth in riches and wisdom.

135.

23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart.

136.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

137.

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 And he reigned over all the kings from the river even unto the land of the Philistines, and to the border of Egypt.

138.

27 And the king made silver in Jerusalem as stones, and cedar trees made he as the sycamore trees that *are* in the low plains in abundance.

28 And they brought unto Solomon horses out of Egypt, and out of all lands.

139.

29 Now the rest of the acts of Solomon, first and last, *are* they not written in the book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

140.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon slept with his fathers, and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

2ND CHRONICLES 10-11

141.

1 And Rehoboam went to Shechem: for to Shechem were all Israel come to make him king.

142.

2 And it came to pass, when Jeroboam the son of Nebat, who *was* in Egypt, whither he had fled from the presence of Solomon the king, heard that Jeroboam returned out of Egypt.

3 And they sent and called him.

143.

So Jeroboam and all Israel came and spake to Rehoboam, saying,

4 Thy father made our yoke grievous: now therefore ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee.

144.

5 And he said unto them, Come again unto me after three days. And the people departed.

145.

6 And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye *me* to return answer to this people?

146.

7 And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants for ever.

147.

8 But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, What advice give ye that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us?

148.

10 And the young men that were brought up with him spake unto him, saying,

Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt thou say unto them,

149.

My little *finger* shall be thicker than my father's loins.

11 For whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

150.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly;

151.

and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying,

My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

152.

15 So the king hearkened not unto the people: for the cause was of God, that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

153.

16 And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying,

What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel:

and now, David, see to thine own house.

154.

So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

155.

18 Then king Rehoboam sent Hadoram that *was* over the tribute; and the children of Israel stoned him with stones, that he died. But king Rehoboam made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

2ND CHRONICLES 11

156.

1 And when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

157.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and to all Israel in Judah and Benjamin, saying,

158.

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren:

return every man to his house: for this thing is done of me.

And they obeyed the words of the LORD, and returned from going against Jeroboam.

159.

5 And Rehoboam dwelt in Jerusalem, and built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

160.

8 And Gath, and Mareshah, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zorah, and Aijalon, and Hebron, which *are* in Judah and in Benjamin fenced cities.

161.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oil and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

162.

13 And the priests and the Levites that *were* in all Israel resorted to him out of all their coasts.
14 For the Levites left their suburbs and their possession, and came to Judah and Jerusalem:

163.

for Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:
15 And he ordained him priests for the high places, and for the devils, and for the calves which he had made.

164.

16 And after them out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem, to sacrifice unto the LORD God of their fathers.

165.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they walked in the way of David and Solomon.

166.

18 And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, *and* Abihail the daughter of Eliab the son of Jesse;
19 Which bare him children; Jeush, and Shamariah, and Zaham.

167.

20 And after her he took Maachah the daughter of Absalom; which bare him Abijah, and Attai, and Ziza, and Shelomith.

168.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

169.

22 And Rehoboam made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

170.

23 And he dealt wisely, and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance.
And he desired many wives.

2ND CHRONICLES 12-13

171.

1 And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him.

172.

2 And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem, because they had transgressed against the LORD,

3 With twelve hundred chariots, and threescore thousand horsemen: and the people *were* without number that came with him out of Egypt; the Lubims, the Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

173.

5 Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD,

Ye have forsaken me, and therefore have I also left you in the hand of Shishak.

174.

6 Whereupon the princes of Israel and the king humbled themselves; and they said, The LORD *is* righteous.

175.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying,

They have humbled themselves; *therefore* I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

176.

8 Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.

177.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the king's house; he took all:

178.

he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the king's house.

179.

11 And when the king entered into the house of the LORD, the guard came and fetched them, and brought them again into the guard chamber.

180.

12 And when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and also in Judah things went well.

181.

13 So king Rehoboam strengthened himself in Jerusalem, and reigned: for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there.

182.

And his mother's name *was* Naamah an Ammonitess.

14 And he did evil, because he prepared not his heart to seek the LORD.

183.

15 Now the acts of Rehoboam, first and last, *are* they not written in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies?

184.

And *there were* wars between Rehoboam and Jeroboam continually.

185.

16 And Rehoboam slept with his fathers, and was buried in the city of David: and Abijah his son reigned in his stead.

2ND CHRONICLES 13

186.

1 Now in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem.

187.

His mother's name also *was* Michaiah the daughter of Uriel of Gibeah.

188.

And there was war between Abijah and Jeroboam.

3 And Abijah set the battle in array with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battle in array against him with eight hundred thousand chosen men, *being* mighty men of valour.

189.

4 And Abijah stood up upon mount Zemaraim, which *is* in mount Ephraim, and said, .
Hear me, thou Jeroboam, and all Israel;

190.

5 Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, *even* to him and to his sons by a covenant of salt?

191.

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath rebelled against his lord.

192.

7 And there are gathered unto him vain men, the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tenderhearted, and could not withstand them.

193.

8 And now ye think to withstand the kingdom of the LORD in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves, which Jeroboam made you for gods.

194.

9 Have ye not cast out the priests of the LORD, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands?

195.

so that whosoever cometh to consecrate himself with a young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

196.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

197.

11 And they burn unto the LORD every morning and every evening burnt sacrifices and sweet incense: the shewbread also *set they in order* upon the pure table; and the candlestick of gold with the lamps thereof, to burn every evening:

198.

for we keep the charge of the LORD our God; but ye have forsaken him.

199.

12 And, behold, God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you.

O children of Israel, fight ye not against the LORD God of your fathers; for ye shall not prosper.

200.

13 But Jeroboam caused an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.

14 And when Judah looked back, behold, the battle *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

201.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

202.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, because they relied upon the LORD God of their fathers.

203.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephraim with the towns thereof.

204.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD struck him, and he died.

205.

21 But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the story of the prophet Iddo.

2ND CHRONICLES 14-16

206.

1 So Abijah slept with his fathers, and they buried him in the city of David: and Asa his son reigned in his stead. In his days the land was quiet ten years.

2 And Asa did *that which was* good and right in the eyes of the LORD his God:

207.

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the groves:

4 And commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment.

208.

5 Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6 And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

209.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, *while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side.

So they built and prospered.

210.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

211.

9 And there came out against them Zerah the Ethiopian with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

212.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude. O LORD, thou *art* our God; let not man prevail against thee.

213.

12 So the LORD smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled.

214.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were destroyed before the LORD, and before his host; and they carried away very much spoil.

215.

14 And they smote all the cities round about Gerar; for the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

216.

1 And the Spirit of God came upon Azariah the son of Oded:

2 And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

217.

3 Now for a long season Israel *hath been* without the true God, and without a teaching priest, and without law.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was found of them.

218.

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countries.

6 And nation was destroyed of nation, and city of city: for God did vex them with all adversity.

219.

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD, that *was* before the porch of the LORD.

220.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him.

221.

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they offered unto the LORD the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

223.

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul;

13 That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

14 And they swore unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

224.

15 And all Judah rejoiced at the oath: for they had sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 And also *concerning* Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

225.

17 But the high places were not taken away out of Israel: nevertheless the heart of Asa was perfect all his days.

18 And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

226.

1 In the six and thirtieth year of the reign of Asa Baasha king of Israel came up against Judah, and built Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

227.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD and of the king's house, and sent to Ben-hadad king of Syria, that dwelt at Damascus, saying,

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, break thy league with Baasha king of Israel, that he may depart from me.

228.

4 And Ben-hadad hearkened unto king Asa, and sent the captains of his armies against the cities of Israel;

and they smote Ijon, and Dan, and Abel-maim, and all the store cities of Naphtali.

229.

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was building; and he built therewith Geba and Mizpah.

230.

7 And at that time Hanani the seer came to Asa king of Judah, and said unto him,

Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

231.

8 Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.

232.

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars.

233.

10 Then Asa was wroth with the seer, and put him in a prison house; for *he was* in a rage with him because of this *thing*. And Asa oppressed *some* of the people the same time.

234.

11 And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

12 And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease *was* exceeding *great*: yet in his disease he sought not to the LORD, but to the physicians.

235.

13 And Asa slept with his fathers, and died in the one and fortieth year of his reign.

14 And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries' art: and they made a very great burning for him.

2ND CHRONICLES 17-18

236.

1 And Jehoshaphat his son reigned in his stead, and strengthened himself against Israel.

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

237.

3 And the LORD was with Jehoshaphat, because he walked in the first ways of his father David, and sought not unto Baalim;

4 But sought to the *LORD* God of his father, and walked in his commandments, and not after the doings of Israel.

238.

5 Therefore the LORD stablished the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And his heart was lifted up in the ways of the LORD: moreover he took away the high places and groves out of Judah.

239.

7 Also in the third year of his reign he sent to his princes, *even* to Benhail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to teach in the cities of Judah.

8 And with them *he sent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth,

240.

and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests.

9 And they taught in Judah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Judah, and taught the people.

241.

10 And the fear of the LORD fell upon all the kingdoms of the lands that *were* round about Judah, so that they made no war against Jehoshaphat.

11 Also *some* of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he goats.

242.

12 And Jehoshaphat waxed great exceedingly; and he built in Judah castles, and cities of store.

13 And he had much business in the cities of Judah: and the men of war, mighty men of valour, *were* in Jerusalem.

243.

14 And these *are* the numbers of them according to the house of their fathers:

Of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

244.

16 And next him *was* Amasiah the son of Zichri, who willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.

17 And of Benjamin; Eliada a mighty man of valour, and with him armed men with bow and shield two hundred thousand.

245.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, beside *those* whom the king put in the fenced cities throughout all Judah.

2ND CHRONICLES 18

246.

1 Now Jehoshaphat had riches and honour in abundance, and joined affinity with Ahab.

2 And after *certain* years he went down to Ahab to Samaria. And Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and persuaded him to go up *with him* to Ramoth-gilead.

247.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, I *am* as thou *art*, and my people as thy people; and *we will be* with thee in the war.

4 And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day.

248.

5 Therefore the king of Israel gathered together of prophets four hundred men, and said unto them, Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for God will deliver *it* into the king's hand.

6 But Jehoshaphat said, *Is there* not here a prophet of the LORD besides, that we might enquire of him?

249.

7 And the king of Israel said unto Jehoshaphat, *There is* yet one man, by whom we may enquire of the LORD: but I hate him; for he never prophesied good unto me, but always evil: the same *is* Micaiah the son of Imla.

And Jehoshaphat said, Let not the king say so.

250.

8 And the king of Israel called for one *of his* officers, and said, Fetch quickly Micaiah the son of Imla.

9 And the king of Israel and Jehoshaphat king of Judah sat either of them on his throne, clothed in *their* robes, and they sat in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them.

251.

10 And Zedekiah the son of Chenaanah had made him horns of iron, and said, Thus saith the LORD, With these thou shalt push Syria until they be consumed.

11 And all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the hand of the king.

252.

12 And the messenger that went to call Micaiah spake to him, saying, Behold, the words of the prophets *declare* good to the king with one assent; let thy word therefore, I pray thee, be like one of their's, and speak thou good.

253.

13 And Micaiah said, *As* the LORD liveth, even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear?

254.

And he said, Go ye up, and prosper, and they shall be delivered into your hand.

15 And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

255.

16 Then he said, I did see all Israel scattered upon the mountains, as sheep that have no shepherd: and the LORD said, These have no master; let them return *therefore* every man to his house in peace.

256.

17 And the king of Israel said to Jehoshaphat, Did I not tell thee *that* he would not prophesy good unto me, but evil?

257.

18 Again he said, Therefore hear the word of the LORD; I saw the LORD sitting upon his throne, and all the host of heaven standing on his right hand and *on* his left.

258.

19 And the LORD said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

259.

20 Then there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

260.

21 And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And *the LORD* said, Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

261.

22 Now therefore, behold, the LORD hath put a lying spirit in the mouth of these thy prophets, and the LORD hath spoken evil against thee.

262.

23 Then Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?

263.

24 And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner chamber to hide thyself.

264.

25 Then the king of Israel said, Take ye Micaiah, and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, Put this *fellow* in the prison, and feed him with bread of affliction and with water of affliction, until I return in peace.

265.

27 And Micaiah said, If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, Hearken, all ye people.

266.

28 So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle.

267.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, Fight ye not with small or great, save only with the king of Israel.

268.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel.

Therefore they compassed about him to fight: but Jehoshaphat cried out, and the LORD helped him; and God moved them *to depart* from him.

269.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again from pursuing him.

33 And a *certain* man drew a bow at a venture, and smote the king of Israel between the joints of the harness: therefore he said to his chariot man, Turn thine hand, that thou mayest carry me out of the host; for I am wounded.

270.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even: and about the time of the sun going down he died.

The Second Book of Chronicles

CHAPTER TEN
Divisions 271-300

2ND CHRONICLES 19-20

271.

1 And Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.

2 And Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate the LORD?

272.

therefore *is* wrath upon thee from before the LORD.

3 Nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.

273.

4 And Jehoshaphat dwelt at Jerusalem: and he went out again through the people from Beer-sheba to mount Ephraim, and brought them back unto the LORD God of their fathers.

5 And he set judges in the land throughout all the fenced cities of Judah, city by city,

274.

6 And said to the judges,

Take heed what ye do: for ye judge not for man, but for the LORD, who *is* with you in the judgment.

275.

7 Wherefore now let the fear of the LORD be upon you; take heed and do *it*: for *there is* no iniquity with the LORD our God, nor respect of persons, nor taking of gifts.

276.

8 Moreover in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem.

277.

9 And he charged them, saying,

Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

278.

10 And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments,
ye shall even warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

279.

11 And, behold, Amariah the chief priest *is* over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you.

280.

Deal courageously, and the LORD shall be with the good.

2ND CHRONICLES 20

281.

1 It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they *be* in Hazazon-tamar, which *is* Engedi.

282.

3 And Jehoshaphat feared, and set himself to seek the LORD, and proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together, to ask *help* of the LORD: even out of all the cities of Judah they came to seek the LORD.

283.

5 And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?

284.

7 *Art* not thou our God, *who* didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

285.

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon and Moab and mount Seir, whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

286.

11 Behold, *I say*, *how* they reward us, to come to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.

287.

13 And all Judah stood before the LORD, with their little ones, their wives, and their children.

14 Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the LORD in the midst of the congregation;

15 And he said,

288.

Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle *is* not your's, but God's.

16 To morrow go ye down against them:

289.

behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD *will be* with you.

290.

18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the LORD God of Israel with a loud voice on high.

291.

20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said,

Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper

292.

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

293.

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to destroy another.

294.

24 And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they *were* dead bodies fallen to the earth, and none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, they found among them in abundance both riches with the dead bodies, and precious jewels, which they stripped off for themselves, more than they could carry away: and they were three days in gathering of the spoil, it was so much.

295.

26 And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the LORD: therefore the name of the same place was called, The valley of Berachah, unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the forefront of them, to go again to Jerusalem with joy; for the LORD had made them to rejoice over their enemies.

296.

28 And they came to Jerusalem with psalteries and harps and trumpets unto the house of the LORD.

29 And the fear of God was on all the kingdoms of *those* countries, when they had heard that the LORD fought against the enemies of Israel.

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

297.

31 And Jehoshaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem. And his mother's name *was* Azubah the daughter of Shilhi.

32 And he walked in the way of Asa his father, and departed not from it, doing *that which was* right in the sight of the LORD.

298.

33 Howbeit the high places were not taken away: for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the book of Jehu the son of Hanani, who *is* mentioned in the book of the kings of Israel.

299.

35 And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly:

36 And he joined himself with him to make ships to go to Tarshish: and they made the ships in Ezion-geber.

300.

37 Then Eliezer the son of Dodavah of Maresah prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the LORD hath broken thy works.

And the ships were broken, that they were not able to go to Tarshish.

The Second Book of Chronicles

CHAPTER ELEVEN
Divisions 301-325

2ND CHRONICLES 21-23

301.

1 Now Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David. And Jehoram his son reigned in his stead.

2 And he had brethren the sons of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.

302.

3 And their father gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram; because he *was* the firstborn.

4 Now when Jehoram was risen up to the kingdom of his father, he strengthened himself, and slew all his brethren with the sword, and *divers* also of the princes of Israel.

303.

5 Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jerusalem.

6 And he walked in the way of the kings of Israel, like as did the house of Ahab: for he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

304.

7 Howbeit the LORD would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons for ever.

8 In his days the Edomites revolted from under the dominion of Judah, and made themselves a king.

305.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day.

306.

The same time *also* did Libnah revolt from under his hand; because he had forsaken the LORD God of his fathers.

11 Moreover he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah *thereto*.

307.

12 And there came a writing to him from Elijah the prophet, saying, Thus saith the LORD God of David thy father, Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the ways of Asa king of Judah,

13 But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, *which were* better than thyself:

308.

14 Behold, with a great plague will the LORD smite thy people, and thy children, and thy wives, and all thy goods:

15 And thou *shalt have* great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.

309.

16 Moreover the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was never a son left him, save Jehoahaz, the youngest of his sons.

18 And after all this the LORD smote him in his bowels with an incurable disease.

310.

19 And it came to pass, that in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign, and he reigned in Jerusalem eight years, and departed without being desired. Howbeit they buried him in the city of David, but not in the sepulchres of the kings.

2ND CHRONICLES 22

311.

1 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had slain all the eldest. So Ahaziah the son of Jehoram king of Judah reigned.

2 Forty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name also *was* Athaliah the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly.

312.

4 Wherefore he did evil in the sight of the LORD like the house of Ahab: for they were his counsellors after the death of his father to his destruction.

5 He walked also after their counsel, and went with Jehoram the son of Ahab king of Israel to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds which were given him at Ramah, when he fought with Hazael king of Syria.

313.

And Azariah the son of Jehoram king of Judah went down to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the destruction of Ahaziah was of God by coming to Joram: for when he was come, he went out with Jehoram against Jehu the son of Nimshi, whom the LORD had anointed to cut off the house of Ahab.

314.

8 And it came to pass, that, when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And he sought Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: Because, said they, he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

315.

10 But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah.

11 But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not.

12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.

2ND CHRONICLES 23

316.

1 And in the seventh year Jehoiada strengthened himself, and took the captains of hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

2 And they went about in Judah, and gathered the Levites out of all the cities of Judah, and the chief of the fathers of Israel, and they came to Jerusalem.

317.

3 And all the congregation made a covenant with the king in the house of God.

And he said unto them, Behold, the king's son shall reign, as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do; A third part of you entering on the sabbath, of the priests and of the Levites, *shall be* porters of the doors;

5 And a third part *shall be* at the king's house; and a third part at the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

318.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand; and whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.

319.

8 So the Levites and all Judah did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not the courses.

9 Moreover Jehoiada the priest delivered to the captains of hundreds spears, and bucklers, and shields, that *had been* king David's, which *were* in the house of God.

320.

10 And he set all the people, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the temple, by the king round about.

11 Then they brought out the king's son, and put upon him the crown, and *gave him* the testimony, and made him king. And Jehoiada and his sons anointed him, and said, God save the king.

321.

12 Now when Athaliah heard the noise of the people running and praising the king, she came to the people into the house of the LORD:

13 And she looked, and, behold, the king stood at his pillar at the entering in, and the princes and the trumpets by the king: and all the people of the land rejoiced, and sounded with trumpets, also the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, Treason, Treason.

322.

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

15 So they laid hands on her; and when she was come to the entering of the horse gate by the king's house, they slew her there.

323.

16 And Jehoiada made a covenant between him, and between all the people, and between the king, that they should be the LORD'S people.

17 Then all the people went to the house of Baal, and brake it down, and brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

324.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had distributed in the house of the LORD, to offer the burnt offerings of the LORD, as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

325.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And all the people of the land rejoiced: and the city was quiet, after that they had slain Athaliah with the sword.

2ND CHRONICLES 24-25

326.

1 Joash *was* seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also *was* Zibiah of Beer-sheba.

2 And Joash did *that which was* right in the sight of the LORD all the days of Jehoiada the priest.

3 And Jehoiada took for him two wives; and he begat sons and daughters.

327.

4 And it came to pass after this, *that* Joash *was* minded to repair the house of the LORD.

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. Howbeit the Levites hastened *it* not.

328.

6 And the king called for Jehoiada the chief [*priest*], and said unto him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the collection, *according to the commandment* of Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witness?

7 For the sons of Athaliah, that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD did they bestow upon Baalim.

329.

8 And at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.

9 And they made a proclamation through Judah and Jerusalem, to bring in to the LORD the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

10 And all the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end.

330.

11 Now it came to pass, that at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

331.

12 And the king and Jehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

332.

13 So the workmen wrought, and the work was perfected by them, and they set the house of God in his state, and strengthened it.

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the LORD, *even* vessels to minister, and to offer *withal*, and spoons, and vessels of gold and silver. And they offered burnt offerings in the house of the LORD continually all the days of Jehoiada.

333.

15 But Jehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

16 And they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward his house.

334.

17 Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols:

335.

and wrath came upon Judah and Jerusalem for this their trespass.

19 Yet he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not give ear.

336.

20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them,

Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

337.

21 And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, The LORD look upon *it*, and require *it*.

338.

23 And it came to pass at the end of the year, *that* the host of Syria came up against him: and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of Damascus.

24 For the army of the Syrians came with a small company of men, and the LORD delivered a very great host into their hand, because they had forsaken the LORD God of their fathers. So they executed judgment against Joash.

339.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these are they that conspired against him; Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess.

340.

27 Now *concerning* his sons, and the greatness of the burdens *laid* upon him, and the repairing of the house of God, behold, they *are* written in the story of the book of the kings. And Amaziah his son reigned in his stead.

2ND CHRONICLES 25

341.

1 Amaziah *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jerusalem. And his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, but not with a perfect heart.

342.

3 Now it came to pass, when the kingdom was established to him, that he slew his servants that had killed the king his father.

4 But he slew not their children, but *did as it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.

343.

5 Moreover Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them from twenty years old and above, and found them three hundred thousand choice *men*, *able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of Israel for an hundred talents of silver.

344.

7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for the LORD *is* not with Israel, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt go, do *it*, be strong for the battle: God shall make thee fall before the enemy: for God hath power to help, and to cast down.

345.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The LORD is able to give thee much more than this.

10 Then Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.

346.

11 And Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces.

347.

13 But the soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from Samaria even unto Beth-horon, and smote three thousand of them, and took much spoil.

14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up *to be* his gods, and bowed down himself before them, and burned incense unto them.

348.

15 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?

349.

16 And it came to pass, as he talked with him, that *the king* said unto him, Art thou made of the king's counsel? forbear; why shouldst thou be smitten? Then the prophet forbore, and said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

350.

17 Then Amaziah king of Judah took advice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us see one another in the face.

351.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.

19 Thou sayest, Lo, thou hast smitten the Edomites; and thine heart lifteth thee up to boast: abide now at home; why shouldst thou meddle to *thine* hurt, that thou shouldst fall, *even* thou, and Judah with thee?

352.

20 But Amaziah would not hear; for it *came* of God, that he might deliver them into the hand of *their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was put to the worse before Israel, and they fled every man to his tent.

353.

23 And Joash the king of Israel took Amaziah king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem from the gate of Ephraim to the corner gate, four hundred cubits.

24 And *he took* all the gold and the silver, and all the vessels that were found in the house of God with Obed-edom, and the treasures of the king's house, the hostages also, and returned to Samaria.

354.

25 And Amaziah the son of Joash king of Judah lived after the death of Joash son of Jehoahaz king of Israel fifteen years.

26 Now the rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the kings of Judah and Israel?

355.

27 Now after the time that Amaziah did turn away from following the LORD they made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in the city of Judah.

The Second Book of Chronicles

CHAPTER THIRTEEN

Divisions 356-375

2ND CHRONICLES 26-27

356.

1 Then all the people of Judah took Uzziah, who *was* sixteen years old, and made him king in the room of his father Amaziah.

2 He built Eloth, and restored it to Judah, after that the king slept with his fathers.

357.

3 Sixteen years old *was* Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also *was* Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, according to all that his father Amaziah did.

358.

5 And he sought God in the days of Zechariah [*the first Zechariah*], who had understanding in the visions of God: and as long as he sought the LORD, God made him to prosper.

6 And he went forth and warred against the Philistines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and among the Philistines.

359.

7 And God helped him against the Philistines, and against the Arabians that dwelt in Gurbaal, and the Mehunims.

8 And the Ammonites gave gifts to Uzziah: and his name spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

360.

9 Moreover Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the turning *of the wall*, and fortified them.

10 Also he built towers in the desert, and digged many wells: for he had much cattle, both in the low country, and in the plains: husbandmen *also*, and vine dressers in the mountains, and in Carmel: for he loved husbandry.

361.

11 Moreover Uzziah had an host of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

362.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* an army, three hundred thousand and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

363.

14 And Uzziah prepared for them throughout all the host shields, and spears, and helmets, and habergeons, and bows, and slings *to cast* stones.

15 And he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal.

364.

And his name spread far abroad; for he was marvellously helped, till he was strong.

16 But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense.

365.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him,

366.

It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God.

367.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

368.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him.

369.

21 And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

370.

22 Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead.

2ND CHRONICLES 27

371.

1 Jotham *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entered not into the temple of the LORD. And the people did yet corruptly.

372.

3 He built the high gate of the house of the LORD, and on the wall of Ophel he built much.

4 Moreover he built cities in the mountains of Judah, and in the forests he built castles and towers.

373.

5 He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. So much did the children of Ammon pay unto him, both the second year, and the third.

374.

6 So Jotham became mighty, because he prepared his ways before the LORD his God..

7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

375.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

2ND CHRONICLES 28-29

376.

1 Ahaz *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father:

2 For he walked in the ways of the kings of Israel, and made also molten images for Baalim.

3 Moreover he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

377.

4 He sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to Damascus. And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all valiant men; because they had forsaken the LORD God of their fathers.

378.

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* next to the king.

8 And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

379.

9 But a prophet of the LORD was there, whose name *was* Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you: *but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

380.

12 Then certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil before the princes and all the congregation.

381.

15 And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren: then they returned to Samaria.

16 At that time did king Ahaz send unto the kings of Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away captives.

382.

18 The Philistines also had invaded the cities of the low country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilneser king of Assyria came unto him, and distressed him, but strengthened him not.

383.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 And in the time of his distress did he trespass yet more against the LORD: this *is that* king Ahaz.

23 For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may help me. But they were the ruin of him, and of all Israel.

384.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

385.

26 Now the rest of his acts and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

2ND CHRONICLES 29

386.

1 Hezekiah began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name *was* Abijah, the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 He in the first year of his reign, in the first month, opened the doors of the house of the LORD, and repaired them.

387.

4 And he brought in the priests and the Levites, and gathered them together into the east street,

5 And said unto them,

Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the LORD God of your fathers, and carry forth the filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned *their* backs.

388.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered burnt offerings in the holy *place* unto the God of Israel.

8 Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives *are* in captivity for this.

389.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.

390.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of Elizaphan; Shimri, and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; Shemaiah, and Uzziel.

391.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

392.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days; and in the sixteenth day of the first month they made an end.

393.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

394.

20 Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

395.

22 So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought forth the he goats *for* the sin offering before the king and the congregation; and they laid their hands upon them:

396.

24 And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt offering and the sin offering *should be made* for all Israel.

25 And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for *so was* the commandment of the LORD by his prophets.

397.

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the LORD began *also* with the trumpets, and with the instruments *ordained* by David king of Israel.

28 And all the congregation worshipped, and the singers sang, and the trumpeters sounded: *and all this continued* until the burnt offering was finished.

398.

29 And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30 Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

399.

31 Then Hezekiah answered and said, Now ye have consecrated yourselves unto the LORD, come near and bring sacrifices and thank offerings into the house of the LORD. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

32 And the number of the burnt offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt offering to the LORD.

33 And the consecrated things *were* six hundred oxen and three thousand sheep.

400.

34 But the priests were too few, so that they could not flay all the burnt offerings: wherefore their brethren the Levites did help them, till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* more upright in heart to sanctify themselves than the priests.

35 And also the burnt offerings *were* in abundance, with the fat of the peace offerings, and the drink offerings for *every* burnt offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoiced, and all the people, that God had prepared the people: for the thing was *done* suddenly.

The Second Book of Chronicles

CHAPTER FIFTEEN
Divisions 401-425

2ND CHRONICLES 30-31

401.

1 And Hezekiah sent to all Israel and Judah, and wrote letters also to [*the tribes of*] Ephraim and Manasseh, that they should come to the house of the LORD at Jerusalem, to keep the passover unto the LORD God of Israel.

402.

2 For the king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover in the second month.

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

403.

4 And the thing pleased the king and all the congregation.

5 So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.

404.

6 So the posts went with the letters from the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying,

Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

405.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

406.

8 Now be ye not stiffnecked, as your fathers *were*, *but* yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.

407.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, so that they shall come again into this land:

for the LORD your God *is* gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

408.

10 So the posts passed from city to city through the country of Ephraim and Manasseh even unto Zebulun: but they laughed them to scorn, and mocked them.

11 Nevertheless diverse of Asher and Manasseh and of Zebulun humbled themselves, and came to Jerusalem.

12 Also in Judah the hand of God was to give them one heart to do the commandment of the king and of the princes, by the word of the LORD.

409.

13 And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose and took away the altars that *were* in Jerusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed, and sanctified themselves, and brought in the burnt offerings into the house of the LORD.

410.

16 And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the passovers for every one *that was* not clean, to sanctify *them* unto the LORD.

411.

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it was written.

But Hezekiah prayed for them, saying, The good LORD pardon every one

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

412.

20 And the LORD hearkened to Hezekiah, and healed the people.

21 And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness: and the Levites and the priests praised the LORD day by day, *singing* with loud instruments unto the LORD.

413.

22 And Hezekiah spake comfortably unto all the Levites that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

414.

24 For Hezekiah king of Judah did give to the congregation a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

415.

26 So there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel *there was* not the like in Jerusalem.

27 Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to his holy dwelling place, *even* unto heaven.

2ND CHRONICLES 31

416.

1 Now when all this was finished, all Israel that were present went out to the cities of Judah, and brake the images in pieces, and cut down the groves, and threw down the high places and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all.

Then all the children of Israel returned, every man to his possession, into their own cities.

417.

2 And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt offerings and for peace offerings, to minister, and to give thanks, and to praise in the gates of the tents of the LORD.

418.

3 *He appointed* also the king's portion of his substance for the burnt offerings, *to wit*, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as *it is* written in the law of the LORD.

4 Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the LORD.

419.

5 And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the LORD their God, and laid *them* by heaps.

420.

7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they blessed the LORD, and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

421.

10 And Azariah the chief priest of the house of Zadok answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to eat, and have left plenty: for the LORD hath blessed his people; and that which is left *is* this great store.

11 Then Hezekiah commanded to prepare chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes and the dedicated *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

422.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the freewill offerings of God, to distribute the oblations of the LORD, and the most holy things.

423.

15 And next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* set office, to give to their brethren by courses, as well to the great as to the small:

16 Beside their genealogy of males, from three years old and upward, *even* unto every one that entereth into the house of the LORD, his daily portion for their service in their charges according to their courses;

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses;

424.

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

425.

20 And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did *it* with all his heart, and prospered.

2ND CHRONICLES 32-33

426.

1 After these things, and the establishment thereof, Sennacherib king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him.

427.

4 So there was gathered much people together, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

428.

5 Also he strengthened himself, and built up all the wall that was broken, and raised *it* up to the towers, and another wall without, and repaired Millo *in* the city of David, and made darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and spake comfortably to them, saying,

429.

7 Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be* more with us than with him:

8 With him *is* an arm of flesh; but with us *is* the LORD our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah king of Judah.

430.

9 After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the siege in Jerusalem?

431.

11 Doth not Hezekiah persuade you to give over yourselves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it?

432.

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

433.

15 Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against the LORD God, and against his servant Hezekiah.

434.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice in the Jews' speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them; that they might take the city.

19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

435.

20 And for this *cause* Hezekiah the king, and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 And the LORD sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.

So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

436.

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*; and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and presents to Hezekiah king of Judah: so that he was magnified in the sight of all nations from thenceforth.

437.

24 In those days Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he gave him a sign.

25 But Hezekiah rendered not again according to the benefit *done* unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding Hezekiah humbled himself for the pride of his heart, *both* he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah.

438.

27 And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities, and possessions of flocks and herds in abundance: for God had given him substance very much.

439.

30 This same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David. And Hezekiah prospered in all his works.

31 Howbeit in *the business of* the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God left him, to try him, that he might know all *that was* in his heart.

440.

32 Now the rest of the acts of Hezekiah, and his goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

441.

1 Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 For he built again the high places which Hezekiah his father had broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

442.

4 Also he built altars in the house of the LORD, whereof the LORD had said, In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts of the house of the LORD.

6 And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

443.

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David and to Solomon his son,

In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever:

8 Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses.

444.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse than the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to Manasseh, and to his people: but they would not hearken.

445.

11 Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon.

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

446.

14 Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

447.

16 And he repaired the altar of the LORD, and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless the people did sacrifice still in the high places, *yet* unto the LORD their God only.

448.

18 Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

19 His prayer also, and *how God* was intreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they *are written* among the sayings of the seers.

449.

20 So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead.

21 Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

450.

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon trespassed more and more.

24 And his servants conspired against him, and slew him in his own house.

25 But the people of the land slew all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

2ND CHRONICLES 34

451.

1 Josiah *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of David his father, and declined *neither* to the right hand, nor to the left.

452.

3 For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father:

and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

453.

4 And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.

5 And he burnt the bones [*of the offerings*] of the priests upon their altars, and cleansed Judah and Jerusalem.

454.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

455.

8 Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

456.

9 And when they came to Hilkiah the high priest, they delivered the money that was brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

457.

10 And they put *it* in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to floor the houses which the kings of Judah had destroyed.

458.

12 And the men did the work faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other* of the Levites, all that could skill of instruments of musick.

459.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

460.

14 And when they brought out the money that was brought into the house of the LORD, Hilkiah the priest found a book of the law of the LORD *given* by Moses.

461.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD.

And Hilkiah delivered the book to Shaphan.

462.

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants, they do *it*.

17 And they have gathered together the money that was found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

463.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read it before the king.

19 And it came to pass, when the king had heard the words of the law, that he rent his clothes.

464.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all that is written in this book.

465.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the college:) and they spake to her to that *effect*.

466.

23 And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

467.

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

468.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him,

Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

469.

27 Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

470.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same.

471.

So they brought the king word again.

29 Then the king sent and gathered together all the elders of Judah and Jerusalem.

472.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, great and small: and he read in their ears all the words of the book of the covenant that was found in the house of the LORD.

473.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

474.

32 And he caused all that were present in Jerusalem and Benjamin to stand *to it*.

And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

475.

33 And Josiah took away all the abominations out of all the countries that *pertained* to the children of Israel, and made all that were present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not from following the LORD, the God of their fathers.

2ND CHRONICLES 35-36

476.

1 Moreover Josiah kept a passover unto the LORD in Jerusalem: and they killed the passover on the fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that taught all Israel, which were holy unto the LORD,

477.

Put the holy ark in the house which Solomon the son of David king of Israel did build; *it shall* not be a burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by the houses of your fathers, after your courses, according to the writing of David king of Israel, and according to the writing of Solomon his son.

478.

5 And stand in the holy *place* according to the divisions of the families of the fathers of your brethren the people, and *after* the division of the families of the Levites.

6 So kill the passover, and sanctify yourselves, and prepare your brethren, that *they* may do according to the word of the LORD by the hand of Moses.

479.

7 And Josiah gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of the king's substance.

8 And his princes gave willingly unto the people, to the priests, and to the Levites: Hilkiah and Zechariah and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings two thousand and six hundred *small cattle*, and three hundred oxen.

480.

9 Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave unto the Levites for passover offerings five thousand *small cattle*, and five hundred oxen.

481.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

482.

12 And they removed the burnt offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses. And so *did they* with the oxen.

13 And they roasted the passover with fire according to the ordinance: but the *other* holy offerings sod they in pots, and in caldrons, and in pans, and divided *them* speedily among all the people.

483.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the porters *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

484.

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel that were present kept the passover at that time, and the feast of unleavened bread seven days.

485.

18 And there was no passover like to that kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

486.

20 After all this, when Josiah had prepared the temple, Necho king of Egypt came up to fight against Carchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? *I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me, that he destroy thee not.*

487.

22 Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

488.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in *one of* the sepulchres of his fathers.

489.

And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they *are* written in the lamentations.

490.

26 Now the rest of the acts of Josiah, and his goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the kings of Israel and Judah.

2ND CHRONICLES 36

491.

1 Then the people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem.

492.

3 And the king of Egypt put him down at Jerusalem, and condemned the land in an hundred talents of silver and a talent of gold.

4 And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

493.

5 Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in fetters, to carry him to Babylon.

494.

7 Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they *are* written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead.

495.

9 Jehoiachin *was* eight years old when he began to reign, and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the goodly vessels of the house of the LORD, and made Zedekiah his brother king over Judah and Jerusalem.

496.

11 Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Jeremiah the prophet *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.

497.

14 Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which he had hallowed in Jerusalem.

15 And the LORD God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no remedy.

498.

17 Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave *them* all into his hand.

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

499.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia:

21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

500.

22 Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which *is* in Judah. Who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

*Otherwise named
The Third Book of Ezra*

EZRA 1-2

1.

1 Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2.

2 Thus saith Cyrus king of Persia,
The LORD God of heaven hath given me all the kingdoms of the earth;

3.

and he hath charged me to build him an house at Jerusalem, which *is* in Judah.

4.

3 Who *is there* among you of all his people?

his God be with him,

5.

and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel, (he *is* the God,) which *is* in Jerusalem.

6.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that *is* in Jerusalem.

7.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.

6 And all they that *were* about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all *that* was willingly offered.

8.

7 Also Cyrus the king brought forth the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

10.

11 All the vessels of gold and of silver *were* five thousand and four hundred.

All *these* did Sheshbazzar bring up with *them* of the captivity that were brought up from Babylon unto Jerusalem.

11.

1 Now these *are* the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah.

The number of the men of the people of Israel:

12.

3 The children of Parosh, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

13.

6 The children of Pahath-moab, of the children of Jeshua *and* Joab, two thousand eight hundred and twelve.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred forty and five.

14.

9 The children of Zaccai, seven hundred and threescore.

10 The children of Bani, six hundred forty and two.

11 The children of Bebai, six hundred twenty and three.

15.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

16.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of Hezekiah, ninety and eight.

17 The children of Bezai, three hundred twenty and three.

17.

18 The children of Jorah, an hundred and twelve.

19 The children of Hashum, two hundred twenty and three.

20 The children of Gibbar, ninety and five.

18.

21 The children of Beth-lehem, an hundred twenty and three.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

19.

24 The children of Azmaveth, forty and two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

20.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

21.

- 30 The children of Magbish, an hundred fifty and six.
31 The children of the other Elam, a thousand two hundred fifty and four.
32 The children of Harim, three hundred and twenty.

22.

- 33 The children of Lod, Hadid, and Ono, seven hundred twenty and five.
34 The children of Jericho, three hundred forty and five.
35 The children of Senaah, three thousand and six hundred and thirty.

23.

- 36 The priests:
the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
37 The children of Immer, a thousand fifty and two.
38 The children of Pashur, a thousand two hundred forty and seven.
39 The children of Harim, a thousand and seventeen.

24.

- 40 The Levites:
the children of Jeshua and Kadmiel, of the children of Hodaviah, seventy and four.

- 41 The singers:
the children of Asaph, an hundred twenty and eight.

25.

- 42 The children of the porters:
the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

26.

- 43 The Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,
44 The children of Keros, the children of Siaha, the children of Padon,
45 The children of Lebanah, the children of Hagabah, the children of Akkub,

27.

- 46 The children of Hagab, the children of Shalmal, the children of Hanan,
47 The children of Giddel, the children of Gahar, the children of Reaiah,
48 The children of Rezin, the children of Nekoda, the children of Gazzam,

28.

- 49 The children of Uzza, the children of Paseah, the children of Besai,
50 The children of Asnah, the children of Mehunim, the children of Nephusim,
51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

29.

- 52 The children of Bazluth, the children of Mehida, the children of Harsha,
53 The children of Barkos, the children of Sisera, the children of Thamah,
54 The children of Nezhiah, the children of Hatipha.

30.

- 55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Peruda,
56 The children of Jaalah, the children of Darkon, the children of Giddel,
57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Ami.

31.

58 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.
59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their father's house, and their seed, whether they *were* of Israel:

32.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; which took a wife of the daughters of Barzillai the Gileadite, and was called after their name:

33.

62 These sought their register *among* those that were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priesthood.

63 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

34.

64 The whole congregation together *was* forty and two thousand three hundred *and* threescore,
65 Beside their servants and their maids, of whom *there were* seven thousand three hundred thirty and seven: and *there were* among them two hundred singing men and singing women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

35.

68 And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments.

70 So the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

EZRA 3-4

36.

1 And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

37.

2 Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God.

38.

3 And they set the altar upon his bases; for fear *was* upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening.

39.

4 They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required;

5 And afterward *offered* the continual burnt offering, both of the new moons, and of all the set feasts of the LORD that were consecrated, and of every one that willingly offered a freewill offering unto the LORD.

40.

6 From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

41.

7 They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

42.

8 Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

43.

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

44.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

11 And they sang together by course in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

45.

12 But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

EZRA 4

46.

1 Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye *do*; and we do sacrifice unto him since the days of Esarhaddon king of Assur, which brought us up hither.

47.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

48.

4 Then the people of the land weakened the hands of the people of Judah, and troubled them in building,

5 And hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

49.

6 And in the reign of Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

50.

7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

51.

8 Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort:

52.

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And the rest of the nations whom the great and noble Asnappar brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and at such a time.

53.

11 This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

54.

12 Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls *thereof*, and joined the foundations.

55.

13 Be it known now unto the king, that, if this city be builded, and the walls set up *again*, *then* will they not pay toll, tribute, and custom, and *so* thou shalt endamage the revenue of the kings.

56.

14 Now because we have maintenance from *the king's* palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king;

15 That search may be made in the book of the records of thy fathers:

57.

so shalt thou find in the book of the records, and know that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed.

58.

16 We certify the king that, if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

59.

17 *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their companions that dwell in Samaria, and *unto* the rest beyond the river,

60.

Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.

61.

19 And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and *that* rebellion and sedition have been made therein.

62.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countries* beyond the river; and toll, tribute, and custom, was paid unto them.

63.

21 Give ye now commandment to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

64.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

65.

23 Now when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem.
So it ceased unto the second year of the reign of Darius king of Persia.

EZRA 5-6

66.

1 Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem in the name of the God of Israel, *even* unto them.

67.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* the prophets of God helping them.

68.

3 At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

69.

4 Then said we unto them after this manner, What are the names of the men that make this building?

70.

5 But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

71.

6 The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, wherein was written thus;

72.

Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

73.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

74.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up.

75.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

76.

13 But in the first year of Cyrus the king of Babylon *the same* king Cyrus made a decree to build this house of God.

77.

14 And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar, whom he had made governor;

78.

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

79.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem: and since that time even until now hath it been in building, and *yet* it is not finished.

80.

17 Now therefore, if *it seem* good to the king, let there be search made in the king's treasure house, which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

EZRA 6

81.

1 Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon.

2 And there was found at Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

82.

3 In the first year of Cyrus the king *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem,

83.

Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid;

the height thereof threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* three rows of great stones, and a row of new timber:

and let the expenses be given out of the king's house:

84.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

85.

6 Now *therefore*, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which *are* beyond the river,

be ye far from thence:

7 Let the work of this house of God alone;

let the governor of the Jews and the elders of the Jews build this house of God in his place.

86.

8 Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, *even* of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered.

87.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

88.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this.

89.

12 And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem.

I, Darius have made a decree; let it be done with speed.

90.

13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

91.

14 And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo.

And they builded, and finished *it*, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

92.

15 And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16 And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy,

93.

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; as it is written in the book of Moses.

94.

19 And the children of the captivity kept the passover upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

95.

21 And the children of Israel, which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

96.

1 Now after these things, in the reign of Artaxerxes king of Persia,

Ezra the son of Seraiah, the son of Azariah,
the son of Hilkiah,² The son of Shallum,
the son of Zadok, the son of Ahitub,
3 The son of Amariah, the son of Azariah,

97.

the son of Meraioth, 4 The son of Zerahiah,
the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas,
the son of Eleazar,
the son of Aaron the chief priest:

98.

6 This Ezra went up from Babylon; and he *was* a ready scribe in the law of Moses, which the LORD God of Israel had given:
and the king granted him all his request, according to the hand of the LORD his God upon him.

99.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

100.

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

101.

9 For upon the first *day* of the first month began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

102.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

103.

11 Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel:

104.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven,
perfect *peace*, and at such a time.

105.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

106.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which *is* in thine hand;

107.

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Jerusalem,

108.

16 And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests,

offering willingly for the house of their God which *is* in Jerusalem:

109.

17 That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

110.

18 And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

111.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before the God of Jerusalem.

112.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the king's treasure house.

113.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

114.

22 Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing *how much*.

115.

23 Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?

116.

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

117.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach *them* not.

118.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or to banishment, or to confiscation of goods, or to imprisonment.

119.

27 Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the king's heart, to beautify the house of the LORD which *is* in Jerusalem:

28 And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes.

120.

And I was strengthened as the hand of the LORD my God *was* upon me, and I gathered together out of Israel chief men to go up with me.

The Book of Ezra

CHAPTER FIVE
Divisions 121-145

EZRA 8

121.

1 These *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

122.

2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.
3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah:
and with him were reckoned by genealogy of the males an hundred and fifty.

123.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerariah, and with him two hundred males.
5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

124.

6 Of the sons also of Adin; Ebed the son of Jonathan, and with him fifty males.
7 And of the sons of Elam; Jeshaiiah the son of Athaliah, and with him seventy males.

125.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourscore males.
9 Of the sons of Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

126.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.
11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

127.

12 And of the sons of Azgad; Johanan the son of Hakkatan, and with him an hundred and ten males.
13 And of the last sons of Adonikam, whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.
14 Of the sons also of Bigvai; Uthai, and Zabbud, and with them seventy males.

128.

15 And I gathered them together to the river that runneth to Ahava;
and there abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

129.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

130.

17 And I sent them with commandment unto Iddo the chief at the place Casiphia, and I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

131.

18 And by the good hand of our God upon us they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and his brethren, eighteen;
19 And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren and their sons, twenty;

132.

20 Also of the Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

133.

21 Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

134.

22 For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying,

The hand of our God *is* upon all them for good that seek him; but his power and his wrath *is* against all them that forsake him.

135.

23 So we fasted and besought our God for this: and he was intreated of us.

136.

24 Then I separated twelve of the chief of the priests, Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:

137.

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents;

27 Also twenty basons of gold, of a thousand drams; and two vessels of fine copper, precious as gold.

138.

28 And I said unto them, Ye *are* holy unto the LORD; the vessels *are* holy also; and the silver and the gold *are* a freewill offering unto the LORD God of your fathers.

139.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

140.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

141.

31 Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

142.

32 And we came to Jerusalem, and abode there three days.

33 Now on the fourth day was the silver and the gold and the vessels weighed in the house of our God by the hand of Meremoth the son of Uriah the priest;

143.

and with him *was* Eleazar the son of Phinehas; and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

144.

35 *Also* the children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he goats *for* a sin offering: all *this was* a burnt offering unto the LORD.

145.

36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they furthered the people, and the house of God.

The Book of Ezra

CHAPTER SIX
Divisions 146-180

EZRA 9-10

146.

1 Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

147.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers hath been chief in this trespass.

3 And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished.

148.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonished until the evening sacrifice.

5 And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said,

149.

O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our trespass is grown up unto the heavens.

7 Since the days of our fathers *have we been* in a great trespass unto this day; and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

150.

8 And now for a little space *grace* hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

151.

9 For we *were* bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

152.

10 And now, O our God, what shall we say after this?
for we have forsaken thy commandments,

11 Which thou hast commanded by thy servants the prophets, saying,

The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness.

153.

12 Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever:

that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

154.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities *deserve*, and hast given us *such* deliverance as this;

14 Should we again break thy commandments, and join in affinity with the people of these abominations?

155.

wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous: for we remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee because of this.

EZRA 10

156.

1 Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.

157.

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives of the people of the land: yet now there is hope in Israel concerning this thing.

158.

3 Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble at the commandment of our God; and let it be done according to the law.

159.

4 Arise; for *this* matter *belongeth* unto thee: we also *will be* with thee: be of good courage, and do *it*.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

160.

6 Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the transgression of them that had been carried away.

161.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be forfeited, and himself separated from the congregation of those that had been carried away.

162.

9 Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It *was* the ninth month, on the twentieth *day* of the month; and all the people sat in the street of the house of God, trembling because of *this* matter, and for the great rain.

163.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel.

11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives.

164.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for we are many that have transgressed in this thing.

165.

14 Let now our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

166.

15 Only Jonathan the son of Asahel and Jahaziah the son of Tikvah were employed about this *matter*: and Meshullam and Shabbethai the Levite helped them.

16 And the children of the captivity did so.

167.

And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

168.

18 And among the sons of the priests there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

169.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasaah.

170.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita,) Pethahiah, Judah, and Eliezer.

171.

24 Of the singers also; Eliashib:
and of the porters; Shallum, and Telem, and Uri.

172.

25 Moreover of Israel: of the sons of Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.
26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah.

173.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.
28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

174.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

175.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,
32 Benjamin, Malluch, *and* Shemariah.
33 Of the sons of Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

176.

34 Of the sons of Bani; Maadai, Amram, and Uel,
35 Benaiah, Bedeiah, Chelluh,
36 Vaniah, Meremoth, Eliashib,

177.

37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,

178.

40 Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, Shemariah,
42 Shallum, Amariah, *and* Joseph.

179.

43 Of the sons of Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

180.

44 All these had taken strange wives:
and *some* of them had wives by whom they had children.

1.

1 The words of Nehemiah the son of Hachaliah.

And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

2.

3 And they said unto me,

The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

3.

4 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said,

4.

I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

5.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

6.

7 We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

7.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, *If* ye transgress, I will scatter you abroad among the nations:

8.

9 But *if* ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

9.

10 Now these *are* thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

10.

11 O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

11.

1 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king.

12.

Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but sorrow of heart.

13.

Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

14.

4 Then the king said unto me, For what dost thou make request?

So I prayed to the God of heaven.

15.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time.

16.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into.

17.

And the king granted me, according to the good hand of my God upon me.

9 Then I came to the governors beyond the river, and gave them the king's letters.

18.

Now the king had sent captains of the army and horsemen with me.

10 When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

19.

11 So I came to Jerusalem, and was there three days.

12 And I arose in the night, I and some few men with me; neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

20.

13 And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

21.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

22.

17 Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach.

23.

18 Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me.

And they said, Let us rise up and build. So they strengthened their hands for *this* good work.

24.

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and Geshem the Arabian, heard *it*, they laughed us to scorn, and despised us, and said,

What *is* this thing that ye do? will ye rebel against the king?

25.

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

The Book of Nehemiah

CHAPTER TWO
Divisions 26-60

NEHEMIAH 3-4

26.

1 Then Eliashib the high priest rose up with his brethren the priests, and they builded the sheep gate; they sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of Hananeel.

2 And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.

27.

3 But the fish gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel.

28.

And next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their Lord.

29.

6 Moreover the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river.

30.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths.

Next unto him also repaired Hananiah the son of *one of* the apothecaries, and they fortified Jerusalem unto the broad wall.

31.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house.

And next unto him repaired Hattush the son of Hashabniah.

32.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Haloesh, the ruler of the half part of Jerusalem, he and his daughters.

33.

13 The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

34.

15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.

35.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani.

36.

Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

37.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury at the turning *of the wall*.

20 After him Baruch the son of Zabbai earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

38.

21 After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.

39.

23 After him repaired Benjamin and Hashub over against their house.

After him repaired Azariah the son of Maaseiah the son of Ananiah by his house.

40.

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the king's high house, that *was* by the court of the prison.

41.

After him Pedaiah the son of Parosh.

26 Moreover the Nethinims dwelt in Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

42.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the horse gate repaired the priests, every one over against his house.

43.

29 After them repaired Zadok the son of Immer over against his house.

After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.

44.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece.

After him repaired Meshullam the son of Berechiah over against his chamber.

45.

31 After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the going up of the corner.

32 And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.

NEHEMIAH 4

46.

1 But it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his brethren and the army of Samaria, and said,

47.

What do these feeble Jews? will they fortify themselves?

will they sacrifice? will they make an end in a day?

will they revive the stones out of the heaps of the rubbish which are burned?

48.

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall.

49.

4 Hear, O our God; for we are despised: and turn their reproach upon their own head, and give them for a prey in the land of captivity:

5 And cover not their iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

50.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work.

51.

7 But it came to pass, *that* when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, *and* that the breaches began to be stopped, then they were very wroth,

8 And conspired all of them together to come *and* to fight against Jerusalem, and to hinder it.

52.

9 Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

53.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you*.

54.

13 Therefore set I in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people,

55.

Be not ye afraid of them: remember the Lord, *which is* great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

56.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

57.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded by his side, and *so* builded.

And he that sounded the trumpet *was* by me.

58.

19 And I said unto the nobles, and to the rulers, and to the rest of the people,

The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

59.

21 So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.

60.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, *saving that* every one put them off for washing.

NEHEMIAH 5-6

61.

1 And there was a great cry of the people and of their wives against their brethren the Jews.

2 For there were that said, We, our sons, and our daughters, *are* many: therefore we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

62.

4 There were also that said, We have borrowed money for the king's tribute, *and that upon* our lands and vineyards.

5 Yet now our flesh *is* as the flesh of our brethren, our children as their children:

63.

and, lo, we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already*:

neither *is it* in our power *to redeem them*; for other men have our lands and vineyards.

64.

6 And I was very angry when I heard their cry and these words.

7 Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother.

65.

And I set a great assembly against them.

8 And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing *to answer*.

66.

9 Also I said, It *is* not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?

10 I likewise, *and* my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury.

67.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

68.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest.

Then I called the priests, and took an oath of them, that they should do according to this promise.

69.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and emptied.

And all the congregation said, Amen, and praised the LORD.

And the people did according to this promise.

70.

14 Moreover from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the bread of the governor.

71.

15 But the former governors that *had been* before me were chargeable unto the people, and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bare rule over the people: but so did not I, because of the fear of God.

72.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

73.

17 Moreover *there were* at my table an hundred and fifty of the Jews and rulers, beside those that came unto us from among the heathen that *are* about us.

74.

18 Now *that* which was prepared *for me* daily *was* one ox *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor, because the bondage was heavy upon this people.

75.

19 Think upon me, my God, for good, *according* to all that I have done for this people.

NEHEMIAH 6

76.

1 Now it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates;)

2 That Sanballat and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono.

77.

But they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

78.

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

79.

5 Then sent Sanballat his servant unto me in like manner the fifth time with an open letter in his hand;

6 Wherein *was* written,

80.

It is reported among the heathen, and Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayest be their king, according to these words.

81.

7 And thou hast also appointed prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king according to these words.

Come now therefore, and let us take counsel together.

82.

8 Then I sent unto him, saying,
There are no such things done as thou sayest, but thou feignest them out of thine own heart.

83.

9 For they all made us afraid, saying,
Their hands shall be weakened from the work, that it be not done.

Now therefore, *O God*, strengthen my hands.

84.

10 Afterward I came unto the house of Shemaiah the son of Delaiah the son of Mehetabeel, who *was* shut up; and he said,

Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee.

85.

11 And I said, Should such a man as I flee?
and who *is there*, that, *being* as I *am*, would go into the temple to save his life?
I will not go in.

86.

12 And, lo, I perceived that God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I should be afraid, and do so, and sin, and *that* they might have *matter* for an evil report, that they might reproach me.

87.

14 My God, think thou upon Tobiah and Sanballat according to these their works, and on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 So the wall was finished in the twenty and fifth *day of the month* Elul, in fifty and two days.

88.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

89.

17 Moreover in those days the nobles of Judah sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

90.

19 Also they reported his good deeds before me, and uttered my words to him.
And Tobiah sent letters to put me in fear.

NEHEMIAH 7-8

91.

1 Now it came to pass, when the wall was built, and I had set up the doors, and the porters and the singers and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: for he *was* a faithful man, and feared God above many.

92.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot; and while they stand by, let them shut the doors, and bar *them*: and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

93.

4 Now the city *was* large and great: but the people *were* few therein, and the houses *were* not builded.

5 And my God put into mine heart to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy.

94.

And I found a register of the genealogy of them which came up at the first, and found written therein,

95.

6 These *are* the children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and [*that*] came again to Jerusalem and to Judah, every one unto his city;

7 Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah.

96.

The number, *I say*, of the men of the people of Israel *was this*;

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

97.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of Elam, a thousand two hundred fifty and four.

13 The children of Zattu, eight hundred forty and five.

98.

14 The children of Zaccai, seven hundred and threescore.

15 The children of Binnui, six hundred forty and eight.

16 The children of Bebai, six hundred twenty and eight.

99.

17 The children of Azgad, two thousand three hundred twenty and two.

18 The children of Adonikam, six hundred threescore and seven.

19 The children of Bigvai, two thousand threescore and seven.

100.

- 20 The children of Adin, six hundred fifty and five.
- 21 The children of Ater of Hezekiah, ninety and eight.
- 22 The children of Hashum, three hundred twenty and eight.

101.

- 23 The children of Bezai, three hundred twenty and four.
- 24 The children of Hariph, an hundred and twelve.
- 25 The children of Gibeon, ninety and five.

102.

- 26 The men of Beth-lehem and Netophah, an hundred fourscore and eight.
- 27 The men of Anathoth, an hundred twenty and eight.
- 28 The men of Beth-azmaveth, forty and two.

103.

- 29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.
- 30 The men of Ramah and Geba, six hundred twenty and one.
- 31 The men of Michmas, an hundred and twenty and two.

104.

- 32 The men of Beth-el and Ai, an hundred twenty and three.
- 33 The men of the other Nebo, fifty and two.

105.

- 34 The children of the other Elam, a thousand two hundred fifty and four.
- 35 The children of Harim, three hundred and twenty.
- 36 The children of Jericho, three hundred forty and five.

106.

- 37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
- 38 The children of Senaah, three thousand nine hundred and thirty.

107.

- 39 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.
- 40 The children of Immer, a thousand fifty and two.

108.

- 41 The children of Pashur, a thousand two hundred forty and seven.
- 42 The children of Harim, a thousand and seventeen.

109.

- 43 The Levites: the children of Jeshua, of Kadmiel, *and* of the children of Hodevah, seventy and four.
- 44 The singers: the children of Asaph, an hundred forty and eight.

110.

- 45 The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

- 46 The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabbaoth,

111.

- 47 The children of Keros, the children of Sia, the children of Padon,
- 48 The children of Lebana, the children of Hagaba, the children of Shalmai,

112.

- 49 The children of Hanan, the children of Giddel, the children of Gahar,
- 50 The children of Reaiah, the children of Rezin, the children of Nekoda,

113.

51 The children of Gazzam, the children of Uzza, the children of Phaseah,

52 The children of Besai, the children of Meunim, the children of Nephishesim,

114.

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of Bazlith, the children of Mehida, the children of Harsha,

115.

55 The children of Barkos, the children of Sisera, the children of Tamah,

56 The children of Neziah, the children of Hatipha.

116.

57 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children of Perida,

58 The children of Jaala, the children of Darkon, the children of Giddel,

117.

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of Amon.

60 All the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

118.

61 And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their father's house, nor their seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred forty and two.

119.

63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.

120.

65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.

121.

66 The whole congregation together *was* forty and two thousand three hundred and threescore,

67 Beside their manservants and their maidservants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred forty and five singing men and singing women.

122.

68 Their horses, seven hundred thirty and six: their mules, two hundred forty and five:

69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.

123.

70 And some of the chief of the fathers gave unto the work.

The Tirshatha gave to the treasure a thousand drams of gold, fifty basons, five hundred and thirty priests' garments.

124.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

72 And *that* which the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

125.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.

The Book of Nehemiah

CHAPTER FIVE
Divisions 126-140

NEHEMIAH 8

126.

1 And all the people gathered themselves together as one man into the street that *was* before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

127.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

128.

3 And he read therein before the street that *was* before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.

129.

4 And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.

130.

5 And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up:

131.

6 And Ezra blessed the LORD, the great God.
And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.

132.

7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.

133.

9 And Nehemiah, which *is* the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God; mourn not, nor weep.

For all the people wept, when they heard the words of the law.

134.

10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for *this day is* holy unto our Lord: neither be ye sorry; for the joy of the LORD is your strength.

135.

11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

136.

13 And on the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even to understand the words of the law.

137.

14 And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written.

138.

16 So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

139.

17 And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

140.

18 Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner

NEHEMIAH 9

141.

1 Now in the twenty and fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

142.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day;

and *another* fourth part they confessed, and worshipped the LORD their God.

143.

4 Then stood up upon the stairs, of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

144.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said,

Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

145.

6 Thou, *even* thou, *art* LORD alone;
thou hast made heaven, the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou preservest them all; and the host of heaven worshippeth thee.

146.

7 Thou *art* the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham;

147.

8 And foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words; for thou *art* righteous:

148.

9 And didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea;
10 And shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them.

149.

So didst thou get thee a name, as *it is* this day.

11 And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors thou threwest into the deeps, as a stone into the mighty waters.

150.

12 Moreover thou leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments:

151.

14 And madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst sworn to give them.

152.

16 But they and our fathers dealt proudly, and hardened their necks, and hearkened not to thy commandments,

17 And refused to obey,

153.

neither were mindful of thy wonders that thou didst among them;

but hardened their necks, and in their rebellion appointed a captain to return to their bondage:

but thou *art* a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

154.

18 Yea, when they had made them a molten calf, and said, This *is* thy God that brought thee up out of Egypt, and had wrought great provocations;

19 Yet thou in thy manifold mercies forsookest them not in the wilderness:

the pillar of the cloud departed not from them by day, to lead them in the way;

neither the pillar of fire by night, to shew them light, and the way wherein they should go.

155.

20 Thou gavest also thy good spirit to instruct them, and witheldest not thy manna from their mouth, and gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing; their clothes waxed not old, and their feet swelled not.

156.

22 Moreover thou gavest them kingdoms and nations, and didst divide them into corners: so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

157.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as they would.

158.

25 And they took strong cities, and a fat land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance:

so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

159.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations.

160.

27 Therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their enemies.

161.

28 But after they had rest, they did evil again before thee:
therefore leftest thou them in the hand of their enemies, so that they had the dominion over them:
yet when they returned, and cried unto thee, thou heardest *them* from heaven;

162.

and many times didst thou deliver them according to thy mercies;
29 And testifiedst against them, that thou mightest bring them again unto thy law:

163.

yet they dealt proudly, and hearkened not unto thy commandments,
but sinned against thy judgments, (which if a man do, he shall live in them;) and withdrew the
shoulder, and hardened their neck, and would not hear.

164.

30 Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy
prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the
lands.

31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake
them; for thou *art* a gracious and merciful God.

165.

32 Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and
mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our
princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the
time of the kings of Assyria unto this day.

166.

33 Howbeit thou *art* just in all that is brought upon us; for thou hast done right, but we have done
wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened
unto thy commandments and thy testimonies, wherewith thou didst testify against them.

167.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest
them, and in the large and fat land which thou gavest before them, neither turned they from their
wicked works.

168.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers to eat the
fruit thereof and the good thereof, behold, we *are* servants in it:

169.

37 And it yieldeth much increase unto the kings whom thou hast set over us because of our sins:
also they have dominion over our bodies, and over our cattle, at their pleasure, and we *are* in
great distress.

170.

38 And because of all this we make a sure *covenant*, and write *it*; and our princes, Levites, *and*
priests, seal *unto it*.

NEHEMIAH 10

171.

1 Now those that sealed *were*, Nehemiah, the Tirshatha, the son of Hachaliah,

and Zidkijah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchijah,

172.

4 Hattush, Shebaniah, Malluch,

5 Harim, Meremoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

173.

7 Meshullam, Abijah, Mijamin,

8 Maaziah, Bilgai, Shemaiah:

these *were* the priests.

174.

9 And the Levites:

both Jeshua the son of Azaniah,

Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,

175.

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodijah, Bani, Beninu.

176.

14 The chief of the people;

Parosh, Pahath-moab, Elam, Zattu, Bani,

15 Bunni, Azgad, Bebai,

16 Adonijah, Bigvai, Adin,

177.

17 Ater, Hizkijah, Azzur,

18 Hodijah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

178.

20 Magpiash, Meshullam, Hezir,

21 Meshezabeel, Zadok, Jaddua,

22 Pelatiah, Hanan, Anaiah,

179.

23 Hoshea, Hananiah, Hashub,

24 Hallohesh, Pileha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

180.

26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

181.

28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

182.

29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

183.

30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

31 And *if* the people of the land bring ware or any victuals on the sabbath day to sell, *that* we would not buy it of them on the sabbath, or on the holy day: and *that* we would leave the seventh year, and the exaction of every debt.

184.

32 Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God;

185.

33 For the shewbread, and for the continual meat offering, and for the continual burnt offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin offerings to make an atonement for Israel, and *for* all the work of the house of our God.

186.

34 And we cast the lots among the priests, the Levites, and the people, for the wood offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

187.

35 And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the firstborn of our sons, and of our cattle, as *it is* written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

188.

37 And *that* we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

189.

38 And the priest the son of Aaron shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure house.

190.

39 For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers:

and we will not forsake the house of our God.

NEHEMIAH 11

191.

1 And the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

192.

3 Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomon's servants.

193.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin.

194.

Of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

195.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.

196.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

197.

9 And Joel the son of Zichri *was* their overseer:

and Judah the son of Senuah *was* second over the city.

198.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiyah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the ruler of the house of God.

199.

12 And their brethren that did the work of the house *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two:

200.

and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight:

201.

and their overseer *was* Zabdiel, the son of *one of* the great men.

202.

15 Also of the Levites:

Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

203.

16 And Shabbethai and Jozabad, of the chief of the Levites, *had* the oversight of the outward business of the house of God.

204.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to begin the thanksgiving in prayer:

and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

205.

18 All the Levites in the holy city *were* two hundred fourscore and four.

206.

19 Moreover the porters, Akkub, Talmon, and their brethren that kept the gates, *were* an hundred seventy and two.

207.

20 And the residue of Israel, of the priests, *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

21 But the Nethinims dwelt in Ophel: and Ziha and Gispa *were* over the Nethinims.

208.

22 The overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha.

209.

Of the sons of Asaph, the singers *were* over the business of the house of God.

23 For *it was* the king's commandment concerning them, that a certain portion should be for the singers, due for every day.

210.

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the king's hand in all matters concerning the people.

211.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba, and *in* the villages thereof, and at Dibon, and *in* the villages thereof, and at Jekabzeel, and *in* the villages thereof,

212.

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah, and in the villages thereof,

213.

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish, and the fields thereof, at Azekah, and *in* the villages thereof.

And they dwelt from Beer-sheba unto the valley of Hinnom.

214.

31 The children also of Benjamin from Geba *dwelt* at Michmash, and Aija, and Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

215.

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites *were* divisions *in* Judah, *and* in Benjamin.

The Book of Nehemiah

CHAPTER NINE
Divisions 216-245

NEHEMIAH 12

216.

1 Now these *are* the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua:

Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

217.

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

218.

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiyah, Jedaiah.

These *were* the chief of the priests and of their brethren in the days of Jeshua.

219.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over the thanksgiving, he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* over against them in the watches.

220.

10 And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

221.

12 And in the days of Joiakim were priests, the chief of the fathers:

of Seraiah, Meraiah;

of Jeremiah, Hananiah;

13 Of Ezra, Meshullam;

of Amariah, Jehohanan;

222.

14 Of Melicu, Jonathan;

of Shebaniah, Joseph;

15 Of Harim, Adna;

of Meraioth, Helkai;

223.

16 Of Iddo, Zechariah;
of Ginnethon, Meshullam;
17 Of Abijah, Zichri;
of Miniamin, of Moadiah, Piltai;

224.

18 Of Bilgah, Shammua;
of Shemaiah, Jehonathan;
19 And of Joiarib, Mattenai;
of Jedaiah, Uzzi;

225.

20 Of Sallai, Kallai;
of Amok, Eber;
21 Of Hilkiyah, Hashabiah;
of Jedaiah, Nethaneel.

226.

22 The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the chronicles, even until the days of Johanan the son of Eliashib.

227.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks, according to the commandment of David the man of God, ward over against ward.

228.

25 Mattaniah, and Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward at the thresholds of the gates.

229.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.

230.

27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing, *with* cymbals, psalteries, and with harps.

231.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

232.

29 Also from the house of Gilgal, and out of the fields of Geba and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

233.

31 Then I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave thanks, whereof one* went on the right hand upon the wall toward the dung gate:

234.

32 And after them went Hoshaiiah, and half of the princes of Judah,
33 And Azariah, Ezra, and Meshullam,

235.

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests' sons with trumpets; *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph:

236.

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God, and Ezra the scribe before them.

237.

37 And at the fountain gate, which was over against them, they went up by the stairs of the city of David, at the going up of the wall, above the house of David, even unto the water gate eastward.

238.

38 And the other *company of them that gave* thanks went over against *them*, and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces even unto the broad wall;

239.

39 And from above the gate of Ephraim, and above the old gate, and above the fish gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep gate: and they stood still in the prison gate.

240.

40 So stood the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

241.

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer.

242.

And the singers sang loud, with Jezrahiah *their* overseer.

43 Also that day they offered great sacrifices, and rejoiced: for God had made them rejoice with great joy: the wives also and the children rejoiced: so that the joy of Jerusalem was heard even afar off.

243.

44 And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited.

244.

45 And both the singers and the porters kept the ward of their God, and the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

245.

47 And all Israel in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day his portion: and they sanctified *holy things* unto the Levites; and the Levites sanctified *them* unto the children of Aaron.

NEHEMIAH 13

246.

1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever;

2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them:

howbeit our God turned the curse into a blessing.

247.

3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.

248.

4 And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, *was* allied unto Tobiah:

249.

5 And he had prepared for him a great chamber, where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded *to be given* to the Levites, and the singers, and the porters; and the offerings of the priests.

250.

6 But in all this *time* was not I at Jerusalem: for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days obtained I leave of the king:

251.

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber.

252.

9 Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense.

253.

10 And I perceived that the portions of the Levites had not been given *them*: for the Levites and the singers, that did the work, were fled every one to his field.

254.

11 Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place.

12 Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries.

255.

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah:

and next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office *was* to distribute unto their brethren.

256.

14 Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof.

257.

15 In those days saw I in Judah *some* treading wine presses on the sabbath, and bringing in sheaves, and lading asses;
as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath day:
and I testified *against them* in the day wherein they sold victuals.

258.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

259.

17 Then I contended with the nobles of Judah, and said unto them,

What evil thing *is* this that ye do, and profane the sabbath day?

260.

18 Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city?
yet ye bring more wrath upon Israel by profaning the sabbath.

261.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath:
and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath day.

262.

20 So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do *so* again, I will lay hands on you. From that time forth came they no *more* on the sabbath.

263.

22 And I commanded the Levites that they should cleanse themselves, and *that* they should come *and* keep the gates, to sanctify the sabbath day. Remember me, O my God, *concerning* this also, and spare me according to the greatness of thy mercy.

264.

23 In those days also saw I Jews *that* had married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people.

265.

25 And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, *saying*,

Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

266.

26 Did not Solomon king of Israel sin by these things?
yet among many nations was there no king like him, who was beloved of his God,
and God made him king over all Israel:
nevertheless even him did outlandish women cause to sin.

267.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

28 And *one* of the sons of Joiada, the son of Eliashib the high priest, *was* son in law to Sanballat the Horonite: therefore I chased him from me.

268.

29 Remember them, O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

269.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood offering, at times appointed, and for the firstfruits.

270.

Remember me, O my God, for good.

Chapter 1 of the Visions of Zechariah

HAGGAI 1-2

1.

1 In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

2.

2 Thus speaketh the LORD of hosts, saying,
This people say, The time is not come, the time that the LORD'S house should be built.

3.

3 Then came the word of the LORD by Haggai the prophet, saying,
4 *Is it* time for you, O ye, to dwell in your cieled houses, and this house *lie* waste?

4.

5 Now therefore thus saith the LORD of hosts; Consider your ways.
6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.

5.

7 Thus saith the LORD of hosts; Consider your ways.
8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

6.

9 Ye looked for much, and, lo, *it came* to little; and when ye brought *it* home, I did blow upon it. Why? saith the LORD of hosts.
Because of mine house that *is* waste, and ye run every man unto his own house.

7.

10 Therefore the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.
11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

8.

12 Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

9.

13 Then spake Haggai the LORD'S messenger in the LORD'S message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest,

10.

and the spirit of all the remnant of the people;
and they came and did work in the house of the LORD of hosts, their God,
15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

11.

1 In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

12.

3 Who *is* left among you that saw this house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

13.

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work:

14.

for I *am* with you, saith the LORD of hosts:

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts;

15.

Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*;

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

16.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.

17.

10 In the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts; Ask now the priests *concerning* the law, saying,

18.

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?

And the priests answered and said, No.

19.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean?

And the priests answered and said, It shall be unclean.

20.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD;

and so *is* every work of their hands; and that which they offer there *is* unclean.

21.

15 And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the LORD:

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten:

22.

when *one* came to the pressfat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye *turned* not to me, saith the LORD.

23.

18 Consider now from this day and upward, from the four and twentieth day of the ninth *month*, *even* from the day that the foundation of the LORD'S temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless *you*.

23.

20 And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;

24.

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen;

and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.

25.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet:

for I have chosen thee, saith the LORD of hosts.

ZECHARIAH 1-2

1.

1 In the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

2 The LORD hath been sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts;

2.

Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

3.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying,

Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

4.

5 Your fathers, where *are* they? and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers?

6.

and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7.

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8.

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

9.

9 Then said I, O my lord, what *are* these?

And the angel that talked with me said unto me, I will shew thee what these *be*.

10.

10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

12.

12 Then the angel of the LORD answered and said,

O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

13.

14 So the angel that communed with me said unto me, Cry thou, saying,
Thus saith the LORD of hosts;

I am jealous for Jerusalem and for Zion with a great jealousy.

14.

15 And I am very sore displeased with the heathen *that are* at ease:
for I was but a little displeased, and they helped forward the affliction.

15.

16 Therefore thus saith the LORD;
I am returned to Jerusalem with mercies:
my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon
Jerusalem.

16.

17 Cry yet, saying, Thus saith the LORD of hosts;

My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion,
and shall yet choose Jerusalem.

17.

18 Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these?

18.

And he answered me,
These *are* the horns which have scattered Judah, Israel, and Jerusalem.

19.

20 And the LORD shewed me four carpenters.

21 Then said I, What come these to do?

20.

And he spake, saying,
These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are
come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of
Judah to scatter it.

ZECHARIAH 2

21.

1 I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.
2 Then said I, Whither goest thou?

22.

And he said unto me,
To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

23.

3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,
4 And said unto him,

24.

Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

25.

6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD:
for I have spread you abroad as the four winds of the heaven, saith the LORD.

26.

7 Deliver thyself, O Zion, that dwellest *with* the daughter of Babylon.
8 For thus saith the LORD of hosts;

After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

27.

9 For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants:
and ye shall know that the LORD of hosts hath sent me.

28.

10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And many nations shall be joined to the LORD in that day, and shall be my people:

29.

and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

30.

13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

ZECHARIAH 3-4

31.

1 And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

32.

2 And the LORD said unto Satan,
The LORD rebuke thee, O Satan;
even the LORD that hath chosen Jerusalem rebuke thee:

is not this a brand plucked out of the fire?

33.

3 Now Joshua was clothed with filthy garments, and stood before the angel.

4 And he answered and spake unto those that stood before him, saying,
Take away the filthy garments from him.

34.

And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

35.

5 And I said, Let them set a fair mitre upon his head.
So they set a fair mitre upon his head, and clothed him with garments.
And the angel of the LORD stood by.

36.

6 And the angel of the LORD protested unto Joshua, saying,
7 Thus saith the LORD of hosts;

If thou wilt walk in my ways, and if thou wilt keep my charge,
then thou shalt also judge my house, and shalt also keep my courts,

and I will give thee places to walk among these that stand by.

37.

8 Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee:
for they *are* men wondered at:

for, behold, I will bring forth my servant the BRANCH.

38.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes:

39.

behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

40.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

41.

1 And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou?

42.

And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which *are* upon the top thereof:

43.

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

44.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

45.

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be?

46.

And I said, No, my lord.

6 Then he answered and spake unto me, saying,

47.

This *is* the word of the LORD unto Zerubbabel, saying,

Not by might, nor by power, but by my spirit, saith the LORD of hosts.

48.

7 Who *art* thou, O great mountain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

49.

8 Moreover the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

50.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven;

51.

they *are* the eyes of the LORD, which run to and fro through the whole earth.

52.

11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

53.

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

54.

13 And he answered me and said, Knowest thou not what these *be*?

And I said, No, my lord.

55.

14 Then said he,

These *are* the two anointed ones, that stand by the Lord of the whole earth.

The Book of the Prophet Zechariah

CHAPTER THREE
Divisions 56-80

ZECHARIAH 5-6

56.

1 Then I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou?

57.

And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

58.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

59.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

60.

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it?

61.

And he said, This *is* an ephah that goeth forth. [*a basket, also a unit of measure for dry goods*]

He said moreover, This *is* their resemblance through all the earth.

62.

7 And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

63.

8 And he said, This *is* wickedness.

And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

64.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

65.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

ZECHARIAH 6

66.

1 And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains *were* mountains of brass.

67.

2 In the first chariot *were* red horses; and in the second chariot black horses;
3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.

68.

4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

69.

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.

70.

6 The black horses which *are* therein go forth into the north country;
and the white go forth after them;
and the grisled go forth toward the south country.

71.

7 And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth.

So they walked to and fro through the earth.

72.

8 Then cried he upon me, and spake unto me, saying,
Behold, these that go toward the north country have quieted my spirit in the north country.

73.

9 And the word of the LORD came unto me, saying,

10 Take of *them* of the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon,

and come thou the same day, and go into the house of Josiah the son of Zephaniah;

74.

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying,

75.

Behold the man whose name *is* The BRANCH;
and he shall grow up out of his place, and he shall build the temple of the LORD:

76.

13 Even he shall build the temple of the LORD;
and he shall bear the glory, and shall sit and rule upon his throne;

77.

and he shall be a priest upon his throne:
and the counsel of peace shall be between them both.

78.

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah,
and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

79.

15 And they *that are* far off shall come and build in the temple of the LORD,
and ye shall know that the LORD of hosts hath sent me unto you.

80.

And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

The Book of the Prophet Zechariah

CHAPTER FOUR
Divisions 81-105

ZECHARIAH 7-8

81.

1 And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezzer and Regem-melech, and their men, to pray before the LORD,

82.

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying,

Should I weep in the fifth month, separating myself, as I have done these so many years?

83.

4 Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying,

When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

84.

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?

85.

7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

86.

8 And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying,

Execute true judgment, and shew mercy and compassions every man to his brother:

87.

10 And oppress not the widow, nor the fatherless, the stranger, nor the poor;
and let none of you imagine evil against his brother in your heart.

88.

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets:

89.

therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

90.

14 But I scattered them with a whirlwind among all the nations whom they knew not.

Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

ZECHARIAH 8

91.

1 Again the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

92.

3 Thus saith the LORD;

I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

93.

4 Thus saith the LORD of hosts;

There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

94.

6 Thus saith the LORD of hosts;

If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

95.

7 Thus saith the LORD of hosts;

Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem:

and they shall be my people, and I will be their God, in truth and in righteousness.

96.

9 Thus saith the LORD of hosts;

Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

97.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

98.

12 For the seed *shall be* prosperous; the vine shall give her fruit,
and the ground shall give her increase, and the heavens shall give their dew;
and I will cause the remnant of this people to possess all these *things*.

99.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and
house of Israel;
so will I save you, and ye shall be a blessing:
fear not, *but* let your hands be strong.

100.

14 For thus saith the LORD of hosts;
As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts,
and I repented not:

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah:
fear ye not.

101.

16 These *are* the things that ye shall do;

Speak ye every man the truth to his neighbour;
execute the judgment of truth and peace in your gates:

102.

17 And let none of you imagine evil in your hearts against his neighbour;
and love no false oath:

for all these *are things* that I hate, saith the LORD.

103.

18 And the word of the LORD of hosts came unto me, saying,
19 Thus saith the LORD of hosts;

The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh,
and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts;
therefore love the truth and peace.

104.

20 Thus saith the LORD of hosts;

It shall yet come to pass, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying,

Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

105.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and
to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*,
that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of
him that is a Jew, saying,

We will go with you: for we have heard *that God is* with you.

ZECHARIAH 9-10

106.

1 The burden of the word of the LORD in the land of Hadrach,
and Damascus *shall be* the rest thereof:
when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

107.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

108.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.

109.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed;
and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

110.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.

7 And I will take away his blood out of his mouth, and his abominations from between his teeth:

111.

but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.

112.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth:

and no oppressor shall pass through them any more:
for now have I seen with mine eyes.

113.

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem:
behold, thy King cometh unto thee:

he *is* just, and having salvation;
lowly, and riding upon an ass, and upon a colt the foal of an ass.

114.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off:

and he shall speak peace unto the heathen:
and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

115.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

116.

12 Turn you to the strong hold, ye prisoners of hope: even to day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

117.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

118.

15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

119.

16 And the LORD their God shall save them in that day as the flock of his people: for they *shall be as* the stones of a crown, lifted up as an ensign upon his land.

120.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

ZECHARIAH 10

121.

1 Ask ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

122.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

123.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

124.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle:

and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

125.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them;

for I have mercy upon them: and they shall be as though I had not cast them off:

for I *am* the LORD their God, and will hear them.

126.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

127.

8 I will hiss for them, and gather them; for I have redeemed them:
and they shall increase as they have increased.

9 And I will sow them among the people:
and they shall remember me in far countries;
and they shall live with their children, and turn again.

128.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria;
and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

129.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all
the deeps of the river shall dry up:
and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

130.

12 And I will strengthen them in the LORD;
and they shall walk up and down in his name, saith the LORD.

The Book of Zechariah

CHAPTER SIX
Divisions 130-1

ZECHARIAH 11-12

131.

1 Open thy doors, O Lebanon, that the fire may devour thy cedars.
2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled:
howl, O ye oaks of Bashan; for the forest of the vintage is come down.

132.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled:
a voice of the roaring of young lions; for the pride of Jordan is spoiled.

133.

4 Thus saith the LORD my God; Feed the flock of the slaughter;
5 Whose possessors slay them, and hold themselves not guilty:

and they that sell them say, Blessed *be* the LORD; for I am rich:
and their own shepherds pity them not.

134.

6 For I will no more pity the inhabitants of the land, saith the LORD:
but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king:

135.

and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will feed the flock of slaughter, *even* you, O poor of the flock.

136.

And I took unto me two staves;
the one I called Beauty, and the other I called Bands; and I fed the flock.

137.

8 Three shepherds also I cut off in one month;
and my soul lothed them, and their soul also abhorred me.

138.

9 Then said I, I will not feed you:
that that dieth, let it die; and that that is to be cut off, let it be cut off;
and let the rest eat every one the flesh of another.

139.

10 And I took my staff, *even* Beauty,
and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day:
and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

140.

12 And I said unto them,
If ye think good, give *me* my price; and if not, forbear.

So they weighed for my price thirty *pieces* of silver.

141.

13 And the LORD said unto me,
Cast it unto the potter: a goodly price that I was prised at of them.

And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

142.

14 Then I cut asunder mine other staff, *even* Bands,
that I might break the brotherhood between Judah and Israel.

143.

15 And the LORD said unto me,
Take unto thee yet the instruments of a foolish shepherd.

144.

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be cut off,
neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still:
but he shall eat the flesh of the fat, and tear their claws in pieces.

145.

17 Woe to the idol shepherd that leaveth the flock!
the sword *shall be* upon his arm, and upon his right eye:
his arm shall be clean dried up, and his right eye shall be utterly darkened.

ZECHARIAH 12

146.

1 The burden of the word of the LORD for Israel, saith the LORD,
which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit
of man within him.

147.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they
shall be in the siege both against Judah *and* against Jerusalem.

148.

3 And in that day will I make Jerusalem a burdensome stone for all people:
all that burden themselves with it shall be cut in pieces, though all the people of the earth be
gathered together against it.

149.

4 In that day, saith the LORD,
I will smite every horse with astonishment, and his rider with madness:

and I will open mine eyes upon the house of Judah,
and will smite every horse of the people with blindness.

150.

5 And the governors of Judah shall say in their heart,
The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

151.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf;
and they shall devour all the people round about, on the right hand and on the left:
and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

152.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem;
and he that is feeble among them at that day shall be as David;
and the house of David *shall be* as God, as the angel of the LORD before them.

153.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications:
and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

154.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

155.

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

ZECHARIAH 13-14

156.

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

157.

2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered:
and also I will cause the prophets and the unclean spirit to pass out of the land.

158.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live;
for thou speakest lies in the name of the LORD:
and his father and his mother that begat him shall thrust him through when he prophesieth.

159.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, I *am* no prophet, I *am* an husbandman;
for man taught me to keep cattle from my youth.

160.

6 And *one* shall say unto him, What *are* these wounds in thine hands?

161.

Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

162.

7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts:
smite the shepherd, and the sheep shall be scattered:
and I will turn mine hand upon the little ones.

163.

8 And it shall come to pass, *that* in all the land, saith the LORD,
two parts therein shall be cut off *and* die; but the third shall be left therein.

164.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried:
they shall call on my name, and I will hear them:

165.

I will say, It *is* my people:
and they shall say, The LORD *is* my God.

166.

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle;
and the city shall be taken, and the houses rifled, and the women ravished;
and half of the city shall go forth into captivity, and the residue of the people shall not be cut off
from the city.

167.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of
battle.

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the
east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,

168.

and there shall be a very great valley;
and half of the mountain shall remove toward the north, and half of it toward the south.
5 And ye shall flee *to* the valley of the mountains;
for the valley of the mountains shall reach unto Azal:

169.

yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah:
and the LORD my God shall come, *and* all the saints with thee.

170.

6 And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark:
7 But it shall be one day which shall be known to the LORD, not day, nor night:
but it shall come to pass, *that* at evening time it shall be light.

171.

8 And it shall be in that day, *that* living waters shall go out from Jerusalem;
half of them toward the former sea, and half of them toward the hinder sea: in summer and in
winter shall it be.

9 And the LORD shall be king over all the earth:
in that day shall there be one LORD, and his name one.

172.

10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem:
and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the
first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's winepresses.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be
safely inhabited.

173.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought
against Jerusalem;

Their flesh shall consume away while they stand upon their feet, and their eyes shall consume
away in their holes, and their tongue shall consume away in their mouth.

174.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them;
and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against
the hand of his neighbour.

175.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

176.

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

177.

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

178.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

179.

20 In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar.

180.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts:

and all they that sacrifice shall come and take of them, and see the therein:

and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

The last section of the Visions of Zechariah

MALACHI 1-2

1.

1 The burden of the word of the LORD to Israel by Malachi.

2.

2 I have loved you, saith the LORD.

Yet ye say, Wherein hast thou loved us?

3.

Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

3 And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

4.

4 Whereas Edom saith,

We are impoverished, but we will return and build the desolate places;

thus saith the LORD of hosts, They shall build, but I will throw down;
and they shall call them, The border of wickedness,
and, The people against whom the LORD hath indignation for ever.

5.

5 And your eyes shall see, and ye shall say,
The LORD will be magnified from the border of Israel.

6.

6 A son honoureth *his* father, and a servant his master:
if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear?

saith the LORD of hosts unto you, O priests, that despise my name.

7.

And ye say, Wherein have we despised thy name?

7 Ye offer polluted bread upon mine altar; and ye say,
Wherein have we polluted thee?

8.

In that ye say, The table of the LORD *is* contemptible.

8 And if ye offer the blind for sacrifice, *is it* not evil?
and if ye offer the lame and sick, *is it* not evil?

9.

offer it now unto thy governor; will he be pleased with thee, or accept thy person?
saith the LORD of hosts.

10.

9 And now, I pray you, beseech God that he will be gracious unto us:
this hath been by your means: will he regard your persons?

11.

saith the LORD of hosts.

10 Who *is there* even among you that would shut the doors *for naught*?
neither do ye kindle *fire* on mine altar for naught.

12.

I have no pleasure in you, saith the LORD of hosts,
neither will I accept an offering at your hand.

11 For from the rising of the sun even unto the going down of the same my name *shall be* great
among the Gentiles;

13.

and in every place incense *shall be* offered unto my name, and a pure offering:
for my name *shall be* great among the heathen, saith the LORD of hosts.

12 But ye have profaned it, in that ye say,
The table of the LORD *is* polluted;
and the fruit thereof, *even* his meat, *is* contemptible.

14.

13 Ye said also, Behold, what a weariness *is it!*
and ye have snuffed at it, saith the LORD of hosts;

and ye brought *that which was* torn, and the lame, and the sick;
thus ye brought an offering: should I accept this of your hand? saith the LORD.

15.

14 But cursed *be* the deceiver, which hath in his flock a male,
and voweth, and sacrificeth unto the Lord a corrupt thing:
for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

MALACHI 2

16.

1 And now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory unto my name,
saith the LORD of hosts,

I will even send a curse upon you, and I will curse your blessings:
yea, I have cursed them already, because ye do not lay *it* to heart.

17.

3 Behold, I will corrupt your seed, and spread dung upon your faces, *even* the dung of your
solemn feasts; and *one* shall take you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant might be
with Levi, saith the LORD of hosts.

18.

5 My covenant was with him of life and peace;
and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

19.

6 The law of truth was in his mouth, and iniquity was not found in his lips:
he walked with me in peace and equity, and did turn many away from iniquity.

20.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth:
for he *is* the messenger of the LORD of hosts.

21.

8 But ye are departed out of the way; ye have caused many to stumble at the law;
ye have corrupted the covenant of Levi, saith the LORD of hosts.

22.

9 Therefore have I also made you contemptible and base before all the people, according as ye
have not kept my ways, but have been partial in the law.

23.

10 Have we not all one father? hath not one God created us?
why do we deal treacherously every man against his brother, by profaning the covenant of our
fathers?

24.

11 Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem;
for Judah hath profaned the holiness of the LORD which he loved, and hath married the
daughter of a strange god.

25.

12 The LORD will cut off the man that doeth this, the master and the scholar, out of the
tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.

26.

13 And this have ye done again, covering the altar of the LORD with tears, with weeping, and
with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good
will at your hand.

27.

14 Yet ye say, Wherefore?
Because the LORD hath been witness between thee and the wife of thy youth, against whom thou
hast dealt treacherously:
yet *is* she thy companion, and the wife of thy covenant.

28.

15 And did not he make [*ye*] one?
Yet had he the residue of the spirit.

And wherefore one?
That he might seek a godly seed.

29.

Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away:
for [*the*] one [*that*] covereth violence with his garment, saith the LORD of hosts:

therefore take heed to your spirit, that ye deal not treacherously.

30.

17 Ye have wearied the LORD with your words.
Yet ye say, Wherein have we wearied *him*?

When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in
them;
or, Where *is* the God of judgment?

31.

1 Behold, I will send my messenger, and he shall prepare the way before me:

and the Lord, whom ye seek, shall suddenly come to his temple,
even the messenger of the covenant, whom ye delight in:

behold, he shall come, saith the LORD of hosts.

32.

2 But who may abide the day of his coming?
and who shall stand when he appeareth?

for he *is* like a refiner's fire, and like fullers' soap:
3 And he shall sit *as* a refiner and purifier of silver:

and he shall purify the sons of Levi, and purge them as gold and silver,
that they may offer unto the LORD an offering in righteousness.

33.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

5 And I will come near to you to judgment;

and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers,

and against those that oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

34.

6 For I *am* the LORD, I change not;
therefore ye sons of Jacob are not consumed.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*.

Return unto me, and I will return unto you, saith the LORD of hosts.

But ye said, Wherein shall we return?

35.

8 Will a man rob God? Yet ye have robbed me.

But ye say, Wherein have we robbed thee?
In tithes and offerings.

9 Ye *are* cursed with a curse:
for ye have robbed me, *even* this whole nation.

36.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts,

If I will [not] open you the windows of heaven, and pour you out a blessing, that *there shall* not be room enough to receive it.

11 And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground;

neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

37.

12 And all nations shall call you blessed:
for ye shall be a delightful land, saith the LORD of hosts.

13 Your words have been stout against me, saith the LORD.
Yet ye say, What have we spoken *so much* against thee?

38.

14 Ye have said, It *is* vain to serve God:
and what profit *is it* that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?

15 And now we call the proud happy;
yea, they that work wickedness are set up;
yea, *they that* tempt God are even delivered.

39.

16 Then they that feared the LORD spake often one to another:
and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

40.

17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

MALACHI 4

41.

1 For, behold, the day cometh, that shall burn as an oven;
and all the proud, yea, and all that do wickedly, shall be stubble:

and the day that cometh shall burn them up, saith the LORD of hosts,
that it shall leave them neither root nor branch.

42.

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings;
and ye shall go forth, and grow up as calves of the stall.

43.

3 And ye shall tread down the wicked;
for they shall be ashes under the soles of your feet in the day that I shall do *this*,
saith the LORD of hosts.

44.

4 Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

45.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

*Greek translation
of the book otherwise named The Life of Adam and Eve*

TESTAMENT OF ADAM AND EVE 1-13

1.

1 This is the story of Adam and Eve after they had gone out of Paradise.

2.

And Adam knew his wife Eve and went upwards to the sun-rising and abode there eighteen years and two months.

3.

And Eve conceived and bare two sons; Adiaphotos, who is called Cain and Amilabes who is called Abel.

4.

2 And after this, Adam and Eve were with one another and while they were sleeping, Eve said to Adam her lord,

'My lord, Adam, behold, I have seen in a dream this night the blood of my son Amilabes who is *called* Abel being poured into the mouth of Cain his brother and he went on drinking it without pity.

5.

He begged him to leave him a little of it, yet he hearkened not to him, and gulped down the whole; nor did it stay in his stomach, yet came out of his mouth.

6.

And Adam said, 'Let us arise and go and see what has happened to them. (I fear) lest the adversary may be assailing them somewhere.'

3 And they both went and found Abel murdered by the hand of Cain his brother.

7.

And God saith to Michael the archangel, 'Say to Adam,

"Reveal not the secret that thou knowest to Cain thy son, for he is a son of wrath.

8.

But grieve not, for I will give thee another son in his stead; he shall show *thee* all that thou shalt do. Do thou tell him nothing."

9.

Thus spake the archangel to Adam.
Yet he kept the word in his heart, and with him also Eve,
though they grieved concerning Abel their son.

10.

4 And after this, Adam knew Eve his wife, and she conceived and bare Seth.

And Adam said to Eve, 'See, we have begotten a son in place of Abel, whom Cain slew! Let us give glory and sacrifice to God.'

11.

5 And Adam begat thirty sons and thirty daughters and Adam lived nine hundred and thirty years; and he fell sick and cried with a loud voice and said, 'Let all my sons come to me that I may see them before I die.'

12.

And all assembled, for the earth was divided into three parts.

And Seth his son said to him,
'Father Adam, what is thy complaint?'

13.

And he saith, 'My children, I am crushed by the burden of trouble.'

And they say to him, 'What is trouble?'

14.

6 And Seth answered and said to him, 'Hast thou called to mind, father, the fruit of paradise of which thou usedst to eat, and hast been grieved in yearning for it?'

'If this be so, tell me, *and* I will go and bring thee fruit from paradise.

15.

For I will set dung upon my head and will weep and pray that the Lord will hearken to me and send his angel *and bring me a fruit from paradise*, and I will bring it thee that thy trouble may cease from thee.'

16.

Adam saith to him, 'Nay, my son Seth, but I have sickness and trouble!'

Seth saith to him, 'And how hath this come upon thee?'

17.

7 And Adam said to him, 'When God made us, me and your mother, through whom also I die, He gave us power to eat of every tree which is in paradise, but, concerning that one only, He charged us not to eat of it, and through this one we are to die.

18.

And the hour drew nigh for the angels who were guarding your mother to go up and worship the Lord, and I was far from her, and the enemy knew that she was alone and gave to her, and she ate of the tree of which she had been told not to eat. Then she gave also to me to eat.

19.

8 'And God was wroth with us, and the Lord came into paradise and called me in a terrible voice and said, "Adam, where art thou?

And why hidest thou from my face? Shall the house be able to hide itself from its builder?"

20.

And he saith to me, "Since thou hast abandoned my covenant, I have brought upon thy body seventy-two strokes; the trouble of the first stroke is a pain of the eyes, the second stroke an affection of the hearing, and likewise in turn all the strokes shall befall thee."

21.

9 As he said this to his sons, Adam groaned sore and said, 'What shall I do? I am in great distress.'

22.

And Eve wept and said, 'My lord Adam, rise up and give me half of thy trouble and I will endure it; for it is on my account that this hath happened to thee, on my account thou art beset with toils and troubles.'

23.

But Adam said to Eve, 'Arise and go with my son Seth near to paradise, and put earth upon your heads and weep and pray God to have mercy upon me and send his angel to paradise, and give me of the tree out of which the oil floweth, and bring it me, and I shall anoint myself and shall have rest from my complaint.'

24.

10 Then Seth and Eve went towards paradise, and Eve saw her son, and a wild beast assailing him, and Eve wept and said, 'Woe is me; if I come to the day of the Resurrection, all those who have sinned will curse me saying, Eve hath not kept the commandment of God.'

25.

And she spake to the beast,
'Thou wicked beast, fearest thou not to fight with the image of God?
How was thy mouth opened?
How were thy teeth made strong?

26.

How didst thou not call to mind thy subjection?
For long ago wast thou made subject to the image of God.'

27.

11 Then the beast cried out and said,
'It is not our concern, Eve, thy greed and thy wailing, yet thine own [*concern*];
for *it is* from thee that the rule of the beasts hath arisen.

28.

How was thy mouth opened to eat of the tree concerning which God enjoined thee not to eat of it?

On this account, our nature also hath been transformed.
Now therefore thou canst not endure it, if I begin to reprove thee.'

29.

12 Then Seth speaketh to the beast,
'Close thy mouth and be silent and stand off from the image of God until the day of Judgment.'

Then saith the beast to Seth, 'Behold, I stand off from the image of God.'

30.

And he went to his lair.

13 And Seth went with Eve near paradise, and they wept there,
and prayed God to send his angel and give them the oil of mercy.

31.

And God sent the archangel Michael and he spake to Seth,
'Seth, man of God, weary not thyself with prayers and entreaties concerning the tree which floweth with oil to anoint thy father Adam.

32.

For it shall not be thine now, but in the end of the times.
Then shall all flesh be raised up from Adam until that great day,
all that shall be of the holy people.

33.

Then shall the delights of paradise be given to them and God shall be in their midst.

34.

And they shall no longer sin before his face, for the evil heart shall be taken from them and there shall be given them a heart understanding the good and to serve God only.

35.

But do thou go back to thy father.

For the term of his life hath been fulfilled and he will live three days from today and will die. Yet when his soul is departing, thou shalt behold the awful *scene of his passing.*'

The Testament of Adam and Eve

CHAPTER TWO
Divisions 36-60

TESTAMENT OF ADAM AND EVE 14-20

36.

14 Thus spake the angel and departed from them.

And Seth and Eve came to the hut where Adam was laid.

37.

And Adam saith to Eve, 'Eve, what hast thou wrought in us? Thou hast brought upon us great wrath which is death, (*lording it over all our race.*)'

38.

And he saith to her,
'Call all our children and our children's children and tell them the manner of our transgression.'

39.

15 Then saith Eve to them,
'Hear all my children and children's children and I will relate to you how the enemy deceived us.

It befell that we were guarding paradise, each of us the portion allotted to us from God.

40.

Now I guarded in my lot, the west and the south.

But the devil went to Adam's lot, where the male creatures were.

*(For God divided the creatures;
all the males he gave to your father and all the females he gave to me.)*

41.

16 And the devil spake to the serpent saying,
Rise up, come to me and I will tell thee a word whereby thou mayst have profit."
And he arose and came to him.

42.

And the devil saith to him,
"I hear that thou art wiser than all the beasts, and I have come to counsel thee.

43.

Why dost thou eat of Adam's tares and not of paradise?
Rise up and we will cause him to be cast out of paradise, even as we were cast out through him."

44.

The serpent saith to him, "I fear lest the Lord be wroth with me."

45.

The devil saith to him, "Fear not,
only be my vessel and I will speak through thy mouth words to deceive him."

46.

17 And instantly [*the serpent*] hung himself from the wall of paradise,
and when the angels ascended to worship God,
then Satan appeared in the form of an angel and sang hymns like the angels.

47.

And I *leaned* over the wall and saw him [*there, pretending*] like an angel.

And he saith to me, "Art thou Eve?"

And I said to him, "I am."

48.

[*And the serpent said*] "What art thou doing in paradise?"

And I said to him, "God set us to guard [*the garden*] and to eat of it."

49.

The devil answered through the mouth of the serpent,
'Ye do well but ye do not eat of every plant.'

50.

And I said, "Yea, we eat of all, save one only,
which is in the midst of paradise, concerning which, God charged us not to eat of it,
for, He said to us, on the day on which ye eat of it, ye shall die the death."

51.

18 Then the serpent saith to me,
"May God live! but I am grieved on your account, for I would not have you ignorant.

Yet arise, *come* hither, hearken to me and eat and mind the value of that tree."

52.

Yet I said to him,
"I fear lest God be wroth with me as he told us."

And he saith to me, "Fear not,
for as soon as thou eatest of it, ye too shall be as God, in that ye shall know good and evil.

53.

But God perceived this that ye would be like Him, so he envied you and said,
Ye shall not eat of it.

Nay, do thou give heed to the plant and thou wilt see its great glory."

54.

Yet I feared to take of the fruit.

And he saith to me, "Come hither, and I will give it thee. Follow me."

55.

19 And I *followed* him and he walked a little way, then turned and said to me,

"I have changed my mind,
and I will not give thee to eat until thou swear to me to give also to thy husband."

56.

And I said. "What sort of oath shall I swear to thee?
Yet what I know, I say to thee,

By the throne of the Lord, and by the Cherubim, and the Tree of Life!
I will give also to my husband to eat."

57.

And when he had received the oath from me,
he went and poured upon the fruit the poison of his wickedness,
which is lust, the root and beginning of every sin,

and he bent the branch *down* to the Earth *below*, and I took of the fruit and I ate.

58.

20 And in that very hour my eyes were opened,
and forthwith I knew that I was bare of the righteousness with which I had been clothed *with*,
and I wept and said to him,

59.

"Why hast thou done this to me,
in that thou hast deprived me of the glory with which I was clothed?"

60.

And I wept also about the oath, which I had sworn.

Yet he descended from the tree and vanished.

The Testament of Adam and Eve

CHAPTER THREE

Divisions 61-90

TESTAMENT OF ADAM AND EVE 21-26

61.

And I began to seek, in my nakedness, in my part for leaves to hide my shame,
yet I found none, for, as soon as I had eaten,
the leaves showered down from all the trees in my part, except the fig tree only.

62.

[And] I took leaves from it and made for myself a girdle
and it was from the very same plant of which I had eaten.

63.

21 And I cried out in that very hour, 'Adam, Adam, where art thou?
Rise up, come to me and I will show thee a great secret.'

64.

Yet when your father came, I spake to him words of transgression *that have brought us down from our glory [of Eden]*.
For, when he came, I opened my mouth and the devil was speaking, and I began to exhort him and said,

65.

"Come hither, my lord Adam,
hearken to me and eat of the fruit of the tree of which God told us not to eat of it,
and thou shalt be as a God."

66.

And your father answered and said, "I fear lest God be wroth with me."

67.

And I said to him, "Fear not, for as soon as thou hast eaten thou shalt know good and evil."

68.

And speedily I persuaded him,
and he ate and straightway his eyes were opened and he too knew his nakedness.

69.

And to me he saith, "O wicked woman!
What have I done to thee that thou hast deprived me of the glory of God?"

70.

22 And in that same hour, we heard the archangel Michael blowing with his trumpet and calling to
the angels and saying, "Thus saith the Lord,

Come with me to Paradise and hear the judgement with which I shall judge Adam."

71.

And when God appeared in paradise, mounted on the chariot of his cherubim
with the angels proceeding before him and singing hymns of praises,
all the plants of paradise, both of your father's lot and mine, broke out into flowers.

72.

And the throne of God was fixed where the Tree of Life was.

73.

23 And God called Adam saying, "Adam, where art thou?
Can the house be hidden from the presence of its builder?"

74.

"Then your father answered;
"It is not because we think not to be found by thee, Lord, that we hide,
yet I was afraid, because I am naked, and I was ashamed before thy might, Lord."

75.

God saith to him,
"Who showed thee that thou art naked,
unless thou hast forsaken my commandment, which I delivered thee to keep."

76.

Then Adam called to mind the word which I spake to him, *saying*
"I will make thee secure before God";

77.

and he turned and said to me, "Why hast thou done this?"

And I said, "The serpent deceived me."

78.

24 God saith to Adam,
'Since thou hast disregarded my commandment and hast hearkened to thy wife,
cursed is the earth in thy labours.

79.

Thou shalt work it and it shall not give its strength,
thorns and thistles shall spring up for thee, and in the sweat of thy face shalt thou eat thy bread.

80.

Weary shalt thou be and shalt not rest;
by heat shalt thou be tired, by cold shalt thou be straitened,

81.

abundantly shalt thou busy thyself, yet thou shalt not be rich;
and thou shalt grow fat, yet to no end.

82.

The beasts, over whom thou didst rule, shall rise up in rebellion against thee,
for thou hast not kept my commandment."

83.

25 And the Lord turned to me and said,
"Since thou hast hearkened to the serpent, and turned a deaf ear to my commandment,
thou shalt [*bear children*] in throes of travail and intolerable agonies;

84.

and in one hour thou shalt come to the birth,
and [*may then*] lose thy life, from thy sore trouble and anguish.

85.

Yet thou shalt confess and say,
'Lord, Lord, save me, and I will turn no more to the sin of the flesh.'

86.

And on this account, from thine own words I will judge thee,
by reason of the enmity which the enemy has planted in thee."

87.

26 Yet [*the Lord*] turned to the serpent *in wrath* and said,
"Since thou hast done this,
and become a thankless vessel until thou hast deceived the innocent hearts,
accursed art thou among all beasts.

88.

Thou shalt be deprived of the victual of which thou didst eat
and shalt feed on dust all the days of thy life,
on thy breast and thy belly shalt thou walk and be robbed of hands and feet.

89.

There shall not be left thee ear nor wing,
nor one limb of all that with which thou didst ensnare them in thy malice
and causedst them to be cast out of paradise;

90.

and I will put enmity between thee and his seed,
he shall bruise thy head and thou shalt bruise his heel until the day of Judgement."

TESTAMENT OF ADAM AND EVE 27-32

91.

27 Thus He spake and bade the angels have us cast out of paradise,
and as we were being driven out amid our loud lamentations,
your father Adam besought the angels and said,

92.

"Leave me a little [*time*] that I may entreat the Lord that He have compassion on me and pity me,
for I only have sinned."

93.

And they left off driving him and Adam cried aloud and wept saying,
"Pardon me O Lord, my deed."

94.

Then the Lord saith to the angels,
"Why have ye ceased from driving Adam from paradise?"

Why do ye not cast him out?

95.

Is it I who have done wrong?
Or is my judgement badly judged?"

96.

Then the angels fell down on the ground and worshipped the Lord saying,

"Thou art just, O Lord, and thou judgest righteous judgement."

97.

28 But the Lord turned to Adam and said, 'I will not suffer thee henceforward to be in paradise.'

98.

And Adam answered and said,
"Grant me, O Lord, of the Tree of Life that I may eat of it, before I be cast out."

99.

Then the Lord spake to Adam, "Thou shalt not take of it now,
for I have commanded the cherubim with the flaming sword that turneth *all ways*
to guard it from thee, that thou taste not of it;

but thou hast the [*war*] which the adversary hath put into thee.

100.

Yet when thou art gone out of paradise,
if thou shouldst keep thyself from all evil, as one about to die,
when again the Resurrection hath come to pass,
I will raise thee up and then there shall be given to thee the Tree of Life."

101.

29 Thus spake the Lord and ordered us to be cast out of paradise.

102.

Yet your father Adam wept before the angels opposite paradise and the angels say to him,
"What wouldst thou have us to do, Adam? "

103.

And your father saith to them,
"Behold, ye cast me out.

104.

I pray you, allow me to take away fragrant herbs from paradise,
so that I may offer an offering to God after I have gone out of paradise that he hear me."

105.

And the angels approached God and said,
"JA 'EL, Eternal King, command, my Lord,
that there be given to Adam incense of sweet odour from paradise and seeds for his food."

106.

And God bade Adam go in and take sweet spices and fragrant herbs from paradise
and seeds for his food.

107.

And the angels let him go and he took four kinds,
crocus and nard and calamus and cinnamon and the other seeds for his food,

108.

and, after taking these, he went out of paradise.

And we were on the earth.

109.

30 Now then, my children, I have shown you the way in which we were deceived;
and do ye guard yourselves from transgressing against the good.'

110.

31 And when Eve had said this in the midst of her sons, while Adam was lying ill and bound to die
after a single day from the sickness which had fastened upon him, she saith to him,

'How is it that thou diest and I live or how long have I to live after thou art dead? Tell me.'

111.

And Adam saith to her,
'Reckon not of this, for thou tarriest not after me, yet even both of us are to die together.
And she shall lie in my place.

112.

Yet when I die,
anoint me and let no man touch me till the angel of the Lord shall speak somewhat concerning me.

113.

For God will not forget me, yet will seek His own creature;
and now arise rather and pray to God till I give up my spirit into His hands who gave it me.

114.

For we know not how we are to meet our Maker,
whether He be wroth with us, or be merciful and intend to pity and receive us.'

115.

32 And Eve rose up and went outside and fell on the ground and began to say,
I have sinned, O God,

116.

I have sinned, O God of All,
I have sinned against Thee.

117.

I have sinned against the elect angels.
I have sinned against the Cherubim.

118.

I have sinned against Thy fearful and unshakable Throne.
I have sinned before Thee and all sin hath begun through my doing in the creation.'

119.

Even thus prayed Eve on her knees;
and behold, the angel of humanity came to her, and raised her up and said,
'Rise up, Eve, *from thy [prayer],*

120.

for behold, Adam thy husband hath gone out of his body.
Rise up and behold his spirit borne aloft to his Maker.'

The Testament of Adam and Eve

CHAPTER FIVE
Divisions 121-155

TESTAMENT OF ADAM AND EVE 33 - 40.1

121.

33 And Eve rose up and wiped off her tears with her hand, and the angel saith to her,
'Lift up thyself from the earth.'

122.

And she gazed steadfastly into heaven, and beheld a chariot of light,
borne by four bright eagles, and angels going before the chariot,

123.

and it were impossible for any man born of woman to tell the glory of them
or behold their face

123.

and when they came to the place where your father Adam was,
the chariot halted and the Seraphim.

124.

And I beheld golden censers, between your father and the chariot,
and all the angels with censers and frankincense came in haste to the incense-offering,
and blew on it, and the smoke of the incense veiled the firmaments.

125.

And the angels fell down and worshipped God, crying aloud and saying,
JA'EL, Holy [*Lord*], have pardon,
for he is thy image, and the work of thy holy hands.'

126.

34 And I Eve beheld two great and fearful wonders standing in the presence of God
and I wept for fear, and I cried aloud to my son Seth and said,

127.

'Rise up, Seth, from the body of thy father Adam and come to me,
and thou shalt see a spectacle which no man's eye hath yet beheld.'

128.

35 Then Seth arose and came to his mother and to her he saith,
'What is thy trouble?
Why weepest thou?'

129.

She said to him,

'Look up and see with thine eyes the seven heavens opened,
and see how the soul of thy father lies on its face
and all the holy angels are praying on his behalf and saying,

'Pardon him, Father of All, for he is thine image.'

130.

'Pray, my child Seth, what shall this mean?

And will he one day be delivered into the hands of the Invisible Father, even our God?

131.

And who are the two negroes who stand by at the prayers for thy father Adam?'

132.

36 And Seth telleth his mother,
that they are the sun and moon and themselves fall down and pray on behalf of my father Adam.

133.

Eve saith to him,

'And where is their light and why have they taken on such a black appearance?'

134.

And Seth answereth her, 'The light hath not left them,
yet they cannot shine before the Light of the Universe, the Father of Light;
and on this account their light hath been hidden from them.

135.

37 Now while Seth was saying this to his mother,
lo, an angel blew the trumpet,

and there stood up all the angels *that were* lying on their faces,

136.

and they cried aloud in an awful voice and said,

'Blessed *be* the glory of the Lord from the works of His making,
for He hath pitied Adam the creature of His hands.'

137.

Yet when the angels had said these words, Lo,
there came one of the seraphim with six wings

138.

and snatched up Adam
and carried him off to the Acherusian lake, and washed him thrice, in the presence of God.

139.

38 And God saith to him, 'Adam, what hast thou done?'

140.

If thou hadst kept my commandment,
there would now be no rejoicing among those who are bringing thee down to this place.

141.

Yet, I tell thee that I will turn their joy to grief and thy grief will I turn to joy,
and I will transform thee to thy former glory, and set thee on the throne of thy deceiver.

142.

But he shall be cast into this place to see thee sitting above him,

then he shall be condemned and they that heard him,
and he shall be grieved sore when he seeth thee sitting on his honourable throne.'

143.

And he stayed there three hours, lying down,

144.

and thereafter the Father of all, sitting on his holy throne stretched out his hand,
and took Adam and handed him over to the archangel Michael saying,

145.

'Lift him up into Paradise unto the third Heaven,
and leave him there until that fearful day of my reckoning, which I will make in the world.'

146.

Then Michael took Adam and [*took him there and*] left him where God told him.

147.

39 Yet after all this, the archangel asked concerning the laying out of the remains.

148.

And God commanded that all the angels should assemble in His presence, each in [*their*] order,

149.

and all the angels assembled, some having censers in their hands, and others trumpets.

150.

And Lo, the Lord of Hosts came on [*the chariot*]
and four winds drew Him, and cherubim mounted on the winds
and the angels from heaven escorting Him,
and they came on the earth, where was the body of Adam.

151.

And they came to paradise, and all the leaves of paradise were stirred,
so that all men begotten of Adam slept from the fragrance, *except* Seth alone,
because he was born 'according to the appointment of God'.

152.

Then Adam's body lay there in paradise on the earth and Seth grieved exceedingly over him.

153.

40 Then God spake to the archangel Michael,

'Go away to Paradise in the third heaven,

154.

and strew linen clothes

and cover the body of Adam

and bring oil of the 'oil of fragrance' and pour it over him.

155.

And they acted thus, did the three great angels [*Michael, Gabriel, and Raphael*],
and they prepared him for burial.

The Testament of Adam and Eve

CHAPTER SIX
Divisions 156-185

TESTAMENT OF ADAM AND EVE 40.2 - 43

156.

And God said, 'Let the body of Abel also be brought.'

157.

And they brought other linen clothes and prepared his *body* also.

158.

For he was unburied since the day when Cain his brother slew him;

for wicked Cain took great pains to conceal *him* but could not,

159.

for the earth would not receive him

for the body sprang up from the earth and a voice went out of the earth saying,

160.

'I will not receive a companion body,

till the earth which was taken and fashioned in me cometh to me.'

161.

At that time, the angels took it and placed it on a rock,

until Adam his father was buried.

162.

And both were buried, according to the commandment of God,

in the spot where God found the dust, and He caused the place to be dug for two.

163.

And God sent seven angels to paradise

and they brought many fragrant spices and placed them in the earth,

and they took the two bodies and placed them in the spot which they had digged and builded.

164.

41 And God called and said, 'Adam, Adam.'

165.

And the body answered from the earth and said, 'Here am I, Lord.'

166.

And God saith to him, 'I told thee *that* earth thou art and to earth shalt thou return.

167.

Again I promise to thee the Resurrection;
I will raise thee up in the Resurrection with every man who is of thy seed.'

168.

42 1 After these words, God made a seal and sealed the tomb,
that no one might do anything to him for six days till his rib should return to him.

169.

Then the Lord and his angels went to their place.

And Eve also, when the six days were fulfilled, fell asleep.

170.

Yet while she was living, she wept bitterly about Adam's falling on sleep,
for she knew not where he was laid.

171.

For when the Lord came to paradise to bury Adam she was asleep,
and her sons too, except Seth, until He bade Adam be prepared for burial;
and no man knew on earth, except her son Seth.

172.

And Eve prayed *at the hour of her death*
that she might be buried in the place where her husband Adam was.

173.

And after she had finished her prayer, she saith,

'Lord, Master, God of all rule,
estrangle not me thy handmaid from the body of Adam,
for from his members didst thou make me.

174.

Yet deem me worthy,
even me unworthy that I am, ad a sinner,
to enter into his tabernacle, even as I was with him in paradise,

175.

both without separation from each other;
just as in our transgression,
we were (both) led astray and transgressed thy command, yet were not separated.

176.

Even so, Lord, do not separate us now.'

177.

And after she had prayed, she gazed heavenwards,
and groaned aloud, and smote her breast and said,

178.

'God of All, receive my spirit,'
and straightway she delivered up her spirit to God.

179.

43 And Michael came and taught Seth how to prepare Eve for burial.

180.

And there came three angels,
and they buried her where Adam's body was and Abel's.

181.

And thereafter Michael spake to Seth and saith,
'Lay out in this wise every man that dieth till the day of the Resurrection.'

182.

And after giving him this rule;
he saith to him,

183.

'Mourn not beyond six days,
but on the seventh day, rest and rejoyce on *that day*,

184.

because on that very day, God rejoiceth
and we angels *too* with the righteous soul, who hath passed away from the earth.'

185.

Even thus spake the angel, and ascended into heaven,
glorifying *God* and saying, 'Allelujah.'

The Testament of Enoch

Written either in King Zerubbabel's day circa 500 BC, during the Restoration after the return from exile in Babylon, or written afterwards, yet certainly before Alexanders conquest of Persia.330 BC.

2ND ENOCH 1-7

1.

There was a wise man, a great artificer,
and the Lord *God* conceived love for him and received him,

that he should behold the uppermost dwellings and be an eye-witness of
the wise and great [and inconceivable] and *unchangable* realm of God Almighty,

2.

[*and*] of the very wonderful and glorious and bright
and many-eyed station of *God's* servants,

and of the inaccessible throne of the Lord *God*,

3.

and of the degrees and manifestations of the incorporeal hosts,
and of the ineffable ministration of the multitude of the elements,

4.

and of the various apparition and inexpressible singing of the host of Cherubim,
and of the boundless light.

5.

At that time, he said, when my 165th year was completed,
I begat my son Mathusal.

6.

After this too, I lived 200 years and completed of all the years of my life 365 years. [73]

7.

On the first day of the month I was in my house alone and was resting on my bed and slept.

8.

And when I was asleep, great distress came up into my heart,
and I was weeping with my eyes in sleep,
and I could not understand what this distress was, or what would happen to me.

9.

And there appeared to me two men, exceeding big,
so [*big*] that I never saw such [*men*] on Earth,

their faces were shining like the sun,
their eyes too were like a burning light,

10.

and from their lips was fire coming forth with clothing
and singing of various kinds in appearance purple,

their wings were brighter than gold,
their hands whiter than snow.

11.

They were standing at the head of my bed and began to call me by my name.

And I arose from my sleep and saw clearly those two men standing in front of me.

12.

And I saluted them and was seized with fear
and the appearance of my face was changed from terror,
and those men said to me:

13.

Have courage, Enoch, do not fear,
the eternal God sent us to you,

14.

and lo!
You shalt to-day ascend with us into heaven,

and you shall tell your sons and all your household
all that they shall do without you on Earth in your house,

and let no one seek you till the Lord *God* return you to them.

15.

And I made haste to obey them and went out from my house,
and made to the doors, as it was ordered me,

and summoned my sons Mathusal and Regim and Gaidad
and made known to them all the marvels those men had told me.

2ND ENOCH 2

16.

[And I said to my sons,]
Listen to me, my children,
I know not whither I go, or what will befall me,

17.

Now therefore, my children, I tell you,
turn not from God, who made not Heaven and Earth,
before the face of the vain,

18.

for these shall perish and those who worship them,

and may the Lord *God* make confident your hearts in the fear of Him.

19.

And now, my children,
let no one think to seek *[for]* me, until the Lord *God* return me to you.

20.

It came to pass, when Enoch had told his sons,
that the angels took him on to their wings
and bore him up on to the first heaven and placed him on the clouds.

21.

And there I looked,
and again I looked higher, and saw the ether,

and they placed me on the first Heaven and showed me a very great sea,
greater than the earthly sea.

22.

They brought before my face the elders and rulers of the stellar orders,

and showed me two hundred angels,
who rule the stars and their services to the heavens,

and fly with their wings
and come round all those who sail.

23.

And here I looked down and saw the treasure-houses of the snow,
and the angels who keep their terrible store-houses,
and the clouds whence they come out and into which they go.

24.

They showed me the treasure-house of the dew, like oil of the olive,
and the appearance of its form, as of all the flowers of the earth,

25.

further many angels guarding the treasure-houses of these things,
and how they are made to shut and open.

26.
And those men took me and led me up on to the second heaven,
and showed me darkness, greater than earthly darkness,

27.
and there I saw prisoners hanging, watched,
awaiting the great and boundless judgment,

28.
and these angels were dark-looking, more than earthly darkness,
and incessantly making weeping through all hours.

29.
And I said to the men who were with me,
Wherefore are these incessantly tortured?

30.
They answered me,
These are God's apostates,
who obeyed not God's commands,

31.
yet *instead* took counsel with their own will,
and turned away with their prince, who also is fastened on the fifth heaven.

32.
And I felt great pity for them,
and they saluted me, and said to me,
"Man of God, pray for us to the Lord *God*."

33.
And I answered to them,
"Who am I, a mortal man,
that I should pray for angels?"

34.
Who knows whither I go, or what will befall me?

35.
[*And*] who will pray for me?"

48.
And there are three hundred angels very bright, who keep the garden,

49.
and with incessant sweet singing and never-silent voices
serve the Lord *God* throughout all days and hours.

50.
And I said, "How very sweet is this place."

51.
And those men said to me,
"This place, O Enoch, is prepared for the righteous,
who endure all manner of offence from those that exasperate their souls,

2ND ENOCH 9

52.
who avert their eyes from iniquity,
and make righteous judgment,

53.
and give bread to the hungry,
and cover the naked with clothing,

54.
and raise up the fallen,
and help injured orphans,

55.
and who walk without fault before the face of the Lord *God*,
and serve him alone,
and for them is prepared this place for eternal inheritance."

2ND ENOCH 10

56.
And those two men led me up on to the Northern side,
and showed me there a very terrible place,

57.
and there were all manner of tortures in that place,
[and] cruel darkness and unilluminated gloom,

58.
and there is no light there,
yet murky fire constantly flaming aloft,

59.
and there is a fiery river coming forth,
and that whole place is everywhere fire,

volcanoes

60.
and everywhere there is frost and ice,
thirst and shivering,

61.
while the bonds are very cruel,
and the angels fearful and merciless,
bearing angry weapons, merciless torture,

and I said, 62.
“Woe, woe, how very terrible is this place.”

And those men said to me, 63.
“This place, O Enoch,
is prepared for those who dishonour God,
64.
who on earth practice sin against nature,
which is child-corruption after the sodomitic fashion,
magic-making, enchantments,
and devilish witchcrafts,
65.
and who boast of their wicked deeds,
stealing, lies, calumnies, envy,
rancour, fornication, murder,
66.
and who, accursed, steal the souls of men,
67.
who, seeing the poor take away their goods and themselves wax rich,
injuring them for other men’s goods,
68.
who being able to satisfy the empty,
made the hungering to die,
being able to clothe,
stripped the naked,
69.
and who knew not their creator,
and bowed to the soulless and lifeless gods,
who cannot see nor hear, vain gods,
who also built hewn images and bow down to unclean handiwork.
70.
For all these is prepared this place among these,
for eternal inheritance.

2ND ENOCH 11-15

71.

Those men took me, and led me up on to the fourth heaven,
and showed me all the successive goings,
and all the rays of the light of sun and moon.

72.

And I measure their goings, and compared their light,
and saw that the sun's light is greater than the moon's,

73.

Its circle and the wheels on which it goes always,
like the wind going past with very marvellous speed,
and day and night it has no rest.

74.

Its passage and return are accompanied by four great stars,
and each star has under it a thousand stars,
to the right of the sun's wheel,
and by four to the left,

75.

each having under it a thousand stars,
altogether 8,000 issuing with the sun continually.

76.

And by day fifteen myriads of angels attend it,
and by night a thousand.

77.

And six-winged [*angels*] issue with the angels before the sun's wheel into the fiery flames,
and a hundred angels kindle the sun and set it alight.

2ND ENOCH 12

78.

And I looked and saw other flying elements of the sun,
whose names are Phoenixes and Chalkydri,
marvellous and wonderful,
with feet and tails in the form of a lion,
and a crocodile's head,

79.

their appearance is empurpled, like the rainbow,
their size is 900 measures,
their wings are like those of angels,
each has twelve,

80.

And they attend and accompany the sun,
bearing heat and dew, as it is ordered them from God.

Thus the sun revolves and goes, and rises under the heaven,
and its course goes under the earth with the light of its rays incessantly.

2ND ENOCH 13

81.

Those men bore me away to the east, and placed me at the sun's gates,

82.

where the sun goes forth according to the regulation of the seasons
and the circuit of the months of the whole year,
and the number of the hours day and night.

83.

And I saw six gates open,
each gate having sixty-one stadia and a quarter of one stadium,

84.

and I measured them truly, and understood their size to be so much,
through which the sun goes forth,
and goes to the west, and is made even,

85.

and rises throughout all the months,
and turns back again from the six gates according to the succession of the seasons,
thus the period of the whole year is finished after the returns of the four seasons.

2ND ENOCH 14

86.

And again those men led me away to the western parts,
and showed me six great gates open,

corresponding to the eastern gates, opposite to where the sun sets,
according to the number of the days 365 and a quarter.

87.

Thus again it goes down to the western gates, and draws away its light,
the greatness of its brightness, under the Earth,

88.

for since the crown of its shining is in Heaven with the Lord *God*,
and guarded by four hundred angels,

89.

while the sun goes round on wheel under the Earth,
and stands seven great hours in night,
and spends half its course under the Earth,

90.

when it comes to the eastern approach in the eighth hour of the night,
it brings its lights, and the crown of shining, and the sun flames forth more than fire.

91.

Then the elements of the sun,
called Phoenixes and Chalkydri
break into song,

therefore every bird flutters with its wings,
rejoicing at the giver of light,
and they broke into song at the command of the Lord.

92.

The giver of light rises to give brightness to the whole world,
and the morning guard takes shape,
which is the rays of the sun,

93.

and the sun of the earth goes out,
and receives its brightness to light up the whole face of the Earth.

94.

And they showed me this calculation of the sun's going,
and the gates which it enters,

95.

these are the great gates of the calculation of the hours of the year,
for this reason the sun is a great creation,
whose circuit lasts twenty-eight years, and begins again from the beginning.

2ND ENOCH 16-18

96.
Those men showed me the other course, that of the moon,
twelve great gates, crowned from west to east,
by which the moon goes in and out of the customary times.
97.
It goes in at the first gate to the western places of the sun,
98.
by the first gates with 31 days exactly,
by the second gates with 31 days exactly,
99.
by the third with 30 days exactly,
by the fourth with 30 days exactly,
100.
by the fifth with 31 days exactly,
by the sixth with 31 days exactly,
101.
by the seventh with 30 days exactly,
by the eighth with 31 days perfectly,
102.
by the ninth with 31 days exactly,
by the tenth with 30 days perfectly,
103.
by the eleventh with 31 days exactly,
by the twelfth with 28 days exactly.
104.
And it goes through the western gates in the order and number of the eastern,
and accomplishes the 365 and a quarter days of the solar year,
105.
while the lunar year has 354,
and there are wanting to it twelve days of the solar circle,
which are the lunar epacts of the whole year.
106.
Thus, too, the great circle contains 532 years.

107.

The quarter of a day is omitted for three years,
the fourth fulfills it exactly.

108.

Therefore [*the 366th days*] are taken outside of Heaven for three years
and are not added to the number of days,

because they change the time of the years
into two new months towards completion,
[*and*] to two other [*months*] towards diminution.

109.

And when the western gates are finished,
it returns and goes to the eastern to the lights,

and goes thus day and night about the heavenly circles,
lower than all circles,

swifter than the heavenly winds, and spirits and elements and angels flying,
[*off*] each angel [*that*] has six wings.

110.

It has a sevenfold course in 19 years.

2ND ENOCH 17

111.

In the midst of the heavens I saw armed soldiers, serving the Lord *God*,
with tympana and organs,
with incessant voice, with sweet voice,

112.

with sweet and incessant voice and various singing,
which it is impossible to describe,

and which astonishes every mind,
so wonderful and marvellous is the singing of those angels,

and I was delighted listening to it.

2ND ENOCH 18

113.

The men took me on to the fifth heaven and placed me,
and there I saw many and countless soldiers, called Grigori,
of human appearance,

114.

and their size was greater than that of great giants and their faces withered,
and the silence of their mouths perpetual,

115.

and there was no service on the fifth heaven,
and I said to the men who were with me,

116.

Wherefore are these very withered and their faces melancholy,
and their mouths silent,

and wherefore is there no service on this heaven?

117.

And they said to me,

These are the Grigori,
who with their prince Satanail rejected the Lord *God* of light,

and after them are those who are held in great darkness on the second heaven,

118.

and three of them went down on to Earth from the Lord's throne,
to the place Ermon,
and broke through their vows on the shoulder of the hill Ermon

119.

and saw the daughters of men, how good they are,
and took to themselves wives,
and befouled the Earth with their deeds,

120.

who in all times of their age made lawlessness and mixing,
and giants are born and marvellous big men and great enmity.

121.

And therefore God judged them with great judgment,
and they weep for their brethren
and they will be punished on the Lord's great day.

122.

And I said to the Grigori,

"I saw your brethren and their works,
and their great torments,

123.

and I prayed for them,

yet the Lord *God* has condemned them to be under Earth
till the existing Heaven and Earth shall end for ever."

124.

And I said,
Wherefore do you wait, brethren,
and do not serve before the Lord's face,

and have not put your services before the Lord's face,
lest you anger your lord utterly?

125.

And they listened to my admonition,
and spoke to the four ranks in heaven, and lo,

as I stood with those two men four trumpets trumpeted together with great voice,
and the Grigori broke into song with one voice,
and their voice went up before the Lord *God* pitifully and affectingly.

2ND ENOCH 19-21

126.

And thence those men took me and bore me up on to the sixth heaven,
and there I saw seven bands of angels, very bright and very glorious,

127.

and their faces shining more than the sun's shining, glistening,
and there is no difference in their faces,
or behaviour, or manner of dress,

128.

and these make the orders,
and learn the goings of the stars,
and the alteration of the moon, [and] revolution of the sun,

and the good government of the world.

129.

And when they see evildoing they make commandments and instruction,
and sweet and loud singing, and all songs of praise.

130.

These are the archangels who are above angels,

measure all life in heaven and on earth,
and the angels who are appointed over seasons and years,

131.

the angels who are over rivers and sea,
and who are over the fruits of the earth,

132.

and the angels who are over every grass,
giving food to all, to every living thing,

133.

and the angels who write all the souls of men,
and all their deeds, and their lives before the Lord's face,

134.

in their midst are six Phoenixes and six Cherubim
and six six-winged ones continually with one voice singing one voice,

135.

and it is not possible to describe their singing,
and they rejoice before the Lord *God* at his footstool.

136.

And those two men lifted me up thence on to the seventh heaven,

and I saw there a very great light,
and fiery troops of great archangels,

137.

incorporeal forces,
and dominions, orders, and governments,

138.

cherubim and seraphim,
thrones and many-eyed ones,

139.

nine regiments,
the Ioanit stations of light,

140.

and I became afraid, and began to tremble with great terror,
and those men took me, and led me after them, and said to me,

141.

“Have courage, Enoch,
do not fear.”

and *[then]* showed me the Lord *God* from afar,
sitting on His very high throne.

142.

For what is there on the tenth heaven,
since the Lord *God* dwells there?

143.

On the tenth heaven is God,
in the Hebrew tongue He is called Aravat.

144.

And all the heavenly troops would come and stand on the ten steps according to their rank,
and would bow down to the Lord *God*,

145.

and would again go to their places in joy and felicity,
singing songs in the boundless light with small and tender voices,
gloriously serving him.

146.

And the cherubim and seraphim standing about the throne,
the six-winged and many-eyed ones do not depart,

standing before the Lord's face doing his will,
and cover his whole throne,

147.

singing with gentle voice before the Lord's face,

Holy, holy, holy, Lord *God*,
Ruler of Sabaoth,
heavens and earth are full of Your glory.

148.

When I saw all these things, those men said to me,
Enoch, thus far is it commanded us to journey with you,
and those men went away from me and thereupon I saw them not.

149.

And I remained alone at the end of the seventh heaven and became afraid,
and fell on my face and said to myself,

Woe is me, what has befallen me?

150.

And the Lord *God* sent one of his glorious ones, the archangel Gabriel,
and he said to me,

“Have courage, Enoch, do not fear,

Arise before the Lord's face into eternity.

Arise, *and* come with me.”

151.

And I answered him, and said in myself,

“My Lord *God*, my soul is departed from me,
from terror and trembling”

152.

And I called to the men who led me up to this place,
on them I relied, and it is with them I go before the Lord's face.

153.

And Gabriel caught me up, as a leaf caught up by the wind,
and placed me before the Lord's face.

154.

And I saw the eighth heaven, which is called in the Hebrew tongue Muzaloth,
changer of the seasons, of drought, and of wet,

and of the twelve constellations of the circle of the firmament,
which are above the seventh heaven.

155.

And I saw the ninth heaven, which is called in Hebrew Kuchavim,
where are the heavenly homes of the twelve constellations of the circle of the firmament.

2ND ENOCH 22-23

156.

On the tenth heaven, which is called Aravoth,
I saw the appearance of the Lord's face,

like iron made to glow in fire,
and brought out,
emitting sparks, and it burns.

157.

Thus in a moment of eternity I saw the Lord's face,

yet the Lord's face is ineffable,

[indescribable and unspeakable]

marvellous and very awful,
and very, very terrible.

158.

And who am I to tell of the Lord *God's* unspeakable being,
and of his very wonderful face?

159.

And I cannot tell the quantity of his many instructions,
and various voices,

(the Lord *God's* throne is very great and not made with hands,)

160.

nor the quantity of those standing round him,
troops of cherubim and seraphim,

nor their incessant singing,

nor his immutable beauty,
and who shall tell of the ineffable greatness of his glory?

161.

And I fell prone and bowed down to the Lord *God*,
and the Lord *God* with his lips said to me,

Have courage, Enoch, do not fear,

162.

Arise and stand before my face into eternity.

And the archistratege Michael lifted me up,
and led me to before the Lord's face.

163.

And the Lord *God* said to his servants tempting them,

“Let Enoch stand before my face into eternity”,

164.

and the glorious ones bowed down to the Lord *God*, and said,

“Let Enoch go according to Your word.”

165.

And the Lord *God* said to [*the archangel*] Michael,

“Go and take Enoch from out of his earthly garments,

and anoint him with my sweet ointment,
and put him into the garments of my glory.”

166.

And [*the arch-angel*] Michael did thus, as the Lord *God* told him.

He anointed me, and dressed me,

167.

and the appearance of that ointment is more than the great light,
and his ointment is like sweet dew,
and its smell mild, shining like the sun’s ray,

168.

and I looked at myself,
and I was like one of His glorious ones.

169.

And the Lord *God* summoned one of his archangels by name Pravuil,
whose knowledge was quicker in wisdom than the other archangels,
who wrote all the deeds of the Lord,

170.

and the Lord *God* said to Pravuiel,

“Bring out the books from my store-houses,
and a reed of quick-writing,

and give it to Enoch,
and deliver to him the choice and comforting books out of your hand.”

2ND ENOCH 23

171.

And he was telling me all the works of heaven, earth and sea,
and all the elements, their passages and goings,
and the thunderings of the thunders,

172.

the sun and moon,
the goings and changes of the stars,

173.

the seasons, years, days, and hours,

the risings of the wind,

174.

the numbers of the angels,
and the formation of their songs,

175.

and all human things,
the tongue of every human song and life,

176.

the commandments, instructions, and sweet-voiced singings,
and all things that *are* fitting to learn.

177.

And Pravuuel told me,

“All the things that I have told you, we have written.

178.

Sit and write all the souls of mankind,
however many of them are born, and the places prepared for them to eternity,

for all souls are prepared to eternity,
before the formation of the world.

179.

And all double 30 days and 30 nights.”

180.

And I wrote out all things exactly, and wrote 366 books.

2ND ENOCH 24-27

181.

And the Lord summoned me, and said to me,

“Enoch, sit down on my left with Gabriel.”

182.

And I bowed down to the Lord *God*, and the Lord *God* spoke to me,

“Enoch, beloved, all that you see,
all things that are standing finished, I tell to you,

183.

even [*from*] before the very beginning,

all that I created from non-being,
and visible things from invisible.”

184.

“Hear, Enoch, and take in these my words,

for not to My angels have I told my secret,

185.

and I have not told them their rise,
nor my endless realm,

186.

nor have they understood my creating,
which I tell you to-day.

187.

For before all things were visible,
I alone used to go about in the invisible things,

188.

like the sun from east to west,
and from west to east.

189.

yet even the sun has peace in itself,
while I found no peace,

190.

because I was creating all things,

and [I] conceived the thought of placing foundations,
and of creating visible creation.”

191.

“I commanded in the very lowest parts,
that visible things should come down from invisible,

192.

and Adoiel came down very great, and I beheld him,
and lo! He had a belly of great light.

Adam

193.

And I said to him,

“Become undone, Adoiel,
and let the visible come out of you.”

194.

And he came undone, and a great light came out.

195.

And I was in the midst of the great light,

and as there is born light from light,
there came forth a great age,

and showed all creation [*in its light*], which I had thought to create.

196.

And I saw that it was good.

197.

And I placed for myself a throne, and took my seat on it,
and said to the light,

198.

“Go thence up higher and fix yourself high above the throne,
and be a foundation to the highest things.”

199.

And above the light there is nothing else.

200.

And then I bent up, and looked up from my throne.

201.

And I summoned the very lowest a second time, and said,

“Let Archas come forth hard.”

And he came forth hard from the invisible.

202.

And Archas came forth hard, heavy, and very red,
and I said,

“Be opened, Archas,
and let there be born from you.”

203.

And he came undone,
an age came forth, very great and very dark,
bearing the creation of all lower things,

204.

and I saw that it was good and said to him,

“Go thence down below,
and make yourself firm,

and be a foundation for the lower things.”

205.

And it happened,
and he went down and fixed himself,

and became the foundation for the lower things,
and below the darkness there is nothing else.

2ND ENOCH 27

206.

And I commanded that there should be taken from light and darkness, and I said,

“Be thick.”

207.

And it became thus,
and I spread it out with the light, and it became water.

208.

And I spread it out over the darkness, below the light,

and then I made firm the waters,
that is to say the bottomless.

209.

And I made foundation of light around the water,
and created seven circles from inside,

210.

and imaged the water like crystal wet and dry,
that is to say like glass,
and the circumcession of the waters and the other elements,

211.

and I showed each one of them its road,
and the seven stars each one of them in its heaven, that they go thus.

212.

And I saw that it was good.

213.

And I separated between light and between darkness,
that is to say, in the midst of the water hither and thither,

214.

and I said to the light, that it should be the day,
and to the darkness, that it should be the night.

215.

And there was evening and there was morning the first day.

The Second Book of Enoch

CHAPTER EIGHT

Divisions 216-240

2ND ENOCH 28 - 30:7

216.

And then I made firm the heavenly circle,
and made that the lower water which is under heaven collect itself together, into one whole,
and that the chaos become dry, and it became so.

217.

Out of the waves I created rock hard and big,
and from the rock I piled up the dry,
and the dry I called Earth.

218.

And the midst of the Earth I called *the Abyss*,
that is to say the bottomless.

219.

I collected the sea in one place, and bound it together with a yoke,
and I said to the sea,

“Behold I give you your eternal limits,
and you shalt not break loose from your component parts.”

220.

Thus I made fast the firmament.

This day I called me the first-created.

2ND ENOCH 29

221.

And for all the heavenly troops
I imaged the image and essence of fire.

222.

And my eye looked at the hard firm rock,
and from the gleam of my eye the lightning received its wonderful nature,

223.

which is both fire in water
and water in fire,

and one does not put out the other,
nor does the one dry up the other,

224.

therefore the lightning is brighter than the sun,
softer than water,
and firmer than hard rock.

225.

And from the rock I cut off a great fire,
and from the fire I created the orders of the incorporeal troops of angels,

226.

and their weapons are fiery
and their raiment a burning flame,

227.

And I commanded that each one should stand in his order.

228.

And one from out the order of angels,
having turned away with the order that was under him,
conceived an impossible thought,

229.

to place his throne higher than the clouds above the Earth,
that he might become equal in rank to my power.

230.

And I threw him out from the height with his angels,
and he was flying in the air continuously above the bottomless [*deep of the Abyss*].

2ND ENOCH 30

231.

On the third day, I commanded the earth to make grow great and fruitful trees,
and hills, and seed to sow,

232.

and I planted Paradise, and enclosed it,
and placed as armed guardians flaming angels,

and thus I created renewal.

233.

Then came evening, and came morning the fourth day.

234.

On the fourth day I commanded that there should be great lights on the heavenly circles.

235.

On the first uppermost circle I placed the stars, *Chronos*,
and on the second, *Aphrodite*,

the planets

236.

on the third *Ares*,
on the fifth *Zeus*,
on the sixth *Hermes*,

237.

on the seventh lesser the moon,
and adorned it with the lesser stars.

238.

And on the lower,
I placed the sun for the illumination of day,
and the moon and stars for the illumination of night.

239.

The sun, that it should go according to each constellation, twelve,

and I appointed the succession of the months, and their names and lives,
their thunderings, and their hour-markings,
and how they should *proceed [after each other]*.

240.

30:7 Then evening came and morning came the fifth day.

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CHAPTER NINE
Divisions 241-270

2ND ENOCH 30:8 - 30:16

241.

30:8 On the fifth day I commanded the sea,
that it should bring forth fishes,
and feathered birds of many varieties,
and all animals [*walking*] over the Earth,

242.

going forth over the earth on four legs,
and soaring in the air,

male *gender* and female *gender*,
and every soul breathing the spirit of life.

243.

And there came evening, and there came morning the sixth day.

244.

On the sixth day I commanded my wisdom to create man from seven consistencies,

245.

one, his flesh from the earth,

246.

two, his blood from the dew,

247.

three, his eyes from the sun,

248.

four, his bones from stone,

249.

five, his intelligence from the swiftness of the angels and from cloud,

250.

six, his veins and his hair from the grass of the earth,

251.

seven, his soul from my breath and from the wind.

252.

And I gave him seven natures to the flesh

253.
[the ears for] hearing,
the eyes for sight,

254.
to the [soul] *[nose]* smell,
the [veins] *[skin]* for touch,

255.
the [blood] *[the mouth]* for taste,
the bones for endurance,
to the *[mind,]* intelligence *for]* sweetness.

256.
[And] I conceived a cunning saying to say
I created man from invisible and from visible nature,
of both are his death and life and image,

257.
he knows speech like some created thing,
small in greatness and again great in smallness,

258.
and I placed him on Earth a second angel,
honourable, great and glorious,

259.
and I appointed him as ruler to rule on Earth,
and to have my wisdom,
and there was none like him of Earth of all my existing creatures.

260.
And I appointed him a name from the four component parts,
from East, from West, from South, from North,

261.
and I appointed for him four special stars, *a constellation?*

262.
and I called his name Adam,

263.
and showed him the two ways,
the Light and the Darkness,

264.
and I told him,
“This is good, and that *[is]* bad,”

264.
that I should learn whether he has love towards me, or hatred,
that it be clear which in his race love me.

265.

For I have seen his nature,
yet he has not seen his own nature,

266.

therefore through not seeing [*his nature*]he will sin worse.

267.

And I said,
“After [*great*] sin what is there *except* death?”

268.

And I put sleep into him, and he fell asleep.

269.

And I took from him a rib, and created him a wife,
that [death] [*sweetness*] should come to him by his wife,

270.

and I took his [last word] and called her name mother,
that is to say, Eva.

The Second Book of Enoch

CHAPTER TEN
Divisions 271-305

2ND ENOCH 31-35

271.

Adam has life on Earth,
and I created a garden in Eden in the east,
that he should observe the testament and keep the command.

272.

I made the heavens open to him,
that he should see the angels singing the song of victory,
and the gloomless light.

273.

And he was continuously in paradise.

274.

And the devil understood that I wanted to create another world,
because Adam was lord on Earth, to rule and control it.

275.

The devil is the evil spirit of the lower places,
as a fugitive he made Sotona from the heavens as his name was Satanaiel,

276.

thus he became different from the angels,
yet his nature did not change his intelligence
as far as his understanding of righteous and sinful things.

277.

And he understood his condemnation
and the sin which he had sinned before,

278.

therefore he conceived thought against Adam,
in such form he entered and seduced Eva, yet did not touch Adam.

279.

yet I cursed ignorance,

yet what I had blessed previously, those I did not curse,

280.

I cursed not man, nor the earth, nor other creatures,

yet man's evil fruit, and his works.

2ND ENOCH 32

281.

I said to him,

“Earth you are,
and into the earth whence I took you you shalt go,

282.

and I will not ruin you,
yet send you whence I took you.

Then I can again receive you at my second presence.”

283.

And I blessed all my creatures visible and invisible.

284.

And Adam was five and half hours in paradise.

285.

And I blessed the seventh day, which is the Sabbath,
on which he rested from all his works.

2ND ENOCH 33

286.

And I appointed the eighth day also,
that the eighth day should be the first-created after my work,

and that the first seven revolve in the form of the seventh thousand,

287.

and that at the beginning of the eighth thousand there should be a time of not-counting,

Revelations 20

endless, with neither years nor months
nor weeks nor days nor hours.

288.

And now, Enoch, all that I have told you,
all that you have understood,

289.

all that you have seen of heavenly things,
all that you have seen on Earth,

and all that I have written in books by my great wisdom,

290.

all these things I have devised and created
from the uppermost foundation to the lower and to the end,

and there is no counsellor nor inheritor to my creations.

291.

I am self-eternal,
not made with hands, and without change.

292.

My thought is my counsellor,
my wisdom and my word are made [*omnipresent, or brilliant*],
and my eyes observe all things how they stand here and tremble with terror.

293.

If I turn away my face, then all things will be destroyed.

294.

And apply your mind, Enoch,
and know him who is speaking to you,
and take thence the books which you yourself have written.

295.

And I give you Samuiel and Raguiel, who led you up,
and the books,

and go down to earth,
and tell your sons all that I have told you,
and all that you have seen,
from the lower heaven up to my throne, and all the troops.

296.

For I created all forces,
and there is none that resists me, or that does not subject himself to me.

For all subject themselves to my monarchy, and labour for my sole rule.

297.

Give them the books of the handwriting,

and they will read them
and will know me for the creator of all things,
and will understand how there is no other God yet me.

298.

And let them distribute the books of your handwriting,
children to children,
generation to generation,
and nations to nations.

299.

And I will give you, Enoch, my intercessor, the archistratège Michael,
for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel,
and Jared your father.

300.

They have rejected my commandments and my yoke,
worthless seed has come up, not fearing God,

and they would not bow down to me,
yet have begun to bow down to vain gods, and denied my unity,

301.

and have laden the whole Earth with untruths, offences, abominable lecheries,
namely one with another,
and all manner of other unclean wickedness, which are disgusting to relate.

302.

And therefore I will bring down a deluge upon the Earth and will destroy all men,
and the whole Earth will crumble together into great darkness.

303.

Behold from their seed shall arise another generation, much afterwards,
yet of them many will be very insatiate.

304.

He who raises that generation,
shall reveal to [*your future generations*] the books of your handwriting
[*and that*] of your fathers [*words*],

to them to whom He must point out the guardianship of the world,
to the faithful men and workers of [*what pleases me*],
who do not acknowledge my name in vain.

305.

And they shall tell another generation,
and those others having read shall be glorified thereafter, more than the first.

2ND ENOCH 36-42

306.

Now, Enoch, I give you the term of thirty days to spend in your house,
and tell your sons and all your household,

that all may hear from my face what is told them by you,
that they may read and understand how there is no other God *except for me*.

307.

And that they may always keep my commandments,
and begin to read and take in the books of your handwriting.

308.

And after thirty days I shall send my angel for you,
and he will take you from earth and from your sons to me.

2ND ENOCH 37

309.

And the Lord *God* called upon one of the older angels, terrible and menacing,
and placed him by me,

in appearance white as snow, and his hands like ice,
having the appearance of great frost,

310.

and he froze my face,
because I could not endure the terror of the Lord *God*,
just as it is not possible to endure a stove's fire and the sun's heat, and the frost of the air.

311.

And the Lord *God* said to me,
"Enoch, if your face be not frozen here,
no man will be able to behold your face."

2ND ENOCH 38

312.

And the Lord *God* said to those men who first led me up,

"Let Enoch go down on to Earth with you,
and await him till the determined day."

And they placed me by night on my bed.

313.

And Mathusal expecting my coming,
keeping watch by day and by night at my bed,
was filled with awe when he heard my coming, and I told him,

"Let all my household come together, that I tell them everything."

314.

“Oh my children, my beloved ones, hear the admonition of your father,
as much as is according to the Lord *God's* will.

315.

I have been let [*to*] come to you today,
and announce to you, not from my lips, yet from the Lord *God's* lips,
all that is and was and all that is now, and all that will be till judgment-day.

316.

For the Lord *God* has let me come to you,
you hear therefore the words of my lips, of a man made big for you,

yet I am one who has seen the Lord's face,
like iron made to glow from fire it sends forth sparks and burns.

317.

You look now upon my eyes, the eyes of a man big with meaning for you,

yet I have seen the Lord *God's* eyes,
shining like the sun's rays and filling the eyes of man with awe.

318.

You see now, my children, the right hand of a man that helps you,
yet I have seen the Lord *God's* right hand filling heaven as he helped me.

318.

You see the compass of my work like your own,
yet I have seen the Lord *God's* limitless and perfect compass, which has no end.

319.

You hear the words of my lips, as I heard the words of the Lord *God*,
like great thunder incessantly with hurling of clouds.

320.

And now, my children, hear the discourses of the father of the Earth,
how fearful and awful it is to come before the face of the ruler of the Earth,

how much more terrible and awful it is to come before the face of the ruler of heaven,
the controller of the quick and the dead, and of the heavenly troops.

Who can endure that endless pain?

2ND ENOCH 40

321.

And now, my children, I know all things, for this is from the Lord's lips,
and this my eyes have seen, from beginning to end.

322.

I know all things, and have written all things into books,
the heavens and their end, and their plenitude, and all the armies and their marchings.

323.

I have measured and described the stars, the great countless multitude of them.

324.

What man has seen their revolutions, and their entrances?

325.

For not even the angels see their number, while I have written all their names.

326.

And I measured the sun's circle, and measured its rays, *and* counted the hours,

I wrote down too all things that go over the Earth,

327.

I have written the things that are nourished,

and all seed sown and unsown, which the Earth produces and all plants,
and every grass and every flower, and their sweet smells,

and their names, and the dwelling-places of the clouds,
and their composition, and their wings, and how they bear rain and raindrops.

328.

And I investigated all things,
and wrote the road of the thunder and of the lightning,

and they showed me the keys and their guardians, their rise, the way they go,

329.

it is let out gently in measure by a chain,
lest by a heavy chain and violence it hurl down the angry clouds and destroy all things on earth.

330.

I wrote the treasure-houses of the snow,
and the store-houses of the cold and the frosty airs,

and I observed their season's key-holder,
he fills the clouds with them, and does not exhaust the treasure-houses.

331.

And I wrote the resting-places of the winds
and observed and saw how their key-holders bear weighing-scales and measures.

332.

First, they put them in one weighing-scale,
then in the other the weights,

and let them out according to measure cunningly over the whole Earth,
lest by heavy breathing they make the Earth to rock.

333.

And I measured out the whole Earth,
its mountains, and all hills, fields, trees, stones, rivers,

all existing things I wrote down,
the height from earth to the seventh heaven,

and downwards to the very lowest hell,
and the judgment-place,
and the very great, open and weeping hell.

334.

And I saw how the prisoners are in pain,
expecting the limitless judgment.

335.

And I wrote down all those being judged by the judge,
and all their judgment and sentences and all their works.

2ND ENOCH 41

336.

And I saw all forefathers from all time with Adam and Eva,
and I sighed and broke into tears
and said of the ruin of their dishonour,

337.

“Woe is me for my infirmity. and for that of my forefathers”,
and [I] thought in my heart and said:

338.

“Blessed is the man who has not been born,
or who has been born,
and shall not sin before the Lord’s face,

that he come not into this place, nor bring the yoke of this place.”

2ND ENOCH 42

339.

I saw the key-holders and guards of the gates of hell standing, like great serpents,
and their faces like extinguishing lamps,
and their eyes of fire,
their sharp teeth,

340.

and I saw all the Lord *God’s* works,
how they are right,
while the works of man are some good, and others bad,
and in their works are known those who lie evilly.

2ND ENOCH 43-46

341.
I, my children, measured and wrote out every work

342.
and every measure
and every righteous judgment.

343.
As one year is more honourable than another,
so is one man more honourable than another,

344.
some for great possessions,
some for wisdom of heart,

345.
some for particular intellect,
some for cunning,

346.
one for silence of lip,
another for cleanliness,

347.
one for strength,
another for comeliness,

348.
one for youth,
another for sharp wit,

349.
one for shape of body,
another for sensibility,

350.
yet let it be heard everywhere,
there is none better than he [*or she*] who fears God,
he [*or she*] shall be more glorious in time to come.

2ND ENOCH 44

351.
The Lord *God* with his hands having created man,
in the likeness of his own face,
the Lord *God* made him small and great.

352.
Whoever reviles the ruler's face,
and abhors the Lord's face, has despised the Lord's face,

353.

and he who vents anger on any man without injury,
the Lord *God's* great anger will cut him down,

354.

he who spits on the face of man reproachfully,
will be cut down at the Lord *God's* great judgment.

355.

Blessed is the man who does not direct his heart with malice against any man,
and helps the injured and condemned,
and raises the broken down,
and shall do charity to the needy,

356.

because on the day of the great judgment every weight,
every measure and every makeweight will be as in the market,

357.

that is to say they are hung on scales and stand in the market,
and every one shall learn his own measure,
and according to his measure shall take his reward.

2ND ENOCH 45

358.

Whoever hastens to make offerings before the Lord's face,
the Lord *God* for His part will hasten that offering by granting of his work.

359.

yet whoever increases his lamp before the Lord's face
and make not true judgment,
the Lord *God* will not increase his treasure in the realm of the highest.

360.

When the Lord *God* demands bread, or candles,
or the flesh of beasts, or any other sacrifice,
then that is nothing,

yet God demands pure hearts,
and with all that [*tempting*] only tests the heart of man.

2ND ENOCH 46

361.

Hear, my people, and take in the words of my lips.

362.

If any one bring any gifts to an earthly ruler,
and have disloyal thoughts in his heart,
and the ruler know this,

will he not be angry with him,
and not refuse his gifts, and [*will he*] not give him over to judgment?

363.

Or if one man make himself appear good to another by deceit of tongue,
yet have evil in his heart,

364.

then will not the other understand the treachery of his heart,
and himself be condemned,
since his untruth was plain to all?

365.

And when the Lord shall send a great light,
then there will be judgment for the just and the unjust,
and there no one shall escape notice.

The Second Book of Enoch

CHAPTER THIRTEEN
Divisions 366-395

2ND ENOCH 47 - 50:6

366.

And now, my children, lay thought on your hearts,
mark well the words of your father,
which are all come to you from the Lord *God's* lips.

367.

Take these books of your father's handwriting and read them.

368.

For the books are many, and in them you will learn all the Lord *God's* works,
all that has been from the beginning of creation, and will be till the end of time.

369.

And if you will observe my handwriting,
you will not sin against the Lord *God*,

because there is no other except the Lord *God*,
neither in Heaven, nor in Earth,
nor in the very lowest places, nor in the one foundation.

370.

The Lord *God* has placed the foundations in the unknown,
and has spread forth [*the*] heavens visible and invisible,

371.

He fixed the Earth on the waters,
and created countless creatures,

372.

and who has counted the water and the foundation of the unfixed,
or the dust of the earth,
or the sand of the sea,

373.

or the drops of the rain,
or the morning dew,
or the wind's breathings?

374.

Who has filled earth and sea,
and the indissoluble winter?

375.

I cut the stars out of fire,
and decorated heaven, and put it in their midst.

2ND ENOCH 48

376.

That the sun go along the seven heavenly circles,
which are the appointment of one hundred and eighty-two thrones,
that it go down on a short day,

377.

and again one hundred and eighty-two,
that it go down on a big day,

and he has two thrones on which he rests,
revolving hither and thither above the thrones of the months,

378.

from the seventeenth day of the month Tsivan it goes down to the month Thevan,
from the seventeenth of Thevan it goes up.

the solstice

379.

And thus it goes close to the earth,
then the earth is glad and makes grow its fruits,
and when it goes away,
then the earth is sad, and trees and all fruits have no florescence.

380.

All this he measured, with good measurement of hours,
and fixed a measure by his wisdom, of the visible and the invisible.

381.

From the invisible he made all things visible, himself being invisible.

382.

Thus I make known to you, my children,
and distribute the books to your children, into all your generations,
and amongst the nations who shall have the sense to fear God,

383.

let them receive them,
and may they come to love them more than any food or earthly sweets,
and read them and apply themselves to them.

384.

And those who understand not the Lord *God*, who fear not God, who accept not,
yet reject, who do not receive the books, a terrible judgment awaits these.

385.

Blessed is the man who shall bear their yoke and shall drag them along,
for he shall be released on the day of the great judgment.

386.

I swear to you, my children,
yet I swear not by any oath, neither by heaven nor by earth,
nor by any other creature which God created.

387.

The Lord *God* said,
There is no oath in me, nor injustice,
yet [*just*] truth.

388.

If there is no truth in men, let them swear by the words,
Yea, yea, or else, Nay, nay.

389.

And I swear to you, yea,
yea, that there has been no man in his mother's womb,
yet that already [*was not*]before,

even to each one there is a place prepared for the repose of that soul,
and a measure fixed how much it is intended that a man be tried in this world.

390.

Yea, children, deceive not yourselves,
for there has been previously prepared a place for every soul of man.

2ND ENOCH 50

391.

I have put every man's work in writing
and none born on earth can remain hidden nor his works remain concealed.

I see all things.

392.

Now therefore, my children,
in patience and meekness spend the number of your days, that you inherit endless life.

393.

Endure for the sake of the Lord *God* every wound,
every injury,
every evil word and attack.

394.

If ill-requitals befall you,
return them not either to neighbour or enemy,

because the Lord *God* will return them for you
and be your avenger on the day of great judgment,
that there be no avenging here among men.

395.

50:6 Whoever of you spends gold or silver for his brother's sake,
he will receive ample treasure in the world to come.

2ND ENOCH 50:7 - 58:1

396.

50:7 Injure not widows, nor orphans, nor strangers [*living among you in your land*],
lest God's wrath come upon you.

2ND ENOCH 51

397.

Stretch out your hands to the poor according to your strength.

Hide not your silver in the Earth.

398.

Help the faithful man in affliction,
and affliction will not find you in the time of your trouble.

399.

And every grievous and cruel yoke that come upon you
bear all for the sake of the Lord *God*,

and thus you will find your reward in the day of judgment.

400.

It is good to go morning, midday, and evening into the Lord *God's* dwelling, [*temple*]
for the glory of your creator,

because every breathing thing glorifies him,
and every creature visible and invisible returns him praise.

2ND ENOCH 52

401.

Blessed is the man who opens his lips in praise of God of Sabaoth
and praises the Lord *God* with his heart.

402.

Cursed every man who opens his lips for the bringing into contempt
and calumny of his neighbour,

because he brings God into contempt.

403.

Blessed is he who opens his lips blessing and praising God.

404.

Cursed is he before the Lord all the days of his life,
who opens his lips to curse and abuse.

405.

Blessed is he who blesses all the Lord *God's* works.

406.

Cursed is he who brings the Lord *God's* creation into contempt.

407.

Blessed is he who looks down and raises the fallen.

408.

Cursed is he who looks to and is eager for the destruction of what is not his.

409.

Blessed is he who keeps the foundations of his fathers made firm from the beginning.

410.

Cursed is he who perverts the decrees of his forefathers.

411.

Blessed is he who imparts peace and love.

412.

Cursed is he who disturbs those that love their neighbours.

413.

Blessed is he who speaks with humble tongue and heart to all.

414.

Cursed is he who speaks peace with his tongue,
while in his heart there is no peace yet a sword.

415.

For all these things will be laid bare in the weighing-scales and in the books,
on the day of the great judgment.

2ND ENOCH 53

416.

And now, my children, do not say,

'Our father is standing before God, and is praying for our sins',

for there is there no helper of any man who has sinned.

417.

You see how I wrote all works of every man, before his creation,
all that is done amongst all men for all time,
and none can tell or relate my handwriting,

because the Lord *God* see all imaginings of man,
how they are vain,
where they lie in the treasure-houses of the heart.

418.

And now, my children,
mark well all the words of your father,
that I tell you, lest you regret, saying,

'Why did our father not tell us?'

2ND ENOCH 54

419.

At that time, not understanding this
let these books which I have given you be for an inheritance of your peace.

420.

Hand them to all who want them, and instruct them,
that they may see the Lord *God's* very great and marvellous works.

421.

“My children, behold, the day of my term and time have approached.

422.

For the angels who shall go with me are standing before me
and urge me to my departure from you,
they are standing here on Earth, awaiting what has been told them.

423.

For to-morrow I shall go up on to heaven,
to the uppermost Jerusalem to my eternal inheritance.

424.

Therefore I bid you do before the Lord’s face all his good pleasure.”

2ND ENOCH 56

425.

Mathosalam having answered his father Enoch, said,

“What is agreeable to your eyes, father,
that I may make [before your face],

426.

that you may bless our dwellings, and your sons,
and that your people may be made glorious through you,
and then that you may depart thus, as the Lord said?”

427.

Enoch answered to his son Mathosalam and said,

“Hear, child,
from the time when the Lord anointed me with the ointment of his glory,
there has been no food in me,
and my soul remembers not Earthly enjoyment,
neither do I want anything earthly.”

2ND ENOCH 57

428.

My child Methosalam, summon all your brethren
and all your household and the elders of the people,
that I may talk to them and depart, as is planned for me.

429.

And Methosalam made haste, and summoned his brethren,
Regim, Riman, Uchan, Chermion, Gaidad,
and all the elders of the people before the face of his father Enoch,

2ND ENOCH 58

430.

and he blessed them, and said to them:

“Listen to me, my children, to-day.”

2ND ENOCH 58:2 - 64

431.

In those days when the Lord *God* came down on to earth for Adam's sake,
and visited all His creatures, which He created himself,

432.

after all these He created Adam,
and the Lord *God* called all the beasts of the earth,
all the reptiles, and all the birds that soar in the air,
and brought them all before the face of our father Adam.

433.

And Adam gave the names to all things living on earth.

434.

And the Lord *God* appointed him ruler over all,
and subjected to him all things under his hands,
and made them dumb and made them dull that they be commanded of man,
and be in subjection and obedience to him.

435.

Thus also the Lord *God* created every man lord over all his possessions.

436.

The Lord *God* will not judge a single soul of beast for man's sake,
yet adjudges the souls of men to their beasts in this world, for men have a special place.

437.

And as every soul of man is according to number, similarly beasts will not perish,
nor all souls of beasts which the Lord created,
till the great judgment, and they will accuse man, if he feed them ill.

2ND ENOCH 59

438.

Whoever defiles the soul of beasts, defiles his own soul.

439.

For man brings clean animals to make sacrifice for sin,
that he may have cure of his soul.

440.

And if they bring for sacrifice clean animals, and birds,
man has cure, he cures his soul.

441.

All is given you for food, bind it by the four feet,
that is to make good the cure, he cures his soul.

442.

yet whoever kills [*a*] beast without wounds,
kills his own souls [*spirit*] and defiles his own flesh.

443.

And he who does any beast any injury whatsoever, in secret,
it is evil practice, and he defiles his own soul.

2ND ENOCH 60

444.

He who works the killing of a man's soul,
kills his own soul, and kills his own body,
and there is no cure for him for all time.

445.

He who puts a man in any snare, shall stick in it himself,
and there is no cure for him for all time.

446.

He who puts a man in any vessel,
his retribution will not be wanting at the great judgment for all time.

447.

He who works crookedly or speaks evil against any soul,
will not make justice for himself for all time.

2ND ENOCH 61

448.

And now, my children,
keep your hearts from every injustice, which the Lord hates.

449.

Just as a man asks something for his own soul from God,
so let him do to every living soul,

450.

because I know all things,
how in the great time to come there is much inheritance prepared for men,
good for the good, and bad for the bad, without number many.

451.

Blessed are those who enter the good houses,
for in the bad houses there is no peace nor return from them.

452.

Hear, my children, small and great!

453.

When man puts a good thought in his heart,
brings gifts from his labours before the Lord's face and his hands made them not,

454.

then the Lord *God* will turn away his face from the labour of his hand,
and that man cannot find the labour of his hands.

455.

And if his hands made it, yet his heart murmur,
and his heart cease not making murmur incessantly,
he has not any advantage.

456.

Blessed is the man who in his patience brings his gifts with faith before the Lord's face,
because he will find forgiveness of sins,

yet if he take back his words before the time,
there is no repentance for him.

457.

and if the time pass and he do not of his own will what is promised,
there is no repentance after death,

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

458.

When man clothes the naked and fills the hungry,
he will find reward from God,

yet if his heart murmur, he commits a double evil,
ruin of himself and of that which he gives,

and for him there will be no finding of reward on account of that.

459.

And if his own heart is filled with his food and his own flesh,
clothed with his own clothing,

he commits contempt,
and will forfeit all his endurance of poverty,
and will not find reward of his good deeds.

460.

Every proud and *pompous* man is hateful to the Lord *God*,

and every false speech, clothed in untruth,
it will be cut with the blade of the sword of death,
and thrown into the fire, and shall burn for all time.

461.

When Enoch had spoken these words to his sons,
all people far and near heard how the Lord *God* was calling Enoch.

462.

They took counsel together [*and said,*]

“Let us go and [*bless*] Enoch.”

And two thousand men *gathered* together
and *went* to the place Achuzan where Enoch was, and his sons.

463.

And the elders of the people, [*off*] the whole assembly,
came and bowed down and began to [*bless*] Enoch and said to him,

464.

Our father Enoch, may you be blessed of *God* the eternal ruler,
and now bless your sons and all the people,
that we may be glorified to-day before your face.

465.

For you shalt be glorified before the Lord's face for all time,
since the Lord *God* chose you, rather than all men on earth,
and designated you *the recorder* of all his creation, visible and invisible,
and redeemed of the sins of Man, and helper of your household.

The Second Book of Enoch

CHAPTER SIXTEEN
Divisions 466-500

2ND ENOCH 65-68

466.

And Enoch answered all his people saying,
“Hear, my children,
before that all creatures were created,
the Lord *God* created the visible and invisible things.

467.

And as much time as there was and went past,
understand that after all [*creatures were created*]
that He created Man in the likeness of His own form,
and put into *Man* eyes to see,
and ears to hear,
and heart to reflect,
and intellect wherewith to deliberate.

468.

And the Lord *God* saw all Man's works, and created all his creatures,
and divided time, from time He fixed the years,
and from the years He appointed the months,
and from the months He appointed the days,
and of days He appointed seven.

469.

And in those He appointed the hours, measured them out exactly,
that man might reflect on time and count years, months, and hours,
their alternation, beginning, and end,

470.

and that he might count his own life, from the beginning until death,
and reflect on his sin and write his work bad and good,

471.

because no work is hidden before the Lord *God*,
that every man might know His works and never transgress all His commandments,
and keep my handwriting from generation to generation.

472.

When all creation visible and invisible, as the Lord *God* created it, shall end,
then every man goes to the great judgment, and then all time shall perish, and the years,

and thenceforward there will be neither months nor days nor hours,
they will be adhered together and will not be counted.

473.

There will be one aeon,
and all the righteous who shall escape the Lord's great judgment,
shall be collected in the great aeon,

for the righteous the great aeon will begin,
and they will live eternally,

474.

and then too there will be amongst them neither labour, nor sickness,
nor humiliation, nor anxiety,
nor need, nor brutality,
nor night, nor darkness, yet great light.

475.

And they shall have a great indestructible wall,
and a paradise bright and incorruptible,

for all corruptible things shall pass away,
and there will be eternal life.

2ND ENOCH 66

476.

And now, my children,
keep your souls from all injustice, such as the Lord *God* hates.

477.

Walk before his face with terror and trembling and serve him alone.

478.

Bow down to the true God, not to dumb idols,

yet bow down to His similitude,
and bring all just offerings before the Lord's face.

479.

The Lord *God* hates what is unjust.

480.

For the Lord *God* sees all things,
when man takes thought in his heart, then he counsels the intellects,
and every thought is always before the Lord, who made firm the earth and put all creatures on it.

481.

If you look to heaven, the Lord *God* is there,
if you take thought of the sea's deep and all the under-earth, the Lord *God* is there,

for the Lord *God* created all things.

482.

Bow not down to things made by man, leaving the Lord of all creation,
because no work can remain hidden before the Lord's face.

483.

Walk, my children,
in long-*patience*,
[*and*] in meekness,

in provocation,
[*and*] in grief.

484.

In faith and in truth,
in reliance on promises,
[*and in*] honesty,

in illness,
in abuse,
[*and*] in wounds.

485.

In temptation,
in nakedness,
[*and*] in privation,

loving one another,
till you go out from this age of ills,
that you become inheritors of endless time.

486.

Blessed are the just who shall escape the great judgment,
for they shall shine forth more than the sun sevenfold,
for in this world the seventh part is taken off from all,

487.

light, darkness,
food, [*drink,*]
enjoyment, sorrow,
paradise, torture,
fire, frost, and other things,

he put all down in writing, that you might read and understand.

2ND ENOCH 67

488.

When Enoch had talked to the people,
the Lord *God* sent out darkness on to the Earth,

and there was darkness,
and it covered those men standing with Enoch,
and they took Enoch up on to the highest heaven, where the Lord *God* is,

489.

and He received him and placed him before His face,
and the darkness went off from the Earth, and light came again.

490.

And the people saw and understood not how Enoch had been taken,
and glorified the Lord *God*,

and found a roll in which was traced [*the testimony of*] *the invisible God*,
and all went to their dwelling places.

491.

Enoch was born on the sixth day of the month Tsivan,
and lived three hundred and sixty-five years.

492.

He was taken up to heaven on the first day of the month Tsivan
and remained in heaven sixty days.

493.

He wrote all these signs of all creation, which the Lord *God* created,
and wrote 366 books, and handed them over to his sons

494.

and remained on earth thirty days,
and was again taken up to heaven on the sixth day of the month Tsivan,
on the very day and hour when he was born.

495.

As every man's nature in this life is dark,
so are also his conception, birth, and departure from this life.

496.

At what hour he was conceived,
at that hour he was born, and at that hour too he died.

497.

Methosalam and his brethren, all the sons of Enoch,
made haste, and erected an altar at that place called Achuzan,
whence and where Enoch had been taken up to heaven.

498.

And they took sacrificial oxen and summoned all people
and sacrificed the sacrifice before the Lord's face.

499.

All people, the elders of the people and the whole assembly came to the feast
and brought gifts to the sons of Enoch.

500.

And they made a great feast, rejoicing and making merry three days,
praising the Lord God,

who had given them such a sign through Enoch,
who had found favour with him,
and that they should hand it on to their sons from generation to generation,
from age to age.

Amen

1.

ABRAHAM 1-4

It came to pass, when the days of the death of Abraham drew near, that the Lord said to Michael,

Arise and go to Abraham, my servant, and say to him, so that he may set his house in order before he die,

“Thou shalt depart from life, for lo! the days of thy temporal life are fulfilled.”

ABRAHAM 2

2.

And Michael went and came to Abraham, and found him sitting before his oxen for ploughing, and he was exceeding old in appearance, and had his son in his arms.

3.

Abraham, therefore, seeing the archangel Michael, rose from the ground and saluted him, not knowing who he was, and said to him,

“The Lord preserve thee. May thy journey be prosperous with thee.”

4.

And Michael answered him, “Thou art kind, good father.”

5.

Abraham answered and said to him,

“Come, draw near to me, brother, and sit down a little while, that I may order a beast to be brought that we may go to my house, and thou mayest rest with me, for it is toward evening, and in the morning arise and go wherever you will, lest some evil beast meet you and do you hurt.”

6.

And Michael enquired of Abraham, saying,

“Tell me your name, before I enter your house, lest I be burdensome to you.”

7.

Abraham answered and said,

“My parents called me Abram, and the Lord named me Abraham, saying, “Arise and depart from your house, and from your kindred, and go into the land which I shall show unto you.”

And when I went away into the land which the Lord showed me, he said to me,
“Your name shall no more be called Abram, but your name shall be Abraham.””

8.

Michael answered and said to him,

“Pardon me, my father, experienced man of God, for I am a stranger, and I have heard of you that you went forty furlongs and brought a goat and slew it, entertaining angels in your house, that they might rest there.”

9.

Thus speaking together, they arose and went towards the house.

And Abraham called one of his servants, and said to him,

“Go, bring me a beast that the stranger may sit upon it, for he is wearied with his journey.”

10.

And Michael said,
“Trouble not the youth, but let us go lightly until we reach the house, for I love your company.”

ABRAHAM 3

11.

And arising they went on, and as they drew nigh to the city, about three furlongs from it, they found a great tree having three hundred branches, like to a tamarisk tree.

12.

And they heard a voice from its branches singing,
“Holy art thou, because thou hast kept the purpose for which thou wast sent.”

13.

And Abraham heard the voice, and hid the mystery in his heart, saying within himself,
“What is the mystery that I have heard?”

14.

As he came into the house, Abraham said to his servants,
“Arise, go out to the flocks, and bring three sheep, and slay them quickly, and make them ready that we may eat and drink, for this day is a feast for us.”

15.

And the servants brought the sheep, and Abraham called his son Isaac, and said to him,
“My son Isaac, arise and put water in the vessel that we may wash the feet of this stranger.”

16.

And he brought it as he was commanded, and Abraham said,
“I perceive, and so it shall be, that in this basin I shall never again wash the feet of any man coming to us as a guest.”

17.

And Isaac hearing his father say this wept, and said to him,
“My father what is this that thou sayest, This is my last time to wash the feet of a stranger?”

18.

And Abraham seeing his son weeping, also wept exceedingly, and Michael seeing them weeping, wept also, and the tears of Michael fell upon the vessel and became a precious stone.

ABRAHAM 4

19.

When Sarah, being inside in her house, heard their weeping, she came out and said to Abraham,
“Lord, why is it that you thus weep?”

20.

Abraham answered, and said to her,
“It is no evil. Go into your house, and do your own work, lest we be troublesome to the man.”

21.

And Sarah went away, being about to prepare the supper.

22.

And the sun came near to setting, and Michael went out of the house, and was taken up into the heavens to worship before God, for at sunset all the angels worship God and Michael himself is the first of the angels.

23.

And they all worshipped him, and went each to his own place, but Michael spoke before the Lord and said, "Lord, command me to be questioned before your holy glory!"

24.

And the Lord said to Michael, "Announce whatsoever you will!"

25.

And the Archangel answered and said,
"Lord, you sent me to Abraham to say to him, "Depart from your body, and leave this world; the Lord calls you;"

26.

and I dare not, Lord, reveal myself to him, for he is your friend, and a righteous man, and one that receives strangers."

27.

But I beseech you, Lord, command the remembrance of the death of Abraham to enter into his own heart, and bid not me tell it him, for it is great abruptness to say,

28.

"Leave the world, and especially to leave one's own body, for you created him from the beginning to have pity on the souls of all men."

29.

Then the Lord said to Michael,
"Arise and go to Abraham, and lodge with him, and whatever you see him eat, eat also, and wherever he shall sleep, sleep there also.

30.

For I will cast the thought of the death of Abraham into the heart of Isaac his son in a dream."

ABRAHAM 5-7

31.

Then Michael went into the house of Abraham on that evening, and found them preparing the supper, and they ate and drank and were merry.

32.

And Abraham said to his son Isaac,
“Arise, my son, and spread the man's couch that he may sleep, and set the lamp upon the stand.”

33.

And Isaac did as his father commanded him, and Isaac said to his father,
“I too am coming to sleep beside you.”

34.

Abraham answered him,
“Nay, my son, lest we be troublesome to this man, but go to your own chamber and sleep.”

35.

And Isaac not wishing to disobey his father's command, went away and slept in his own chamber.

ABRAHAM 7

36.

And it happened about the seventh hour of the night Isaac awoke, and came to the door of his father's chamber, crying out and saying,
“Open, father, that I may [touch] *[bless]* you before they take you away from me.”

37.

Abraham arose and opened to him, and Isaac entered and hung upon his father's neck weeping, and [kissed] *[blessed]* him with lamentations.

38.

And Abraham wept together with his son, and Michael saw them weeping and wept likewise.

39.

And Sarah hearing them weeping called from her bed-chamber, saying,

“My Lord Abraham, why is this weeping?

Has the stranger told you of your brother's son Lot that he is dead?
Or has anything else befallen us?”

40.

Michael answered and said to Sarah,
“Nay, Sarah, I have brought no tidings of Lot, but I knew of all your kindness of heart, that therein you excel all men upon earth, and the Lord has remembered you.”

41.

Then Sarah said to Abraham,
“How dare you weep when the man of God has come in to you,
and why have your eyes shed tears for today there is great rejoicing?”

42.

Abraham said to her,
How do you know that this is a man of God?

43.

Sarah answered and said,

“Because I say and declare that this is one of the three men who were entertained by us at the oak of Mamre, when one of the servants went and brought a kid and you killed it, and said to me, “Arise, make ready that we may eat with these men in our house.””

45.

Abraham answered and said,

“You have perceived well, O woman, for I too, when I washed his feet knew in my heart that these were the feet which I had washed at the oak of Mamre, and when I began to enquire concerning his journey, he said to me, I go to preserve Lot your brother from the men of Sodom, and then I knew the mystery.”

ABRAHAM 7

46.

And Abraham said to Michael,

“Tell me, man of God, and show to me why you have come hither.”

47.

And Michael said,

“Your son Isaac will show you.”

48.

And Abraham said to his son,

“My beloved son, tell me what you have seen in your dream today, and wast frightened. Relate it to me.”

49.

Isaac answered his father,

“I saw in my dream the sun and the moon, and there was a crown upon my head, and there came from heaven a man of great size, and shining as the light that is called the father of light.”

50.

He took the sun from my head, and yet left the rays behind with me.

51.

And I wept and said, “I beseech you, my Lord, take not away the glory of my head, and the light of my house, and all my glory.”

52.

And the sun and the moon and the stars lamented, saying,

“Take not away the glory of our power.”

53.

And that shining man answered and said to me,

“Weep not that I take the light of your house, for it is taken up from troubles into rest, from a low estate to a high one; they lift him up from a narrow to a wide place; they raise him from darkness to light.”

54.

And I said to him,

“I beseech you, Lord, take also the rays with it.”

55.

He said to me,

“There are twelve hours of the day, and then I shall take all the rays.”

56.

As the shining man said this,
“I saw the sun of my house ascending into heaven, but that crown I saw no more, and that sun was like you my father.”

57.

And Michael said to Abraham,
“Your son Isaac has spoken truth, for you shall go, and be taken up into the heavens, but your body shall remain on earth, until seven thousand ages are fulfilled, for then all flesh shall arise.

58.

Now therefore, Abraham, set your house in order, and your children, for you have heard fully what is decreed concerning you.”

59.

Abraham answered and said to Michael,
“I beseech you, Lord, if I shall depart from my body, I have desired to be taken up in my body that I may see the creatures that the Lord my God has created in Heaven and on Earth.”

60.

Michael answered and said,
“This is not for me to do, but I shall go and tell the Lord of this, and if I am commanded I shall show you all these things.”

The Testament of Abraham

CHAPTER THREE
Divisions 61-95

ABRAHAM 8-11

61.

And Michael went up into heaven, and spoke before the Lord concerning Abraham, and the Lord answered Michael,
“Go and take up Abraham in the body, and show him all things, and whatsoever he shall say to you do to him as to my friend.”

62.

So Michael went forth and took up Abraham in the body on a cloud, and brought him to the river of Ocean.

63.

And Abraham looked and saw two gates, the one small and the other large, and between the two gates sat a man upon a throne of great glory, and a multitude of angels round about him, and he was weeping, and again laughing, but his weeping exceeded his laughter seven-fold.

64.

And Abraham said to Michael,
“Who is this that sits between the two gates in great glory; sometimes he laughs, and sometimes he weeps, and his weeping exceeds his laughter seven-fold?”

65.

And Michael said to Abraham, “Do you not know who it is?”

And he said, “No, Lord.”

66.

And Michael said to Abraham,
“Do you see these two gates, the small and the great? These are they which lead to life and to destruction.

67.

This man that sits between them is Adam, the first man whom the Lord created, and set him in this place to see every soul that departs from the body, seeing that all are from him.

68.

When, therefore, you see him weeping, know that he has seen many souls being led to destruction, but when you see him laughing, he has seen many souls being led into life.

69.

Do you see how his weeping exceeds his laughter?

70.

Since he sees the greater part of the world being led away through the broad gate to destruction, therefore his weeping exceeds his laughter seven-fold.”

ABRAHAM 9

71.

And Abraham said,
“And he that cannot enter through the narrow gate, can he not enter into life?”

72.

Then Abraham wept, saying,
“Woe is me, what shall I do?”

73.

For I am a man broad of body, and how shall I be able to enter by the narrow gate, by which a boy of fifteen years cannot enter?”

74.

Michael answered and said to Abraham,
“Fear not, father, nor grieve, for you shall enter by it unhindered, and all those who are like you.”

75.

And as Abraham stood and marveled, behold an angel of the Lord driving sixty thousand souls of sinners to destruction.

76.

And Abraham said to Michael,
“Do all these go into destruction?”

77.

And Michael said to him,
“Yea, but let us go and search among these souls, if there is among them even one righteous.”

78.

And when they went, they found an angel holding in his hand one soul of a woman from among these sixty thousand, because he had found her sins weighing equally with all her works, and they were neither in motion nor at rest, but in a state between; but the other souls he led away to destruction.

79.

Abraham said to Michael, “Lord, is this the angel that removes the souls from the body or not?”

80.

Michael answered and said,
“This is death, and he leads them into the place of judgment, that the judge may try them.”

81.

And Abraham said, "My Lord, I beseech you to lead me to the place of judgment so that I too may see how they are judged."

82.

Then Michael took Abraham upon a cloud, and led him into Paradise, and when he came to the place where the judge was, the angel came and gave that soul to the judge.

83.

And the soul said,
"Lord have mercy on me."

84.

And the judge said,
"How shall I have mercy upon you, when you had no mercy upon your daughter which you had, the fruit of your womb? Wherefore did you slay her?"

85.

It answered, "Nay, Lord, slaughter has not been done by me, but my daughter has lied upon me.

86.

But the judge commanded him to come that wrote down the records, and behold cherubim carrying two books.

87.

And there was with them a man of exceeding great stature, having on his head three crowns, and the one crown was higher than the other two.

88.

These are called the crowns of witness.

89.

And the man had in his hand a golden pen, and the judge said to him,
"Exhibit the sin of this soul."

90.

And that man, opening one of the books of the cherubim, sought out the sin of the woman's soul and found it.

91.

And the judge said,
"O wretched soul, why do you say that you have not done murder?"

92.

Did you not, after the death of your husband, go and commit adultery with your daughter's husband, and kill her?

93.

And he convicted her also of her other sins, whatsoever she had done from her youth.

94.

Hearing these things the woman cried out, saying,
Woe is me, all the sins that I did in the world I forgot, but here they were not forgotten.

95.

Then they took her away also and gave her over to the tormentors.

ABRAHAM 11-14

96.

And Abraham said to Michael,
Lord, who is this judge, and who is the other, who convicts the sins?

97.

And Michael said to Abraham,
Do you see the judge?

This is Abel, who first testified, and God brought him hither to judge,

98.

and he that bears witness here is the teacher of heaven and earth, and the scribe of righteousness, Enoch, for the Lord sent them hither to write down the sins and righteousnesses of each one.

99.

Abraham said,
And how can Enoch bear the weight of the souls, not having seen death? Or how can he give sentence to all the souls?

100.

Michael said,
If he gives sentence concerning the souls, it is not permitted; but Enoch himself does not give sentence, but it is the Lord who does so, and he has no more to do than only to write.

101.

For Enoch prayed to the Lord saying, "I desire not, Lord, to give sentence on the souls, lest I be grievous to anyone."

102.

and the Lord said to Enoch,
"I shall command you to write down the sins of the soul that makes atonement and it shall enter into life,

103.

and if the soul make not atonement and repent, you shall find its sins written down and it shall be cast into punishment."

104.

And about the ninth hour Michael brought Abraham back to his house.

105.

Yet Sarah his wife, not seeing what had become of Abraham, was consumed with grief, and gave up the ghost, and after the return of Abraham he found her dead, and buried her.

ABRAHAM 12

106.

And after Abraham had seen the place of judgment, the cloud took him down upon the firmament below, and Abraham, looking down upon the earth, saw a man committing adultery with a wedded woman.

107.

And Abraham turning said to Michael,
“Do you see this wickedness? Lord, send fire from heaven to consume them.”

And straightway there came down fire and consumed them, for the Lord had said to Michael, 'do whatever Abraham shall ask you to do for him.'

108.

Abraham looked again, and saw other men railing at their companions, and said,
“Let the earth open and swallow them, and as he spoke the earth swallowed them alive.”

109.

Again the cloud led him to another place, and Abraham saw some going into a desert place to commit murder, and he said to Michael,
“Do you see this wickedness? Let wild beasts come out of the desert, and tear them in pieces.”

and that same hour wild beasts came out of the desert, and devoured them.

110.

Then the Lord God spoke to Michael saying,
“Turn away Abraham to his own house, and let him not go round all the creation that I have made, because he has no compassion on sinners, yet I have compassion on sinners that they may turn and live, and repent of their sins and be saved.”

ABRAHAM 13

111.

But when the day of the death of Abraham drew near, the Lord God said to Michael,
Death will not dare to go near to take away the soul of my servant, because he is my friend,

but go and adorn Death with great beauty, and send him thus to Abraham, that he may see him with his eyes.

112.

And Michael straightway, as he was commanded, adorned Death with great beauty, and sent him thus to Abraham that he might see him.

And he sat down near to Abraham, and Abraham seeing Death sitting near to him was afraid with a great fear.

113.

And Death said to Abraham,
Hail, holy soul! Hail, friend of the Lord God! Hail, consolation and entertainment of travelers!

114.

And Abraham said,
You are welcome, servant of the Most High God.
I beseech you, tell me who you are; and entering into my house partake of food and drink, and depart from me, for since I have seen you sitting near to me my soul has been troubled.

For I am not at all worthy to come near you, for you are an exalted spirit and I am flesh and blood, and therefore I cannot bear your glory, for I see that your beauty is not of this world.

115.

And Death said to Abraham,
I tell you, in all the creation that God has made, there has not been found one like you, for even the Lord himself by searching has not found such an one upon the whole earth.

116.

And Abraham said to Death,
How dare you lie? For I see that your beauty is not of this world.

117.

And Death said to Abraham,
Think not, Abraham, that this beauty is mine, or that I come thus to every man.

Nay, but if any one is righteous like you, I thus take crowns and come to him, yet if it is a sinner I come in great corruption, and out of their sin I make a crown for my head, and I shake them with great fear, so that they are dismayed.

118.

Abraham therefore said to him,
And whence comes your beauty?

119.

And Death said,
There is none other more full of corruption than I am.

120.

Abraham said to him,
And are you indeed he that is called Death?

He answered him and said,
I am the bitter name. I am weeping.

ABRAHAM 14

121.

And Abraham said to Death,
Show us your corruption.

122.

And Death made manifest his corruption; and he had two heads, the one had the face of a serpent and by it some die at once by asps, and the other head was like a sword; by it some die by the sword as by bows.

123.

In that day the servants of Abraham died through fear of Death, and Abraham seeing them prayed to the Lord, and he raised them up.

124.

Yet God returned and removed the soul of Abraham as in a dream, and the archangel Michael took it up into the heavens.

125.

And Isaac buried his father beside his mother Sarah, glorifying and praising God, for to him is due glory, honor and worship, of the Father, Son and Holy Ghost, now and always and to all eternity.

Amen

A later Christian rendition of the lost Testament of Isaac.

This is the going forth from the body of Isaac the patriarch,
he died on the twenty-fourth of Mesore in the peace of God. Amen.

TESTAMENT OF ISAAC 1-3

1.

Now Isaac the patriarch writes his testament and addresses his words of instruction to his son Jacob and to all those gathered round him.

2.

The blessings of the patriarch will be on those who come after us, even those who listen to these words, to these words of instruction and these medicines of life, so that the grace of God may be with all those who believe.

3.

This is the end of obedience, as it is written.

You have heard a word, let it abide with you – which means that a man should strive patiently with what he hears.

4.

God gives grace to those who believe,
he who believes the words of God and of his saints will be an inheritor of the Kingdom of God.

5.

God has been with the generations gone by, which have passed away,
because of their innocence and their faith towards God.

He will be with the generations to come also.

TESTAMENT OF ISAAC 2

6.

Now it came to pass, when the time had come for the Patriarch Isaac to go forth from the body,
God sent to him the angel of his father Abraham at dawn on the twenty-second of Mesore.

7.

He said to him. Hail, son of promise!

(Now it was the daily custom of the righteous old man Isaac to converse with the angels.)

8.

He lifted his face up to the face of the angel,
he saw him assuming the likeness of his father Abraham;
and he opened his *lips* and raised his voice and cried out in great joy,

“I have seen your face like someone who has seen the face of God.”

9.

The angel said to him. Listen, my beloved Isaac,

I have been sent for you by God
to take you to the heavens and set you beside your father Abraham,
so that you can see all the saints;
for your father is expecting you and is coming for you himself.

10.

Behold, a throne has been set up for you close to your father Abraham, and your *estate* and your beloved son Jacob's *estate* will surpass that of all others in the whole of God's creation.

That is why you have been given for evermore the name of Patriarch and Father of the World.

11.

Yet the God-loviig old man Isaac said to the angel, 'I am astonished by you, for you are my father'.

12.

The angel answered, "My beloved Isaac, I am the angel that ministers to your father Abraham.

Yet rejoice now, for I am to take you out of sorrow into gladness, out of suffering to rest for ever.

13.

I am to transport you from prison to a place where you can range at will, to a place of joy and gladness,

I am to take you to where there is light and merriment and rejoicing and abundance that never fails.

14.

So then, draw up your testament and a statement for your household, for I am to translate you to rest for all eternity.

15.

Blessed is your father who begot you, blessed are you also,

blessed is your son Jacob; and blessed are your descendants that will come after you.

TESTAMENT OF ISAAC 3

16.

Now Jacob heard them talking together, yet he said nothing.

Our father Isaac said to the angel with a heavy heart,

17.

What shall I do about the light of my eyes, my beloved son Jacob?

For I am afraid of what Esau might do to him. You know the sittyuation.

18.

The angel said to him, 'My beloved Isaac, if all the nations on earth were gathered together, they would not be able to bring these blessings pronounced over Jacob to nothing.

19.

When you blessed him, the Father and the Son and the Holy Spirit blessed him;

and Michael and Giabriel and all the angels and all the heavenly ones and the spirits of all the righteous and your father Abraham all answered, Amen.

20.

The sword therefore, shall not touch his body;
yet he shall be held in high honour and grow great and spread far and wide,
and twelve thrones shall spring from him’.

21.

Our father Isaac said to the angel,
‘You have given me much comfort, yet do not let Jacob know in case he is distressed’.

22.

The angel said to him,
‘My beloved Isaac, blessed is every righteous man who goes forth from the body,
Blessed are they when they meet with God.

23.

Woe. woe, woe, three times woe to the sinner,
because he has been born into this world, great sufferings will come to him.

24.

Isaac, beloved of God. give these instructions, therefore, to your sons,
and the instructions your father has given you.

Hide nothing from Jacob,
so that he can write them as instructions for the generations that will come after you.
and those who love God may live their lives in accordance with them.

25.

And take care that I am able to fetch you with joy., *and* without delay.

The peace of my Lord that he has given me.
I give to you, as I go to him who sent me’.

The Testament of Isaac

CHAPTER TWO
Divisions 26-60

TESTAMENT OF ISAAC 4-6

26.

And when the angel had said this, he rose from the bed on which Isaac was sleeping.

He went back to the worlds on high while our father Isaac watched him go,
astonished at the vision he had seen.

27.

And he said, ‘ I shall not see daylight before I am sent for’.

And while he was thinking this, behold, Jacob got up and came to the door of the room.

28.

The angel had cast a sleep over him so that he should not hear them;
and he got up and ran to where his father slept and said to him,

‘My father, whom have you been talking to?’,

29.

Our father Isaac said to him,
'You have heard, my son, your aged father has been sent for to be taken from you',
and Jacob put his arms round his father's neck and wept, saying,
'Ah me! My strength has left me, today you have made me an orphan, my father'.

30.

Our father Isaac embraced his son Jacob and wept; and both wept together until they could weep no more.

And Jacob said, 'Take me with you, father Isaac'.

31.

Yet Isaac replied, 'I would not have it so, my son; wait until you are sent for, my loved one.

I remember on the day when the whole earth was shaken from end to end talking to my lord and father Abraham, and I had no strength to do anything.

32.

What god has ordained, he has ordained for each one by sure authority,
his ordinances are immutable.

Yet I know, and I am glad that I am to go to God, and I am strengthened by a guiding spirit;
for this is a way that no one can escape.

33.

Listen, my son,
Where is the first creation of the hands of God,
our father Adam and our mother Eve?

34.

Where is Abel, and after him Mahalalel, and Jared,
and our father Enoch, and Methuselah,
and our father Noah, and his sons Shem, Ham, and Japheth?

35.

After these Arpachshad, and Cainan, and Shelah, and Eber, and Reu, and Serug,
and Nahor, and Terah, and my blessed father Abraham, and Lot his brother?

All these experienced death except the perfect one, our father Enoch.' .

36.

After these, forty-two generations more shall pass until Christ comes,
born of a pure virgin called Mary.

He will spend thirty years preaching in the world.

37.

At the end of all this, he will choose twelve men and reveal to them his mysteries and teach them
about the archetype of his body and his true blood by means of bread and wine,

and the bread will become the body of God and the wine will become the blood of God.

38.

And then he will ascend the tree of the cross and die for the whole creation,
and rise on the third day and despoil hell, and deliver all mankind from the enemy.

The generations to come will be saved by his body and by his blood until the end of time.

39.

The sacrifices of Christians will not cease until the end of time,
whether offered secretly or openly;
and the Antichrist will not appear so long as they offer up their sacrifice.

40.

Blessed is every man who performs that service and believes in it,
because the archetypal service is in the heavens;
and they shall celebrate with the Son of God in his kingdom'.

TESTAMENT OF ISAAC 5

41.

While the God-loving old man, our father Isaac, was saying this, all his household gathered round him and wept. His son told all his relations, and they came to him in tears.

42.

Now our father Isaac had made for himself a bedroom in his house;
and when his sight began to fail he withdrew into it and remained there for a hundred years,
fasting daily until evening,
and offering [*prayers*] for himself and his household [a young animal] for their soul.

43.

And he spent half the night in prayer and praise of God.

Thus he lived an ascetic life for a hundred years.

44.

And he kept three periods of forty days as fasts each year,
neither drinking wine nor eating fruit nor sleeping on his bed.

And he prayed and gave thanks to God continually.

TESTAMENT OF ISAAC 6

45.

Now when it became generally known that the man of God had regained his sight, people gathered to him from everywhere, listening to his words of life; for they realized that a holy spirit of God was speaking in him.

46.

The great ones who came said to him,
'You can now see clearly enough,
how comes it that after your sight had failed you have now regained it?'

47.

The God-loving old man smiled and said to them,
'My sons and brothers,
the God of my father Abraham has brought this about to comfort me in my old age.

48.

But the priest of God said to him,
'Tell me what I ought to do, my father Isaac'.

49.

Our father Isaac said to him,
'Keep your body holy, for the temple of God is set in it.

Do not engage in controversy with other men in case an angry word escapes your mouth.

50.

Be on your guard against evil-speaking, against vainglory,
and against uttering any thoughtless word;

and see that your hands do not reach out after what is not yours.

51.

Do not offer a sacrifice with a blemish in it;
and [*be careful to*] wash yourself with water when you approach the altar.

Do not mix the thoughts of the world with the thoughts of God when you stand before him.

52.

Do your utmost to be at peace with everyone.

When you stand before God and offer your [sacrifice] [*prayer*],
when you come to offer it on the altar,
you should recite privately a hundred prayers to God and make this confession to God saying,

53.

'Oh God, the incomprehensible, the unfathomable, the unattainable,
the pure treasure, purify me in love;
for I am flesh and blood and I run defiled to thee, that thou mayest purify me.

54.

I come burdened, and I ask that thou mayest lighten my burden,
a fire will burn wood, and thy mercy will take away mine iniquities.

55.

Forgive me, me that am a sinner,
I forgive the whole creation that thou hast made,
I have no complaint against anyone,

56.

I am at peace with all that is made in thine image,

I am unmoved by all the evil reasonings that have been brought before me.

57.

I am thy servant and the son of thy maidservant,
I am the one who sins, thou art the one who forgives,
forgive me and enable me to stand in thy holy place.

58.

Let my sacrifice be acceptable before thee, do not reject me because of my sins;
yet receive me unto thee, in spite of my many sins, like a sheep that has gone astray.

59.

God who hast been with our father Adam, and Abel. and Noah,
and our father Abraham, and his son Isaac, who hast been with Jacob,
be thou with me also, and receive my sacrifice from my hand'.

60.

As you recite all this, take your sacrifice and offer it;
and strive heavenwards because of the sacrifice of God, so that you do not displease him.

For the work of the priest is no small thing.

TESTAMENT OF ISAAC 7-9

61.

Every priest today (and till the end of time) must be temperate as regards his food and drink and sleep; neither should he talk about events connected with this world, nor listen to anyone who is talking about them.

62.

Rather should he spend his whole life occupied with prayer and vigils and recitation until our God sends for him in peace.

63.

Every man on earth, be he priest or monk (for after a long time they will love the life of holy retreat), must renounce the world and all its evil cares and join in the holy service the angels render in purity to God.

64.

And they will be honoured before God and his angels because of their holy sacrifices and their angelic service, which is like the archetype that is rendered in the heavens.

65.

And the angels will be their friends, because of their perfect faith and their purity; and great is their honour before God.

In a word, whether great or small, sinlessness is required of us.

66.

The chief sins worthy of repentance are these,

You shall not kill with the sword;
You shall not kill with the tongue either,

67.

You shall not commit fornication with your body;
You shall not commit fornication with your thoughts;
You shall not go in to the young to defile them;

68.

You shall not be envious;
You shall not be angry until the sun has set;
You shall not be proud in disposition;
You shall not rejoice over your neighbour's fall,

69.

You shall not slander;
You shall not look at a woman with a lustful eye;
and do not readily listen to slander.

70.

We need to beware of these things, and of others like them, till each one of us is secure from the wrath that shall be revealed from heaven.

71.

Now when the people gathered about him heard him, they cried out aloud saying.

This is meet and right. Amen.

72.

Yet the God-loving old man was silent,
he drew up his blanket, *and* he covered his face.

And the people and the priest were silent, so that he could rest himself a little.

73.

Yet the angel of his father Abraham came to him and took him up into the heavens.

He saw terrors and tumults spread abroad on this side and on that;
and it was a terror and a tumult fearful to behold.

74.

Some had the face of a camel,
others had the face of a lion,
some had the face of a dog,
others had but one eye and had tongs in their hands, three ells long, all of iron.

75.

I looked, and behold, a man was brought, and those who brought him went with him.

When they reached the beasts, those who went with him withdrew to one side,

76.

and the lion advanced towards him, tore him apart into little pieces, and swallowed him;
it then vomited him up, and he became like himself again;
and the next beast treated him in just the same way.

77.

In short, they passed him on from one to the other;
each one would tear him into pieces, swallow him, and then vomit him up;
and he would become like himself again.

78.

I said to the angel,
What sin has this man committed, my lord, that all this is done to him?

The angel said to me,
'This man you are looking at now had a quarrel with his neighbour,
and he died without their being reconciled.

79.

See, he has been handed over to five chief tormentors,
they spend a year tormenting him for every hour he spent quarreling with his neighbour?.

The angel also said to me, 'My beloved Isaac, do you think these are the only ones?

80.

Believe me Isaac, beloved of God, there are six hundred thousand tormentors.

They spend a year tormenting a man for every hour that he spends sinning, if he did not repent,
that is, before he went forth from the body.

81.

He led me on and brought me to a fiery river. the waters of wich were an ell high,
and its noise like the noise of heaven's thunder.

82.

And I saw a host of souls submerged in it;
and those who were in that river cried out and wept aloud,
and there was a great commotion and much groaning.

83.

Yet it is a discerning fire that does not touch the righteous,
yet burns up sinners and boils them in the stench that surrounds them.

84.

I saw also the pit of the abyss, the smoke of which went up in clouds;
I saw men sunk in it grinding their teeth, crying out and wailing, and each one was groaning.

85.

The angel said to me, 'Look and see these others too.'

86.

And when I had looked at them. the angel said to me,
"These are those who have committed the sin of Sodom;
these are indeed in great distress.

87.

I saw also pits full of worms that do not sleep;
I saw Abdemerouchos who is in charge of the punishments,
made all of fire, threatening the tormentors in hell and saying,

“Beat them unitil they know that God is. [*lord*]

88.

I saw a house built of fiery stone,
and there were grown men underneath it, crying out and wailing.

89.

The angel said to me.
“Look with your eyes and contemplate the punishments.

90.

I said to the angel,
'My eyes could not endure it; for how long must These punishmenls go on?'

He said to me. 'Until the merciful God has pity.'

TESTAMENT OF ISAAC 10-11

91.

After this the angel took me up into the heavens;
I saw my father, Abraham and I made obeisance to him.

92.

He saluted me, with all the saints, and the saints honoured me because of my father;

93.

they walked with me and took me to my Father,
and I worshipped him with all the saints.

94.

Songs of praise rang out,

'Thou art holy, thou art holy, thou art holy,
King, Lord Sabaoth, the heavens and the earth are full of thy holy glory.'

95.

The Lord said to my father from the holy place,
'Is good that you have come, Abraham, your righteous root and faithful saint,
it is good that you have come to our city.

96.

Whatever you may want to ask now,
make your requests in the name of your beloved son Isaac, and they shall be yours indeed'.

97.

My father Abraham said. 'Thine is the power, O Lord Almighty'.

98.

The Lord said to Abraham,
'As for all those who are given the name of my beloved Isaac,
let each one of them copy out his testament and honour it,

99.

and feed a poor man with bread
in the name of my beloved Isaac on the day of his holy commemoration;
to you will I grant them as sons in my kingdom'.

100.

Abraham said. 'My Lord Almighty, if a man cannot copy out his testament,
can thou not in thy mercy accept him, for thou art merciful and compassionate?'

101.

The Lord said to Abraham,
'Let him feed a poor man with bread,
and I will give him to you as a gift and as a son in my kingdom,
and he shall come with you to the first hour of the thousand years.

102.

Abraham said, 'Suppose he is poor and has no means of getting bread?'

103.

The Lord said, 'Let him spend the night of my beloved Isaac's commemoration without sleep, and I will give him to you as a gift and an inheritor in my kingdom'.

104.

My father Abraham said 'Suppose he is weak and has no strength, can thou not in thy mercy accept him in love?'.

105.

The Lord said to him. 'Let him offer up a little incense in the name of your beloved son Isaac, and I will give him to you as a son in my kingdom.

106.

If he has no means of getting incense, let him seek out a copy of his testament and read it on my beloved Isaac's day.

107.

If he cannot read it, let him go and listen to others who can.

108.

If he is unable to do any of these things, let him go into his house and say a hundred prayers, and I will give him to you as a son in my kingdom.

109.

Yet the most essential thing of all is that he should offer a sacrifice in my beloved Isaac's name, For his body was offered as a sacrifice.

110.

'Yet not only will I give you everyone called by my beloved Isaac's name as a son in my Kingdom; I will give you also everyone who does one of the things I have mentioned.

111.

And I will give you everyone who concerns himself about Isaac's life and his testament,

112.

or does any compassionate act, such as giving someone a cup of water to drink,

113.

or who copies out his testament with his own hand, and those who read it with all their heart in faith, believing everything that I have said,

114.

my power and the power of my beloved Son and the Holy Spirit shall be with them, and I will give them to you as sons in my kingdom.

115.

Peace to all of you, all my saints'.

TESTAMENT OF ISAAC 11-13

116.

Now when he had said this, songs of praise rang out.
‘Thou art holy, thou art holy, thou art holy, King Lord Sabaoth;
the heavens and the earth are full of thy holy glory.

117.

The Father said to Michael from the holy place,
‘Michael, my steward, go quickly and gather together the angels and all the saints,
so that they may come and meet my beloved Isaac.

118.

And Michael sounded the trumpet at once.

All the saints gathered with the angels and came to the couch of our father Isaac,
‘the Lord mounted his chariot, and the seraphim were in front of him with the angels.

119.

And when they came to our father Isaac's couch,
our father Isaac beheld our Lord's face immediately turned towards him full of joy.

120.

He cried out, ‘It is good that thou hast come, my Lord,
and thy great archangel Michael,

it is good that you have come, my father Abraham, and all the saints.

TESTAMENT OF ISAAC 12

121.

Now when he had said this, Jacob embraced his Father,
he kissed *[him]* and wept.

122.

Our father Isaac fixed his eyes on him and motioned to him to be silent.

123.

Our father Isaac said to the Lord, ‘Remember my beloved Jacob’.

124.

The Lord said to him, ‘My power shall be with him;

125.

and when the time comes and I become man and die and rise from the dead on the third day,
I will put your name in everyone's mind, and they will invoke you as their father.’

126.

Isaac said to Jacob, ‘My beloved son, this is the last commandment I give you today;
keep a sharp eye on yourself.

127.

Do not dishonour the image of God;
for what you do to the image of man,
you do to the image of God,
and God will do it to you too in the place where you will meet him.

128.

This is the beginning and the end.

Now when he had said this, our Lord brought his soul out of his body,
and it was white as snow.

129.

He greeted it, he set it on the chariot with him, he took it up into the heavens,
with the seraphim making music before him, and all the angels and the saints.

130.

He freely granted him the good things of his kingdom for ever,
and all the requests our father Abraham had asked of the Lord
he freely granted him as a covenant for ever.

TESTAMENT OF ISAAC 13

131.

This is the going forth from the body of our father Isaac, the patriarch, on the twenty-fourth of the
month Mesore.

132.

And the day on which his father Abraham offered him as a sacrifice is the eighteenth of Mechir.

133.

The heavens and the earth were full of the soothing odour of our father Isaac,
like choice silver, this is the sacrifice of our father Isaac the patriarch.

134.

When Abraham offered him as a sacrifice to God,
the soothing odour of Isaac's sacrifice went up into the heavens.

135.

Blessed is every man who performs an act of mercy in the name of these patriarchs,
for they will be their sons in the kingdom of the heavens.

136.

For our Lord has made with them a covenant for ever,
that everyone who performs an act of mercy

137.

on the day of their commemoration shall *[it]* be given to them
[to become] as a son in the kingdom of the heavens forever.

138.

And they shall come to the first hour of the thousand years,
in accordance with the promise of our Lord,

139.

even our God and our Saviour Jesus Christ,
through whom every glory is due to him and his good Father and the Holy Spirit,

140.

the giver of life to all creation and one in being with the Father and the Son,
now and always, for ever and ever.

Amen.

Translated by K. H. Kuhn

TESTAMENT OF JACOB 1-3

1.

This again is the going forth from the body of our father Jacob the patriarch,
who is called Israel, on the twenty-eighth of the month Mesore in the peace of God. Amen.

2.

Now it came to pass when the time had come for our beloved father Jacob the patriarch,
the son of Isaac, the son of Abraham, to go forth from the body
(and the God-loving Jacob was well on in years), the Lord sent Michael the archangel to him.

3.

And he said to him,
'Israel, my beloved, you righteous root,
write your words of instruction for your sons, and draw up your testament for them,
and concern yourself about those of your household,
for the time has come for you to go to your fathers and rejoice with them for ever.

4.

And when the God-loving Jacob heard this from the angel, he answered and said to him.
"My lord" For it was his daily custom to talk to angels.

5.

He said to him,
"May the will of the Lord be done."

TESTAMENT OF JACOB 2

6.

And God blessed our father Jacob.
He made for himself a place apart, to which he withdrew
and offered his prayers to God day and night, while the angels visited him
and guarded him and kept him safe and gave him strength in everything.

7.

God blessed him; and his people increased greatly in numbers in the land of Egypt.

8.

For at the time he went down to Egypt to his son Joseph,
his sight was failing as a result of continual weeping and worrying over his son Joseph;
yet after he arrived in Egypt and had seen his son Joseph's face, he saw everything clearly again.

9.

And Jacob Israel flung on his son Joseph's neck;
he greeted him with tears and said,
'Now let me die, for I have seen your face once more while you are still alive, my beloved'.

And Joseph ruled over the whole of Egypt.

10.

Jacob lived in the land of Gashen for seventeen years.

He became very old and attained a great age,
he kept all the commandments and lived always in the fear of the Lord,
and his sight failed so that he could see no one because of extreme old age.

11.

He lifted his eyes towards the radiance of the angel who was speaking to him, who was in appearance and in face like his father Isaac, he was afraid and troubled.

12.

The angel said to him, "Do not be afraid, Jacob, I am the angel who has been with you from your youth.

13.

I chose you to receive your father Isaac's blessing, and your mother Rebecca's.

14.

I am with you, Israel, in everything you do and everything you have seen.

15.

It was I who delivered you from Laban when he pursued you; I blessed you, and all your wives, and your sons, and all your cattle.

16.

It was I too who rescued you from Esau.

17.

It was I too who brought you down into the land of Egypt, Israel; and I have spread you out far and wide.

18.

Blessed is your father Abraham, for he became a friend of the Most High God because of his hospitality.

19.

Blessed is your father Isaac who gave you life, for his sacrifice was perfect and pleasing to God.

20.

Blessed are you too, Jacob, for you saw God face to face and beheld the host of the angels of the Most High God.

21.

You saw the ladder set up on the earth with its top reaching to heaven.

22.

You also saw the Lord set on the top of it in power too great for words.

23.

You cried out saying, 'This is the house of God, and this is the gate of heaven.

24.

Blessed are you, for you have found strength in God and are strong among men.

25.

Now, therefore, do not be troubled, beloved of God.

26.

Blessed are you, Israel, and blessed are all your descendants, for you shall be called patriarchs until the end of this age; for you are my people, and you are the root of the servants of God.

27.

Blessed is every nation which emulates your purity, and your virtues,
and your righteousness, and your good works.

28.

Blessed is the man who commemorates you on your honoured festival.

29.

Blessed is he who does a charitable deed in your name,
or gives a man a cup of cold water,

or brings a perfect offering to your place, or to any place, in your name,

30.

or receives a stranger, or visits the sick,
or comforts an orphan, or clothes someone who is naked, in your name.

31.

He shall lack no good thing in this world; and in the world to come he shall have eternal life.

32.

And further, whoever writes an account of your life with its labours,
or whoever makes a copy of it with his hands,
or whoever reads it attentively,

and whoever listens to it with faith and a resolute heart,
and whoever emulates your manner of life,

33.

they shall be forgiven all their sins,
and they shall be freely granted you in the kingdom of the heavens.

34.

So get up now, for you are to exchange trouble and sorrow for eternal rest,
and you are to be borne away to a repose that never ceases,
to a rest that never ends, and to a light that never sets,
and to pleasure and gladness and spiritual joy.

35.

So now, give your commands to your sons, and peace be with you;
for I am about to go to him who sent me'.

TESTAMENT OF JACOB 4-6

36.

And when he had said this to him,
the angel left him in peace and returned to the heavens, while Jacob gazed after him.

37.

And those who were in the house heard him giving thanks to the Lord
and glorifying him with praises.

38.

And all his sons gathered round him, from the youngest to the eldest of them,
all in tears and in great distress, saying, "He is about to go away and leave us."

39.

And they said to him,
"What shall we do, beloved father, For we are aliens in a foreign land?"

40.

And Jacob said to them, "Do not be afraid, for God appeared to me in Mesopotamia saying,
'I am the God of your fathers, do not be afraid,

41.

I am with you for ever, and with your descendants that shall come after you for ever,
the land on which you are standing I will give to you and your descendants for ever.

42.

And again he said to me,
Do not be afraid to go down into Egypt; I will go with you down to Egypt;

43.

and I will increase your numbers, and your descendants shall flourish for ever,
and Joseph shall lay his hands upon your eyes.

44.

And your people shall increase greatly in Egypt;
and then they shall return to me here, and I will do them good because of you.

45.

Yet now you must leave this place.

TESTAMENT OF JACOB 5

46.

And after this the time drew near for Jacob Israel to go forth from the body.

47.

He called Joseph and spoke to him as follows,
'If I have found favour with you,
then put your blessed hand upon my thigh and swear to me an oath before the Lord
to lay my body in my fathers grave.

48.

And Joseph said to him,
I will do as you ask, my God-loving father.

49.

His father said to him,
I would have you swear;

50.

and Joseph swore the oath to Jacob his father that he would take his body to his fathers grave.
And Jacob bowed himself upon his son's neck.

TESTAMENT OF JACOB 6

51.

Now after this it was reported to Joseph, 'Behold, your father is in a sorry state.'

52.

He took his two sons, Ephraim and Manasseh and came to his father Israel.

53.

When Israel saw them, he said to Joseph,, 'Who are these, my son?'

54.

Joseph said to his father Jacob Israel,
'These are my sons that God has given me in the land of my humiliation'.

55.

Israel said, 'Bring them near to me'.

56.

Now Israel's sight had failed because of his great age, and he could hardly see.

And Joseph brought them close to him;
and he kissed them.

57.

When Israel had embraced them, he said,
'God will add to your descendants.'

58.

And Joseph made his two sons, Ephraim and .Manasseh,
do obeisance to him on the ground.

59.

[Then] Joseph put Manasseh under his right hand and Ephraim under his left hand.

60.

Yet Israel changed his hands,
he laid his right hand on Ephraim's head and his left hand on Manasseh's head.

61.

And he blessed them; he gave them their patrimony, saying,

'The God who approved my fathers Abraham and Isaac,
The God who has looked after me from my childhood till today,
The angel who rescues me from all my tribulations.

62.

Bless these lads who are my sons,
with whom is left my name, and the name of my holy fathers Abraham and Isaac.

63.

They shall multiply; they shall increase;
They shall become a great people on the earth.

64.

Afterwards Israel said to Joseph,
'I am dying, yet you will return to the land of your fathers, and God will be with you.

65.

Behold, you have been more favoured than your brothers,
for I have taken the Amorites with my bow and my sword'.

The Testament of Jacob

CHAPTER THREE
Divisions 66-95

TESTAMENT OF JACOB 7-9

66.

Jacob called all his sons and said to them,
Come to me, all of you, so that I can tell you what will happen to you,
and also what will happen to each one of you at the end of time.

67.

All Israel's sons gathered round him, from the youngest to the eldest of them.

68.

Jacob Israel answered and said to his sons,
'Listen, sons of Jacob, listen to Israel your father, from Reuben my first-born unto Benjamin'.

69.

He told his sons what would happen to all twelve of them,
name by name and tribe by tribe, with heaven's blessing.

70.

Then all kept silence so that he might rest a little.

TESTAMENT OF JACOB 8

71.

He was taken up into the heavens to visit the resting-places.

72.

And behold, a host of tormentors came out.

73.

The appearance of each one was different;
and they were ready to torment the sinners,

74.

that is the fornicators, and the harlots,
and the catamites, and the sodomites, and the adulterers,

75.

and those who have corrupted God's creation,
and the magicians, and the sorcerers,

76.

and the unrighteous, and the idol-worshippers, and the astrologers,
and the slanderers and the doubletongued.

77.

In short, many are the punishments for all the sins we have mentioned;
the unquenchable fire,
the outer darkness,

78.

the place where there shall be weeping and grinding of teeth,
and the worm that does not sleep.

79.

And it is a terrible thing for you to be brought before the judge,
and it is a terrible thing to come into the hands of the living God.

80.

Woe to all sinful men for whom these tortures and these tormentors are prepared.

81.

And again afterwards he took me
and showed me the place where my fathers Abraham and Isaac were,

82.

a place that was all light;
and they were glad and rejoiced in the kingdom of the heavens,
in the city of the beloved.

83.

And he showed me all the resting-places
and all the good things prepared for the righteous,

84.

and the things that eye has not seen nor ear heard,
and have not come into the heart of me,

85.

that God has prepared for those who love him and do his will on earth
(for if they do his will, they end well).

TESTAMENT OF JACOB 9

86.

After this, Jacob said to his sons,
'Behold I am about to be taken away and laid to rest with my people;

87.

lay my body with my people in the double grave in the field of Ephron the Hittite,
where Abraham and his wife Sarah were buried,

88.

where Isaac was buried, in the path of the field and the grave that is in it,
which was bought from the sons of Heth'.

89.

And when Jacob had finished saying this, he drew his feet up on to his bed,
[and] he went forth from the body like every man.

90.

And the Lord came from heaven with Michael and Gabriel accompanying him,
and many legions of angels singing before him.

91.

They took the soul of Jacob Israel to abodes of light with his holy fathers Abraham and Isaac.

92.

Such was the life of Jacob Israel the patriarch.

93.

Joseph presented him to Pharaoh when he was a hundred and thirty years old

94.

and he spent another seventeen years in Egypt;
together this makes a hundred and forty-seven years.

95.

He went to his rest in a ripe old age, perfect in every virtue and spiritual grace;
and he glorified God in all his ways, in the peace of God. Amen.

The Testament of Jacob

CHAPTER FOUR
Divisions 96-125

TESTAMENT OF JACOB 10-11

96.

Joseph threw himself upon his father, kissing him and weeping for him.

97.

And Joseph instructed his servants, the embalmers, saying,
'Embalm my father in accordance with the best Egyptian practice'.

98.

They spent forty days embalming *Jacob*-Israel;
and when the forty days of Israel's embalming were over,
they spent another eight days mourning for him.

99.

And when the days of Pharaoh's mourning were over
(for he had been weeping for Jacob because of his love for Joseph),
Joseph spoke with Pharaoh's great ones and said to them,

100.

'If I may claim this favour from you, speak on my behalf to Pharaoh the king saying,

My father made me take an oath when he was about to go forth from the body, saying,

101.

Bury my body in my father's grave in the land of Canaan.

102.

So now I ask to be allowed to go and bury my father there and come back again'.

103.

Pharaoh the king said to Joseph the wise,
'Go in peace and bury your father as he made you swear to do;

104.

take with you chariots and wagons, and all the great ones of my kingdom,
and as many of my servants as you need'.

105.

Joseph worshipped God in Pharaoh's presence and went out from him.

106.

And Joseph set out to bury his father [*Israel*].

107.

Many of Pharaoh's servants went with him,
and the elders of Egypt as well as all Joseph's household,
and his brothers, and the whole of Israel's household.

108.

And there went up with him chariots and horsemen;
they were a very great company.

109.

And they stopped at the threshing floor of Gadad,
which is on the bank on the other side of Jordan.

110.

They mourned for him there with a great and bitter mourning;
and they mourned for him for seven days.

111.

Those in the lowland heard the mourning at the threshing-floor of Gadad, and they said,

‘This great mourning is a mourning of the Egyptians,

112.

so that that place is called The Mourning of Egypt to this day’.

113.

They took Israel and buried him in the land of Canaan in the double grave that Abraham had bought as a burial-place for silver from Ephron the Hittite, opposite Mamre.

114.

And Joseph returned to Egypt together with his brothers and the party from Pharaoh's household.

115.

After his father's death Joseph lived for many more years and was king over Egypt.

Yet Jacob Israel died and was laid with his people [*in Canaan*].

TESTAMENT OF JACOB 11

116.

Behold now, we have told you these things as best we could
in order to instruct you about the going forth from the body of our father the patriarch Jacob Israel.

117.

It is written in the divinely inspired scriptures
and the ancient books of our fathers the apostles, even I, Athanasius your father.

118.

If you want confirmation of this testament of the patriarch Jacob,
take the book Genesis of the prophet Moses, the lawgiver,
and read what is in it,

119.

your mind will be enlightened,
[and] you will find this, and more, written about it.

120.

And again, you will find mention of God and his angels,
for God was a friend to the patriarchs while they were yet in the body
and spoke with them many times in many passages of scripture.

121.

And you will find that he spoke too in many passages in scripture with the patriarch Jacob, saying.

122.

I will bless your descendants and make them as many as the stars of heaven.

123.

And again, Jacob spoke with his son Joseph saying,
“My God appeared to me in the land of Canaan at Luz, he blessed me saying,

124.

‘I will bless you and make you too many to be counted,
and peoples and nations shall spring from you;

125.

[and] I will give this land to your descendants after you as a possession for all time’.”

TESTAMENT OF JACOB 12-13

126.

See then, my beloved, we have heard these things about our fathers the patriarchs.

127.

Let us therefore emulate their deeds and their virtues,
and their love of God and their love of men, and their hospitality,

128.

that we may be worthy to become their sons in the kingdom of the heavens,

129.

and that they may pray for us to God that he may save us from punishments in hell

130.

which the holy patriarch Jacob spoke about in his words full of all sweetness,
when he taught his sons about the punishments and called them the sword of the Lord God.

131.

These are the river of fire that is prepared,
and which engulfs sinners in its waves and those that have defiled themselves.

132.

These are the things the patriarch Jacob revealed when he taught the rest of his sons,

133.

that those that love instruction should listen to him and do what is good at all times,
and love one another, and strive after love and pity.

134.

For pity triumphs over judgement and love covers a multitude of sins;

135.

and again, He who has pity on a poor man lends on usury to God.

TESTAMENT OF JACOB 13

136.

So now, my sons, let neither prayer nor fasting be lacking,
and persist in them continually; for they drive away the demons.

137.

My sons, keep yourselves from fornication, and anger,
and adultery, and every evil thing,
and especially from violence, and blasphemy, and theft.

138.

For no man of violence will inherit the kingdom of the heavens,
neither will any fornicator, nor catamite, nor sodomite,
nor blasphemer, nor covetous man, nor curser, nor anyone who is defiled.

139.

In short, these and the others we have mentioned will not inherit the kingdom of God.

140.

My sons, honour the saints, for it is they who pray for you,
that your descendants may prosper and that the land may be yours as an inheritance for ever.

141.

My sons, be hospitable, that you may share the lot of our father Abraham, the great patriarch.

142.

My sons, love the poor, that as you do to the poor man here,
so God may give you the bread of eternal life in the heavens unto the end.

143.

He who feeds a poor man with bread here, God will feed him from the tree of life.

144.

Clothe the poor man who is naked here on earth,
that God may put on you a robe of glory in the heavens,

145.

and so you may become a true son of our holy fathers the patriarchs,
Abraham and Isaac and Jacob, in the heavens for ever.

146.

Call to mind the word of God here and remember the saints,
and take care that copies of their memoirs and their hymns
are made for the encouragement of those who hear them,

147.

so that your name also may be written in the book of life in the heavens,
and *[that]* you too may be numbered with the number of God's saints
who have pleased him in their generation,
and take part in the chorus with the angels in the land of the living.

148.

We commemorate the saints, our fathers the patriarchs, at this very time every year;
our father Abraham the patriarch on the twenty-eighth of Mesore,
also our father Isaac the patriarch on the twenty-eighth of Mesore,
and again our father Jacob on the twenty-eighth of this same month Mesore,
as we have found it written in the ancient books of our holy fathers who were pleasing unto God.

149.

Through their supplication and their prayers
may all of us together be granted to share their lot
in the kingdom of our Lord and our God and our Saviour Jesus Christ,

through whom is the glory of the Father with him and the Holy life-giving Spirit
now and always and for ever. Amen.

150.

Remember me, that God may forgive me all my sins
and give me understanding and give me stability without sin.

Amen

TESTAMENT OF JOSEPH & ASENATH 1-2

1.

It came to pass in the first year of the seven years of plenty, in the second month, that Pharaoh sent out Joseph to go round the whole land of Egypt.

2.

And Joseph came, in the fourth month of the first year, on the eighteenth day of the month, into the district of Heliopolis.

3.

And he was collecting all the corn of that land, as the sand of the sea.

4.

Now there was in that city a man, a satrap of Pharaoh; and this man was the chief of all Pharaoh's satraps and lords.

5.

And this man was very rich, and wise, and generous, and he was Pharaoh's counsellor,

and his name was Pentephres;
and he was the priest of Heliopolis.

6.

And Pentephres had a virgin daughter of about eighteen years of age, tall and beautiful and graceful, more beautiful than any other virgin in the land.

7.

And she was quite unlike the daughters of the Egyptians, yet in every respect like the daughters of the Hebrews.

8.

And she was as tall as Sarah, and as beautiful as Rebecca, and as fair as Rachel; and this virgin's name was Aseneth.

9.

And the fame of her beauty spread through all that land, even to its remotest corners; and all the sons of the lords and of the satraps and of the kings sought her hand in marriage, young men all of them.

10.

And there was great rivalry between them because of her, and they began to fight among themselves because of Aseneth.

11.

And Pharaoh's eldest son heard about her, and he begged his father to give her to him as his wife.

12.

And he said to him,
"Give me Aseneth the daughter of Pentephres the priest of Heliopolis as my wife."

13.

And his father Pharaoh said to him,
"Why should you want a wife of lower station than yourself?"

14.

Are you not king of all the earth?

15.

No! See now, the daughter of King Joakim is betrothed to you,
and she is a queen and very beautiful indeed: take her as your wife."

TESTAMENT OF JOSEPH & ASENATH 2

16.

Now Aseneth despised all men and regarded them with contempt;
yet no man had ever seen her,
for Pentephres had a tower in his house, and it was large and very high.

17.

And the top story had ten rooms in it.

The first room was large and pleasant;
and it was paved with purple stones,
and its walls were faced with precious stones of different kinds.

18.

And the ceiling of that room was of gold;
and in that room were ranged the innumerable gods of the Egyptians, in gold and silver.

19.

And Aseneth worshipped all these;
and she feared them and offered sacrifices to them daily.

20.

The second room contained all the finery for Aseneth's adornment and treasure chests.

21.

And there was much gold in it, and silver,
and garments woven with gold, and precious stones of great price, and fine linens.

22.

And there was all the adornments of her virginity.

23.

The third room contained all the good things of the world;
and it was Aseneth's store-house.

24.

And seven virgins had the remaining seven rooms, one each.

25.

And they used to wait on Aseneth, and were of the same age as she was,
for they were all born *in* the same [*week*] as Aseneth;

26.

and they were very beautiful, like the stars of heaven,
and no man or boy had ever had anything to do with them.

27.

And Aseneth's large room, where she spent her time while her virginity was nurtured, had three windows.

28.

One window looked out over the courtyard to the east: the second looked to the north, onto the street; and the third to the south.

29.

And a golden bed stood in the room, facing the east.

30.

And the bed had a coverlet of purple woven with gold, embroidered with blue, and fine linen.

31.

In this bed Aseneth used to sleep alone, and no man or woman ever sat upon it, except Aseneth only.

32.

And there was a great court all round the house, and a wall round the court, very high and built of great rectangular stones.

33.

And there were four gates to the court, overlaid with iron; and eighteen strong young men-at-arms used to guard each one of them.

34.

And along the wall inside the court every kind of beautiful tree that produces fruit had been planted; and the fruit on every one of them was ripe, for it was harvest time.

35.

And on the right of the court there was a rich spring of water, and beneath the spring a great cistern of marble that received the water from the spring and out of which a river flowed through the middle of the court and watered all the trees in it.

TESTAMENT OF JOSEPH & ASENATH 3-4

36.

And it came to pass in the seven years of plenty in the fourth month,
on the eighteenth day of the month,
that Joseph came into the district of Heliopolis,
and he was gathering the corn of the land as the sand of the sea.

37.

And as he approached the city,
Joseph sent twelve men in front of him to Pentephres, the priest of Heliopolis, saying,

'I will stay with you to-day, for it is near noon and time for a mid-day meal?'

38.

The sun's heat is overpowering, and I would enjoy some refreshment under your roof.

39.

When Pentephres heard this, he was overjoyed and said,
"Blessed be the Lord, the God of Joseph."

40.

And Pentephres called him who was over his house, and said to him,

"Make haste and get my house into order, and prepare a great feast,
because Joseph, the mighty man of God, is coming to us to-day.

41.

And Aseneth heard that her father and mother had come back from the field of their inheritance.
(their family estate of lands outside the city).

42.

And she rejoiced and said,
I will go and see my father and my mother
for they have come back from their family estate in the country.

43.

And Aseneth hurried into the rooms where her robes lay,
and put on a fine linen robe of blue woven with gold and a golden girdle round her waist,
and bracelets round her hands and feet,
and she put on golden trousers and a necklace round her neck.

44.

And there were precious stones all about her,
with the names of Egyptian gods inscribed on them everywhere,
on the bracelets and on the stones;
and the names of the idols were stamped on the stones.

45.

And she put a tiara on her head, and bound a diadem round her temples,
and covered her head with a veil.

46.

And she hurried and came down by the staircase from her story at the top;
and she came to her father and mother and greeted them.

47.

And it gave Pentephres and his wife great joy
to see their daughter Aseneth adorned as the bride of God.

48.

And they took out all the good things they had brought from their estate in the country,
and they gave them to their daughter.

49.

And Aseneth rejoiced at the good things, and at the fruit, the grapes and the dates,
and at the doves and at the pomegranates and the figs, for they were all delightful.

50.

And Pentephres said to his daughter Aseneth, "My child":

51.

[and] she said, "Lo, here I am, my lord."

52.

And he said to her, "Sit down, please, between us:
I will speak my words to you."

53.

And Aseneth sat down between her father and her mother.

54.

And her father Pentephres took her right hand in his right hand and said to her,
"My child";

55.

and Aseneth said, "Let my lord and my father speak"

And Pentephres said to her,

56.

"See, Joseph, the mighty man of God, is coming to us to-day,
and he is ruler of all the land of Egypt, for Pharaoh has appointed him ruler of all our land;

and he is the distributor of corn throughout the country
and is to save it from the famine that is come upon it.

57.

And Joseph is a man that worships God:

58.

he is discriminating, and a virgin,
and a man of great wisdom and knowledge,
and the spirit of God is upon him, and the grace of the Lord is with him.

59.

So come, my child, and I will give you to him as his wife:
you shall be his bride, and he shall be your bridegroom for ever."

60.

And when Aseneth heard what her father said, a great red sweat came over her, and she was angry with great wrath and looked sideways at her father.

61.

And she said, "Why should my lord and my father speak like this and talk as if he would hand me over like a prisoner to a man of another race, a man who was a fugitive and was sold as a slave?"

62.

Is this not the shepherd's son from the land of Canaan, and he was abandoned by him?"

63.

Is not this the man who had intercourse with his mistress, and his master threw him into the prison of darkness, and Pharaoh brought him out of prison, because he interpreted his dream?"

64.

No! I will marry the eldest son of the king, for he is king of all the land of Egypt."

65.

On hearing this, Pentephres thought it wiser to say no more to his daughter about Joseph, for she had answered him arrogantly and in anger.

The Testament of Joseph & Aseneth

CHAPTER THREE
Divisions 66-90

TESTAMENT OF JOSEPH & ASENATH 5-6

66.

And behold, one of the young men from Pentephres's retinue burst in and said,

"Lo. Joseph is at the gates of our court."

67.

And Aseneth quickly left her father and her mother and ran upstairs, and went into her room and stood at the big window that looked towards the east, so as to see Joseph as he came into her father's house.

68.

And Pentephres and his wife and all his relations went out to meet Joseph.

69.

And the gates of the court that looked east were opened, and Joseph came in, sitting in Pharaoh's viceroy's chariot.

70.

And there were four horses yoked together, white as snow, with golden reins; and the chariot was shaded over with gold.

71.

And Joseph was wearing a marvellous white tunic, and the robe wrapped around him was purple, made of linen woven with gold:

72.

there was a golden crown on his head, and all round the crown were twelve precious stones, and above the stones twelve golden rays; and a royal sceptre was in his right hand.

73.

And he held an olive branch stretched out, and there was much fruit on it.

74.

And Joseph came into the court, and the gates were shut.

75.

And strangers, whether men or women, remained outside,
because the gate-keepers had shut the doors, and all strangers were shut out.

76.

And Pentephres came, and his wife, and all his relatives, except their daughter Aseneth;
and they made obeisance to Joseph with their faces to the ground.

77.

And Joseph got down from his chariot and extended his right hand to them.

TESTAMENT OF JOSEPH & ASENATH 6

78.

And Aseneth saw Joseph and she was strongly pricked in the soul,
and her inwards turned over, her knees became limp, and her whole body trembled.

79.

And she was much afraid and cried out and said,
"Where shall I go, and where can I hide myself from him?"

80.

And how will Joseph, the son of God, regard me,
for I have spoken evil of him?

81.

Where can I flee and hide myself, for he sees everything,
and no secret is safe with him, because of the great light that is in him?

82.

And now may Joseph's God have mercy on me because I spoke evil in ignorance.

83.

Whatthen shall I see, and what shall I hope for, wretch that I am?

84.

Have I not spoken, saying,
Joseph is coming, the shepherd's son from the land of Canaan?

85.

And now, behold like the sun he is come to us from heaven in his chariot
and has come into our house to-day.

86.

Yet I was foolish and reckless to despise him,
and I spoke evil of him and did not know that Joseph is the son of God.

87.

For who among men will ever father such beauty,

88.

and what kind of womb will ever bear such a light?

89.

Wretch[*ed*] that I am and foolish,
for I spoke evil of him to my father.

90.

Now let my father give me to Joseph as a maidservant and a slave,
and I will serve him for ever."

The Testament of Joseph & Aseneth

CHAPTER FOUR

Divisions 91-125

TESTAMENT OF JOSEPH & ASENATH 7-8

91.

And Joseph came into Pentephres's house and sat down on a seat;
and he washed his feet, and they placed a table in front of him separately,
because he would not eat with the Egyptians, for this was [an abomination] [*unclean*] to him.

92.

And Joseph spoke to Pentephres and all his relations, saying,

"Who is that woman standing in the solar (the top story) by the window?

93.

Let her leave this house."

94.

(This was because Joseph was afraid she too might solicit him;
for all the wives and daughters of the lords and satraps
of all the land of Egypt use to solicit him to lie with them.

95.

And many of the wives and daughters of the potentates of the Egyptians suffered much,
after seeing Joseph, because he was so handsome;
and they would send emissaries to him with gold and silver and valuable gifts.

96.

And Joseph would send them back with threats and insults, saying,
I will not sin before the God of Israel.

97.

And Joseph kept his father Jacob's face before his eyes continually,
and he remembered his father's commandments;
for Jacob used to say to Joseph and his brothers,

98.

"Be on your guard, my children, against the strange woman,
and have nothing to do with her, for she is ruin and destruction.

99.

That is why Joseph said, "Let that woman leave this house."

100.

And Pentephres said to him,
"My lord, the woman you have seen in the story at the top is no stranger:

101.

she is our daughter, a virgin, who detests men;

102.

and no other man has ever seen her, apart from you today.

103.

And if you wish it, she shall come and speak with you;
for our daughter is your sister.

104.

And Joseph was overjoyed because Pentephres said,
"She is a virgin who detests men."

105.

And Joseph answered Pentephres and his wife and said,

"If she is your daughter, then let her come, for she is my sister,
and I will love her as my sister from to-day."

TESTAMENT OF JOSEPH & ASENATH 8

106.

And Aseneth's mother went up to the top story and brought Aseneth down to Joseph;
and Pentephres said to his daughter Aseneth,

107.

"Greet your brother, for he too is a virgin as you are to-day,
and he detests all strange women just as you detest strange men."

108.

And Aseneth said to Joseph,
"May you have joy, my lord, blessed as you are of God Most High";

109.

and Joseph said to her,
"May God, who has given all things life, bless you."

110.

And Pentephres said to Aseneth,
"Come near and kiss your [brother] [*lord*]."

111.

And when she came near to kiss Joseph,
Joseph stretched his right hand out, and laid it against her breast, and said,

112.

"It is not right for a man who worships God,
who with his mouth blesses the living God,

113.

and eats the blessed bread of life,
and drinks the blessed cup of immortality,
and is anointed with the blessed unction of incorruption,

114.

to kiss a strange woman, who with her mouth blesses dead and dumb idols,
and eats of their table the bread of shame,
and drinks of their libations the cup of treachery,
and is anointed with the unction of destruction.

115.

A man who worships God will kiss his mother and his sister that is of his own tribe and kin,
and the wife that shares his couch, who with their mouths bless the living God.

116.

So too it is not right for a woman who worships God to kiss a strange man,
because this is an abomination in God's eyes."

117.

And when Aseneth heard what Joseph said, she was most distressed and cried out aloud;
and she fixed her gaze on Joseph, and her eyes were filled with tears.

118.

And Joseph saw her and his heart went out to her --
for Joseph was tender-hearted and compassionate and feared the Lord.

119.

And he lifted up his right hand above her head and said,

120.

"O Lord, the God of my father Israel, the Most High, the Mighty One,

121.

Who didst quicken all things, and didst call them from darkness into light.
And from error into truth, and from death into life;

122.

Do thou, O Lord, thyself quicken and bless this virgin,

123.

And renew her by thy spirit, and remould her by thy secret hand,
And quicken her with thy life.

124.

And may she eat the bread of thy life,
And may she drink the cup of thy blessing,

125.

And number her with thy people which though didst choose before all things came into being,
And may she enter into thy rest, which thou has prepared for thine elect."

TESTAMENT OF JOSEPH & ASENATH 9-10

126.

And Aseneth was filled with joy at Joseph's blessing,
and she went up in haste to her story at the top and fell on her couch exhausted,

127.

because she felt not only happy,
yet also disturbed and very frightened; and she had been bathed in perspiration
from the moment she heard Joseph speaking to her in the name of God Most High.

128.

And she wept bitterly, and she repented of her gods she used to worship;
and she waited for evening to come.

129.

And Joseph ate and drank; and he said to his servants,
"Yoke the horses to the chariot"
(for he said, "I must depart and go round the whole city and the land" .

130.

And Pentephres said to Joseph,
"Stay the night here, my lord and to-morrow go your way."

131.

And Joseph said, "No!
I must be going now, for this is the day when God began his works:
in eight days time I will come back again and stay the night here with you."

TESTAMENT OF JOSEPH & ASENATH 10

132.

Then Pentephres and his relations went away to their estate.

And Aseneth was left alone with the virgins, and she was listless and wept until sunset:
she ate no bread and drank no water; and while all slept she alone was awake.

133.

And she opened the door and went down to her gate;
and she found the portress asleep with her children.

134.

And Aseneth quickly took down the leather curtain from the door,
and she filled it with ashes and carried it up to the top story and laid it on the floor.

135.

And she secured the door and fastened it with the iron bar from the side;
and she groaned aloud and wept.

136.

And the virgin that Aseneth loved most of all the virgins heard her mistress groaning,
and she roused the other virgins and came and found the door shut.

137.

And she listened to Aseneth groaning and weeping and said,
"Why are you so sorrowful my lady?"

What is it that its troubling you?

138.

Open the door for us, so that we can see you."

139.

And Aseneth said to them from inside (shut in as she was,
"I have a violent headache and am resting on my bed;
and I have no strength left to open to you now, for I am grown weak in all my limbs;
yet go each of you to her room."

140.

And Aseneth got up and opened her door quietly,
and went into her second room, where her treasure-chests and the finery for her adornment were,
and she opened her wardrobe and took out a black and sombre tunic.

141.

(And this was her mourning tunic,
which she had worn for mourning when her eldest brother died).

142.

And Aseneth took off her royal robe and put on the black one,
and she untied her golden girdle and tied a rope around her waist instead,
and she took her tiara off her head and the diadem, and the bracelets from her hands.

143.

And she took all her chosen (royal) robes, just as it was,
and threw it out of the window, for the poor.

144.

And she took all her innumerable gold and silver gods and broke them up into little pieces,
and gave them out of the window for the poor and needy.

145.

And Aseneth took her royal dinner, even the fatted beasts and the fish and the meat,
and all the sacrifices of her gods, and the wine-vessels for their libations;

and she threw them all out of the window as food for the dogs.

146.

And after this she took the ashes and poured them out on the floor.

And she took sackcloth and wrapped it round her waist,
and she removed the fillet from her hair and sprinkled herself with ashes;
and she fell down upon the ashes.

147.

And she beat her breast repeatedly with her two hands
and wept bitterly and groaned all night until the morning.

148.

And in the morning Aseneth got up and looked and lo,
the ashes underneath her were like mud because of her tears.

149.

And again, Aseneth fell down on her face upon the ashes until sunset.

150.

And so Aseneth did for seven days; and she tasted no food or drink.

The Testament of Joseph & Aseneth

CHAPTER SIX

Divisions 151-180

The Prayer and Confession of Aseneth

TESTAMENT OF JOSEPH & ASENATH 11-13

151.

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

TESTAMENT OF JOSEPH & ASENATH 12

152.

And she stretched her hands out towards the east,
and her eyes looked up to heaven, and she said,

153.

"O Lord, God of the ages, that didst give to all the breath of life,

That didst bring into the light the things unseen,
That hast made all things and made visible what was invisible,

154.

That hast raised up the heaven and founded the earth upon the waters,

That hast fixed the great stones upon the abyss of water,
Which shall not be submerged,
yet to the end they do thy will [*and law*].

155.

O Lord, my God, to thee will I cry: hear my supplication;

And unto thee will I make confession of my sins,
And unto thee will I reveal my transgressions of thy law.

156.

I have sinned, O Lord, I have sinned:

I have transgressed thy law and acted impiously,
And I have spoken things evil before thee.

157.

My mouth, O Lord, has been defiled by things offered to idols,
And by the table of the idols of the Egyptians.

158.

I have sinned, O Lord, before thee; I have sinned and acted impiously,
Worshipping idols deaf and dumb,
And I am not worthy to open my mouth unto thee, wretch that I am.

159.

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

160.

To thee, O Lord, I present my supplication, and unto thee will I cry:
Deliver me from my persecutors, for unto thee have I fled,
Like a child to his father and his mother.

161.

And do thou, O Lord, stretch forth thy hands over me,
As a father that loves his children and is tenderly affectionate,
And snatch me from the hand of my enemy.

162.

For lo, as the wild primaeval lion he pursues me;
And his children are the gods of the Egyptians that I have abandoned and destroyed;
And their father the Devil is trying to devour me.

163.

yet do thou, O Lord deliver me from his hands,
And rescue me from his mouth,

164.

Lest he snatch me like a wolf and tear me,
And cast me into the abyss of fire, and into the tempest of the sea;
And let not the great Sea-monster swallow me.

165.

Save me, O Lord, deserted as I am,
For my father and mother denied me,
Because I destroyed and shattered their gods;

166.

And I have no other hope save in thee, O Lord;
For thou art the father of the orphans, and the champion of the persecuted,
And the help of them that are oppressed.

167.

For lo, all the gods *and habitations* of my father Pentephres are yet for a season and uncertain;
yet the inhabitants of thine inheritance, O Lord, are incorruptible and eternal.

168.

Look upon my ophanhood, O Lord,
for unto thee did I flee, O Lord.

169.

Lo, I took off my royal robe interwoven with gold
and put on a black tunic instead.

170.

Lo, I loosed my golden girdle
and girt myself with a rope and sackcloth.

171.

Lo, I threw off my diadem from my head and sprinkled myself with ashes.

172.

Lo, the floor of my room once scattered with stones of different colours and of purple,
and besprinkled with myrrh,
is now sprinkled with my tears and to-day scattered with ashes.

173.

Lo, Lord, from the ashes and from my tears
there is as much mud inside my room as there is on a broad public highway.

174.

Lo, my Lord, my royal dinner and my fatted beasts have I given to the strange dogs.

175.

And lo, for seven days and seven nights I have neither eaten bread nor drunk water;
and my mouth is dry like a drum and my tongue like horn, and my lips like a potsherd,
and my face is shrunken, and my eyes are failing as a result of the inflammation of my tears.

176.

Yet do thou, O Lord, pardon me,
for in ignorance did I sin against thee and uttered calumnies against my lord Joseph.

177.

And I did not know, wretch that I am, that he is thy son, O Lord;
for they told me that Joseph was a shepherd's son from the land of Canaan, and I believed them;

yet I was wrong, and I despised Joseph, thine elect one,
and I spoke evil fo him, not knowing that he is thy son.

178.

For what man ever was so handsome and who else is as wise and strong as Joseph?

179.

yet to thee, my Lord, do I entrust him;
for I love him more than mine own soul.

180.

Preserve him in the wisdom of thy grace, and give me to him as a servant,
so that I may wash his feet and serve him and be his slave for all the seasons of my life.

TESTAMENT OF JOSEPH & ASENATH 14 - 15:11
181.

And as Aseneth finished her confession to the Lord, lo,
the morning star rose in the eastern sky.

182.

And Aseneth saw it and rejoiced and said,
"The Lord God has indeed heard me,
for this star is a messenger and herald of the light of the great day.

183.

And lo, the heaven was torn open near the morning star and an indescribable light appeared.

184.

And Aseneth fell on her face upon the ashes;
and there came to her a man from heaven, a man of God, and stood over her;
and he called to her, "Aseneth".

185.

And she said, "Who called me?
For the door of my room is shut and the tower is high:
how then did you get here into my room?"

186.

And the man called her a second time and said, "Aseneth, Aseneth;"

187.

and she said, "Here am I, my lord, tell me who you are."

188.

And the man said,
"I am the commander of the house of the Lord God
and chief captain of all the host of the Most High:

189.

stand up on your feet, and I will speak to you."

190.

And she looked up and saw a man like Joseph in every respect,
with a robe and a crown and a royal staff.

191.

Yet his face was like lightning,
and his eyes were like the light of the sun,

192.

and the hairs of his head like a flame of fire,
and his hands and feet like iron from the fire.

193.

And Aseneth looked at him, and she fell on her face at his feet in great fear and trembling.

194.

And the man said to her, "Take heart, Aseneth, and do not be afraid;
yet stand up on your feet, and I will speak to you."

195.

And Aseneth got up, and the man said to her,
"Take off the black tunic you are wearing and the sackcloth round your waist and loins,
and shake the ashes off your head, and wash your face with water.

196.

And put on a new robe, undefiled, that you have never worn before,
and tie your bright girdle round your waist -- the double girdle of your virginity.

197.

And then come back to me, and I will tell you what I have been sent to you to say."

198.

And Aseneth went into the room where her treasure-chests and the finery for her adornment were;
and she opened her wardrobe and took out a new, fine robe,
and she took off her black robe and put on the new and brilliant one.

199.

And she untied the rope and the sackcloth round her waist;

and she put on the brilliant double girdle of her virginity --
one girdle round her waist and the other round her breast.

200.

And she shook the ashes off her head, and washed her face with pure water,
and covered her head with a fine and lovely veil.

TESTAMENT OF JOSEPH & ASENATH 15

201.

And she came back to the man; and when the man saw her he said to her,
"Take now the veil off your head,
for to-day you are a pure virgin and your head is like a young man's."

202.

So she took it off her head; and the man said to her,
"Take heart, Aseneth, you pure virgin,
for lo, the Lord has heard the words of your confession.

203.

Take heart, Aseneth, you pure virgin,
[for] your name is written in the book of life,
and it will never be blotted out.

204.

From to-day you will be made new, and refashioned, and given new life;
and you shall eat the bread of life and drink the cup of immortality,
and be anointed with the unction of incorruption.

205.

Take heart, Aseneth, you pure virgin,
lo, the Lord has given you to Joseph to be his bride, and he shall be your bridegroom.

206.

And you shall no more be called Aseneth,
yet 'City of Refuge' shall be your name; []

207.

for many nations shall take refuge in you,
and under your wings shall many peoples shelter themselves,
and within your walls those who give their allegiance to God in penitence will find security.

208.

For Penitence is the Most High's daughter
and she entreats the Most High on your behalf every hour,
and on behalf of all who repent;

209.

for he is the father of Penitence and she the mother of virgins,
and every hour she petitions him for those who repent;

210.

for she has prepared a heavenly bridal chamber for those who love him,
and she will look after them for ever.

211.

And Penitence is herself a virgin, very beautiful and pure and chaste and gentle;
and God Most High loves her, and all his angels do her reverence.

212.

And lo, I am on my way to Joseph, and I will talk to him about you,
and he will come to you to-day and see you and rejoice over you;
and he shall be your bridegroom.

213.

So listen to me, Aseneth, and put on your wedding robe,
the ancient robe,
even the first that was stored away in your room,

214.

and deck yourself in all your finest jewellery,
and adorn yourself as a bride, and be ready to meet him.

215.

15:11 For lo, he is coming to you to-day;
and he will see you and rejoice."

TESTAMENT OF JOSEPH & ASENATH 15:12 - 17
216.

15:12 And when the man had finished speaking Aseneth was overjoyed.

And she fell at his feet and said to him,

217.

"Blessed be the Lord God that sent you out to deliver me from darkness
and bring me into light;

and blessed be his name for ever.

218.

Let me speak now, my lord, if I have found favour with you:

219.

sit down a little on the bed, and I will get a table ready and food for you to eat;

220.

and I will bring you wine *with* savor *that* that reaches to the heavens, for you to drink;
and then you shall go your way."

TESTAMENT OF JOSEPH & ASENATH 16

221.

And the man said to her,
"Bring me, please, a honeycomb too."

222.

And Aseneth said, "Let me send someone my lord,
to my family estate in the country and I will get you a honeycomb."

223.

And the man said to her,
"Go into your inner room and you will find a honeycomb there."

224.

And Aseneth went into her inner room and found a honeycomb lying on the table;
and the comb was as white as snow and full of honey,
and its smell was like the breath of life.

225.

And Aseneth took the comb and brought it to him; and the man said to her,

"Why did you say, '
There is no honeycomb in my house?'

226.

And lo, you have brought me this."

227.

And Aseneth said,
My lord, I had no honeycomb in my house,
yet it happened just as you said:

did it perchance come out of your mouth? For it smells like myrrh from your mouth."

228.

And the man stretched his hand out and placed it on her head and said,

"You are blessed, Aseneth,
for the mysteries of the Most High have been revealed to you;

229.

and blessed too are those who give their allegiance to the Lord God in penitence,
for they shall eat of this comb.

230.

The bees of the Paradise of Delight have made this honey,
and the angels of God eat of it, and no one who eats of it shall ever die.

231.

And the man stretched his right hand out and broke off a piece of the comb and ate it;
and he gave of the comb unto Aseneth's mouth.

232.

And the man stretched his hand out
and put his forefinger on the edge of the comb that faced eastwards;
and the appearance of his finger became like blood.

234.

And he stretched out his hand a second time
and put his finger on the edge of the comb that faced northwards,
and the path of his finger became like blood.

235.

And Aseneth was standing on the left and watching everything the man was doing.

236.

And bees came up from the cells of the comb, and they were white as snow,
and their wings were iridescent, purple and blue hyacinth, and like threads of gold;
and they had golden diadems on their heads, and sharp-pointed strings.

237.

And all the bees flew in circles round Aseneth, from her feet right up to her head;
and yet more bees, as big as queens, settled on Aseneth's lips.

238.

And the man said to the bees,
"Go, please, to your places."

239.

And they all left Aseneth and fell to the ground, every one of them, and died.

240.

And the man said, "Get up now, and go to your place;"
and they got up and went, every one of them, to the court round Aseneth's tower.

241.

And the man said to Aseneth, "Have you observed this?"

242.

and she said, "Lo, my lord, I have observed it all."

243.

And the man said, "So shall be the words I have spoken to you."

244.

And the man touched the [*honey*]comb, and fire went up from the table and burnt up the comb; and, as it burned, the [*honey*]comb gave out a refreshing fragrance that filled the room.

245.

And Aseneth said to the man,

"There are, my lord, seven virgins with me, who have been brought up with me, and who wait upon me: they were born in the same night as I was and I love them: let me call them, so that you can bless them as you have blessed me.

246.

And the man said, "Call them;"

247.

and Aseneth called them, and the man blessed them and said, "God, the Most High, will bless you for ever, and you shall be seven pillars of the City of Refuge."

248.

And the man said to Aseneth, "Take this table away;"

249.

and Aseneth turned to move the table, and immediately the man vanished out of her sight, and Aseneth saw what looked like a chariot of fire being taken up into heaven towards the east.

250.

And Aseneth said, "Be merciful, O Lord, to thy maidservant, because it was in my ignorance that I spoke this evil word before thee."

The Testament of Joseph & Aseneth

CHAPTER NINE
Divisions 251-280

TESTAMENT OF JOSEPH & ASENATH 18-21

251.

And while Aseneth was yet speaking these words, behold, immediately a young man, one of Pentephres' servants, came and said,

252.

"Lo, Joseph, the mighty man of God is coming to *your [house]* to-day."

253.

And Aseneth called him who was over her house and said,

"Get ready a special dinner for me, because Joseph the mighty man of God, is coming to us."

254.

And Aseneth went into her room and opened her wardrobe,
and she took out her first robe that shone like lightning, and she put it on.

255.

And she tied a resplendent royal girdle round her waist --
and this girdle was of precious stones.

256.

And she put golden bracelets round her hands,
and golden boots on her feet, and a costly necklace about her neck;

257.

and she put a golden crown upon her head,
and in the crown, in front, were the costliest of stones.

258.

And she covered her head with a veil.

259.

And she said to her maidservant,
"Bring me pure water from the spring.

260.

And Aseneth bent down to the water in the basin [on the cockle-shell];
and her face was like the sun, and her eyes like the rising morning star.

TESTAMENT OF JOSEPH & ASENATH 19

261.

And a little slave came and said to Aseneth, "Lo, Joseph is at the gates of our court;"
and Aseneth went down with the seven virgins to meet Joseph.

262.

And when Joseph saw her, he said to her,

"Come to me, pure virgin,
for I have had good news about you from heaven, explaining everything about you."

263.

And Joseph stretched his hands out and embraced Aseneth,
and Aseneth embraced Joseph,
and they greeted each other for a long time and received new life by their breath.

TESTAMENT OF JOSEPH & ASENATH 20

264.

And Aseneth said to him,
"Come, my lord, come into my house;"
and holding each other's right hands they entered inside her house.

265.

And Joseph sat down on her father Pentephres's seat, and she brought water to wash his feet;
and Joseph said to her,
"Let one of your virgins come, and let her wash my feet."

266.

And Aseneth said to him,
"No, my lord, for my hands are your hands, and your feet my feet,
and no one else shall wash your feet;"

And so she had her way and washed his feet,
and Joseph took her by the right hand and kissed it,
and Aseneth kissed his head.

267.

And both her father and moother came back from their country estate,
and they saw Aseneth sitting with Joseph and wearing a bright wedding robe;
and they rejoiced and glorified God, and they ate and drank.

268.

And Pentephres said to Joseph,
"To-morrow I will invite the lords and satraps of Egypt,
and I will celebrate your wedding, and you shall take Aseneth as your wife."

269.

And Joseph said, "First I must tell Pharaoh about Aseneth, because he is my father;
and he will give me Aseneth as my wife himself."

270.

And Joseph stayed that day with Pentephres;
and he did not sleep with Aseneth, for he said,

"It is not right for a man who worships God
to have intercourse with his wife before their marriage."

TESTAMENT OF JOSEPH & ASENATH 21

271.

And Joseph got up early in the morning,
and he sent away to Pharaoh and told him about Aseneth.

272.

And Pharaoh sent [*for*] and called Pentephres and his daughter Asenath.

273.

And Pharaoh was astonished at her beauty and said,

"The Lord will bless you,
even the God of Joseph, who has chosen you to be his bride,
for he is the first-born son of God,

274.

and you will be called daughter of the Most High,
and Joseph shall be your bridegroom for ever.

275.

And Pharaoh took golden crowns and put them on their heads and said,

"God Most High will bless you and multiply you for ever."

276.

And Pharaoh turned them towards each other, and they kissed each other.

277.

And Pharaoh celebrated their wedding with a banquet and much drinking for seven days; and he invited all the chief men in the land of Egypt.

278.

And he issued a proclamation, saying, "If any man does any work during the seven days of Joseph and Aseneth's wedding that man shall die."

279.

And when the wedding was over and the banquet ended, Joseph had intercourse with Aseneth;

280.

and Aseneth conceived by Joseph and bore Manasseh and his brother Ephraim in Pharaoh's house.

The Testament of Joseph & Aseneth

CHAPTER TEN
Divisions 281-310

TESTAMENT OF JOSEPH & ASENATH 22-23

281.

And after this the seven years of plenty came to an end, and the seven years of famine began.

282.

And when Jacob heard about his son Joseph, he came into Egypt with his family, in the second month, on the twenty-first day of the month; and he settled in the land of Egypt, in Goshen.

283.

And Aseneth said to Joseph, "I will go and see your father, because your father Israel is my father;

284.

and Joseph said to her, "Let us go together."

285.

And Joseph and Aseneth came into the land of Goshen, and Joseph's brothers met them in the land of Goshen and made obeisance to them upon the ground.

286.

And they came to Jacob and he blessed them and kissed them; and Aseneth hung upon his father Jacob's neck and kissed him.

287.

And after this they ate and drank.

288.

And Joseph and Aseneth went to their house, and Simeon and Levi escorted them to protect them, because their enemies were envious of them.

Levi was on Aseneth's [*and Joseph's*] right hand and Simeon on the left.

289.

And Aseneth took Levi's hand because she loved him as a man who was a prophet and a worshipper of God, and a man who feared the Lord.

290.

And he used to see letters written in the heavens,
and he would read them and reveal them to Aseneth privately;

and Levi saw the place of her rest in the highest heaven.

TESTAMENT OF JOSEPH & ASENATH 23

291.

And as Joseph and Aseneth were passing by,
Pharaoh's eldest son saw her from the wall.

292.

And when he saw Aseneth he was driven to distraction by her because she was so beautiful;
and Pharaoh's son sent messengers and summoned Simeon and Levi to him,
and they came to him and stood before him.

293.

And Pharaoh's son said to them,
"I know that you are better soldiers than any others there are on earth,
and that with your own right hands you destroyed the city of Schechem
and with your own two swords you cut to pieces thirty thousand men of war.

294.

I call you to my aid:
Lo, I will make you as companions.

Let us get together without delay;
and I will give you gold and silver in abundance,
and menservants and maidservants, and houses, and great inheritance.

295.

Make a covenant with me, and shew kindness to me;
for I was greatly wronged by your brother Joseph,
because he married Aseneth, although she was originally pledged to me.

296.

And now come with me, and I will take up arms against Joseph and kill him with my sword,
and I will marry Aseneth;
and you shall be my brothers and my friends for ever,

297.

Yet if you will not listen to me, I will kill you with my sword"
(and as he said this he bared his sword and showed it them).

298.

Now Simeon was a brave yet impetuous man,
and he drew his sword from its scabbard and made a rush at Pharaoh's son, as if to strike him.

298.

And Levi was aware of what Simeon was about to do,
for Levi was a prophet and foresaw everything that was to happen;
and Levi trod hard on Simon's right foot as a sign to him to curb his wrath.

300.

And Levi said to him,
"Why [*are you*] so angry with him?"

301.

For we are the children of a man who worships God,
and it is not right for a man who worships God to repay his neighbour evil for evil."

302.

And Levi said to his neighbour, Pharaoh's son, respectfully and in good humour,
"My lord, why do you speak to us like this?"

303.

For we are men who worship God,
and our father is the servant of God Most High,
and our brother Joseph is loved by God:

And how could we do anything so wicked in God's eyes?

304.

And now, listen to us,
and be careful you never repeat what you have just said about our brother Joseph.

305.

If, however, you persist in this wicked plan,
see, our swords are drawn against you."

306.

And Simeon and Levi drew their swords from their scabbards and said,
"Do you see these swords?"

307.

It was with them that the Lord avenged the outrage on the sons of Israel,
which the men of Schechem committed in the affair of our sister Dinah,
whom Schechem, Hamor's son, defiled."

308.

And Pharaoh's son saw their drawn swords,
and he was afraid and trembled and fell on his face to the ground at their feet.

309.

And Levi stretched his hand out and lifted him up, saying,
"Do not be afraid: only be careful you say nothing against our brother."

310.

And they went out from him, leaving him trembling and afraid.

TESTAMENT OF JOSEPH & ASENATH 24

311.

And Pharaoh's son was in much affliction and torment because of Aseneth, and he was greatly distressed.

312.

And his servants whispered in his ear,
"Lo, the sons of Bilhah and Zilpah, the maidservants of Leah and Rachel, Jacob's wives, hate Joseph and Aseneth and are jealous of them, and they will do what you want."

313.

And Pharaoh's son sent messengers and summoned them, and they came to him by night; and Pharaoh's son said to them, "I know that you are good soldiers."

314.

And Gad and Dan, the elder brothers, said to Pharaoh's son,
"Let our lord tell his servants what it is his will, and he will do it."

315.

And Pharaoh's son was overjoyed, and he said to his servants,
"Go away and leave us alone, for I have something to say to these men privately."

316.

And all the servants went out; and Pharaoh's son told them lies, saying,
"I offer you a choice between blessing and death before your face:
so choose the blessing and not death."

317.

I know that you are good soldiers, and that you will not die as women die;
yet act like men and greet your enemies.

318.

I heard" (he says,) "your brother Joseph say to my father Pharaoh,
"Dan and Gad are the children of a maidservant and are not my brothers.

319.

And I am only waiting for my father to die to take action against them and all their progeny,
so that they will not share the inheritance with us,
for they are the children of maidservants, and it was they who sold me to the Ishmaelites.

320.

When my father is dead I will repay them for the wrong they did me.'

321.

And my father Pharaoh commended Joseph and said to him,

"What you have said is quite right, my son;

322.

and now for the rest take some of my soldiers with you
and proceed against them as they did against you,
and I will help you."

323.

And when the men heard what Pharaoh's son told them
they were much troubled and distressed, and they said to him,

324.

"We appeal to you, our lord, to help us;
and whatever you tell your servants to do, we will do it."

325.

And Pharaoh's son said to them, "To-night I will kill my father,
for my father Pharaoh is like a father to Joseph;

326.

and for the rest do you also kill Joseph, and I will marry Aseneth."

327.

And Dan and Gad said to him,
"We will do everything you have told us to.

328.

We overheard Joseph say to Aseneth,

'Go to-morrow to our country estate, for it is vintage-time;
and he has arranged for six hundred armed soldiers to go with her and fifty outrunners."

329.

And when Pharaoh's son heard this,
the son of Pharaoh gave the four men five hundred men each
and appointed them their officers and commanders.

330.

And Dan and Gad said to the son of Pharaoh
"We will go by night and lie in wait at the brook
and hide in the wood of the reeds on the banks.

331.

And as for you, take fifty men with you, archers on horseback,
and go on ahead of her, some distance in front;

and Aseneth will come and fall into your hands,
and we will ambush the men who are with her.

332.

And Aseneth will flee in her chariot and fall into your hands
and you will be able to deal with her as you wish.

333.

And afterwards we will kill Joseph while he is fretting about Aseneth;
and we will kill his children before his eyes."

334.

And Pharaoh's son was delighted when he heard this,
and he sent two thousand soldiers after them.

335.

And they came to the brook and hid in the woods on the banks,
and five hundred men took up their position in front;
and in between them was a wide highway.

TESTAMENT OF JOSEPH & ASENATH 25-27

336.

And Pharaoh's son went to his father's room to kill him;
yet his father's guards would not allow him to go in to him.

337.

And Pharaoh's son said to them,
"I will [*now*]/see my father
because I am going off to gather the grapes from my newly planted vine.

338.

And the guards said to him,
"Your father is in pain, and he has been awake all night;
yet he is resting now;

and he said to us,
"Do not let anyone in to me, not even my eldest son."

339.

And he went away in anger; and he took fifty mounted archers,
and he went in front of them as Dan and Gad had told him to.

340.

And Naphtali and Asher said to Dan and Gad,
"Why must you work evil again against our father Israel and against our brother Joseph?"

341.

For God looks after him as if he were the apple of his eye.

342.

Did you not once sell Joseph as a slave,
and to-day he is king of the whole land of Egypt, and its saviour, and gives us corn?

343.

And now, if you make plots against him again, he will call upon the God of Israel,
and He will send fire from heaven,
and it will burn you up, and the angels of God will fight against you."

344.

And their elder brothers Dan and Gad were angry with them, saying,
"Are we then to die like women? God forbid!"

345.

And they went out to encounter Joseph and Aseneth.

346.

And Aseneth got up early in the morning and said to Joseph,
"I am going to our estate in the country;
yet I am frightened because you are not coming with me."

347.

And Joseph said to her, "Take heart and do not be afraid, yet go;
for the Lord is with you and he will keep you from all evil as the apple of an eye.

348.

And I will go and distribute my corn, and give corn to all the men in the city,
so that no one dies of famine in the land of Egypt."

349.

And Aseneth departed on her journey and Joseph to the distribution of the corn.

350.

And Aseneth came to where the brook was with her six hundred men;

351.

and suddenly the men that were with Pharaoh's son leaped out from their ambush
and joined battle with Aseneth's soldiers,
and they cut them down with their swords and killed all Aseneth's outrunners.

352.

And Aseneth was distressed and fled in her chariot.

353.

And Levi, the son of Leah, was informed about all this (for he was a prophet),
and he told his brothers about Aseneth's danger;

354.

and they took, each one of them, his sword on his thigh, and their shields on their arms,
and their spears in their right hands,

and they went after Aseneth at a swift run.

355.

And Aseneth fled, and lo, Pharaoh's son met her, and fifty men with him;
and Aseneth saw him, and she was afraid and trembled,
and she called upon the name of God.

356.

And Benjamin was sitting with her in the chariot.

357.

And Benjamin was a sturdy lad, about eighteen years old,
indescribably handsome, beyond the nature of *[a mortal]* man,
and as strong as a young lion; and he feared God.

358.

And Benjamin jumped down from the chariot,
and he took a round stone from the brook and hurled it with all his might at Pharaoh's son
and hit him on his left temple and wounded him with a grievous wound,
and he fell from his horse half-dead.

359.

And Benjamin clambered up on a rock and said to the driver of Aseneth's chariot,
"Give me fifty stones from the brook;" and he gave him fifty stones.

360.

And Benjamin hurled the stones and killed the fifty men that were with Pharaoh's son;
and the stones sank into the temples of each one of them.

361.

Then the sons of Leah,
Reuben and Simeon, Levi and Judah, Issachar and Zebulon,
went after the men who had lain in ambush;

and they fell upon them suddenly,
and cut down all the two thousand men, and the six of them [8] killed them.

362.

And their brothers, the sons of Bilhah and Zilpah, fled; and they said,

"We are perished from out of our brethren;

for Pharaoh's son is dead, killed by Benjamin,
and all those with Pharaoh's son have perished at *Benjamin's* hand:

363.

come now, let us make war with Aseneth [and Benjamin],
and let us make for the woods of the reeds."

364.

And they came, with their swords drawn, covered in blood;
and Aseneth saw them, and she said,

"O Lord my God, that didst quicken me from death,
that didst say to me,

'Thy soul shall live for ever',

deliver me from these men."

365.

And the Lord God heard her voice,
and immediately their swords fell from their hands to the ground and were reduced to dust.

TESTAMENT OF JOSEPH & ASENATH 28-29

366.

And the sons of Bilhah and Zilpah saw the miracle that had happened and they were much afraid and said, "The Lord is fighting for Aseneth against us."

367.

And they fell on their faces to the ground and made obeisance to Aseneth, saying,

368.

"Have mercy on us, your servants, because you are our mistress and queen,

369.

and we have done you, our lady, a great wrong, and our brother Joseph [*also*].

And now God has brought retribution on us:

370.

we pray you, therefore, have mercy on us, and deliver us from our brothers' hands,

for they will avenge the outrage done to you and their swords will be against us."

371.

And Aseneth said to them, "Take heart and do not be afraid,

for we know that your brothers are men who worship God, and do not repay evil for evil to any man.

372.

Yet retire to the woods until I can secure your pardon and mollify their wrath; for you have dared [*to do*] great things against them.

373.

Take heart, though, and do not be afraid, for the Lord will see justice done between us."

374.

And Dan and Gad fled to the woods.

375.

And behold, the sons of Leah came, running like deers in pursuit of them; and Aseneth got down from her chariot, and she greeted them with tears.

376.

And they made obeisance to her on the ground and wept aloud; and they asked about their brothers, the maidservants' sons, intending to kill them.

377.

And Aseneth said to them, "Spare you brothers and do them no harm,

for the Lord has shielded me and reduced the swords in their hands to dust, and they melted away like wax before the fire.

378.

Surely this is enough for us that the Lord is fighting for us:
so for the rest spare your brothers."

379.

And Simeon said to Aseneth,
"Why does our mistress plead for her enemies?"

380.

No! We will cut them down limb from limb with our swords,

381.

because they have plotted evil against our father Israel
and against our brother Joseph twice now,

and they have plotted against you to-day."

382.

And Aseneth said to him ,
"No brother, you must not repay evil for evil to your neighbour,
for the Lord will avenge this outrage."

383.

And after this Simeon greeted Aseneth;
and Asenath greeted Simeon,

384.

and Levi went to her,
and he kissed her right hand and blessed her.

385.

Thus Aseneth saved the men from their brothers' wrath,
so that they did not kill them.

TESTAMENT OF JOSEPH & ASENATH 29

386.

And Pharaoh's son lifted himself up from the ground and sat up;
and he spat blood from his mouth,
because his blood was running from his temple into his mouth.

387.

And Benjamin advanced upon him and took hold of his sword to strike him
and drew it from its scabbard (for Benjamin had no sword of his own with him).

388.

And as he was about to strike Pharaoh's son,
Levi rushed up and seized him by the hand and said,

389.

"No brother, you must not do this, for we are men who worship God,

390.

and it is not right for a man who worships God to repay evil for evil,
or to trample upon a man who has already fallen, or to harry his enemy to death.

391.

Yet come: let us heal him from his wound;

392.

and if he lives, he will be our friend, and his father Pharaoh will be our father."

393.

And Levi raised Pharaoh's son up and washed the blood off his face and bound a bandage round his wound; and he set him on his horse and took him to his father.

394.

And Levi told him everything that had happened.

395.

And Pharaoh heard he got up from his throne and *bowed* to Levi upon the ground and blessed him.

396.

And on the third day Pharaoh's son died from his wound that Benjamin gave him.

397.

And Pharaoh mourned for his eldest son, *with* all the council of the palace and he was worn out with grief.

398.

And he died at about the age of one hundred and nine; and he left the crown of his kingdom to Joseph.

399.

And Joseph was king of Egypt for about forty-eight years.

400.

And after this Joseph gave the crown of his kingdom and his dominion to Pharaoh's grandson; and Joseph was like a father to him in Egypt.

Translated by D. Cook

Said to be written during the time of Ezra's restoration, et rewritten by Christians prior to AD 60.

The Testament of Reuben

12 TESTAMENTS 1.1

1.

The copy of the Testament of Reuben,
what things he charged his sons before he died in the hundred and twenty-fifth year of his life.

2.

When he was sick two years after the death of Joseph, his sons and his sons' sons were gathered together to visit him. And he said to them, My children, I am dying, and go the way of my fathers.

3.

And when he saw there Judah and Gad and Asher, his brethren, he said to them,
Raise me up, my brethren, that I may tell to my brethren and to my children what things I have hidden in my heart, for from henceforth my strength faileth me.

4.

And he arose and kissed them, and said, weeping:
Hear, my brethren, give ear to Reuben your father, what things I command you.

5.

And, behold, I call to witness against you this day the God of heaven, that ye walk not in the ignorance of youth and fornication wherein I ran greedily, and I defiled the bed of Jacob my father.

6.

For I tell you that He smote me with a sore plague in my loins for seven months;
and had not Jacob our father prayed for me to the Lord, surely the Lord would have destroyed me.

7.

For I was thirty years old when I did this evil in the sight of the Lord, and for seven months I was sick even unto death; and I repented for seven years in the set purpose of my soul before the Lord.

8.

Wine and strong drink I drank not, and flesh entered not into my mouth, and I tasted not pleasant food, mourning over my sin, for it was great. And it shall not so be done in Israel.

9.

And now hear me, my children,
what things I saw in my repentance concerning the seven spirits of error.

10.

Seven spirits are given against man from Beliar, and they are chief of the works of youth;
and seven spirits are given to him at his creation, that in them should be done every work of man.

11.

The first spirit is of life, with which man's whole being is created.

12.

The second spirit is of sight, with which ariseth desire.

13.

The third spirit is of hearing, with which cometh teaching.

14.

The fourth spirit is of smelling, with which taste is given to draw air and breath.

15.

The fifth spirit is of speech, with which cometh knowledge.

16.

The sixth spirit is of taste, with which cometh the eating of meats and drinks; and by them strength is produced, for in food is the foundation of strength.

17.

The seventh spirit is of begetting and sexual intercourse, with which through love of pleasure sin also entereth in:

wherefore it is the last in order of creation, and the first of youth, because it is filled with ignorance, which leadeth the young as a blind man to a pit, and as cattle to a precipice.

18.

Besides all these, there is an eighth spirit of sleep, with which is created entrancement of man's nature, and the image of death.

19.

With these spirits are mingled the spirits of error.

The first, the spirit of fornication, dwelleth in the nature and in the senses;

20.

the second spirit of insatiation in the belly;

the third spirit of fighting in the liver and the gall.

21.

The fourth is the spirit of fawning and trickery, that through over-officiousness a man may be fair in seeming.

22.

The fifth is the spirit of arrogance, that a man may be stirred up and become high-minded.

23.

The sixth is the spirit of lying, in perdition and in jealousy to feign words, and to conceal words from kindred and friends.

24.

The seventh is the spirit of injustice, with which are theft and pilferings, that a man may work the desire of his heart; for injustice worketh together with the other spirits by means of craft.

25.

Besides all these, the spirit of sleep, the eighth spirit, is conjoined with error and fantasy.

And so perisheth every young man, darkening his mind from the truth, and not understanding the law of God, nor obeying the admonitions of his fathers, as befell me also in my youth.

The Testament of Reuben

12 TESTAMENTS 1.2

26.

And now, children, love the truth, and it shall preserve you.

I counsel you, hear ye Reuben your father.

27.

Pay no heed to the sight of a woman, nor yet associate privately with a female under the authority of a husband, nor meddle with affairs of womankind.

28.

For had I not seen Bilhah bathing in a covered place, I had not fallen into this great iniquity.

29.

For my mind, dwelling on the woman's nakedness, suffered me not to sleep until I had done the abominable deed.

30.

For while Jacob our father was absent with Isaac his father, when we were in Gader, near to Ephratha in Bethlehem, Bilhah was drunk, and lay asleep uncovered in her chamber; and when I went in and beheld her nakedness,

31.

I wrought that impiety, and leaving her sleeping I departed.

And forthwith an angel of God revealed to my father Jacob concerning my impiety, and he came and mourned over me, and touched her no more.

32.

Therefore, my children, observe all things whatsoever I command you, and ye shall not sin.

33.

For fornication is the destruction of the soul, separating it from God, and bringing it near to idols, because it deceiveth the mind and understanding, and bringeth down young men into hell before their time.

34.

For many hath fornication destroyed; because, though a man be old or noble, it maketh him a reproach and a laughing-stock with Beliar and the sons of men.

35.

For in that Joseph kept himself from every woman, and purged his thoughts from all fornication, he found favour before the Lord and men.

36.

For the Egyptian woman did many things unto him, and called for magicians, and offered him love potions, and the purpose of his soul admitted no evil desire.

37.

Therefore the God of my fathers delivered him from every visible and hidden death.

For if fornication overcome not the mind, neither shall Beliar overcome you.

38.

Hurtful are women, my children; because, since they have no power or strength over the man, they act subtly through outward guise how they may draw him to themselves; and whom they cannot overcome by strength, him they overcome by craft.

39.

For moreover the angel of God told me concerning them, and taught me that women are overcome by the spirit of fornication more than men, and they devise in their heart against men;

40.

and by means of their adornment they deceive first their minds, and instil the poison by the glance of their eye, and then they take them captive by their doings, for a woman cannot overcome a man by force.

41.

Therefore flee fornication, my children, and command your wives and your daughters that they adorn not their heads and their faces;

because every woman who acteth deceitfully in these things hath been reserved to everlasting punishment.

42.

For thus they allured the Watchers before the flood; and as these continually beheld them, they fell into desire each of the other,

and they conceived the act in their mind, and changed themselves into the shape of men, and appeared to them in their congress with their husbands;

and the women, having in their minds desire toward their apparitions, gave birth to giants, for the Watchers appeared to them as reaching even unto heaven.

43.

Beware, therefore, of fornication; and if you wish to be pure in your mind, guard your senses against every woman.

And command *the women* likewise not to company with men, that they also be pure in their mind.

44.

For constant meetings, even though the ungodly deed be not wrought, are to them an irremediable disease, and to us an everlasting reproach of Beliar; for fornication hath neither understanding nor godliness in itself, and all jealousy dwelleth in the desire thereof.

45.

Therefore ye will be jealous against the sons of Levi, and will seek to be exalted over them; yet ye shall not be able, for God will work their avenging, and ye shall die by an evil death.

46.

For to Levi the Lord gave the sovereignty, and to Judah, and to me [*Reuben*] also with them, and to Dan and Joseph, that we should be for rulers.

47.

Therefore I command you to hearken to Levi, because he shall know the law of the Lord, and shall give ordinances for judgment and sacrifice for all Israel until the completion of the times of Christ, the High Priest whom the Lord hath declared.

48.

I adjure you by the God of heaven to work truth each one with his neighbour;
and draw ye near to Levi in humbleness of heart,
that ye may receive a blessing from his mouth, for he shall bless Israel.

49.

And Judah, because him hath the Lord chosen to rule over all the peoples.

And [worship] [*honor*] we his Seed, because He shall die for us in wars visible and invisible,
and shall be among you an everlasting king.

50.

And Reuben died after that he had given command to his sons;
and they placed him in a coffin until they bore him up from Egypt,
and buried him in Hebron in the double cave where his fathers were.

The Testaments of the Twelve Patriarchs

CHAPTER THREE

Divisions 51-75

The Testament of Simeon

12 TESTAMENTS 2.1

51.

The copy of the words of Simeon, what things he spake to his sons before he died,
in the hundred and twentieth year of his life, in the year in which Joseph died.

52.

For they came to visit him when he was sick,
and he strengthened himself and sat up and kissed them, and said to them:

53.

Hear, O my children, hear Simeon your father, what things I have in my heart.

54.

I was born of Jacob my father, his second son;
and my mother Leah called me Simeon, because the Lord heard her prayer.

55.

I became strong exceedingly;
I shrank from no deed, nor was I afraid of anything.

56.

For my heart was hard, and my mind was unmoveable, and my bowels unfeeling:
because valour also has been given from the Most High to men in soul and in body.

57.

And at that time I was jealous of Joseph because our father loved him;
and I set my mind against him to destroy him,
because the prince of deceit sent forth the spirit of jealousy and blinded my mind,
that I regarded him not as a brother, and spared not Jacob my father.

58.

Et his God and the God of his fathers sent forth His angel, and delivered him out of my hands.

59.

For when I went into Shechem to bring ointment for the flocks, and Reuben to Dotham,
where were our necessities and all our stores, Judah our brother sold him to the Ishmaelites.

60.

And when Reuben came he was grieved, for he wished to have restored him safe to his father.

61.

Yet I was wroth against Judah in that he let him go away alive,
and for five months I continued wrathful against him;

62.

yet God restrained me, and withheld from me all working of my hands,
for my right hand was half withered for seven days.

63.

And I knew, my children, that because of Joseph this happened to me, and I repented and wept;

64.

and I besought the Lord that He would restore my hand unto me,
and that I might be kept from all pollution and envy, and from all folly.

65.

For I knew that I had devised an evil deed before the Lord and Jacob my father,
on account of Joseph my brother, in that I envied him.

66.

And now, children, take heed of the spirit of deceit and of envy.

67.

For envy ruleth over the whole mind of a man,
and suffereth him neither to eat, nor to drink, nor to do any good thing:

68.

it ever suggesteth to him to destroy him that he envieth;
and he that is envied ever flourisheth, yet he that envieth fades away.

69.

Two years of days I afflicted my soul with fasting in the fear of the Lord,
and I learnt that deliverance from envy cometh by the fear of God.

70.

If a man flee to the Lord, the evil spirit runneth away from him, and his mind becometh easy.

And henceforward he sympathizeth with him whom he envied,
and condemneth not those who love him, and so ceaseth from his envy.

71.

And my father asked concerning me, because he saw that I was sad;
and I said, I am pained in my liver.

For I mourned more than they all, because I was guilty of the selling of Joseph.

72.

And when we went down into Egypt, and he bound me there as a spy,
I knew that I was suffering justly, and I grieved not.

73.

Now Joseph was a good man, and had the Spirit of God within him:
compassionate and pitiful, he bore not malice against me;
nay, he loved me even as the rest of his brothers.

74.

Take heed, therefore, my children, of all jealousy and envy,
and walk in singleness of soul and with good heart, keeping in mind the brother of your father,
that God may give to you also grace and glory and blessing upon your heads even as ye saw in him.

75.

All his days he reproached us not concerning this thing, yet loved us as his own soul, and beyond
his own sons; and he glorified us, and gave riches, and cattle, and fruits freely to us all.

The Testaments of the Twelve Patriarchs

CHAPTER FOUR

Divisions 76-100

The Testament of Simeon

12 TESTAMENTS 2.2

76.

Do ye then also, my beloved children,
love each one his brother with a good heart, and remove from you the spirit of envy,
for this maketh savage the soul and destroyeth the body;

77.

it turneth his purposes into anger and war,
and stirreth up unto blood, and leadeth the mind into frenzy,
and suffereth not prudence to act in men:

78.

moreover, it taketh away sleep,
and causeth tumult to the soul and trembling to the body.

For even in sleep some malicious jealousy, deluding him, gnaweth at his soul,

79.

and with wicked spirits disturbeth it, and causeth the body to be troubled,
and the mind to awake from sleep in confusion;
and as though having a wicked and poisonous spirit, so appeareth it to men.

80.

Therefore was Joseph fair in appearance, and goodly to look upon,
because there dwelt not in him any wickedness; for in trouble of the spirit the face declareth it.

81.

And now, my children, make your hearts good before the Lord,
and your ways straight before men, and ye shall find grace before God and men.

82.

And take heed not to commit fornication, for fornication is mother of all evils,
separating from God, and bringing near to Beliar.

83.

For I have seen it inscribed in the writing of Enoch that your sons shall with you be corrupted in
fornication, and shall do wrong against Levi with the sword.

84.

Yet they shall not prevail against Levi, for he shall wage the war of the Lord, and shall conquer all
your hosts; and there shall be a few divided in Levi and Judah, and there shall be none of you for
sovereignty, even as also my father Jacob prophesied in his blessings.

85.

Behold, I have foretold you all things, that I may be clear from the sin of your souls.

86.

Now, if ye remove from you your envy, and all your stiffneckedness,
as a rose shall my bones flourish in Israel, and as a lily my flesh in Jacob,

87.

and my odour shall be as the odour of Libanus;
and as cedars shall holy ones be multiplied from me for ever,
and their branches shall stretch afar off.

88.

Then shall perish the seed of Canaan, and a remnant shall not be to Amalek,
and all the Cappadocians shall perish, and all the Hittites shall be utterly destroyed.

89.

Then shall fail the land of Ham, and every people shall perish.

Then shall all the earth rest from trouble, and all the world under heaven from war.

90.

Then shall Shem be glorified, because the Lord God, the Mighty One of Israel,
shall appear upon earth as man, and saved by Him Adam.

91.

Then shall all the spirits of deceit be given to be trampled under foot,
and men shall rule over the wicked spirits.

92.

Then will I arise in joy, and will bless the Most High because of His marvellous works,
because God hath taken a body and eaten with men and saved men.

93.

And now, my children, obey Levi, and in Judah shall ye be redeemed: and be not lifted up against
these two tribes, for from them shall arise to you the salvation of God.

94.

For the Lord shall raise up from Levi, as it were, a Priest,
and from Judah, as it were, a King, God and man.

So shall He save all the Gentiles and the race of Israel.

95.

Therefore I command you all things, in order that ye also may command your children, that they
may observe them throughout their generations.

96.

And Simeon made an end of commanding his sons, and slept with his fathers,
being an hundred and twenty years old.

97.

And they laid him in a coffin of incorruptible wood, to take up his bones to Hebron.

98.

And they carried them up in a war of the Egyptians secretly:
for the bones of Joseph the Egyptians [*were*] guarded in the treasure-house of the palace;

99.

for the sorcerers told them that at the departure of the bones of Joseph there should be throughout the whole of Egypt darkness and gloom, and an exceeding great plague to the Egyptians, so that even with a lamp a man should not recognise his brother.

100.

And the sons of Simeon bewailed their father according to the law of mourning, and they were in Egypt until the day of their departure from Egypt by the hand of Moses.

The Testaments of the Twelve Patriarchs

CHAPTER FIVE
Divisions 101-125

The Testament of Levi

12 TESTAMENTS 3.1

101.

The copy of the words of Levi, what things he appointed to his sons, according to all that they should do, and what things should befall them until the day of judgment.

102.

He was in sound health when he called them to him, for it had been shown to him that he should die.

103.

And when they were gathered together he said to them:

I, Levi was conceived in Haran and born there, and after that I came with my father to Shechem.

104.

And I was young, about twenty years of age, when with Simeon I wrought the vengeance on Hamor for our sister Dinah.

105.

And when we were feeding our flocks in Abel-Maul, a spirit of understanding of the Lord came upon me,

106.

and I saw all men corrupting their way, and that unrighteousness had built to itself walls, and iniquity sat upon towers;

107.

and I grieved for the race of men, and I prayed to the Lord that I might be saved.

108.

Then there fell upon me a sleep, and I beheld a high mountain: this is the mountain of Aspis in Abel-Maul.

109.

And behold, the heavens were opened, and an angel of God said to me, 'Levi, enter.'

110.

And I entered from the first heaven into the second, and I saw there water hanging between the one and the other.

111.

And I saw a third heaven far brighter than those two, for there was in it a height without bounds.

112.

And I said to the angel, 'Wherefore is this?'

113.

And the angel said to me, 'Marvel not at these,
for thou shalt see four other heavens brighter than these, and without comparison,
when thou shalt have ascended thither:

114.

because thou shalt stand near the Lord, and shalt be His minister,
and shall declare His mysteries to men,
and shalt proclaim concerning Him who shall redeem Israel;

115.

and by thee and Judah shall the Lord appear among men,
saving in them every race of men;

116.

and of the portion of the Lord shall be thy life,
and He shall be thy field and vineyard, fruits, gold, silver.

117.

Hear, then, concerning the seven heavens.
The lowest is for this cause more gloomy, in that it is near all the iniquities of men.

118.

The second hath fire, snow, ice,
ready for the day of the ordinance of the Lord, in the righteous judgment of God:
in it are all the spirits of the retributions for vengeance on the wicked.

119.

In the third are the hosts of the armies which are ordained for the day of judgment,
to work vengeance on the spirits of deceit and of Beliar.

120.

And the heavens up to the fourth, above these are holy,
for in the highest of all dwelleth the Great Glory, in the holy of holies, far above all holiness.

121.

In the heaven next to it are the angels of the presence of the Lord,
who minister and make propitiation to the Lord for all the ignorances of the righteous;
and they offer to the Lord a reasonable sweet-smelling savour, and a bloodless offering.

122.

And in the heaven below this are the angels who bear the answers to the angels of the presence of
the Lord.

123.

And in the heaven next to this are thrones,
dominions in which hymns are ever offered to God.

124.

Therefore, whenever the Lord looketh upon us, all of us are shaken;
yea, the heavens, and the earth, and the abysses, are shaken at the presence of His majesty;

125.

yet the [sons] [*children*] of men, regarding not these things, sin, and provoke the Most High.

The Testament of Levi

12 TESTAMENTS 3.2

126.

Now, therefore, know that the Lord will execute judgment upon the sons of men;

127.

because when the rocks are rent,
and the sun quenched,
and the waters dried up,
and the fire trembling,
and all creation troubled,

128.

and the invisible spirits melting away,
and the grave spoiled in the suffering of the Most High,

men unbelieving will abide in their iniquity,
therefore with punishment shall they be judged.

129.

Therefore the Most High hath heard thy prayer, to separate thee from iniquity,
and that thou shouldest become to Him a son, and a servant, and a minister of His presence.

130.

A shining light of knowledge shalt thou shine in Jacob,
and as the sun shalt thou be to all the seed of Israel.

131.

And a blessing shall be given to thee, and to all thy seed,
until the Lord shall visit all the heathen in the tender mercies of His Son, even for ever.

132.

[Nevertheless thy sons shall lay hands upon Him to crucify Him;]
and therefore have counsel and understanding been given thee,
that thou mightest instruct thy sons concerning Him,

because he that blesseth Him shall be blessed,
yet they that curse Him shall perish.

133.

And the angel opened to me the gates of heaven,
and I saw the holy temple, and the Most High upon a throne of glory.

134.

And He said to me,
Levi, I have given thee the blessings of the priesthood
until [*the time*] that I shall come and sojourn in the midst of Israel.

135.

Then the angel brought me to the earth, and gave me a shield and a sword, and said,

'Work vengeance on Shechem because of Dinah,
and I will be with thee, because the Lord hath sent me.'

136.

And I destroyed at that time the sons of Hamor, as it is written in the heavenly tablets.

137.

And I said to Him, I pray Thee, O Lord,
tell me Thy name, that I may call upon Thee in a day of tribulation.

138.

And He said, I am the angel who intercedeth for the race of Israel,
that He smite them not utterly, because every evil spirit attacketh it.

139.

And after these things, I was as it were awaked, and [*and I*] blessed the Most High
and the angel that intercedeth for the race of Israel and for all the righteous.

140.

And when I came to my father I found a brazen shield;
wherefore also the name of the mountain is Aspis, which is near Gebal, on the right side of Abila;
and I kept these words in my heart.

141.

I took counsel with my father, and with Reuben my brother,
that he should bid the sons of Hamor that they should be circumcised;
for I was jealous because of the abomination which they had wrought in Israel.

142.

And I slew Shechem at the first, and Simeon slew Hamor.

143.

And after this our brethren came and smote the city with the edge of the sword;
and our father heard it and was wroth,
and he was grieved in that they had received the circumcision,
and after that had been put to death, and in his blessings he dealt otherwise *with us*.

144.

For we sinned because we had done this thing against his will, and he was sick upon that day.

145.

yet I knew that the sentence of God was for evil upon Shechem;
for they sought to do to Sarah as they did to Dinah our sister, and the Lord hindered them.

146.

And so they persecuted Abraham our father when he was a stranger,
and they harried his flocks when they were multiplied upon him;
and Jeblae his servant, born in his house, they shamefully handled.

147.

And thus they did to all strangers,
taking away their wives by force, and the men themselves driving into exile.

148.

yet the wrath of the Lord came suddenly upon them to the uttermost.

149.

And I said to my father, Be not angry, sir,
because by thee will the Lord bring to nought the Canaanites,
and will give their land to thee, and to thy seed after thee.

150.

For from this day forward shall Shechem be called a city of them that are without understanding; for as a man mocketh at a fool, so did we mock them, because they wrought folly in Israel to defile our sister.

The Testaments of the Twelve Patriarchs

CHAPTER SEVEN
Divisions 151-175

The Testament of Levi

12 TESTAMENTS 3.3

151.

And we took our sister from thence, and departed, and came to Bethel. And there I saw a thing again even as the former, after we had passed seventy days.

152.

And I saw seven men in white raiment saying to me,

Arise, put on the robe of the priesthood,
and the crown of righteousness,
and the breastplate of understanding,

153.

and the garment of truth,
and the diadem of faith,

and the tiara of miracle,
and the ephod of prophecy.

154.

And each one of them bearing each of these things put them on me, and said,

From henceforth become a priest of the Lord, thou and thy seed for ever.

155.

And the first anointed me with holy oil,
and gave to me the rod of judgment.

156.

The second washed me with pure water,
and fed me with bread and wine, the most holy things,
and clad me with a holy and glorious robe.

157.

The third clothed me with a linen vestment like to an ephod.

158.

The fourth put round me a girdle like unto purple.

159.

The fifth gave to me a branch of rich olive.

160.

The sixth placed a crown on my head.

161.

The seventh placed on my head a diadem of priesthood,
and filled my hands with incense, so that I served as a priest to the Lord.

162.

And they said to me,
Levi, thy seed shall be divided into three branches,
for a sign of the glory of the Lord who is to come;

163.

and first shall he be that hath been faithful;
no portion shall be greater than his.

164.

The second shall be in the priesthood.

165.

The third, a new name shall be called over Him, because He shall arise as King from Judah,
and shall establish a new priesthood, after the fashion of the Gentiles, to all the Gentiles.

And His appearing shall be unutterable, as of an exalted prophet of the seed of Abraham our father.

166.

Every desirable thing in Israel shall be for thee and for thy seed,
and everything fair to look upon shall ye eat, and the table of the Lord shall thy seed apportion,
and some of them shall be high priests, and judges, and scribes;
for by their mouth shall the holy place be guarded.

167.

And when I awoke, I understood that this thing was like unto the former.

And I hid this also in my heart, and told it not to any man upon the earth.

168.

And after two days I and Judah went up to Isaac after our father;
and the father of my father blessed me according to all the words of the visions which I had seen:
and he would not come with us to Bethel.

169.

And when we came to Bethel, my father Jacob saw in a vision concerning me,
that I should be to them for a priest unto the Lord;
and he rose up early in the morning, and paid tithes of all to the Lord through me.

170.

And we came to Hebron to dwell there, and Isaac called me continually to put me in remembrance
of the law of the Lord, even as the angel of God showed to me.

171.

And he taught me the law of the priesthood,
of sacrifices, whole burnt-offerings, first-fruits, free-will offerings, thank-offerings.

And each day he was instructing me, and was busied for me before the Lord.

172.

And he said to me, Take heed, my child, of the spirit of fornication;
for this shall continue, and shall by thy seed pollute the holy things.

173.

Take therefore to thyself, while yet thou art young, a wife,
not having blemish, nor yet polluted, nor of the race of the Philistines or Gentiles.

174.

And before entering into the holy place, bathe;
and when thou offerest the sacrifice, wash;
and again when thou finishest the sacrifice, wash.

175.

Of twelve trees ever having leaves, offer up *the fruits* to the Lord, as also Abraham taught me;
and of every clean beast and clean bird offer a sacrifice to the Lord,
and of every firstling and of wine offer first-fruits; and every sacrifice thou shalt salt with salt.

The Testaments of the Twelve Patriarchs

CHAPTER EIGHT
Divisions 176-200

The Testament of Levi

12 TESTAMENTS 3.4

176.

Now, therefore, observe whatsoever I command you, children;
for whatsoever things I have heard from my fathers I have made known to you.

177.

I am clear from all your ungodliness and transgression
which ye will do in the end of the ages against the Saviour of the world,
acting ungodly, deceiving Israel, and raising up against it great evils from the Lord.

178.

And ye will deal lawlessly with Israel, so that Jerusalem shall not endure your wickedness;
yet the veil of the temple shall be rent, so as not to cover your shame.

179.

And ye shall be scattered as captives among the heathen,
and shall be for a reproach and for a curse, and for a trampling under foot.

180.

For the house which the Lord shall choose shall be called Jerusalem,
as is contained in the book of Enoch the righteous.

181.

Therefore, when I took a wife I was twenty-eight years old, and her name was Melcha.

182.

And she conceived and bare a son, and she called his name Gersham,
for we were sojourners in our land: for Gersham is interpreted sojourning.

And I saw concerning him that he would not be in the first rank.

183.

And Kohath was born in my thirty-fifth year, towards the east.

And I saw in a vision that he was standing on high in the midst of all the congregation.

184.

Therefore I called his name Kohath, which meaneth, beginning of majesty and instruction.

185.

And thirdly, she bare to me Merari, in the fortieth year of my life;
and since his mother bare him with difficulty, she called him Merari,
which meaneth my bitterness, because he also died. [?]

186.

And [*my daughter*] Jochebed was born in my sixty-fourth year, in Egypt,
for I was renowned then in the midst of my brethren.

187.

And Gersham took a wife, and she bare to him Lomni and Semei.

And the sons of Kohath, [*were*] Amram, Isaar, Chebro, and Ozel.

188.

And the sons of Merari, [*were*] Mooli and Homusi.

And in my ninety-fourth year Amram took Jochebed my daughter to him to wife,
for they were born in one day, he and my daughter.

189.

Eight years old was I when I went into the land of Canaan,
and eighteen years when I slew Shechem,

and at nineteen years I became priest,
and at twenty-eight years I took a wife,
and at forty years I went into Egypt.

190.

And behold, ye are my children, my children even *of* a third generation.
In my hundred and eighteenth year Joseph died.

191.

And now, my children, I command you that ye fear our Lord with your whole heart,
and walk in simplicity according to all His law.

192.

And do ye also teach your children learning,
that they may have understanding in all their life, reading unceasingly the law of God;

193.

for every one who shall know the law of God shall be honoured,
and shall not be a stranger wheresoever he goeth.

194.

Yea, many friends shall he gain more than his forefathers;
and many men shall desire to serve him, and to hear the law from his mouth.

195.

Work righteousness, my children, upon the earth, that ye may find *treasure* in the heavens,

196.

and sow good things in your souls, that ye may find them in your life.
For if ye sow evil things, ye shall reap all trouble and affliction.

197.

Get wisdom in the fear of God with diligence;
for though there shall be a leading into captivity,
and cities be destroyed, and lands and gold and silver and every possession shall perish;

198.

the wisdom of the wise none can take away,
save the blindness of ungodliness and the palsy of sin,

199.

for even among his enemies shall it be to him glorious,
and in a strange country a home,
and in the midst of foes shall it be found a friend.

200.

If a man teach these things and do them,
he shall be enthroned with kings, as was also Joseph our brother.

The Testaments of the Twelve Patriarchs

CHAPTER NINE
Divisions 201-225

The Testament of Levi

12 TESTAMENTS 3.5

201.

And now, my children, I have learnt from the writing of Enoch that at the last [*days*] ye will deal ungodly, laying your hands upon the Lord in all malice;

202.

and your brethren shall be ashamed because of you,
and to all the Gentiles shall it become a mocking.

203.

For our father Israel shall be pure from the ungodliness of the chief priests
who shall lay their hands upon the Saviour of the world.

[*a later addition?*]

204.

Pure is the heaven above the earth,
and ye are the lights of the heaven as the sun and the moon.

205.

What shall all the Gentiles do if ye be darkened in ungodliness?

206.

So shall ye bring a curse upon our race for whom came the light of the world,
which was given among you for the lighting up of every man.

207.

Him will ye desire to slay, teaching commandments contrary to the ordinances of God.

208.

The offerings of the Lord will ye rob, and from His portion will ye steal;
and before ye sacrifice to the Lord,
ye will take the choicest parts, in spitefulness eating them with harlots.

209.

Amid excesses will ye teach the commandments of the Lord,
the women that have husbands will ye pollute, and the virgins of Jerusalem will ye defile;
and with harlots and adulteresses will ye be joined.

210.

The daughters of the Gentiles will ye take for wives,
purifying them with an unlawful purification;
and your union shall be like unto Sodom and Gomorrah in ungodliness.

211.

And ye will be puffed up because of the priesthood lifting yourselves up against men.

212.

And not only so, yet being puffed up also against the commands of God,
ye will scoff at the holy things, mocking in despitefulness.

213.

Therefore the temple which the Lord shall choose shall be desolate in uncleanness,
and ye shall be captives throughout all nations,

214.

and ye shall be an abomination among them,
and ye shall receive reproach and everlasting shame from the righteous judgment of God;
and all who see you shall flee from you.

215.

And were it not for Abraham, Isaac, and Jacob our fathers,
not one from my seed should be left upon the earth.

216.

And now I have learnt in the book of Enoch that for seventy weeks will ye go astray,
and will profane the priesthood, and pollute the sacrifices,
and corrupt the law, and set at nought the words of the prophets.

217.

In perverseness ye will persecute righteous men, and hate the godly;

218.

the words of the faithful will ye abhor,
and the man who reneweth the law in the power of the Most High will ye call a deceiver;

219.

and at last, as ye suppose, ye will slay Him,
not understanding His resurrection, wickedly taking upon your own heads the innocent blood.

220.

Because of Him shall your holy places be desolate, polluted even to the ground,
and ye shall have no place that is clean;

221.

yet ye shall be among the Gentiles a curse and a dispersion,
until He shall again look upon you, and in pity shall take you to Himself through faith and water.

222.

And because ye have heard concerning the seventy weeks, hear also concerning the priesthood;
for in each jubilee there shall be a priesthood.

223.

In the first jubilee, the first who is anointed into the priesthood shall be great,
and shall speak to God as to a Father;

224.

and his priesthood shall be filled with the fear of the Lord,
and in the day of his gladness shall he arise for the salvation of the world.

225.

In the second jubilee, he that is anointed shall be conceived in the sorrow of beloved ones;
and his priesthood shall be honoured, and shall be glorified among all.

The Testament of Levi

12 TESTAMENTS 3.6

226.

And the third priest shall be held fast in sorrow;
and the fourth shall be in grief,

227.

because unrighteousness shall be laid upon him exceedingly,
and all Israel shall hate each one his neighbour.

228.

The fifth shall be held fast in darkness,
likewise also the sixth and the seventh.

229.

And in the seventh there shall be such pollution as I am not able to express,
before the Lord and men, for they shall know it who do these things.

230.

Therefore shall they be in captivity and for a prey,
and their land and their substance shall be destroyed.

231.

And in the fifth week they shall return into their desolate country,
and shall renew the house of the Lord.

232.

And in the seventh week shall come the priests, worshippers of idols, contentious,
lovers of money, proud, lawless, lascivious, abusers of children and beasts.

233.

And after their punishment shall have come from the Lord,
then will the Lord raise up to the priesthood a new Priest,
to whom all the words of the Lord shall be revealed;
and He shall execute a judgment of truth upon the earth, in the fulness of days.

234.

And His star shall arise in heaven,
as a king shedding forth the light of knowledge in the sunshine of day,
and He shall be magnified in the world until His ascension. *[to Heaven]*

235.

He shall shine forth as the sun in the earth,
and shall drive away all darkness from the world under heaven,
and there shall be peace in all the earth.

236.

The heavens shall rejoice in His days, and the earth shall be glad,
and the clouds shall be joyful,
and the knowledge of the Lord shall be poured forth upon the earth, as the water of seas;
and the angels of the glory of the presence of the Lord shall be glad in Him.

237.

The heavens shall be opened, and from the temple of glory shall the sanctification come upon Him with the Father's voice, as from Abraham the father of Isaac.

238.

And the glory of the Most High shall be uttered over Him, and the spirit of understanding and of sanctification shall rest upon Him in the water.

239.

He shall give the majesty of the Lord to His sons in truth for evermore; and there shall none succeed Him for all generations, even for ever.

240.

And in His priesthood shall all sin come to an end, and the lawless shall rest from evil, and the just shall rest in Him.

241.

And He shall open the gates of paradise, and shall remove the threatening sword against Adam; and He shall give to His saints to eat from the tree of life, and the spirit of holiness shall be on them.

242.

And Beliar shall be bound by Him, and He shall give power to His children to tread upon the evil spirits.

243.

And the Lord shall rejoice in His children, and the Lord shall be well pleased in His beloved for ever.

244.

Then shall Abraham and Isaac and Jacob be joyful, and I will be glad, and all the saints shall put on gladness.

245.

And now, my children, ye have heard all; choose therefore for yourselves either the darkness or the light, either the law of the Lord or the works of Beliar.

246.

And we answered our father, saying, Before the Lord will we walk according to His law.

247.

And our father said, The Lord is witness, and His angels are witnesses, and I am witness, and ye are witnesses, concerning the word of your mouth.

248.

And we said, We are witnesses.

249.

And thus Levi ceased giving charge to his sons; and he stretched out his feet, and was gathered to his fathers, after he had lived a hundred and thirty-seven years.

250.

And they laid him in a coffin, and afterwards they buried him in Hebron, by the side of Abraham, and Isaac, and Jacob.

The Testament of Judah

12 TESTAMENTS 4.1

251.

The copy of the words of Judah, what things he spake to his sons before he died.

They gathered themselves together, and came to him, and he said to them:

252.

I was the fourth son born to my father, and my mother called me Judah, saying,

I give thanks to the Lord, because He hath given to me even a fourth son.

253.

I was swift and active in my youth, and obedient to my father in everything.

And I honoured my mother and my mother's sister.

254.

And it came to pass, when I became a man, that my father Jacob prayed over me, saying,
Thou shall be a king, and prosperous in all things.

255.

And the Lord showed me favour in all my works both in the field and at home.

256.

When I saw that I could run with the hind, then I caught it, and prepared meat for my father.

I seized upon the roes in the chase, and all that was in the plains I outran.

257.

A wild mare I outran, and I caught it and tamed it;
and I slew a lion, and plucked a kid out of its mouth.

258.

I took a bear by its paw, and rolled it over a cliff;
and if any beast turned upon me, I rent it like a dog.

259.

I encountered the wild boar, and overtaking it in the chase, I tore it.

260.

A leopard in Hebron leaped upon the dog, and I caught it by the tail, and flung it from me,
and it was dashed to pieces in the coasts of Gaza.

261.

A wild ox feeding in the field I seized by the horns;
and whirling it round and stunning it, I cast it from me, and slew it.

262.

And when the two kings of the Canaanites came in warlike array against our flocks,
and much people with them,

I by myself rustled upon King Sur and seized him;
and I beat him upon the legs, and dragged him down, and so I slew him.

263.

And the other king, Taphue, I slew as he sat upon his horse, and so I scattered all the people.

264.

Achor the king, a man of giant stature, hurling darts before and behind as he sat on horseback, I slew; for I hurled a stone of sixty pounds weight, and cast it upon his horse, and killed him.

265.

And I fought with Achor for two hours, and I killed him;
and I clave his shield into two parts, and I chopped off his feet.

266.

And as I stripped off his breastplate, behold,
eight men his companions began to fight with me.

267.

I wound round therefore my garment in my hand;
and I slang stones at them, and killed four of them, and the rest fled.

268.

And Jacob my father slew Beelisa, king of all the kings, a giant in strength, twelve cubits high;
and fear fell upon them, and they ceased from making war with us.

269.

Therefore my father had no care in the wars when I was among my brethren.

For he saw in a vision concerning me,
that an angel of might followed me everywhere, that I should not be overcome.

270.

And in the south there befell us a greater war than that in Shechem;
and I joined in battle array with my brethren, and pursued a thousand men,
and slew of them two hundred men and four kings.

271.

And I went up against them upon the wall, and two other kings I slew;
and so we freed Hebron, and took all the captives of the kings.

272.

On the next day we departed to Areta, a city strong and walled and inaccessible,
threatening us with death.

Therefore Gad and I approached on the east side of the city,
and Reuben and Levi on the west and south.

273.

And they that were upon the wall, thinking that we were alone, charged down upon us;
and so our brethren secretly climbed up the wall on both sides by ladders,
and entered into the city, while the men knew it not.

274.

And we took it with the edge of the sword;
and those who had taken refuge in the tower,
we set fire to the tower, and took both it and them.

275.

And as we were departing the men of Thaffu set upon our captives,
and we took it with our sons, and fought with them even to Thaffu;
and we slew them, and burnt their city, and spoiled all the things that were therein.

The Testament of Judah

12 TESTAMENTS 4.2

276.

And when I was at the waters of Chuzeba, the men of Jobel came against us to battle, and we fought with them;

277.

and their allies from Selom we slew, and we allowed them no means of escaping, and of coming against us.

278.

And the men of Machir came upon us on the fifth day, to carry away our captives; and we attacked them, and overcame them in fierce battle: for they were a host and mighty in themselves,

279.

and we slew them before they had gone up the ascent of the hill.

280.

And when we came to their city, their women rolled upon us stones from the brow of the hill on which the city stood.

281.

And I and Simeon hid ourselves behind the town, and seized upon the heights, and utterly destroyed the whole city.

282.

And the next day it was told us that the cities of the two kings with a great host were coming against us.

283.

I therefore and Dan feigned ourselves to be Amorites, and went as allies into their city.

284.

And in the depth of night our brethren came, and we opened to them the gates; and we destroyed all the men and their substance, and we took for a prey all that was theirs, and their three walls we cast down.

285.

And we drew near to Thamna, where was all the refuge of the hostile kings.

286.

Then having received hurt I was wroth, and charged upon them to the brow of the hill; and they slang at me with stones and darts; and had not Dan my brother aided me, they would have been able to slay me.

287.

We came upon them therefore with wrath, and they all fled; and passing by another way, they besought my father, and he made peace with them, and we did to them no hurt, yet made a truce with them, and restored to them all the captives.

288.

And I built Thamna, and my father built Rhambael.

I was twenty years old when this war befell, and the Canaanites feared me and my brethren.

289.

Moreover, I had much cattle,
and I had for the chief of my herdsmen Iran the Adullamite.

290.

And when I went to him I saw Barsan, king of Adullam,
and he made us a feast; and he entreated me,
and gave me his daughter Bathshua to wife.

291.

She bare me Er, and Onan, and Shelah;
and the two of them the Lord smote that they died childless:
for Shelah lived, and his children are ye.

292.

Eighteen years we abode at peace, our father and we,
with his brother Esau, and his sons with us,

after that we came from Mesopotamia, from Laban.

293.

And when eighteen years were fulfilled, in the fortieth year of my life,
Esau, the brother of my father, came upon us with much people and strong;

294.

and he fell by the bow of Jacob, and was taken up dead in Mount Seir,
even as he went above Iramna was he slain.

295.

And we pursued after the sons of Esau.

296.

Now they had a city with walls of iron and gates of brass;
and we could not enter into it, and we encamped around, and besieged them.

297.

And when they opened not to us after twenty days,
I set up a ladder in the sight of all, and with my shield upon my head I climbed up,
assailed with stones of three talents' weight;
and I climbed up, and slew four who were mighty among them.

298.

And the next day Reuben and Gad entered in and slew sixty others.

299.

Then they asked from us terms of peace;
and being aware of our father's purpose, we received them as tributaries.

300.

And they gave us two hundred cors of wheat, five hundred baths of oil,
fifteen hundred measures of wine, until we went down into Egypt.

The Testament of Judah

12 TESTAMENTS 4.3

301

After these things, my son Er took to wife Tamar, from Mesopotamia, a daughter of Aram.

302.

Now Er was wicked, and he doubted concerning Tamar,
because she was not of the land of Canaan.

303.

And on the third day an angel of the Lord smote him in the night,
and he had not known her, according to the evil craftiness of his mother,
for he did not wish to have children from her.

304.

In the days of the wedding-feast I espoused Onan to her;
and he also in wickedness knew her not, though he lived with her a year.

305.

And when I threatened him, he lay with her,
according to the command of his mother, and he also died in his wickedness.

306.

And I wished to give Shelah also to her, yet my wife Bathshua suffered it not;
for she bore a spite against Tamar,
because she was not of the daughters of Canaan, as she herself was.

307.

And I knew that the race of Canaan was wicked,
yet the thoughts of youth blinded my heart.

308.

And when I saw her pouring out wine,
in the drunkenness of wine was I deceived, and I fell before her.

309.

And while I was away, she went and took for Shelah a wife from the land of Caanan.

310.

And when I knew what she had done,
I cursed her in the anguish of my soul,
and she also died in the wickedness of her sons.

311.

And after these things, while Tamar was a widow,
she heard after two years that I was going up to shear my sheep;

312.

then she decked herself in bridal array, and sat over against the city by the gate.

313.

For it is a law of the Amorites,
that she who is about to marry sit in fornication seven days by the gate.

314.

I therefore, being drunk at the waters of Chozeb,
recognised her not by reason of wine;

315.

and her beauty deceived me, through the fashion of her adorning.

316.

And I turned aside to her, and said, 'I would enter in to thee.'

317.

And she said to me, 'What wilt thou give me?'

318.

And I gave her my staff, and my girdle, and my royal crown;
and I lay with her, and she conceived.

319.

I then, not knowing what she had done, wished to slay her;
yet she privily sent my pledges, and put me to shame.

320.

And when I called her,
I heard also the secret words which I spoke when lying with her in my drunkenness;
and I could not slay her, because it was from the Lord.

321.

For I said, Lest haply she did it in subtlety, and received the pledge from another woman:

322.

yet I came near her no more till my death, because I had done this abomination in all Israel.

323.

Moreover, they who were in the city said that there was no bride in the city,
because she came from another place, and sat for awhile in the gate,
and she thought that no one knew that I had gone in to her.

324.

And after this we came into Egypt to Joseph, because of the famine.

325.

Forty and six years old was I, and seventy and three years lived I there.

The Testament of Judah

12 TESTAMENTS 4.4

326.

And now, my children, in what things so ever I command you hearken to your father,
and keep all my sayings to perform the ordinances of the Lord,
and to obey the command of the Lord God.

327.

And walk not after your lusts,
nor in the thoughts of your imaginations in the haughtiness of your heart;
and glory not in the works of the strength of youth, for this also is evil in the eyes of the Lord.

328.

For since I also gloried that in wars the face of no woman of goodly form ever deceived me,
and upbraided Reuben my brother concerning Bilhah, the wife of my father,

329.

[therefore] the spirits of jealousy and of fornication arrayed themselves within me,
until I fell before Bathshua the Canaanite, and Tamar who was espoused to my sons.

330.

And I said to my father-in-law,
'I will counsel with my father, and so will I take thy daughter.'

331.

And he showed me a boundless store of gold in his daughter's behalf, for he was a king.

332.

And he decked her with gold and pearls,
and caused her to pour out wine for us at the feast in womanly beauty.

333.

And the wine led my eyes astray, and pleasure blinded my heart;

334.

and I loved her, and I fell,
and transgressed the commandment of the Lord
and the commandment of my fathers, and I took her to wife.

335.

And the Lord rewarded me according to the thought of my heart,
insomuch that I had no joy in her children.

336.

And now, my children, be not drunk with wine;

for wine turneth the mind away from the truth,
and kindleth in it the passion of lust, and leadeth the eyes into error.

337.

For the spirit of fornication hath wine as a minister to give pleasures to the mind;
for these two take away the power from a man.

338.

For if a man drink wine to drunkenness,
he disturbeth his mind with filthy thoughts to fornication, and exciteth his body to carnal union;

339.

and if the cause of the desire be present, he worketh the sin, and is not ashamed.

340

Such is wine, my children; for he who is drunken reverenceth no man.

341.

For, lo, it made me also to err, so that I was not ashamed of the multitude in the city,
because before the eyes of all I turned aside unto Tamar,
and I worked a great sin, and I uncovered the covering of the shame of my sons.

342.

After that I drank wine I revered not the commandment of God,
and I took a woman of Canaan to wife.

343.

Wherefore, my children, he who drinketh wine needeth discretion;
and herein is discretion in drinking wine,

344.

that a man should drink as long as he keepeth decency;
yet if he go beyond this bound, the spirit of deceit attacketh his mind and worketh his will;

345.

and it maketh the drunkard to talk filthily, and to transgress and not to be ashamed,
yet even to exult in his dishonour, accounting himself to do well.

346.

He that committeth fornication, and uncovereth his nakedness,
hath become the servant of fornication, and escapeth not from the power thereof,
even as I also was uncovered.

347.

For I gave my staff, that is, the stay of my tribe;
and my girdle, that is, my power;
and my diadem, that is, the glory of my kingdom.

348.

Then I repented for these things,
and took no wine or flesh until my old age, nor did I behold any joy.

349.

And the angel of God showed me that for ever do women bear rule over king and beggar alike;

350.

and from the king they take away his glory, and from the valiant man his strength,
and from the beggar even that little which is the stay of his poverty.

The Testament of Judah

12 TESTAMENTS 4.5

351.

Observe therefore, my children, moderation in wine;
for there are in it four evil spirits,
of lust, of wrath, of riot, of filthy lucre [*ill gotten money*].

352.

If ye drink wine in gladness, with shamefacedness, with the fear of God, ye shall live.

353.

For if ye drink not with shamefacedness,
and the fear of God departeth from you,
then cometh drunkenness, and shamelessness stealeth in.

354.

Yet *even* if ye drink not at all,
take heed lest ye sin in words of outrage, and fighting, and slander,
and transgression of the commandments of God;

so shall ye perish before your time.

355.

Moreover, wine revealeth the mysteries of God and men to aliens,

even as I also revealed the commandments of God
and the mysteries of Jacob my father to the Canaanish Bathshua,
to whom God forbade to declare them.

356.

And wine also is a cause of war and confusion.

I charge you, therefore, my children,
not to love money, nor to gaze upon the beauty of women;

because for the sake of money and beauty I was led astray to Bathshua the Canaanite.

357.

For I know that because of these two things shall ye who are my race fall into wickedness;

for even wise men among my sons shall they mar,
and shall cause the kingdom of Judah to be diminished,
which the Lord gave me because of my obedience to my father.

358.

For I never disobeyed a word of Jacob my father,
for all things whatsoever he commanded I did.

359.

And Abraham, the father of my father,
blessed me that I should be king in Israel,
and Isaac further blessed me in like manner.

360.

And I know that from me shall the kingdom be established.

For I have read also in the books of Enoch the righteous what evils ye shall do in the last days.

361.

Take heed, therefore, my children, of fornication and the love of money;

hearken to Judah your father,

362.

for these things do withdraw you from the law of God,
and blind the understanding of the soul,
and teach arrogance,
and suffer not a man to have compassion upon his neighbour:

363.

they rob his soul of all goodness,
and bind him in toils and troubles,
and take away his sleep and devour his flesh,
and hinder the sacrifices of God;

364.

and he remembereth not blessing,
and he hearkeneth not to a prophet when he speaketh,
and is vexed at the word of godliness.

365.

For one who serveth two passions contrary to the commandments of God cannot obey God,
because they have blinded his soul, and he walketh in the day-time as in the night.

366.

My children, the love of money leadeth to idols;

367.

because, when led astray through money,
men make mention of those who are no gods,
and [*money*] causeth him who hath [*money*] to fall into madness.

368.

For the sake of money I lost my children,
and yet [*if not*] for the repentance of my flesh, and the humbling of my soul,
and the prayers of Jacob my father, I should have died childless.

369.

Yet the God of my fathers, who is pitiful and merciful,
pardoned me, because I did it in ignorance.

370.

For the prince of deceit blinded me,
and I was ignorant as a man and as flesh, being corrupted in sins;
and I learnt my own weakness while thinking myself unconquerable.

371.

Learn therefore, my children,
that two spirits wait upon man- the spirit of truth and the spirit of error;

372.

and in the midst is the spirit of the understanding of the mind,
to which it belongeth to turn whithersoever it will.

373.

And the works of truth and the works of error are written upon the breast of men,
and each one of them the Lord knoweth.

374.

And there is no time at which the works of men can be hid from Him;
for on the bones of his breast hath he been written down before the Lord.

375.

And the spirit of truth testifieth all things, and accuseth all;
and he who sinneth is burnt up by his own heart, and cannot raise his face unto the Judge.

The Testaments of the Twelve Patriarchs

CHAPTER SIXTEEN
Divisions 376-410

The Testament of Judah

12 TESTAMENTS 4.6

376.

And now, my children, love Levi, that ye may abide,
and exalt not yourselves against him, lest ye be utterly destroyed.

377.

For to me the Lord gave the kingdom, and to him the priesthood,
and He set the kingdom beneath the priesthood.

To me He gave the things upon the earth;
to him the things in the heavens.

378.

As the heaven is higher than the earth,
so is the priesthood of God higher than the kingdom upon the earth.

For the Lord chose him above thee, to draw near to him,
and to eat of his table and first-fruits,
even the choice things of the sons of Israel, and thou shall be to them as a sea.

379.

For as, on the sea, just and unjust are tossed about,
some taken into captivity while others are enriched,

so also shall every race of men be in thee,
some are in jeopardy and taken captive,
and others shall grow rich by means of plunder.

380.

For they who rule will be as great sea-monsters, swallowing up men like fishes:

free sons and daughters do they enslave;
houses, lands, flocks, money, will they plunder;

381.

and with the flesh of many will they wrongfully feed the ravens and the cranes;
and they will go on further in evil, advancing on still in covetousness.

382.

And there shall be false prophets like tempests,
and they shall persecute all righteous men.

And the Lord shall bring upon them divisions one against another,
and there shall be continual wars in Israel;

383.

and among men of other race shall my kingdom be brought to an end,
until the salvation of Israel shall come,
until the appearing of the God of righteousness, that Jacob and all the Gentiles may rest in peace.

384.

And he shall guard the might of my kingdom for ever:
for the Lord sware to me with an oath that the kingdom should never fail from me,
and from my seed for all days, even for ever.

385.

Now I have much grief, my children,
because of your lewdness, and witchcrafts, and idolatries,
which ye will work against the kingdom,

386.

following them that have familiar spirits
ye will make your daughters singing girls and harlots for divinations and demons of error,
and ye will be mingled in the pollutions of the Gentiles:

387.

for which things' sake the Lord shall bring upon you
famine and pestilence,
death and the sword,

avenging siege,
and dogs for the rending in pieces of enemies,

388.

and revilings of friends,
destruction and blighting of eyes,

children slaughtered,
wives carried off,
possessions plundered,

389.

temple of God in flames,
your land desolated,
your own selves enslaved among the Gentiles,
and they shall make some of you eunuchs for their wives;

390.

and whenever ye will return to the Lord with humility of heart,
repenting and walking in all the commandments of God,

then will the Lord visit you in mercy and in love,
bringing you from out of the bondage of your enemies.

391.

And after these things shall a Star arise to you from Jacob in peace,
and a Man shall rise from my seed, like the Sun of righteousness,
walking with the sons of men in meekness and righteousness,
and no sin shall be found in Him.

392.

And the heavens shall be opened above Him,
to shed forth the blessing of the Spirit from the Holy Father;
and He shall shed forth a spirit of grace upon you,
and ye shall be unto Him sons in truth,
and ye shall walk in His commandments, the first and the last.

393.

This is the Branch of God Most High,
and this the Well-spring unto life for all flesh.

394.

Then shall the sceptre of my kingdom shine forth,
and from your root shall arise a stem;
and in it shall arise a rod of righteousness to the Gentiles,
to judge and to save all that call upon the Lord.

395.

And after these things shall Abraham and Isaac and Jacob arise unto life,
and I and my brethren will be chiefs, even your sceptre in Israel:

396.

Levi first,
I [*Judah*] the second,
Joseph third,

397.

Benjamin fourth,
Simeon fifth,
Issachar sixth,
and so all in order.

398.

And the Lord blessed Levi;
the Angel of the Presence, [*blessed*] me;
the powers of glory, [*blessed*] Simeon;

399.

the heaven, [*blessed*] Reuben;
the earth, [*blessed*] Issachar;
the sea, [*blessed*] Zebulun;

400.

the mountains, [*blessed*] Joseph;
the tabernacle, [*blessed*] Benjamin;
the lights of heaven, [*blessed*] Dan;

401.

the fatness of earth, [*blessed*] Naphtali;
the sun, [*blessed*] Gad;
the olive, [*blessed*] Asher:

402.

and there shall be one people of the Lord, and one tongue;
and there shall no more be a spirit of deceit of Beliar, for he shall be cast into the fire for ever.

403.

And they who have died in grief shall arise in joy,
and they who have lived in poverty for the Lord's sake shall be made rich,

404.

and they who have been in want shall be filled,
and they who have been weak shall be made strong,
and they who have been put to death for the Lord's sake shall awake in life.

405.

And the harts of Jacob shall run in joyfulness,
and the eagles of Israel shall fly in gladness;

406.

yet the ungodly shall lament, and sinners all weep,
and all the people shall glorify the Lord for ever.

407.

Observe, therefore, my children, all the law of the Lord [*God*],
for there is hope for all them who follow His way aright.

408.

And he said to them:
I die before your eyes this day, a hundred and nineteen years old.

409.

Let no one bury me in costly apparel, nor tear open my bowels,
for this shall they who are kings do: and carry me up to Hebron with you.

410.

And Judah, when he had said these things, fell asleep;
and his sons did according to all whatsoever he commanded them,
and they buried him in Hebron with his fathers.

The Testament of Issachar

12 TESTAMENTS 5.1

411.

The record of the words of Issachar.

He called his sons, and said to them:

412.

Hearken, my children, to Issachar your father;
give ear to my words, ye who are beloved of the Lord.

413.

I was the fifth son born to Jacob, even the hire of the mandrakes.

414.

For Reuben brought in mandrakes from the field,
and Rachel met him and took them.

415.

And Reuben wept,
and at his voice Leah my mother came forth.

416.

Now these mandrakes were sweet-smelling apples
which the land of Aram produced on high ground below a ravine of water.

417.

And Rachel said, I will not give them to thee,
for they shall be to me instead of children.

418.

Now there were two apples; and Leah said,
Let it suffice thee that thou hast taken the husband of my virginity:
wilt thou also take these?

419.

And she said,
Behold, let Jacob be to thee this night instead of the mandrakes of thy son.

420.

And Leah said to her, Boast not, and vaunt not thyself;
for Jacob is mine, and I am the wife of his youth.

421.

yet Rachel said, How so?
for to me was he first espoused, and for my sake he served our father fourteen years.

422.

What shall I do to thee,
because the craft and the subtlety of men are increased,
and craft prospereth upon the earth?

423.

And were it not so, thou wouldest not now see the face of Jacob.
For thou art not his wife, yet in craft were taken to him in my stead.

424.

And my father deceived me, and removed me on that night, and suffered me not to see him;
for had I been there, it had not happened thus.

425.

And Rachel said, Take one mandrake,
and for the other thou shalt hire him from me for one night.

426.

And Jacob knew Leah, and she conceived and bare me,
and on account of the hire I was called Issachar.

427.

Then appeared to Jacob an angel of the Lord, saying,

Two children shall Rachel bear;
for she hath refused company with her husband, and hath chosen continency.

428.

And had not Leah my mother given up the two apples for the sake of his company,
she would have borne eight sons;

and for this thing she bare six, and Rachel two:
because on account of the mandrakes the Lord visited her.

429.

For He knew that for the sake of children she wished to company with Jacob,
and not for lust of pleasure.

For she went further,
and on the morrow too gave up Jacob that she might receive also the other mandrake.

430.

Therefore the Lord hearkened to Rachel because of the mandrakes:
for though she desired them, she ate them not,

yet brought them to the priest of the Most High who was at that time,
and offered them up in the house of the Lord.

431.

When, therefore, I grew up, my children,
I walked in uprightness of heart,
and I became a husbandman [*a farmer*] for my parents and my brethren,

and I brought in fruits from the field according to their season;
and my father blessed me, for he saw that I walked in simplicity.

432.

And I was not a busybody in my doings,
nor malicious and slanderous against my neighbour.

I never spoke against any one, nor did I censure the life of any man,
yet walked in the simplicity of my eyes.

433.

Therefore when I was thirty years old I took to myself a wife,
for my labour wore away my strength, and I never thought upon pleasure with women;

yet through my labour my sleep sufficed me, and my father always rejoiced in my simplicity.

434.

For on whatever I laboured I offered first to the Lord, by the hands of the priests,
of all my produce and all first-fruits;
then to my father, and then took for myself.

435.

And the Lord increased twofold His benefits in my hands;
and Jacob also knew that God aided my simplicity,

for on every poor man and every one in distress
I bestowed the good things of the earth in simplicity of heart.

The Testaments of the Twelve Patriarchs

CHAPTER EIGHTEEN
Divisions 436-460

The Testament of Issachar

12 TESTAMENTS 5.2

436.

And now hearken to me, my children, and walk in simplicity of heart,
for I have seen in it all that is well-pleasing to the Lord.

437.

The simple coveteth not gold,
defraudeth not his neighbour,

longeth not after manifold dainties,
delighteth not in varied apparel,

438.

doth not picture to himself to live a long life,

yet only waiteth for the will of God,
and the spirits of error have no power against him.

439.

For he cannot allow within his mind a thought of female beauty,
that he should not pollute his mind in corruption.

440.

No envy can enter into his thoughts, no jealousy melteth away his soul,
nor doth he brood over gain with insatiate desire;

441.

for he walketh in uprightness of life, and beholdeth all things in simplicity,
not admitting in his eyes malice from the error of the world,
lest he should see the perversion of any of the commandments of the Lord.

442.

Keep therefore the law of God, my children,
and get simplicity, and walk in guilelessness,

443.

not prying over-curiously into the commands of God and the business of your neighbour;

yet love the Lord and your neighbour,
[and] have compassion on the poor and weak.

444.

Bow down your back unto husbandry,
and labour in tillage of the ground in all manner of husbandry,
offering gifts unto the Lord with thanksgiving;

445.

for with the first-fruits of the earth did the Lord bless me,
even as He blessed all the saints from Abel even until now.

446.

For no other portion is given to thee than of the fatness of the earth, whose fruits are raised by toil;
for our father Jacob blessed me with blessings of the earth and of first-fruits.

447.

And Levi and Judah were glorified by the Lord among the sons of Jacob;
for the Lord made choice of them, and to the one He gave the priesthood, to the other the kingdom.

448.

Them therefore obey, and walk in the simplicity of your father;
for unto Gad hath it been given to destroy the temptations that are coming upon Israel.

449.

I know, my children, that in the last times your sons will forsake simplicity,
and will cleave unto avarice,
and leaving guilelessness will draw near to malice,

450.

and forsaking the commandments of the Lord will cleave unto Beliar,
and leaving husbandry will follow after their wicked devices,
and shall be dispersed among the Gentiles, and shall serve their enemies.

451.

And do you therefore command these things to your children,
that if they sin they may the more quickly return to the Lord;
for He is merciful, and will deliver them even to bring them back into their land.

452.

I am a hundred and twenty-two years old, and I know not against myself a sin unto death.

453.

Except my wife, I have not known any woman.

I never committed fornication in the haughtiness of my eyes;
I drank not wine, to be led astray thereby;

454.

I coveted not any desirable thing that was my neighbour's;
guile never entered in my heart;
a lie never passed through my lips;

455.

if any man grieved, I wept with him,
and I shared my bread with the poor.

456.

I never ate alone;
I moved no landmark;
in all my days I wrought godliness and truth.

457.

I loved the Lord with all my strength;
likewise also did I love every man even as my own children.

458.

So ye also do these things, my children,
and every spirit of Beliar shall flee from you,
and no deed of malicious men shall rule over you;
and every wild beast shall ye subdue,

having with yourselves the God of heaven walking with men in simplicity of heart.

459.

And he commanded them that they should carry him up to Hebron,
and bury him there in the cave with his fathers.

460.

And he stretched out his feet and died, the fifth son of Jacob, in a good old age;
and with every limb sound, and with strength unabated, he slept the eternal sleep.

The Testaments of the Twelve Patriarchs

CHAPTER NINETEEN
Divisions 461-490

The Testament of Zebulun

12 TESTAMENTS 6.1

461.

The record of Zebulun, which he enjoined his children in the hundred and fourteenth year of his life, thirty-two years after the death of Joseph.

462.

And he said to them:

Hearken to me sons of Zebulun, attend to the words of your father.

463.

I am Zebulun, a good gift to my parents.

For when I was born our father was increased very exceedingly,
both in flocks and herds, when with the streaked rods he had his portion.

464.

I know not, my children, that in all my days I have sinned, save only in thought.

465.

Nor do I remember that I have done any iniquity,
except the sin of ignorance which I committed against Joseph;
for I screened my brethren, not telling to my father what had been done.

466.

And I wept sore in secret, for I feared my brethren,
because they had all agreed together, that if any one should declare the secret,
he should be slain with the sword.

467.

Yet when they wished to kill him,
I adjured them much with tears not to be guilty of this iniquity.

468.

For Simeon and Gad came against Joseph to kill him.

And Joseph fell upon his face, and said unto them,

469.

Pity me, my brethren, have compassion upon the bowels of Jacob our father lay not upon me your hands to shed innocent blood, for I have not sinned against you;

470.

yea, if I have sinned, with chastening chastise me,
yet lay not upon me your hand, for the sake of Jacob our father.

471.

And as he spoke these words, I pitied him and began to weep,
and my heart melted within me, and all the substance of my bowels was loosened within my soul.

472.

And Joseph also wept, and I too wept with him;
and my heart throbbled fast, and the joints of my body trembled, and I was not able to stand.

473.

And when he saw me weeping with him, and them coming against him to slay him,
he fled behind me, beseeching them.

474.

And Reuben rose and said, My brethren, let us not slay him,
yet let us cast him into one of these dry pits which our fathers digged and found no water.

475.

For for this cause the Lord forbade that water should rise up in them,
in order that Joseph might be preserved;
and the Lord appointed it so, until they sold him to the Ishmaelites.

476.

For in the price of Joseph, my children, I had no share;
yet Simeon and Gad and six other of our brethren took the price of Joseph,
and bought sandals for themselves, their wives, and their children, saying,

477.

We will not eat of it, for it is the price of our brother's blood, yet will tread it down under foot,
because he said that he was king over us, and so let us see what his dreams mean.

478.

Therefore is it written in the writing of the law of Enoch, that whosoever will not raise up seed to
his brother, his sandal shall be unloosed, and they shall spit into his face.

479.

And the brethren of Joseph wished not that their brother should live, and the Lord loosed unto them
the sandal of Joseph.

480.

For when they came into Egypt they were unloosed by the servants of Joseph before the gate, and
so made obeisance to Joseph after the fashion of Pharaoh.

481.

And not only did they make obeisance to him, yet were spit upon also, falling down before him
forthwith, and so they were put to shame before the Egyptians;
for after this the Egyptians heard all the evils which we had done to Joseph.

482.

After these things they brought forth food;
for I through two days and two nights tasted nothing, through pity for Joseph.

483.

And Judah ate not with them, yet watched the pit;
for he feared lest Simeon and Gad should run back and slay him.

484.

And when they saw that I also ate not, they set me to watch him until he was sold.

And he remained in the pit three days and three nights, and so was sold famishing.

485.

And when Reuben heard that while he was away Joseph had been sold, he rent his clothes about him, and mourned, saying, How shall I look in the face of Jacob my father?

486.

And he took the money, and ran after the merchants, and found no one; for they had left the main road, and journeyed hastily through rugged byways.

487.

And Reuben ate no food on that day, Dan therefore came to him, and said,
Weep not, neither grieve for I have found what we can say to our father Jacob.

488.

Let us slay a kid of the goats, and dip in it the coat of Joseph; and we will say,

Look, if this is the coat of thy son: for they stripped off from Joseph the coat of our father when they were about to sell him, and put upon him an old garment of a slave.

489.

Now Simeon had the coat, and would not give it up, wishing to rend it with his sword; for he was angry that Joseph lived, and that he had not slain him.

490.

Then we all rose up together against him, and said, If thou give it not up, we will say that thou alone didst this wickedness in Israel; and so he gave it up, and they did even as Dan had said.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY

Divisions 491-525

The Testament of Zebulon

12 TESTAMENTS 6.2

491.

And now, my children, I bid you to keep the commands of the Lord, and to show mercy upon your neighbour, and to have compassion towards all, not towards men only, yet also towards beasts.

492.

For for this thing's sake the Lord blessed me; and when all my brethren were sick I escaped without sickness, for the Lord knoweth the purposes of each.

493.

Have therefore compassion in your hearts, my children, because even as a man doeth to his neighbour, even so also will the Lord do to him.

494.

For the sons of my brethren were sickening, were dying on account of Joseph, because they showed not mercy in their hearts; yet my sons were preserved without sickness, as ye know.

495.

And when I was in Canaan, by the sea-coast, I caught spoil of fish for Jacob my father; and when many were choked in the sea, I abode unhurt.

496.

I was the first who made a boat to sail upon the sea, for the Lord gave me understanding and wisdom therein;
and I let down a rudder behind it, and I stretched a sail on an upright mast in the midst;

497.

and sailing therein along the shores, I caught fish for the house of my father until we went into Egypt; and through compassion, I gave of my fish to every stranger.

498.

And if any man were a stranger, or sick, or aged, I boiled the fish and dressed them well, and offered them to all men as every man had need, bringing them together and having compassion upon them.

499.

Wherefore also the Lord granted me to take much fish: for he that imparteth unto his neighbour, receiveth manifold more from the Lord.

500.

For five years I caught fish, and gave thereof to every man whom I saw, and brought sufficient for all the house of my father.

501.

In the summer I caught fish, and in the winter I kept sheep with my brethren.

502.

Now I will declare unto you what I did, I saw a man in distress and nakedness in wintertime, and had compassion upon him, and stole away a garment secretly from my house, and gave it to him who was in distress.

503.

Do you therefore, my children, from that which God bestoweth upon you, show compassion and mercy impartially to all men, and give to every man with a good heart.

504.

And if ye have not at the time wherewith to give to him that asketh you, have compassion for him in bowels of mercy.

505.

I know that my hand found not at the time wherewith to give to him that asked me, and I walked with him weeping for more than seven furlongs, and my bowels yearned towards him unto compassion.

506.

Have therefore yourselves also, my children, compassion towards every man with mercy, that the Lord also may have compassion upon you, and have mercy upon you;

507.

because also in the last days God sendeth His compassion on the earth, and wheresoever He findeth bowels of mercy, He dwelleth in him.

508.

For how much compassion a man hath upon his neighbours, so much also hath the Lord upon him.

509.

For when we went down into Egypt, Joseph bore no malice against us, and when he saw me he was filled with compassion.

510.

And looking towards him, do ye also, my children,
approve yourselves without malice, and love one another;

511.

and reckon not each one the evil of his brother,
for this breaketh unity,
and divideth all kindred, and troubleth the soul:

for he who beareth malice hath not bowels of mercy.

512.

Mark the waters, that they flow together, and sweep along stones, trees, sand;
yet if they are divided into many streams, the earth sucketh them up, and they become of no account.

513.

So also shall ye be, if ye be divided.

514.

Divide not yourselves into two heads, for everything which the Lord made hath yet one head;
He gave two shoulders, hands, feet, yet all the members are subject unto the one head.

515.

I have learnt by the writing of my fathers, that in the last days ye will depart from the Lord, and be divided in Israel, and ye will follow two kings, and will work every abomination, and every idol will ye worship, and your enemies shall lead you captive, and ye shall dwell among the nations with all infirmities and tribulations and anguish of soul.

516.

And after these things ye will remember the Lord, and will repent, and He will lead you back;
for He is merciful and full of compassion, not imputing evil to the sons of men,
because they are flesh, and the spirits of error deceive them in all their doings.

517.

And after these things shall the Lord Himself arise to you,
the Light of righteousness, and healing and compassion shall be upon His wings.

518.

He shall redeem all captivity of the sons of men from Beliar,
and every spirit of error shall be trodden down.

519.

And He shall bring back all the nations to zeal for Him,
and ye shall see God in the fashion of a man whom the Lord shall choose, Jerusalem is His name.

520.

And again with the wickedness of your words will ye provoke Him to anger,
and ye shall be cast away, even unto the time of consummation.

521.

And now, my children, grieve not that I am dying,
nor be troubled in that I am passing away from you.

522.

For I shall arise once more in the midst of you, as a ruler in the midst of his sons;
and I will rejoice in the midst of my tribe,
as many as have kept the law of the Lord, and the commandments of Zebulun their father.

523.

Yet upon the ungodly shall the Lord bring everlasting fire,
and will destroy them throughout all generations.

524.

I am hastening away unto my rest, as did my fathers;
yet do ye fear the Lord your God with all your strength all the days of your life.

525.

And when he had said these things he fell calmly asleep, and his sons laid him in a coffin;
and afterwards they carried him up to Hebron, and buried him with his fathers.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY ONE
Divisions 526-550

The Testament of Dan

12 TESTAMENTS 7.1

526.

The record of the words of Dan,
which he spake to his sons in his last days.

In the hundred and twenty-fifth year of his life he called together his family, and said:

527.

Hearken to my words, ye sons of Dan;
give heed to the words of the mouth of your father.

528.

I have proved in my heart, and in my whole life,
that truth with just dealing is good and well-pleasing to God,
and that lying and anger are evil, because they teach man all wickedness.

529.

I confess this day to you, my children,
that in my heart I rejoiced concerning the death of Joseph, a true and good man;
and I rejoiced at the selling of Joseph, because his father loved him more than us.

530.

For the spirit of jealousy and of vainglory said to me, Thou also art his son.

531.

And one of the spirits of Beliar wrought with me, saying,
Take this sword, and with it slay Joseph; so shall thy father love thee when he is slain.

532.

This is the spirit of anger that counselled me, that even as a leopard devoureth a kid, so should I
devour Joseph.

533.

Yet the God of Jacob our father gave him not over into my hands that I should find him alone, nor suffered me to work this iniquity, that two tribes should be destroyed in Israel.

534.

And now, my children, I am dying, and I tell you of a truth, that unless ye keep yourselves from the spirit of lying and of anger, and love truth and long-suffering, ye shall perish.

535.

There is blindness in anger, my children, and no wrathful man regardeth any person with truth: for though it be a father or a mother, he behaveth towards them as enemies;

536.

though it be a brother, he knoweth him not;
though it be a prophet of the Lord, he disobeyeth him;

537.

though a righteous man, he regardeth him not;
a friend he doth not acknowledge.

538.

For the spirit of anger encompasseth him with the nets of deceit, and blindeth his natural eyes, and through lying [*it*] darkeneth his mind, and giveth him a sight of his own making.

539.

And wherewith encompasseth he his eyes?
In hatred of heart; and he giveth him a heart of his own against his brother unto envy.

540.

My children, mischievous is anger, for it becometh as a soul to the soul itself;
and the body of the angry man it maketh its own, and over his soul it getteth the mastery,

541.

and it bestoweth upon the body its own power, that it may work all iniquity;
and whenever the soul doeth aught, it justifieth what has been done, since it seeth not.

542.

Therefore he who is wrathful, if he be a mighty man, hath a [*triple*] might in his anger;

543.

one by the might and aid of his servants,
and a second by his wrath, whereby he persuadeth and overcometh in injustice:
and having a third of the nature of his own body, and of his own self working the evil.

544.

And though the wrathful man be weak, yet hath he a might twofold of that which is by nature; for wrath ever aideth such in mischief.

545.

This spirit goeth always with lying at the right hand of Satan,
that his works may be wrought with cruelty and lying.

546.

Understand ye therefore the might of wrath, that it is vain.

547.

For it first of all stingeth him in word:
then by deeds it strengtheneth him who is angry, and with bitter punishments disturbeth his mind,
and so stirreth up with great wrath his soul.

548.

Therefore, when any one speaketh against you, be not ye moved unto anger,

549.

And if any man praiseth you as good,
be not lifted up nor elated, either to the feeling or showing of pleasure.

550.

For first it pleaseth the hearing, and so stirreth up the understanding to understand the grounds for anger; and then, being wrathful, he thinketh that he is justly angry.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY TWO

Divisions 551-575

The Testament of Dan

12 TESTAMENTS 7.2

551.

If ye fall into any loss or ruin, my children, be not troubled; for this very spirit maketh men desire that which hath perished, in order that they may be inflamed by the desire.

552.

If ye suffer loss willingly, be not vexed, for from vexation he raiseth up wrath with lying.

553.

And wrath with lying is a twofold mischief;
and they speak one with another that they may disturb the mind;
and when the soul is continually, disturbed, the Lord departeth from it, and Beliar ruleth over it.

554.

Observe, therefore, my children, the commandments of the Lord, and keep His law; and depart from wrath, and hate lying, that the Lord may dwell among you, and Beliar may flee from you.

555.

Speak truth each one with his neighbour, so shall ye not fall into lust and confusion; yet ye shall be in peace, having the God of peace, so shall no war prevail over you.

556.

Love the Lord through all your life, unit one another with a true heart.

557.

For I know that in the last days ye will depart from the Lord, and will provoke Levi unto anger, and will fight against Judah; yet ye shall not prevail against them.

558.

For an angel of the Lord shall guide them both; for by them shall Israel stand.

559.

And whensoever ye depart from the Lord, ye will walk in all evil,
working the abominations of the Gentiles, going astray with women of them that are ungodly;
and the spirits of error shall work in you with all malice.

560.

For I have read in the book of Enoch the righteous, that your prince is Satan,
and that all the spirits of fornication and pride shall be subject unto Levi,
to lay a snare for the sons of Levi, to come them to sin before the Lord.

561.

And my sons will draw near unto Levi, and sin with them in all things;
and the sons of Judah will be covetous, plundering other men's goods like lions.

562.

Therefore shall ye be led away with them in captivity,
and there shall ye receive all the plagues of Egypt, and all the malice of the Gentiles:

563.

and so, when ye return to the Lord, ye shall obtain mercy,
and He shall bring you into His sanctuary, calling peace upon you;

and there shall arise unto you from the tribe of Judah and of Levi the salvation of the Lord;
and He shall make war against Beliar, and He shall give the vengeance of victory to our coasts.

564.

And the captivity shall He take from Beliar, even the souls of the saints, and shall turn disobedient hearts unto the Lord, and shall give to them who call upon Him everlasting peace;

and the saints shall rest in Eden, and the righteous shall rejoice in the new Jerusalem,
which shall be unto the glory of God for ever and ever.

565.

And no longer shall Jerusalem endure desolation, nor Israel be led captive;

for the Lord shall be in the midst of her, dwelling among men,
even the Holy One of Israel reigning over them in humility and in poverty;

and he who believeth on Him shall reign in truth in the heavens.

566.

And now, my children, fear the Lord, and take heed unto yourselves of Satan and his spirits;
and draw near unto God, and to the Angel that intercedeth for you,
for He is a Mediator between God and man for the peace of Israel.

567.

He shall stand up against the kingdom of the enemy;
therefore is the enemy eager to destroy all that call upon the Lord.

568.

For he knoweth that in the day on which Israel shall believe,
the kingdom of the enemy shall be brought to an end;
and the very angel of peace shall strengthen Israel, that it fall not into the extremity of evil.

569.

And it shall be in the time of the iniquity of Israel, that the Lord will depart from them,
and will go after him that doeth His will, for unto none of His angels shall it be as unto him.

570.

And His name shall be in every place of Israel, and among the Gentiles, Saviour.

571.

Keep therefore yourselves, my children, from every evil work,
and cast away wrath and all lying, and love truth and long-suffering;

572.

and the things which ye have heard from your father, do ye also impart to your children,
that the Father of the Gentiles may receive you:
for He is true and long-suffering, meek and lowly, and teacheth by His works the law of God.

573.

Depart, therefore, from all unrighteousness, and cleave unto, the righteousness of the law of the Lord: and bury me near my fathers.

574.

And when he had said these things he kissed them, and slept the long sleep.

And his sons buried him, and after that they carried up his bones to the side of Abraham, and Isaac, and Jacob.

575.

Nevertheless, as Dan had prophesied unto them that they should forget the law of their God, and should be alienated from the land of their inheritance, and from the race of Israel, and from their kindred, so also it came to pass.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY THREE
Divisions 576-600

The Testament of Naphtali

12 TESTAMENTS 8.1

576.

The record of the testament of Naphtali, what things he ordained at the time of his death in the hundred and thirty-second year of his life.

577.

When his sons were gathered together in the seventh month, the fourth day of the month, he, being yet in good health, made them a feast and good cheer.

578.

And after he was awake in the morning, he said to them, I am dying; and they believed him not.

And he blessed the Lord; and affirmed that after yesterday's feast he should die.

579.

He began then to say to his sons:

Hear, my children; ye sons of Naphtali, hear the words of your father.

580.

I was born from Bilhah; and because Rachel dealt craftily, and gave Bilhah in place of herself to Jacob, and she bore me upon Rachel's lap, therefore was I called Naphtali.

581.

And Rachel loved me because I was born upon her lap; and when I was of young and tender form, she was wont to kiss me, and say,

582.

Would that I might see a brother of thine from my own womb, like unto thee: whence also Joseph was like unto me in all things, according to the prayers of Rachel.

583.

Now my mother was Bilhah, daughter of Rotheus the brother of Deborah, Rebecca's nurse, and she was born on one and the self-same day with Rachel.

584.

And Rotheus was of the family of Abraham, a Chaldean, fearing God, free-born and noble;
and he was taken captive, and was bought by Laban;

and he gave him Aena his handmaid to wife, and she bore a daughter,
and called her Zilpah, after the name of the village in which he had been taken captive.

585.

And next she bore Bilhah, saying, My daughter is eager after what is new,
for immediately that she was born she was eager for the breast.

586.

And since I was swift on my feet like a deer, my father Jacob appointed me for all errands and
messages, and as a deer did he give me his blessing.

587.

For as the potter knoweth the vessel, what it containeth, and bringeth clay thereto, so also doth the
Lord make the body in accordance with the spirit, and according to the capacity of the body doth
He implant the spirit, and the one is not deficient from the other by a third part of a hair; for by
weight, and measure, and rule is every creature of the Most High.

588.

And as the potter knoweth the use of each vessel, whereto it sufficeth, so also doth the Lord know
the body, how far it is capable for goodness, and when it beginneth in evil; for there is no created
thing and no thought which the Lord knoweth not, for He created every man after His own image.

589.

As man's strength, so also is his work;
and as his mind, so also is his work;
and as his purpose, so also is his doing;

590.

as his heart, so also is his mouth;
as his eye, so also is his sleep;
as his soul, so also is his word, either in the law of the Lord or in the law of Beliar.

591.

And as there is a division between light and darkness, between seeing and hearing, so also is there
a division between man and man, and between woman and woman; neither is it to be said that
there is any superiority in anything, either of the face or of other like things.

592.

For God made all things good in their order, the five senses in the head, and He joineth on the neck
to the head, the hair also for comeliness, the heart moreover for understanding,

593.

the belly for the dividing of the stomach, the calamus for health, the liver for wrath, the gall for
bitterness, the spleen for laughter, the reins for craftiness, the loins for power, the ribs for
containing, the back for strength, and so forth.

594.

So then, my children, be ye orderly unto good things in the fear of God, and do nothing disorderly
in scorn or out of its due season.

595.

For if thou bid the eye to hear, it cannot; so neither in darkness can ye do the works of light.

596.

Be ye not therefore eager to corrupt your doings through excess, or with empty words to deceive your souls; because if ye keep silence in purity of heart, ye shall be able to hold fast the will of God, and to cast away the will of the devil.

597.

Sun and moon and stars change not their order; so also ye shall not change the law of God in the disorderliness of your doings.

598.

Nations went astray, and forsook the Lord, and changed their order, and followed stones and stocks, following after spirits of error.

599.

Yet ye shall not be so, my children, recognizing in the firmament, in the earth, and in the sea, and in all created things, the Lord who made them all, that ye become not as Sodom, which changed the order of its nature.

600.

In like manner also the Watchers changed the order of their nature, whom also the Lord cursed at the flood, and for their sakes made desolate the earth, that it should be uninhabited and fruitless.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY FOUR
Divisions 601-635

The Testament of Naphtali

12 TESTAMENTS 8.2

601.

These things I say, my children, for I have read in the holy writing of Enoch that ye yourselves also will depart from the Lord, walking according to all wickedness of the Gentiles, and ye will do according to all the iniquity of Sodom.

602.

And the Lord will bring captivity upon you, and there shall ye serve your enemies, and ye shall be covered with all affliction and tribulation, until the Lord shall have consumed you all.

603.

And after that ye shall have been diminished and made few, ye will return and acknowledge the Lord your God; and He will bring you back into your own land, according to His abundant mercy.

604.

And it shall be, after that they shall come into the land of their fathers, they will again forget the Lord and deal wickedly;

605.

and the Lord shall scatter them upon the face of all the earth, until the compassion of the Lord shall come, a Man working righteousness and showing mercy unto all them that are afar off, and them that are near.

606.

For in the fortieth year of my life, I saw *in a vision* that the sun and the moon were standing still on the Mount of Olives, at the east of Jerusalem.

607.

And behold Isaac, the father of my father, saith to us, Run and lay hold of them, each one according to his strength; and he that seizeth them, his shall be the sun and the moon.

608.

And we all of us ran together, and Levi laid hold of the sun, and Judah outstripped the others and seized the moon, and they were both of them lifted up with them.

609.

And when Levi became as a sun, a certain young man gave to him twelve branches of palm; and Judah was bright as the moon, and under his feet were twelve rays.

610.

And Levi and Judah ran, and laid hold each of the other.

611.

And, lo, a bull upon the earth, having two great horns, and an eagle's wings upon his back; and we wished to seize him, yet could not.

612.

For Joseph outstripped us, and took him, and ascended up with him on high.

613.

And I saw, for I was there, and behold a holy writing appeared to us saying: Assyrians, Medes, Persians, Elamites, Gelachaeans, Chaldeans, [and] Syrians shall possess in captivity the twelve tribes of Israel.

614.

And again, after seven months, I saw our father Jacob standing by the sea of Jamnia, and we his sons were with him.

615.

And, behold, there came a ship sailing by, full of dried flesh, without sailors or pilot: and there was written upon the ship, Jacob. And our father saith to us, Let us embark on our ship.

616.

And when we had gone on board, there arose a vehement storm, and a tempest of mighty wind; and our father, who was holding the helm, flew away from us.

617.

And we, being tost with the tempest, were borne along over the sea; and the ship was filled with water and beaten about with a mighty wave, so that it was well-nigh broken in pieces.

618.

And Joseph fled away upon a little boat, and we all were divided upon twelve boards, and Levi and Judah were together. We therefore all were scattered even unto afar off.

619.

Then Levi, girt about with sackcloth, prayed for us all unto the Lord.

And when the storm ceased, immediately the ship reached the land, as though in peace.

620.

And, lo, Jacob our father came, and we rejoiced with one accord.

621.

These two dreams I told to my father; and he said to me, These things must be fulfilled in their season, after that Israel hath endured many things.

622.

Then my father saith unto me, I believe that Joseph liveth, for I see always that the Lord numbereth him with you.

623.

And he said, weeping, Thou livest, Joseph, my child, and I behold thee not, and thou seest not Jacob that begat thee.

624.

And he caused us also to weep at these words of his, and I burned in my heart to declare that he had been sold, yet I feared my brethren.

625.

Behold, my children, I have shown unto you the last times, that all shall come to pass in Israel.

626.

Do ye also therefore charge your children that they be united to Levi and to Judah. For through Judah shall salvation arise unto Israel, and in Him shall Jacob be blessed.

627.

For through his tribe shall God be seen dwelling among men on the earth, to save the race of Israel, and He shall gather together the righteous from the Gentiles.

628.

If ye work that which is good, my children, both men and angels will bless you; and God will be glorified through you among the Gentiles, and the devil will flee from you, and the wild beasts will fear you, and the angels will cleave to you.

629.

For as if a man rear up a child well, he hath a kindly remembrance thereof; so also for a good work there is a good remembrance with God.

630.

Yet him who doeth not that which is good, men and angels shall curse and God will be dishonoured among the heathen through him, and the devil maketh him his own as his peculiar instrument, and every wild beast shall master him, and the Lord will hate him.

631.

For the commandments of the law are twofold, and through prudence must they be fulfilled.

For there is a season for a man to embrace his wife, and a season to abstain therefrom for his prayer.

632.

So then there are two commandments; and unless they be done in due order, they bring about sin.

So also is it with the other commandments.

633.

Be ye therefore wise in God, and prudent, understanding the order of the commandments, and the laws of every work, that the Lord may love you.

634.

And when he had charged them with many such words, he exhorted them that they should remove his bones to Hebron, and should bury him with his fathers.

635.

And when he had eaten and drunken with a merry heart, he covered his face and died.

And his sons did according to all things whatsoever Naphtali their father had charged them.

The Testament of Gad

12 TESTAMENTS 9.1

636.

The record of the testament of Gad,
what things he spake unto his sons, in the hundred and twenty-seventh year of his life, saying:

I was the seventh son born to Jacob, and I was valiant in keeping the flocks.

637.

I guarded at night the flock;
and whenever the lion came, or wolf, or leopard, or bear, or any wild beast against the fold,
I pursued it, and with my hand seizing its foot, and whirling it round, I stunned it,
and hurled it over two furlongs, and so killed it.

638.

Now Joseph was feeding the flock with us for about thirty days, and being tender, he fell sick by
reason of the heat.

And he returned to Hebron to his father, who made him lie down near him, because he loved him.

639.

And Joseph told our father that the sons of Zilpah and Bilhah were slaying the best of the beasts,
and devouring them without the knowledge of Judah and Reuben.

640.

For he saw that I delivered a lamb out of the mouth of the bear, and I put the bear to death; and the
lamb I slew, being grieved concerning it that it could not live, and we ate it, and he told our father.

641.

And I was wroth with Joseph for that thing until the day that he was sold into Egypt.

And the spirit of hatred was in me, and I wished not either to see Joseph or to hear him.

642.

And he rebuked us to our faces for having eaten of the flock without Judah.

And whatsoever things he told our father, he believed him.

643.

I confess now my sin, my children, that oftentimes I wished to kill him, because I hated him to the
death, and there were in no wise in me bowels of mercy towards him.

644.

Moreover, I hated him yet more because of his dreams; and I would have devoured him out of the
land of the living, even as a calf devoureth the grass from the earth.

645.

Therefore I and Judah sold him to the Ishmaelites for thirty pieces of gold,
and ten of them we hid, and showed the twenty to our brethren:
and so through my covetousness I was fully bent on his destruction.

646.

And the God of my fathers delivered him from my hands, that I should not work iniquity in Israel.

647.

And now, my children, hearken to the words of truth to work righteousness, and all the law of the Most High, and not go astray through the spirit of hatred, for it is evil in all the doings of men.

648.

Whatsoever a man doeth, that doth the hater abhor:
though he worketh the law of the Lord, he praiseth him not;
though he feareth the Lord, and taketh pleasure in that which is righteous, he loveth him not:

649.

he dispraiseth the truth, he envieth him that ordereth his way aright,
he delighteth in evil-speaking, he loveth arrogance, for hatred hath blinded his soul;
even as I also looked on Joseph.

650.

Take heed therefore, my children, of hatred; for it worketh iniquity against the Lord Himself: for it will not hear the words of His commandments concerning the loving of one's neighbour, and it sinneth against God.

651.

For if a brother stumble, immediately it wisheth to proclaim it to all men, and is urgent that he should be judged for it, and be punished and slain.

652.

And if it be a servant, it accuseth him to his master, and with all affliction it deviseth against him, if it be possible to slay him.

653.

For hatred worketh in envy, and it ever sickeneth with envy against them that prosper in well-doing, when it seeth or heareth thereof.

654.

For as love would even restore to life the dead, and would call back them that are condemned to die, so hatred would slay the living, and those that have offended in a small matter it would not suffer to live.

655.

For the spirit of hatred worketh together with Satan through hastiness of spirit in all things unto men's death; yet the spirit of love worketh together with the law of God in long-suffering unto the salvation of men.

656.

Hatred is evil, because it continually abideth with lying, speaking against the truth;
and it maketh small things to be great, and giveth heed to darkness as to light,
and calleth the sweet bitter, and teacheth slander, and war, and violence, and every excess of evil;
and it filleth the heart with devilish poison.

657.

And these things I say to you from experience, my children, that ye may flee hatred, and cleave to the love of the Lord.

658.

Righteousness casteth out hatred, humility destroyeth hatred.

659.

For he that is just and humble is ashamed to do wrong, being reproved not of another yet of his own heart, because the Lord vieweth his intent:
he speaketh not against any man, because the fear of the Most High overcome hatred.

660.

For, fearing lest he should offend the Lord, he will not do any wrong to any man, no, not even in thought.

661.

These things I learnt at last, after that I had repented concerning Joseph.

662.

For true repentance after a godly sort destroyeth unbelief, and driveth away the darkness, and enlighteneth the eyes, and giveth knowledge to the soul, and guideth the mind to salvation; and those things which it hath not learnt from man, it knoweth through repentance.

663.

For God brought upon me a disease of the heart; and had not the prayers of Jacob my father intervened, it had hardly failed that my spirit had departed.

664.

For by what things a man transgresseth, by the same also is he punished.

665.

For in that my heart was set mercilessly against Joseph, in my heart too I suffered mercilessly, and was judged for eleven months, for so long a thee as I had been envious against Joseph until he was sold.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY SIX

Divisions 666-685

The Testament of Gad

12 TESTAMENTS 9.2

666.

And now, my children, love ye each one his brother, and put away hatred from your hearts, loving one another in deed, and in word, and in thought of the soul.

667.

For in the presence of our father I spake peaceably with Joseph; and when I had gone out, the spirit of hatred darkened my mind, and moved my soul to slay him.

668.

Love ye therefore one another from your hearts; and if a man sin against thee, tell him of it gently, and drive out the poison of hatred, and foster not guile in thy soul.

669.

And if he confess and repent, forgive him; and if he deny it, strive not with him, lest he swear, and thou sin doubly.

670.

Let not a stranger hear your secrets amid your striving, lest he hate and become thy enemy, and work great sin against thee;

671.

for oftentimes he will talk guilefully with thee, or evilly overreach thee, taking his poison from himself.

672.

Therefore, if he deny it, and is convicted and put to shame, and is silenced,
do not tempt him on.

673.

For he who denieth repenteth, so that he no more doeth wrong against thee;
yea also, he will honour thee, and fear thee, and be at peace with thee.

674.

Yet if he be shameless, and abideth in his wrongdoing, even then forgive him from the heart, and
give the vengeance to God.

675.

If a man prospereth more than you, be not grieved,
yet pray also for him, that he may have perfect prosperity.

676.

For perchance it is expedient for you thus;
and if he be further exalted, be not envious, remembering that all flesh shall die: and offer praise to
God, who giveth things good and profitable to all men.

677.

Seek out the judgments of the Lord, and so shall thy mind rest and he at peace.

678.

And though a man become rich by evil means, even as Esau the brother of my father,
be not jealous; yet wait for the end of the Lord.

679.

For either He taketh His benefits away from the wicked, or leaveth them still to the repentant, or to
the unrepentant reserveth punishment for ever.

680.

For the poor man who is free from envy, giving thanks to the Lord in all things, is rich among all
men, because he hath not evil jealousy of men.

681.

Put away, therefore, hatred from your souls, and love one another with uprightness of heart.

682.

And do ye also tell these things to your children, that they honour Judah and Levi, for from them
shall the Lord raise up a Saviour to Israel.

683.

For I know that at the last your children shall depart from them, and shall walk in all wickedness,
and mischief, and corruption before the Lord.

684.

And when he had rested for a little while, he said again to them,
My children, obey your father, and bury me near to my fathers.

685.

And he drew up his feet, and fell asleep in peace.
And after five years they carried him up, and laid him in Hebron with his fathers.

The Testament of Asher

12 TESTAMENTS 10.1

686.

The record of the testament of Asher,
what things he spake to his sons in the hundred and twentieth year of his life.

While he was still in health, he said to them:

687.

Hearken, ye children of Asher, to your father,
and I will declare to you all that is right in the sight of God.

688.

Two ways hath God given to the sons of men,
and two minds, and two doings, and two places, and two ends.

689.

Therefore all things are by twos, one corresponding to the other.

690.

There are two ways of good and evil,
with which are the two minds in our breasts distinguishing them.

691.

Therefore if the soul take pleasure in good, all its actions are in righteousness;
and though it sin, it straightway repenteth.

692.

For, having his mind set upon righteousness, and casting away maliciousness,
he straightway overthroweth the evil, and uprooteth the sin.

693.

Yet if his mind turn aside in evil, all his doings are in maliciousness, and he driveth away the good,
and taketh unto him the evil, and is ruled by Beliar;
and even though he work what is good, he perverteth it in evil.

694.

For whenever he beginneth as though to do good, he bringeth the end of his doing to work evil,
seeing that the treasure of the devil is filled with the poison of an evil spirit.

695.

There is then, he saith, a soul which speaketh the good for the sake of the evil,
and the end of the doing leadeth to mischief.

696.

There is a man who showeth no compassion upon him who serveth his turn in evil;
and this thing hath two aspects, yet the whole is evil,

697.

And there is a man that loveth him that worketh evil;
he likewise dwelleth in evil, because he chooseth even to die in an evil cause for his sake: and
concerning this it is clear that it hath two aspects, yet the whole is an evil work.

698.

And though there is love, it is yet wickedness concealing the evil, even as it beareth a name that seemeth good, yet the end of the doing tendeth unto evil.

699.

Another stealeth, worketh unjustly, plundereth, defraudeth, and withal pitieth the poor: this, too, hath a twofold aspect, yet the whole is evil.

700.

Defrauding his neighbour he provoketh God, and sweareth falsely against the Most High, and yet pitieth the poor:

701.

the Lord who commandeth the law he setteth at nought and provoketh, and refresheth the *[not]* poor;

702.

he defileth the soul, and maketh gay the body; he killeth many, and he pitieth a few:

and this, too, hath a twofold aspect.

703.

Another committeth adultery and fornication, and *[yet]* abstaineth from meats;

yet in his fasting he worketh evil, and by his power and his wealth *[he]* perverteth many, and *[out of]* *[in]* his excessive wickedness *[he yet]* worketh the commandments:

this, too, hath a twofold aspect, yet the whole is evil.

704.

Such men are as swine or hares; for they are half clean, yet in very deed are unclean.

705.

For God in the Heavenly Tablets hath thus declared.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY EIGHT
Divisions 706-730

The Testament of Asher

12 TESTAMENTS 10.2

706.

Do not ye therefore, my children, wear two faces like unto them, of goodness and of wickedness; yet cleave unto goodness only, for in goodness doth God rest, and men desire it.

707.

From wickedness flee away, destroying the devil by your good works; for they that are double-faced serve not God, yet their own lusts, so that they may please Beliar and men like unto themselves.

708.

For good men, even they that are single of face, though they be thought by them that are double-faced to err, are just before God.

709.

For many in killing the wicked do two works, an evil by a good;

yet the whole is good,
because he hath uprooted and destroyed that which is evil.

710.

One man hateth him that showeth mercy,
and doeth wrong to the adulterer and the thief:

711.

this, too, is double-faced, yet the whole work is good,
because he followeth the Lord's example,
in that he receiveth not that which seemeth good with that which is really bad.

712.

Another desireth not to see good days with them that riot,
lest he defile his mouth and pollute his soul:

713.

this, too, is double-faced, yet the whole is good, for such men are like to stags and to hinds,
because in a wild condition they seem to be unclean, yet they are altogether clean;

714.

because they walk in a zeal for God, and abstain from what God also hateth and forbiddeth by His
commandments, and they ward off the evil from the good.

715.

Ye see therefore, my children,
how that there are two in all things,

one against the other, and the one is hidden by the other.

Death succeedeth to life,
dishonour to glory,

716.

night to day,
and darkness to light;

and all things are under the day,
and just things trader life:

wherefore also everlasting life awaiteth death.

717.

Nor may it be said that truth is a lie, nor right wrong;
for all truth is under the light, even as all things are under God.

718.

All these things I proved in my life,
and I wandered not from the truth of the Lord,

and I searched out the commandments of the Most High,
walking with singleness of face according to all my strength unto that which is good.

719.

Take heed therefore ye also, my children,
to the commandments of the Lord, following the truth with singleness of face,
for they that are double-faced receive twofold punishment.

Hate the spirits of error, which strive against men.

720.

Keep the law of the Lord, and give not heed unto evil as unto good;

yet look unto the thing that is good indeed, and keep it in all commandments of the Lord,
having your conversation unto Him, and resting in Him:

for the ends at which men aim do show their righteousness,
and know the angels of the Lord from the angels of Satan.

721.

For if the soul depart troubled,
it is tormented by the evil spirit which also it served in lusts and evil works;
yet if quietly and with joy it hath known the angel of peace, it shall comfort him in life.

722.

Become not, my children, as Sodom,
which knew not the angels of the Lord, and perished for ever,

723.

For I know that ye will sin,
and ye shall be delivered into the hands of your enemies,
and your land shall be made desolate,
and ye shall be scattered unto the four corners of the earth.

724.

And ye shall be set at nought in the dispersion as useless water,
until the Most High shall visit the earth;

and He shall come as man, with men eating and drinking,
and in peace breaking the head of the dragon through water.

725.

He shall save Israel and all nations, God speaking in the person of man.

726.

Therefore tell ye these things to your children, that they disobey Him not.

727.

For I have read in the Heavenly Tablets that in very deed ye will disobey Him,
and act ungodly against Him, not giving heed to the law of God, yet to the commandments of men.

728.

Therefore shall ye be scattered as Gad and as Dan my brethren,
who shall know not their own lands, tribe, and tongue.

729.

Yet the Lord will gather you together in faith through the hope of His tender mercy,
for the sake of Abraham, and Isaac, and Jacob.

730.

And when he had said these things unto them, he charged them, saying:
Bury me in Hebron.

And he fell into a peaceful sleep, and died;
and after this his sons did as he had charged them,
and they carried him up and buried him with his fathers.

The Testaments of the Twelve Patriarchs

CHAPTER TWENTY NINE
Divisions 731-765

The Testament of Joseph

12 TESTAMENTS 11.1

731.

The record of the testament of Joseph.
When he was about to die he called his sons and his brethren together, and said to them:

732.

My children and brethren, hearken to Joseph the beloved of Israel;
give ear, my sons, unto your father.

733.

I have seen in my life envy and death,
and I wandered not in the truth of the Lord.

734.

These my brethren hated me, and the Lord loved me:
they wished to slay me, and the God of my fathers guarded me:
they let me down into a pit, and the Most High brought me up again:

735.

I was sold for a slave, and the Lord made me free:
I was taken into captivity, and His strong hand succoured me:
I was kept in hunger, and the Lord Himself nourished me:

736.

I was alone, and God comforted me:
I was sick, and the Most High visited me:

737.

I was in prison, and the Saviour showed favour unto me;
in bonds, and He released me;

738.

amid slanders, and He pleaded my cause;
amid bitter words of the Egyptians, and He rescued me;
amid envy and guile, and He exalted me.

739.

And thus Potipha the chief cook of Pharaoh entrusted to me his house,
and I struggled against a shameless woman, urging me to transgress with her;
yet the God of Israel my father guarded me from the burning flame.

740.

I was cast into prison, I was beaten, I was mocked;
and the Lord granted me to find pity in the sight of the keeper of the prison.

741.

For He will in no wise forsake them that fear Him,
neither in darkness,
nor in bonds,

nor in tribulations,
nor in necessities.

742.

For not as man is God ashamed,
nor as the son of man is He afraid,
nor as one that is earth-born is He weak, or can He be thrust aside;

743.

yet in all places is He at hand, and in divers ways doth He comfort,
departing for a little to try the purpose of the soul.

744.

In ten temptations He showed me approved, and in all of them I endured;
for endurance is a mighty charm, and patience giveth many good things.

745.

How often did the Egyptian threaten me with death!

How often did she give me over to punishment,
and then call me back, and threaten me when I would not company with her!

746.

And she said to me,
Thou shalt be lord of me, and all that is mine,
if thou wilt give thyself unto me, and thou shall be as our master.

747.

Therefore I remembered the words of the fathers of my father Jacob,
and I entered into my chamber and prayed unto the Lord;

and I fasted in those seven years, and I appeared to my master as one living delicately,
for they that fast for God's sake receive beauty of face.

748.

And if one gave me wine, I drank it not;
and I fasted for three days, and took my food and gave it to the poor and sick.

749.

And I sought the Lord early, and wept for the Egyptian woman of Memphis,
for very unceasingly did she trouble me,
and at night she came to me under the pretence of visiting me;

and at first, because she had no male child, she feigned to count me as a son.

750.

And I prayed unto the Lord, and she bare a male child;
therefore for a thee she embraced me as a son, and I knew it not.

751.

Last of all, she sought to draw me into fornication.

752.

And when I perceived it, I sorrowed even unto death;
and when she had gone out I came to myself,
and I lamented for her many days, because I saw her guile and her deceit.

753.

And I declared unto her the words of the Most High, if haply she would turn from her evil lust.

754.

How often has she fawned upon me with words as a holy man, with guile in her talk,
praising my chastity before her husband, while desiring to destroy me when we were alone.

755.

She lauded me openly as chaste, and in secret she said unto me,
Fear not my husband;
for he is persuaded concerning thy chastity,
so that even should one tell him concerning us he would in no wise believe.

The Testaments of the Twelve Patriarchs

CHAPTER THIRTY
Divisions 756-780

The Testament of Joseph

12 TESTAMENTS 11.2

756.

For all these things I lay upon the ground in sackcloth,
and I besought God that the Lord would deliver me from the Egyptian.

757.

And when she prevailed nothing, she came again to me under the plea of instruction,
that she might know the word of the Lord.

758.

And she said unto me,
If thou wilt that I should leave my idols, be persuaded by me,
and I will persuade my husband to depart from his idols, and we will walk in the law of thy Lord.

759.

And I said unto her,
The Lord willeth not that those who reverence Him should be in uncleanness,
nor doth He take pleasure in them that commit adultery.

760.

And she held her peace, longing to accomplish her evil desire.

And I gave myself yet more to fasting and prayer, that the Lord should deliver me from her.

761.

And again at another time she said unto me,
If thou wilt not commit adultery, I will kill my husband, and so will I lawfully take thee to be my husband.

762.

I therefore, when I heard this, rent my garment, and said,

Woman, reverence the Lord, and do not this evil deed, lest thou be utterly destroyed;
for I will declare thy godly thought unto all men.

763.

She therefore, being afraid, besought that I would declare to no one her wickedness.

And she departed, soothing me with gifts, and sending to me every delight of the sons of men.

764.

And she sendeth to me food sprinkled with enchantments.

And when the eunuch who brought it came, I looked up and beheld a terrible man giving me with the dish a sword, and I perceived that her scheme was for the deception of my soul.

765.

And when he had gone out I wept, nor did I taste that or any other of her food.

766.

So then after one day she came to me and observed the food, and said unto me,
What is this; that thou hast not eaten of the food?

767.

And I said unto her, It is because thou filledst it with death;

and how saidst thou, I come not near to idols yet to the Lord alone?

768.

Now therefore know that the God of my father hath revealed unto me by an angel thy wickedness,
and I have kept it to convict thee, if haply thou mayest see it and repent.

769.

Yet that thou mayest learn that the wickedness of the ungodly hath no power over them that
reverence God in chastity, I took it and ate it before her, saying,

770.

The God of my fathers and the Angel of Abraham shall be with me.

771.

And she fell upon her face at my feet, and wept;
and I raised her up and admonished her, and she promised to do this iniquity no more.

772.

Yet because her heart was set upon me to commit lewdness, she sighed, and her countenance fell.

773.

And when her husband saw her, he said unto her,
Why is thy countenance fallen?

774.

And she said, I have a pain at my heart, and the groanings of my spirit do oppress me; and so he
comforted her who was not sick.

775.

Then she rushed in to me while her husband was yet without, and said unto me,
I will hang myself, or cast myself into a well or over a cliff, if thou wilt not consent unto me.

776.

And when I saw the spirit of Beliar was troubling her, I prayed unto the Lord,
and said unto her,

Why art thou troubled and disturbed, blinded in sins?

777.

Remember that if thou killest thyself, Sethon, the concubine of thy husband, thy rival, will beat thy children, and will destroy thy memorial from off the earth.

778.

And she said unto me, Lo then thou lovest me;
this alone is sufficient for me, that thou carest for my life and my children:
I have expectation that I shall enjoy my desire.

And she knew not that because of my God I spake thus, and not because of her.

779.

For if a man hath fallen before the passion of a wicked desire, then by that hath he become enslaved, even as also was she.

780.

And if he hear any good thing with regard to the passion whereby he is vanquished, he receiveth it unto his wicked desire.

The Testaments of the Twelve Patriarchs

CHAPTER THIRTY ONE
Divisions 781-805

The Testament of Joseph

12 TESTAMENTS 11.3

781.

I declare unto you, my children, that it was about the sixth hour when she departed from me;
and I knelt before the Lord all that day, and continued all the night;
and about dawn I rose up weeping, and praying for a release from the Egyptian.

782.

At last, then, she laid hold of my garments, forcibly dragging me to have connection with her.

783.

When, therefore, I saw that in her madness she was forcibly holding my garments, I fled away naked.

784.

And she falsely accused me to her husband, and the Egyptian cast me into the prison in his house;
and on the morrow, having scourged me, the Egyptian sent me into the prison in his house.

785.

When, therefore, I was in fetters, the Egyptian woman fell sick from her vexation, and listened to me how I sang praises unto the Lord while I was in the abode of darkness, and with glad voice rejoiced and glorified my God only because by a pretext I had been rid of the Egyptian woman.

786.

How often hath she sent unto me, saying,
Consent to fulfil my desire, and I will release thee from thy bonds, and I will free time from the darkness! And not even in thoughts did I incline unto her.

787.

For God loveth him who in a den of darkness fasteth with chastity, rather than him who in secret chambers liveth delicately without restraint.

788.

And whosoever liveth in chastity, and desireth also glory, and if the Most High knoweth that it is expedient for him, He bestoweth this also upon him, even as upon me.

789.

How often, though she were sick, did she come down to me at unlooked-for times, and listened to my voice as I prayed! And when I heard her groanings I held my peace.

790.

For when I was in her house she was wont to bare her arms, and breasts, and legs, that I might fall before her; for she was very beautiful, splendidly adorned for my deception.

And the Lord guarded me from her devices.

791.

Ye see therefore, my children, how great things patience worketh, and prayer with fasting.

792.

And if ye therefore follow after sobriety and purity in patience and humility of heart, the Lord will dwell among you, because He loveth sobriety.

793.

And wheresoever the Most High dwelleth, even though a man fall into envy, or slavery, or slander, the Lord who dwelleth in him, for his sobriety's [*fidelity's*] sake not only delivereth him from evil, yet also exalteth and glorifieth him, even as me.

794.

For in every way the man is guarded, whether in deed, or in word, or in thought.

795.

My brethren know how my father loved me, and I was not exalted in my heart; although I was a child, I had the fear of God in my thoughts.

796.

For I knew that all things should pass away,
and I kept myself within bounds, and I honoured my brethren;

797.

and through fear of them I held my peace when I was sold,
and revealed not my family to the Ishmaelites,
that I was the son of Jacob, a great man and a mighty.

798.

Do ye also, therefore, have the fear of God in your works, and honour your brethren.

For every one who worketh the law of the Lord shall be loved by Him.

799.

And when I came to the Indocolpitae with the Ishmaelites, they asked me,
and I said that I was a slave from their house, that I might not put my brethren to shame.

800.

And the eldest of them said unto me,
Thou art not a slave, for even thy appearance doth make it manifest concerning thee.

801.

And he threatened me even unto death.
Yet I said that I was their slave.

802.

Now when we came into Egypt, they strove concerning me,
which of them should buy me and take me.

803.

Therefore it secured good to all that I should remain in Egypt with a merchant of their trade, until they should return bringing merchandise.

804.

And the Lord gave me favour in the eyes of the merchant, and he entrusted unto me his house.

805.

And the Lord blessed him by my means, and increased him in silver and gold, and I was with him three months and five days.

The Testaments of the Twelve Patriarchs

CHAPTER THIRTY TWO

Divisions 806-835

The Testament of Joseph

12 TESTAMENTS 11.4

806.

About that time the Memphian wife of Potiphar passed by with great pomp, and cast her eyes upon me, because her eunuchs told her concerning me.

807.

And she told her husband concerning the merchant, that he had become rich by means of a young Hebrew, saying,

And they say that men have indeed stolen him out of the land of Canaan.

808.

Now therefore execute judgment with him, and take away the youth to be thy steward; so shall the God of the Hebrews bless thee, for grace from heaven is upon him.

809.

And Potiphar was persuaded by her words, and commanded the merchant to be brought, and said unto him,

810.

What is this that I hear, that thou stealest souls out of the land of the Hebrews, and sellest them for slaves?

811.

The merchant therefore fell upon his face, and besought him, saying, I beseech thee, my lord, I know not what thou sayest.

812.

And he said, Whence then is thy Hebrew servant?

813.

And he said, The Ishmaelites entrusted him to me until they should return.

814.

And he believed him not, yet commanded him to be stripped and beaten.

And when he persisted, Potiphar said, Let the youth be brought.

815.

And when I was brought in, I did obeisance to the chief of the eunuchs- for he was third in rank with Pharaoh, being chief of all the eunuchs, and having wives and children and concubines.

815.

And he took me apart from him, and said unto me,
Art thou a slave or free?

And I said, A slave.

816.

And he said unto me,
Whose slave art thou?

And I said unto him,
'The Ishmaelites'

817.

And again he said unto me,
'How becamest thou their slave?'

And I said, 'They bought me out of the land of Canaan.'

818.

And he believed me not, and said,
'Thou liest' and he commanded me to be stripped and beaten.

819.

Now the Memphian woman was looking through a window while I was being beaten, and she sent unto her husband, saying,

'Thy judgment is unjust;
for thou dost even punish a free man who hath been stolen, as though he were a transgressor.'

820.

And when I gave no other answer though I was beaten, he commanded that we should be kept in guard, until, said he, the owners of the boy shall come.

821.

And his wife said unto him,

'Wherefore dost thou detain in captivity this noble child,
who ought rather to be set at liberty, and wait upon thee?'

For she wished to see me in desire of sin, and I was ignorant concerning all these things.

822.

Then said he to his wife, 'It is not the custom of the Egyptians to take away that which belongeth to others before proof is given.'

This he said concerning the merchant, and concerning me, that I must be imprisoned.

823.

Now, after four and twenty days came the Ishmaelites;
and having heard that Jacob my father was mourning because of me, they said unto me,

824.

How is it that thou saidst that thou wept a slave?

and lo, we have learnt that thou art the son of a mighty man in the land of Canaan,
and thy father grieveth for thee in sackcloth.

825.

And again I would have wept, yet I restrained myself, that I should not put my brethren to shame.

And I said,
I know not, I am a slave.

826.

Then they take counsel to sell me, that I should not be found in their hands.

827.

For they feared Jacob, lest he should work upon them a deadly vengeance.
For it had been heard that he was mighty with the Lord and with men.

828.

Then said the merchant unto them,
Release me from the judgment of Potiphar.

829.

They therefore came and asked for me, saying,
He was bought by us with money,

And he sent us away.

830.

Now the Memphian woman pointed me out to her husband, that he should buy me;
for I hear, said she, that they are selling him.

831.

And she sent a eunuch to the Ishmaelites, and asked them to sell me;
and since he was not willing to traffic with them, he returned.

832.

So when the eunuch had made trial of them,
he made known to his mistress that they asked a large price for their slave.

833.

And she sent another eunuch, saying,
Even though they demand two minae of gold, take heed not to spare the gold;
only buy the boy, and bring him hither.

834.

And he gave them eighty pieces of gold for me, and told his mistress that a hundred had been given
for me.

835.

And when I saw it I held my peace, that the eunuch should not be punished.

836.

Ye see, my children, what great things I endured that I should not put my brethren to shame.

837.

Do ye also love one another, and with long-suffering hide ye one another's faults.

838.

For God delighteth in the unity of brethren, and in the purpose of a heart approved unto love.

839.

And when my brethren came into Egypt, and learnt that I returned their money unto them, and upbraided them not, yea, that I even comforted them, and after the death of Jacob I loved them more abundantly, and all things whatsoever he commanded I did very abundantly, then they marvelled.

840.

For I suffered them not to be afflicted even unto the smallest matter; and all that was in my hand I gave unto them.

841.

Their children were my children, and my children were as their servants; their life was my life, and all their suffering was my suffering, and all their sickness was my infirmity.

842.

My land was their land, my counsel their counsel, and I exalted not myself among them in arrogance because of my worldly glory, yet I was among them as one of the least.

843.

If ye also therefore walk in the commandments of the Lord, my children, He will exalt you there, and will bless you with good things for ever and ever.

844.

And if any one seeketh to do evil unto you, do ye by well-doing pray for him, and ye shall be redeemed of the Lord from all evil.

845.

For, behold, ye see that through long-suffering I took unto wife even the daughter of my master.

846.

And a hundred talents of gold were given me with her; for the Lord made them to serve me.

847.

And He gave me also beauty as a flower above the beautiful ones of Israel; and He preserved me unto old age in strength and in beauty, because I was like in all things to Jacob.

848.

Hear ye also, my children, the visions which I saw.

849.

There were twelve deer feeding,
and the nine were divided and scattered in the land, likewise also the three.

850.

And I saw that from Judah was born a virgin wearing a linen garment,
and from her went forth a Lamb, without spot, and on His left hand there was as it were a lion;

851.

and all the beasts rushed against Him, and the lamb overcame them, and destroyed them, and trod them under foot.

852.

And because of Him the angels rejoiced, and men, and all the earth.
And these things shall take place in their season, in the last days.

853.

Do ye therefore, my children, observe the commandments of the Lord, and honour Judah and Levi;
for from them shall arise unto you the Lamb of God, by grace saving all the Gentiles and Israel.

854.

For His kingdom is an everlasting kingdom, which shall not be shaken;
yet my kingdom among yogi shall come to an end as a watcher's hammock, which after the summer will not appear.

855.

I know that after my death the Egyptians will afflict you, yet God will undertake your cause, and will bring you into that which He promised to your fathers.

856.

Yet carry ye up my bones with you; for when my bones are taken up, the Lord will be with you in light, and Beliar shall be in darkness with the Egyptians.

857.

And carry ye up Zilpah your mother, and lay her near Bilhah, by the hippodrome, by the side of Rachel.

858.

And when he had said these things, he stretched out his feet, and slept the long sleep.

859.

And all Israel bewailed him, and all Egypt, with a great lamentation.

860.

For he felt even for the Egyptians even as his own members, and showed them kindness, aiding them in every work, and counsel, and matter.

The Testament of Benjamin

12 TESTAMENTS 12.1

861.

The record of the words of Benjamin,
which he set forth to his sons, after he had lived a hundred and twenty years.

862.

And he kissed them, and said:
As Isaac was born to Abraham in his hundredth year, so also was I to Jacob.

863.

Now since Rachel died in giving me birth, I had no milk;
therefore I was suckled by Bilhah her handmaid.

864.

For Rachel remained barren for twelve years after that she had borne Joseph: and she prayed the
Lord with fasting twelve days, and she conceived and bare me.

865.

For our father loved Rachel dearly, and prayed that he might see two sons born from her:
therefore was I called the son of days, which is Benjamin.

866.

When therefore I went into Egypt, and Joseph my brother recognised me, he said unto me,
What did they tell my father in that they sold me?

867.

And I said unto him,
They dabbled thy coat with blood and sent it, and said,
Look if this is the coat of thy son.

868.

And he said to me,
Even so, brother; for when the Ishmaelites took me,
one of them stripped off my coat, and gave me a girdle, and scourged me, and bade me run.

869.

And as he went away to hide my garment, a lion met him, and slew him;
and so his fellows were afraid, and sold me to their companions.

870.

Do ye also therefore, my children, love the Lord God of heaven,
and keep His commandments, and be followers of the good and holy man Joseph;
and let your mind be unto good, even as ye know me.

871.

He that hath his mind good seeth all things rightly.

872.

Fear ye the Lord, and love your neighbour; and even though the spirits of Beliar allure you into all
troubles wickedness, yet shall no troubles wickedness have dominion over you, even as it bad
not over Joseph my brother.

873.

How many men wished to slay him, and God shielded him!

874.

For he that feareth God and loveth his neighbour cannot be smitten by Beliar's spirit of the air,
being shielded by the fear of God;

nor can he be ruled over by the device of men or of beasts,
for he is aided by the love of the Lord which he hath towards his neighbour.

875.

For he even besought our father Jacob that he would pray for our brethren,
that the Lord would not impute to them the evil that they devised concerning Joseph.

876.

And thus Jacob cried out,
My child Joseph, thou hast prevailed over the bowels of thy father Jacob.

And he embraced him, and kissed him for two hours, saying,

877.

In thee shall be fulfilled the prophecy of heaven concerning the Lamb of God, even the Saviour of
the world, that spotless shall He be delivered up for transgressors,

and sinless shall He be put to death for ungodly men in the blood of the covenant, for the salvation
of the Gentiles and of Israel, and shall destroy Beliar, and them that serve him.

878.

Know ye, my children, the end of the good man?

Be followers of his compassion in a good mind,
that ye also may wear crowns of glory.

879.

The good man hath not a dark eye;
for he showeth mercy to all men,

even though they be sinners,
even though they devise evil concerning him.

880.

So he that doeth good overcometh the evil, being shielded by Him that is good;
and he loveth the righteous as his own soul.

881.

If any one is glorified, he envieth him not;
if any one is enriched, he is not jealous;
if any one is valiant, he praiseth him;

882.

he trusteth and laudeth him that is sober-minded;
he showeth mercy to the poor;

883.

he is kindly disposed toward the weak;
he singeth the praises of God;

884.

as for him who hath the fear of God, he protecteth him as with a shield;
him that loveth God he aideth;

885.

him that rejecteth the Most High he admonisheth and turneth back;
and him that hath the grace of a good spirit, he loveth even as his own soul.

The Testaments of the Twelve Patriarchs

CHAPTER THIRTY FIVE

Divisions 886-915

The Testament of Benjamin

12 TESTAMENTS 12.2

886.

If ye have a good mind, my children,
then will both wicked men be at peace with you,
and the profligate will reverence you and turn unto good;

887

and the covetous shall not only cease from their inordinate desire,
yet shall even give the fruits of their covetousness to them that are afflicted.

889.

If ye do well, even the unclean spirits shall flee from you;
yea, the very beasts shall flee from you in dread.

890.

For where the reverence for good works is present unto the mind,
darkness fleeth away from him.

891.

For if any one is injurious to a holy man, he repenteth;
for the holy man showeth pity on his reviler, and holdeth his peace.

892.

And if any one betray a righteous soul, and the righteous man, though praying, be humbled for a little while, yet not long after he appeareth far more glorious, even as was Joseph my brother.

893.

The mind of the good man is not in the power of the deceit of the spirit of Beliar,
for the angel of peace guideth his soul.

894.

He gazeth not passionately on corruptible things,
nor gathereth together riches unto desire of pleasure;

895.

he delighteth not in pleasure,
he hurteth not his neighbour,

896.

he pampereth not himself with food,
he erreth not in the pride of his eyes, for the Lord is his portion.

897.

The good mind admitted not the glory and dishonour of men,
neither knoweth it any guile or lie, fighting or reviling;

898.
for the Lord dwelleth in him and lighteth up his soul,
and he rejoiceth towards all men at every time.

899.
The good mind hath not two tongues,
of blessing and of cursing,

900.
of insult and of honour,
of sorrow and of joy,

901.
of quietness and of trouble,
of hypocrisy and of truth,

902.
of poverty and of wealth;
yet it hath one disposition, pure and un-corrupt, concerning all men.

903.
It hath no double sight, nor double hearing;
for in everything which he doeth, or speaketh, or seeth,
he knoweth that the Lord watcheth his soul,
and he cleanseth his mind that he be not condemned by God and men.

904.
Yet of Beliar every work is twofold, and hath no singleness.

905.
Flee ye therefore, my children, the evil-doing of Beliar;
for it giveth a sword to them that obeyeth, and the sword is the mother of seven evils.

906.
First the mind conceiveth through Beliar,
and first there is envy;

907.
secondly, desperation;

908.
thirdly, tribulation;

909.
fourthly, captivity;

910.
fifthly, neediness;

911.
sixthly, trouble;

912.
seventhly, desolation.

913.

Therefore also Cain is delivered over to seven vengeance by God,
for in every hundred years the Lord brought one plague upon him.

914.

Two hundred years he suffered, and in the nine hundredth year he was brought to desolation at the flood, for Abel his righteous brother's sake.

915.

In seven hundred years was Cain judged, and Lamech in seventy times seven;
because for ever those who are likened unto Cain in envy unto hatred of brethren shall be judged with the same punishment.

The Testaments of the Twelve Patriarchs

CHAPTER THIRTY SIX
Divisions 916-950

The Testament of Benjamin

12 TESTAMENTS 12.3

916.

Do ye also therefore, my children,
flee ill-doing, envy, and hatred of brethren,
and cleave to goodness and love.

917.

He that hath a pure mind in love, looketh not after a woman unto fornication;
for he hath no defilement in his heart, because the Spirit of God resteth in him.

918.

For as the sun is not defiled by shining over dung and mire,
yet rather drieth up both and driveth away the ill smell:

919.

so also the pure mind, constrained among the defilements of the earth,
[*should*] rather edifieth [*mankind*], and itself suffereth no defilement.

920.

Now I suppose, from the words of the righteous Enoch,
that there will be also evil-doings among you:

921.

for ye will commit fornication with the fornication of Sodom,
and shall perish all save a few, and will multiply inordinate lusts with women;

922.

and the kingdom of the Lord shall not be among you, for forthwith He will take it away.

923.

Nevertheless the temple of God shall be built in your portion, and shall be glorious among you.

924.

For He shall take it, and the twelve tribes shall be gathered together there, and all the Gentiles, until the Most High shall send forth His salvation in the visitation of His only-begotten one.

925.

And He shall enter into the front of the temple,
and there shall the Lord be treated with outrage, and He shall be lifted up upon a tree.

926.

And the veil of the temple shall be rent,
and the Spirit of God shall descend upon the Gentiles as fire poured forth.

927.

And He shall arise from the grave, and shall ascend from earth into heaven:
and I know how lowly He all be upon the earth, and how glorious in the heaven.

928.

Now when Joseph was in Egypt, I longed to see his visage and the form of his countenance;
and through the prayers of Jacob my father I saw him,
while awake in the daytime, in his full and perfect shape.

929.

Know ye therefore, my children, that I am dying.

930.

Work therefore truth and righteousness each one with his neighbour,
and judgment unto faithful doing, and keep the law of the Lord and His commandments;

for these things do I teach you instead of all inheritance.

931.

Do ye also therefore give them to your children for an everlasting possession;
for so did both Abraham, and Isaac, and Jacob.

932.

All these things they gave us for an inheritance, saying,
Keep the commandments of God until the Lord shall reveal His salvation to all nations.

933.

Then shall ye see Enoch, Noah, and Shem, and Abraham, and Isaac, and Jacob,
arising on the right hand in gladness.

934.

Then shall we also arise, each one over our tribe,
worshipping the King of heaven, who appeared upon the earth in the form of a man of humility.

[Jesus]

935.

And as many as believed on Him on the earth shall rejoice with Him;
and then shall all men arise, some unto glory and some unto shame.

936.

And the Lord shall judge Israel first, even for the wrong they did unto Him;
for when He appeared as a deliverer, God in the flesh, they believed Him not.

937.

And then shall He judge all the Gentiles,
as many as believed Him not when He appeared upon earth.

938.

And He shall reprove Israel among the chosen ones of the Gentiles,
even as He reproved Esau among the Midianites, who deceived their brethren,

939.

so that they fell into fornication and idolatry; and they were alienated from God,
and became as they that were no children in the portion of them that fear the Lord.

940.

Yet if ye walk in holiness in the presence of the Lord, ye shall dwell in hope again in me,
and all Israel shall be gathered unto the Lord.

941.

And I shall no longer be called a ravener wolf on account of your ravages,
yet a worker of the Lord, distributing food to them that work what is good.

942.

And one shall rise up from my seed in the latter times, beloved of the Lord,
hearing upon the earth His voice, enlightening with new knowledge all the Gentiles, *[Paul]*

943.

bursting in upon Israel for salvation with the light of knowledge,
and tearing it away from it like a wolf, and giving it to the synagogue of the Gentiles.

944.

And until the consummation of the ages, shall he be in the synagogues of the Gentiles,
and among their rulers, as a strain of music in the mouth of all;
[written before Paul's arrest AD 60]

945.

and he shall be inscribed in the holy books, both his work and his word,
and he shall be a chosen one of God for ever;

946.

and because of him my father Jacob instructed me, saying,

He shall fill up that which lacketh of thy tribe.

947.

And when he finished his words, he said: I charge you, my children,
carry up my bones out of Egypt, and bury me at Hebron, near my fathers.

948.

So Benjamin died a hundred and twenty-five years old, in a good old age, and they placed him in a
coffin.

949.

And in the ninety-first year of the departure of the children of Israel from Egypt, they and their
brethren brought up the bones of their fathers secretly in a place which is called Canaan;
and they buried them in Hebron, by the feet of their fathers.

950.

And they returned from the land of Canaan,
and dwelt in Egypt until the day of their departing from the land of Egypt.

JOB 1-2

1.

1 On the day he became sick and (he) knew that he would have to leave his bodily abode, he called his seven sons and his three daughters together and spake to them as follows:

2.

2 "Form a circle around me, children, and hear, and I shall relate to you what the Lord did for me and all that happened to me. 3 For I am Job your father.

3.

4 Know ye then my children, that you are the generation of a chosen one and take heed of your noble birth.

5 For I am of the sons of Esau. My brother is Nahor, and your mother is Dinah. By her have I become your father. 6 For my first wife died with my other ten children in bitter death.

4.

7 Hear now, children, and I will reveal unto you what happened to me.

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

5.

9 The beginning of my trial was thus. 10. Near my house there was the idol of one worshipped by the people; and I saw constantly burnt-offerings brought to him as a god.

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

6.

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

7.

13 And when I heard this, I fell upon the earth and I prostrated myself saying: 14 "O my Lord who speakest for the salvation of my soul. I pray thee, if this is the idol of Satan, I pray thee, let me go hence and destroy it and purify this spot.

8.

15 For there is none that can forbid me doing this, as I am the king of this land, so that those that live in it will no longer be led astray".

9.

16 And the voice that spoke out of the flame answered to me: "Thou canst purify this spot.

17 But behold I announce to thee what the Lord ordered me to tell thee, For I am the archangel of the God".

10.

18 And I said : "Whatever shall be told to his servant. I shall hear".

11.

19 And the archangel, said to me : "Thus speaketh the Lord: If thou undertakest to destroy and takest away the image of Satan, he will set himself with wrath to wage war against thee, and he will display against thee all his malice.

12.

21 He will bring upon thee many severe plagues, and take from thee all that thou hast.

21 He will take away thine children, and will inflict many evils upon thee.

22 Then thou must wrestle like an athlete and resist pain, sure of thy reward, overcome trials and afflictions.

13.

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

14.

25 And also to thee shall it be given, and thou shalt put on a crown of amaranth. 26 And at the resurrection thou shalt awaken for eternal life. Then shalt thou know that he Lord is just, and true and mighty".

15.

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

JOB 2

16.

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

17.

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

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

18.

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

7 The Evil One, having failed in this, went away and took upon his shoulder an old, torn basket and went in and spoke to the doorkeeper saying: "Tell Job : Give me bread from thine hands that I may eat".

19.

8 And when I heard this, I gave her burnt bread to give it to him, and I made known to him : "Expect not to eat of my bread, for it is forbidden to thee".

20.

9 But the door-keeper, being ashamed to hand him the burnt and ashy bread, as she did not know that it was Satan, took of her own fine bread and gave it to him.

10 But he took it and, knowing what occurred, said to the maiden : "Go hence, bad servant, and bring me the bread that was given thee to hand to me".

21.

11 And the servant cried and spoke in grief: "Thou speakest the truth, saying that I am a bad servant. because I have not done as I was instructed by my master".

22.

12 And he turned back and brought him the burnt bread and said to him : "Thus says my lord : Thou shalt not eat of my bread anymore, for it is forbidden to thee.

13 And this he gave me [saying: This I give] in order that the charge may not be brought against me that I did not give to the enemy who asked".

23.

14 And when Satan heard this, he sent back the servant to me, saying: "As thou seest this bread all burnt, so shall I soon burn thy body to make it like this".

24.

15 And I replied: "Do what thou desirest to do and accomplish whatever thou plottest. For I am ready to endure whatever thou bringest upon me".

25.

16 And when the devil heard this, he left me, and walking up to under the [highest] heaven, he took from the Lord the oath that he might have power, over all my possessions. 17 And after having taken the power he went and instantly took away all my wealth.

The Testament of Job

CHAPTER TWO
Divisions 26-55

JOB 3-4

26.

1 For I had one hundred and thirty thousand sheep, and of these I separated seven thousand for the clothing of orphans and widows and of needy and sick ones. 2 I had a herd of eight hundred dogs who watched my sheep and besides these two hundred to watch my house.

27.

3 And I had nine mills working for the whole city and ships to carry goods, and I seat them into every city and into the villages to the feeble and sick and to those that were unfortunate. 4 And I had three hundred and forty thousand nomadic asses, and of these I set aside five hundred, and the offspring of these I order to be sold and the proceeds to be given to the poor and the needy.

28.

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

29.

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

30.

9 I also had three thousand five hundred yokes of oxen, and I selected of these five hundred and had them tend to the plowing. 10 And with these I had done all the work in each field by those who would, take it in charge and the income of their crops I laid aside for the poor on their table.

31.

11 I also had fifty bakeries from which I sent [the bread] to the table for the poor. 12 And I had slaves selected for their service. 13 There were also some strangers who saw my good will; they wished to serve as waiters themselves.

32.

14 Others, being in distress and unable to obtain a living, came with the request saying:

15 "We pray thee, since we also can fill this office of waiters (deacons) and have no possession, have pity upon us and advance money to us in order that we may go into the great cities and sell merchandise. 16 And the surplus of our profit we may give as help to the poor, and then shall we return to thee thine own (money).

33.

17 And when I heard this, I was glad that they should take this altogether from me for the husbandry of charity for the poor. 18 And with a willing heart I gave them what they wanted, and I accepted their written bond, but would not take any other security from them except the written document. 19 And they went abroad and gave to time poor as far as they were successful.

34.

20 Frequently, however, some of their goods were lost on the road or on the sea, or they would be robbed of them. 21 Then they would come and say: "We pray thee, act generously towards us in order that we may see how we can restore to you thine own".

35.

22 And when I heard this, I had sympathy with them, and handed to them their bond, and often having read it before them tore it up and released them of their debt. saying to them : 23 "What I have consecrated for the benefit of the poor, I shall not take from you".

24 And so I accepted nothing from my debtor.

36.

25 And when a man with cheerful heart came to me saying: I am not in need to be compelled to be a paid worker for the poor. 26 But I wish to serve the needy at thy table", and he consented to work, and he ate his share.

37.

27 So I gave him his wages nevertheless, and I went home rejoicing. 28 And when he did not wish to take it, I forced him to do so, saying: "I know that thou art a laboring man who looks for and waits for his wages, and thou must take it."

38.

29 Never did I defer paying the wages of the hireling or any other, nor keep back in my house for a single evening his hire that was due to him. 30 Those that milked the cows and the ewes signaled to the passersby that they should take their share. 31 For the milk flowed in such plenty that it curdled into butter on the hills and by the road side; and by the rocks and the hills the cattle lay which had given birth to their offspring.

39.

32 For my servants grew weary keeping the meat of the widows and the poor and dividing it into small pieces. 33 For they would curse and say: "Oh that we had of his flesh that we could be satisfied", although I was very kind to them,

40.

34 I also had six harps [and six slaves to play the harps] and also a cithara, a decachord, and I struck it during the day. 35 And I took the cithara, and the widows responded after their meals. 36 And with the musical instrument I reminded them of God that they should give praise to the Lord. 37 And when my female slaves would murmur, then I took the musical instruments and played as much as they

JOB 4

41.

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

2 And I rose in the morning and offered as sin-offering for them fifty rams and nineteen sheep, and what remained as a residue was consecrated to the poor.

42.

3 And I said to them : "Take these as residue and pray for my children. 4 Perchance my sons have sinned before the Lord, speaking in haughtiness of spirit: We are children of this rich man. Ours are all these goods; why should we be servants of the poor"

43.

5 And speaking thus in a haughty spirit they may have provoked the anger of God, for overbearing pride is an abomination before the Lord." 6 So I brought oxen as offerings to the priest at the altar saying: "May my children never think evil towards God in their hearts."

44.

7 While I lived in this manner, the Seducer could not bear to see the good [I did], and he demanded the warfare of God against me. 8 And he came upon me cruelly.

45.

9 First he burnt up the large number of sheep, then the camels, then he burnt up the cattle and all my herds; or they were captured not only by enemies but also by such as had received benefits from me. 10 And the shepherds came and announced that to me.

46.

11 But when I heard it, I gave praise to God and did not blaspheme. 12 And when the Seducer learned of my fortitude, he plotted new things against me. 13 He disguised himself as King of Persia and besieged my city, and after he had led off all that were therein, he spoke to them in malice, saying in boastful language:

47.

14 "This man Job who has obtained all the goods of the earth and left nothing for others, he has destroyed and torn down the temple of god. 15 Therefore shall I repay to him what he has done to the house of the great god. 16 Now come with me and we shall pillage all that is left in his house."

48.

17 And they answered and said to him: "He has seven sons and three daughters. 18 Take heed lest they flee into other lands and they may become our tyrants and then come over us with force and kill us."

49.

19 And he said: Be not at all afraid. His flocks and his wealth have I destroyed by fire, and the rest have I captured, and behold, his children shall I kill."

50.

20 And having spoken thus, he went and threw the house upon my children and killed them. 21 And my fellow-citizens, seeing that what was said by him had become true, came and pursued me, and robbed me of all that was in my house.

51.

22 And I saw with mine own eyes the pillage of my house, and men without culture and without honor sat at my table and on my couches, and I could not remonstrate against them. 23 For I was exhausted like a woman with her loins let loose from multitude of pains, remembering chiefly that this warfare had been predicted to me by the Lord through His angel.

52.

24 And I became like one who, when seeing the rough sea and the adverse winds, while the lading of the vessel in mid-ocean is too heavy, casts the burden into the sea, saying:

53.

25 "I wish to destroy all this only in order to come safely into the city so that I may take as profit the rescued ship and the best of my things."

54.

26 Thus did I manage my own affairs. 27 But there came another messenger and announced to me the ruin of my own children, and I was shaken with terror.

55.

28 And I tore my clothes and said: The Lord hath given, the Lord hath taken. As it hath deemed best to the Lord, thus it hath come to be. May the name of the Lord be blessed."

The Testament of Job

CHAPTER THREE
Divisions 56-80

JOB 5-6

56.

1 And when Satan saw that he could riot put me to despair, he went and asked my body of the Lord in order to inflict plague on me, for the Evil one could not bear my patience. 2 Then the Lord delivered me into his hands to use my body as he wanted, but he gave him no power over my soul.

57.

3 And he came to me as I was sitting on my throne still mourning over my children. 4 And he resembled a great hurricane and turned over my throne and threw me upon the ground. 5 And I continued lying on the floor for three hours. and he smote me with a hard plague from the top of my head to the toes of my feet.

58.

6 And I left the city in great terror and woe and sat down upon a dunghill my body being worm-eaten.

7 And I wet the earth with the moistness of my sore body, for matter flowed off my body, and many worms covered it. 8 And when a single worm crept off my body, I put it back saying: "Remain on the spot where thou hast been placed until He who hath sent thee will order thee elsewhere."

59.

9 Thus I endured for sever years, sitting on a dung-hill outside of the city while being plague-stricken. 10 And I saw with mine own eyes my longed-for children [carried by angels to heaven] 11 And my humbled wife who had been brought to her bridal chamber in such great luxuriousness and with spearmen as body-guards. I saw her do a water-carrier's work like a slave in the house of a common man in order to win some bread and bring it to me.

60.

12 And in my sore affliction I said: "Oh that these braggart city rulers whom I soul not have thought to be equal with my shepherd dogs should now employ my wife as servant!" 13 And after this I took courage again. 14 Yet afterwards they withheld even the bread that it should only have her own nourishment.

61.

15 But she took it and divided it between herself and me, saying woefully: "Woe to me! Forthwith he may no longer feed on bread, and he cannot go to the market to ask bread of the bread-sellers in order to bring it to me that he may eat" 16 And when Satan learned this, he took the guise of a bread-seller, and it was as if by chance that my wife met him and asked him for bread thinking that it was that sort of man.

62.

17 But Satan said to her : "Give me the value, and then take what thou wishest." 18 Whereupon she answered saying: Where shall I get money Dost thou not know what misfortune happened to me. If thou hast pity, show it to me; if not, thou shalt see."

63.

19 And he replied saying: "If you did not deserve this misfortune, you would not have suffered all this. 20 Now, if there is no silver piece in thine hand, give me the hair of thine head and take three loaves of bread for it, so that ye may live on there for three days.

64.

21 Then she said to herself: "What is the hair of my head in comparison with my starving husband"
22 And so after having pondered over the matter, she said to him: "Rise and cut off my hair".

65.

23 Then he took a pair of scissors and took off the hair of her head in the presence of all, and gave her three loaves of bread. 24 Then she took them and brought them to me. And Satan went behind her on the road, hiding himself as he walked and troubling her heart greatly.

JOB 6

66.

1 And immediately my wife came near me and crying aloud and weeping she said: "Job! Job! How long wilt thou sit upon the dung-hill outside of the city, pondering yet for a while and expecting to obtain your hoped-for salvation!" 2 And I have been wandering from place to place, roaming about as a hired servant, behold they memory has already died away from earth.

67.

3 And my sons and the daughters that I carried on my bosom and the labors and pains that I sustained have been for nothing
4 And thou sittest in the malodorous state of soreness and worms, passing the nights in the cold air.
5 And I have undergone all trials and troubles and pains, day and night until I succeeded in bringing bread to thee.

68.

6 For your surplus of bread is no longer allowed to me; and as I can scarcely take my own food and divide it between us, I pondered in my heart that it was not right that thou shouldst be in pain and hunger for bread.
7 And so I ventured to go to the market without bashfulness. and when the bread-seller told me: "Give me money. and thou shalt have bread". I disclosed to him our state of distress.

69.

8 Then I heard him say : "If thou hast no money, hand me the hair of thy head, and take three loaves of bread in order that ye may live on these for three days".

70.

9 And I yielded to the wrong and said to him "Rise and cut off my hair !" and he rose and in disgrace cut off with the scissors the hair of my head on the market place while the crowd stood by and wondered.
10 Who would then not be astonished saying: "Is this Sitis, the wife of Job, who had fourteen curtains to cover her inner sitting room, and doors within doors so that he was greatly honored who would be brought near her, and now behold, she barter off her hair for bread!

71.

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

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

72.

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

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

73.

15 Behold her who had couches of gold and of silver, and now she sells her hair for bread!"
16 In short then, Job, after the many things that have been said to me, I now say in one word to thee

74.

17 "Since the feebleness of my heart has crushed my bones, rise then and take these loaves of bread and enjoy them, and then speak some word against the Lord and die!
18 For I too, would exchange the torpor of death for the sustenance of my body".

75.

19 But I replied to her "Behold I have been for these seven years plague-stricken, and I have stood the worms of my body, and I was not weighed down in my soul by all these pains. 20 And as to the word which thou sayest: 'Speak some word against God and die!', together with thee I will sustain the evil which thou seest. and let us endure the ruin of all that we have.

76.

21 Yet thou desirest that we should say some word against God and that He should be exchanged for the great Pluto [the god of the nether world.] 22 Why dost thou not remember those great goods which we possessed If these goods come from the lands of the Lord, should not we also endure evils and be high-minded in everything until the Lord will have mercy again and show pity to us

77.

23 Dost thou not see the Seducer stand behind thee and confound thy thoughts in order that thou shouldst beguile me

24 And he turned to Satan and said : "Why dost thou not come openly to me Stop hiding thyself thou wretched one,

25 Does the lion show his strength in the weasel cage Or does the bird fly in the basket I now tell thee: Go away and wage thy war against me".

78.

26 Then he went of from behind my wife and placed himself before me crying and he said : Behold, Job, I yield and give way to thee who art but flesh while I am a spirit. 27 Thou art plague-stricken, but I am in great trouble. 28 For I am like a wrestler contesting with a wrestler who has, in a single-handed combat, torn down his antagonist and covered him with dust and broken every limb of his, whereas the other one who lies beneath, having displayed his bravery, gives forth sounds of triumph testifying to his own superior excellence.

79.

29 Thus thou, O Job, art beneath and stricken with plague and pain, and yet thou hast carried the victory in the wrestling-match with me, and behold, I yield to thee". 30. Then he left me abashed.

80.

31 Now my children, do you also show a firm heart in all the evil that happens to you, for greater than all things is firmness of heart.

The Testament of Job

CHAPTER FOUR
Divisions 81-105

JOB 7

81.

1 At this time the kings heard what had happened to me and they rose and came to me. each from his land to visit me and to comfort me. 2. And when they came near me, they cried with a loud voice and each tore his clothes.

82.

3 And after they had prostrated themselves, touching the earth with their heads, they sat down next to me for seven days and seven nights, and none spoke a word. 4 They were four in numbers: Eliplaz, the king of Teman, and Balad, and Sophar, and Elilhu. 5 And when they had taken their seat, they conversed about what had happened to me.

83.

6 Now when for time first time they had come to me and I had shown them my precious stones, they were astonished and said :

7 "If of us three kings all our possessions would be brought together into one, it would not come up to the precious stones of Jobab's kingdom (crown). For thou art of greater nobility than all the people of the East.

84.

8 And when, therefore, they now came to the land of Ausitis ("Uz") to visit me, they asked in the city, "Where is Jobab, the ruler of this whole land"

85.

9 And they told them concerning me:

"He sitteth upon the dung-hill outside of the city for he has not entered the city' for seven years".

85.

10 And then again they- inquired concerning my possessions, and there was revealed to them all that happened to me. 11 And when they had learned this, they went out of the city with the inhabitants, and my fellow-citizens pointed me out to them.

86.

12 But these remonstrated and said:

"Surely, this is not Jobab".

87.

13 And while they hesitated, there said Eliphaz. the King of Teman:

"Come let us step near and see."

88.

14 And when they came near I remembered them, and I wept very much when I learned the purpose of their journey. 15 And I threw earth upon my head, and while shaking my head I revealed unto them that I was [Job].

89.

16 And when they saw me shake my head they threw themselves down upon the ground, all overcome with emotion 17 And while their hosts were standing around, I saw the three kings lie upon the ground for three hours like dead.

90.

18 Then they rose and said to each other:

We cannot believe that this is Jobab".

91.

19 And finally, after they had for seven day's inquired after everything concerning me and searched for my flocks and other possessions, they said:

20 "Do we not know how many goods were sent by him to the cities and the villages round about to be given to the poor, aside from all that was given away by him within his own house How then could he have fallen into such a state of perdition and misery !"

92.

21 And after the seven days Elihu said to the kings :

"Come let us step near and examine him accurately, whether he truly is Jobab or not"

93.

22 And they, being not half a mile (stadium) distant from his malodorous body, they rose and stepped near, carrying perfume in their hands, while their soldiers went with them and threw fragrant incense round about them so that they could come near me. 23 And after they had thus passed three hours, covering the way with aroma, they drew nigh.

94.

24 And Eliphaz began and said :

"Art thou, indeed, Job, our fellow-king Art thou the one who owned the great glory?"

25 Art thou he who once shone like the sun of day upon the whole earth?

Art thou he who once resembled the moon and the stars effulgent throughout the night?"

95.

26 And I answered him and said: "I am", and thereupon all wept and lamented, and they sang a royal song of lamentation, their whole army joining them in a chorus.

96.

27 And again Eliphaz said to me :

"Art thou he who had ordered seven thousand sheep to be given for the clothing of the poor? Whither, then hath gone the glory of thy throne?"

97.

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

98.

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

99.

30 Art thou he who had sixty tables set for the poor?

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

100.

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

101.

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

102.

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

103.

34 And when Eliphaz had for a long time cried and lamented, while all the others joined him, so that the commotion was very great, I said to them :

35 Be silent and I will show you my throne, and the glory of its splendor:

104.

My glory will be everlasting.

36 The whole world shall perish, and its glory shall vanish, and all those who hold fast to it, will remain beneath, but my throne is in the upper world and its glory and splendor will be to the right of the Savior in the heavens.

37 My throne exists in the life of the "holy ones" and its glory in the imperishable world.

105.

38 For rivers will he dried up and their arrogance shall go down to the depth of the abyss, but the streams of my land in which my throne is erected, shall not dry up, but shall remain unbroken in strength.

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

The Testament of Job

CHAPTER FIVE
Divisions 106-130

JOB 8

106.

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

107.

2 This man sits here in misery worm-eaten amidst an unbearable state of putrefaction, and yet he challenges its saving : 'Kingdoms shall perish and their rulers, but my Kingdom, says he, shall last forever'".

108.

3 Eliphaz, then, rose in great commotion, and, turning away from them in great fury, said': "I go hence. We have indeed come to comfort him, but he declares war to us in view of our armies".

109.

4 But then Baldad seized him by the hand and said : " Not thus ought one to speak to an afflicted man, and especially to one stricken down with so many plagues.

110.

5 Behold, we, being in good health, dared not approach him on account of the offensive odor, except with the help of plenty of fragrant aroma. But thou, Eliphaz. art forgetful of all this.

111.

6 Let me speak plainly. Let us be magnanimous and learn what is the cause.
Must he in remembering his former days of happiness not become mad in his mind?

112.

7 Who should not be altogether perplexed seeing himself thus lapse into misfortune and plagues?
But let me step near him that I may find by what cause is he thus/"

113.

9 And Baldad rose and approached me saying: "Art thou Job?"
and he said : "Is thy heart still in good keeping?"

114.

9 And I said: "I did not hold fast to the earthly things, since the earth with all that inhabit it is unstable. But my heart holds fast to the heaven, because there is no trouble in heaven".

115.

10 Then Baldad rejoined and said,
"We know that the earth is unstable, for it changes according to season. At times it is in a state of peace, and at times it is in a state of war. But of the heaven we hear that it is perfectly steady.

116.

11 But art thou truly in a state of calmness

Therefore let me ask and speak, and when thou answerest me to my first word, I shall have a second question to ask, and if again thou answerest in well-set words, it will be manifest that thy heart has not been unbalanced."

117.

12 And I said : "Upon what dost thou set thy hope?"

And I said: "Upon the living God".

118.

13. And he said to me :

"Who deprived thee of all thou didst possess And who inflicted thee with these plagues?

"And I said: "God".

119.

14 And he said: "If thou still placest thy hope upon God, how can He do wrong in judgment, having brought upon thee these plagues and misfortunes, and having taken from thee all thy possessions?

120.

15 And since He has taken these, it is clear that He has given thee nothing. No king will disgrace his soldier who has served him well as body-guard"

121.

16 [And I answered saying] : "Who understands the depths of the Lord and of His wisdom to be able to accuse God of injustice?"

122.

17 [And Baldad said] : "Answer me, o Job, to this.

Again I say to thee : 'If thou art in a state of calm reason, teach me if thou hast wisdom?

123.

18 Why do we see the sun rise in the East and set in the West And again when rising in the morning we find him rise in the East? Tell me thy thought about this."

124.

19 Then said I: "Why shall I betray (babble forth) the mighty mysteries of God? And should my mouth stumble in revealing things belonging to the Master? Never!

125.

20 Who are we that we should pry into matters concerning the upper world while we are only of flesh, nay, earth and ashes!

126.

21 In order that you know that my heart is sound, hear what I ask you: 22 Through the stomach cometh food, and water you drink through the mouth, and then it flows through the same throat, and when the two go down to become excrement, they again part. Who effects this separation?"

127.

23 And Baldad said: "I do not know".

And I rejoined and said to him : "If thou dost not understand even the exits of the body, how canst thou understand the celestial circuits?"

128.

24 Then Sophar rejoined and said : "We do not inquire after our own affairs, but we desire to know whether thou art in a sound state, and behold, we see that thy reason has not been shaken.

129.

25 What now dost thou wish that we should do for thee Behold, we have come here and brought the physicians of three kings, and if thou wishest, thou mayest be cured by them?"

130.

26 But I answered and said :

"My cure and my restoration cometh from God, the Maker of physicians".

The Testament of Job

CHAPTER SIX
Divisions 131-165

JOB 9-10

131.

1 And when I spoke thus to them, behold, there my wife Sitis came running, dressed in rags. from the service of the master by whom she was employed as slave though she had been forbidden to leave, lest the kings, on seeing her, might take her as captive.

132.

2 And when she came, she threw herself prostrate to their feet, crying and saying: "Remember'. Eliphaz and ye other friends, what I was once with you, and how I have changed, how I am now dressed to meet you"

132.

3 Then the kings broke forth in great weeping and, being in double perplexity, they kept silent. But Eliphaz took his purple mantle and cast it about her to wrap herself up with it.

133.

4 But she asked him saying: "I ask as favor of you, my Lords, that you order your soldiers that they should dig among the ruins of our house which fell upon my children, so that their bones could be brought in a perfect state to the tombs.

134.

5 For as we have, owing to our misfortune, no power at all, and so we may at least see their bones.

135.

6 For have I like a brute the motherly feeling of wild beasts that my ten children should have perished on one day and not to one of them could I give a decent burial."

136.

7 And the kings gave order that the ruins of my house should be dug up. But I prohibited it, saying, 8 "Do not go to the trouble in vain; for my children will not be found, for they are in the keeping of their Maker and Ruler".

137.

9 And the kings answered and said :

"Who will gainsay that he is out of his mind and raves 10 For while we desire to bring the bones of his children back, he forbids us to do so saying:

'They have been taken and placed the keeping of their Maker'. Therefore prove unto us the truth".

138.

11 But I said to them:

"Raise me that I may stand up, and they lifted me, holding up my arms from both sides.

139.

12 And I stood upright, and pronounced first the praise of God and after the prayer I said to them :
“Look with your eyes to the East”.

140.

13 And they looked and saw my children with crowns near the glory of the King, the Ruler of
heaven.

141.

14 And when my wife Sitis saw this, she fell to the ground and prostrated [herself] before God,
saying: “Now I know that my memory remains with the Lord”.

142.

15 And after she had spoken this, and the evening came, she went to the city, back to the master
whom she served as slave, and lay herself down at the manger of the cattle and died there from
exhaustion.

143.

16 And when her despotic master searched for her and did not find her, he came to the fold of his
herds, and there he saw her stretched out upon the manger dead, while all the animals around were
crying about her.

144.

17 And all who saw her wept and lamented, and the cry extended throughout the whole city.
18 And the people brought her down and wrapt her up and buried her by the house which had fallen
upon her children.

145.

19 And the poor of the city made a great mourning for her and said: "Behold this Sitis whose like in
nobility and in glory is not found in any woman. Alas ! she was not found worthy of a proper
tomb!"

20 The dirge for her you will find in the record.

JOB 10

146.

But Eliphaz and those that were with him were astonished at these things, and they sat down with
me and replying to me, spoke in boastful words concerning me for twenty seven days.

147.

2 They repeated it again and again that I suffered deservedly thus for having committed many sins,
and that there was no hope left for me, but I retorted to these men in zest of contention myself.

148.

3 And they rose in anger, ready to part in wrathful spirit.
But Elihu conjured them to stay yet a little while until he would have shown them what it was.

149.

4 "For", said he, "so many days did you pass, allowing Job to boast that he is just.
But I shall no longer suffer it. 5 For from the beginning did I continue crying over him,
remembering his former happiness.

150.

But now he speaks boastfully and in overbearing pride he says that he has his throne in the
heavens.

6 Therefore, hear me, and I will tell you what is the cause of his destiny.

151.

7 Then, imbued with the spirit of Satan, Elihu spoke hard words which are written down in the records left of Elihu.

8 And after he had ended, God appeared to me in a storm and in clouds, and spoke, blaming Elihu and showing me that he who had spoken was not a man, but a wild beast.

152.

9 And when God had finished speaking to me, the Lord spoke to Eliphaz:

"Thou and thy friends have sinned in that ye have not spoken the truth concerning my servant Job.

10 Therefore rise up and make him bring a sin-offering for you in order that your sins may be forgiven; for were it not for him, I would have destroyed you".

153.

11 And so they brought to me all that belonged to a sacrifice, and I took it and brought for them a sin-offering, and the Lord received it favorably and forgave them their wrong.

154.

12 Then when Eliphaz, Baldad and Sophar saw that God had graciously pardoned their sin through His servant Job, but that He did not deign to pardon Elihu, then did Eliphaz begin to sing a hymn, while the others responded, their soldiers also joining while standing by the altar.

155.

13 And Eliphaz spoke thus,

"Taken off is the sin and our injustice gone;

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

156.

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

16 The doorkeepers of the place of darkness shall give him their glory and beauty as share;

157.

His Kingdom hath vanished, his throne hath moldered, and the honor of his stature is in Hades.

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

158.

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

159.

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

160.

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

161.

21 Behold, the Lord cometh!

Behold, the "holy ones" have been prepared:

The crowns and the prizes of the victors precede them!

162.

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

163.

Chorus.

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

164.

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

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

165.

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

The Testament of Job

CHAPTER SEVEN
Divisions 166-200

JOB 11-12

166.

1 But I being desirous to take up again my work of benevolence for the poor, asked them saying:

2 "Give me each a lamb for the clothing of the poor in their state of nakedness, and four drachmas (coins) of silver or gold"

167.

3 Then the Lord blessed all that was left to me, and after a few days I became rich again in merchandise, in flocks and all things which I had lost, and I received all in double number again.

4 Then I also took as wife your mother and became the father of you ten in place of the ten children that had died.

168.

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

6 Only do not forsake the Lord.

169.

Be charitable towards the poor;
Do not disregard the feeble.

Take not unto yourselves wives from strangers.

170.

7 Behold, my children, I shall divide among you what I possess, so that each may have control over his own and have full power to do good with his share".

171.

8 And after he had spoken thus, he brought all his goods and divided them among his seven sons, but he gave nothing of his goods to his daughters.

172.

9 Then they said to their father: "Our lord and father! Are we not also thy children Why, then, dost thou not also give us a share of thy possessions"

173.

10 Then said Job to his daughters : "Do not become angry my daughters. I have not forgotten you. Behold, I have preserved for you a possession better than that which your brothers have taken".

174.

11 And he called his daughter whose name was Day (Yemima) and said to her: "Take this double ring used as a key and go to the treasure-house and bring me the golden casket, that I may give you your possession".

175.

12 And she went and brought it to him, and he opened it and took out three-stringed girdles about the appearance of which no man can speak. 13 For they were not earthly work, but celestial sparks of light flashed through them like the rays of the sun.

176.

14 And he gave one string to each of His daughters and said: "Put these as girdles around you in order that all the days of your life they may encircle you and endow you with every thing good".

177.

15 And the other daughter whose name was Kassiah said: "Is this the possession of which thou sayest it is better than that of our brothers What now Can we live on this"

178.

16 And their father said to them: "Not only have you here sufficient to live on, but these bring you into a better world to live in, in the heavens. 17 Or do you not know my children, the value of these things here? Hear then!

179.

When the Lord had deemed me worthy to have compassion on me and to take off my body the plagues and the worms, He called me and handed to me these three strings.

15 And He said to me:

'Rise and gird up thy loins like a man I will demand of thee and declare thou unto me'.

180.

19 And I took them and girt them around my loins, and immediately did the worms leave my body, and likewise did the plagues, and my whole body took new strength through the Lord, and thus I passed on, as though I had never suffered.

20 But also in my heart I forgot the pains.

Then spoke the Lord unto me in His great power and showed to me all that was and will be.

181.

21 Now then, my children, in keeping these, you will not have the enemy plotting against you nor [evil] intentions in your mind because this is a charm from the Lord.

22 Rise then and gird these around you before I die in order that you may see the angels come at my parting so that you may behold with wonder the powers of God".

182.

23 Then rose the one whose name was Day (Yemima) and girt herself; and immediately she departed her body, as her father had said, and she put on another heart, as if she never cared for earthly things. 24 And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

183.

25 Then the other daughter, Kassia by name, put on the girdle, and her heart was transformed, so that she no longer wished for worldly things.

26 And her mouth assumed the dialect of the heavenly rulers (Archonts) and she sang the donology of the work of the High Place and if any one wishes to know the work of the heavens he may take an insight into the hymns of Kassia.

184.

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

185.

28 She spoke in the dialect of the Cherubim, singing the praise of the Ruler of the cosmic powers (virtues) and extolling their (His) glory.

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

JOB 12

186.

1 After these three had finished singing hymns, did I Nahor (Neros) brother of Job sit down next to him, as he lay down.

2 And I heard the marvelous (great) things of the three daughters of my brother, one always succeeding the other amidst awful silence.

187.

3 And I wrote down this book containing the hymns except the hymns and signs of the [holy] Word, for these were the great things of God.

188.

4 And Job lay down from sickness on his couch, yet without pain and suffering, because his pain did not take strong hold of him on account of, the charm of the girdle which he had wound around himself.

189.

5 But after three days Job saw the holy angels come for his soul, and instantly he rose and took the cithara and gave it to his daughter Day (Yemima).

190.

6 And to Kassia he gave a censer with perfume (= Kassia), and to Amalthea's horn (= music) he gave a timbrel in order that they might bless the holy angels who came for his soul.

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

191.

8 And after this he came He who sitteth upon the great chariot and kissed Job, while his three daughters looked on, but the others saw it not.

192.

9 And He took the soul of Job and He soared upward, taking her (the soul) by the arm and carrying her upon the chariot, and He went towards the East.

10 His body, however, was brought to the grave while the three daughters marched ahead, having put on their girdles and singing hymns in praise of God.

193.

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

194.

12 "Woe unto us, for today has been taken from us the strength of the feeble, the light of the blind, the father of the orphans;

195.

13 The receiver of strangers has been taken off the leader of the erring, the cover of the naked. the shield of the widows. Who would not mourn for the man of God?

196.

14 And as they were mourning in this and in that form, they would not suffer him to be put into the grave.

15 After three days, however, he was finally put into the grave, like one in sweet slumber, and he received the name of the good (beautiful) who will remain renowned throughout all generations of the world.

197.

16 He left seven sons and three daughters, and there were no daughters found on earth as fair as the daughters of Job.

198.

17 The name of Job was formerly Jobab, and he was called Job by the Lord.

199.

18 He had lived before his plague eighty five years, and after the plague he took the double share of all; hence also his year's he doubled, which is 170 years.

Thus he lived altogether 255 years.

200.

19 And, he saw sons of his sons unto the fourth generation.

It is written that he will rise up with those whom the Lord [*God*] will reawaken with glory.

Amen

Chapters 6 & 7 are widely held to be a first century AD interpolation (referring to the Herodian family) into a second century BC document (referring to events precipitated by the persecution of Jews by Antiochus IV Epiphanes. They are therefore excluded.

MOSES 1-3

1.

The testament of Moses, even the things which he commanded in the one hundred and twentieth year of his life, that is the two thousand five hundredth year from the creation of the world, (*Yet according to oriental reckoning the two thousand and seven hundredth, and the four hundredth after the departure from Phoenicia.*)

2.

when the people had gone forth after the Exodus that was made by Moses to Amman beyond the Jordan, in the prophecy that was made by Moses in the book Deuteronomy,

3.

and he called to him Joshua the son of Nun, a man approved of the Lord,

that he might be the minister of the people and of the tabernacle of the testimony with all its holy things, and that he might bring the people into the land given to their fathers,

that it should be given to them according to the covenant and the oath, which He spoke in the tabernacle to give *it* by Joshua, saying to Joshua these words,

4.

'*Be strong* and of a good courage so as to do with thy might all that has been commanded that you may be blameless unto God.'

So says the Lord of the world,
for He has created the world on behalf of His people.

5.

Yet He was not pleased to manifest this purpose of creation from the foundation of the world, in order that the Gentiles might thereby be convicted, yea to their own humiliation might by *their* arguments convict one another.

6.

Accordingly He designed and devised me, and He prepared me before the foundation of the world, that I should be the mediator of His covenant.

7.

And now I declare unto you that the time of the years of my life is fulfilled and I am passing away to sleep with my fathers even in the presence of all the people

8.

And receive this writing that you may know how to preserve the books which I shall deliver unto you,

9.

and you shall set these in order and anoint them with oil of cedar and put them away in earthen vessels in the place which He made from the beginning of the creation of the world,

10.

that His name should be called upon until the day of repentance in the visitation wherewith the Lord will visit them in the consummation of the end of the days.

11.

And now they shall go by means of you into the land which He determined and promised to give to their fathers,

12.

in the which you shall bless and give to them individually and confirm unto them their inheritance in me and establish for them the kingdom,

13.

and you shall appoint them local magistrates according to the good pleasure of their Lord in judgment and righteousness.

14.

And five years after they enter into the land, that thereafter they shall be ruled by chiefs and kings for eighteen years, and during nineteen years the ten tribes shall break away.

15.

And the twelve tribes shall go down and transfer the tabernacle of the testimony.

16.

Then the God of heaven will make the court of His tabernacle and the tower of His sanctuary, and the two holy tribes shall be *there* established,

17.

yet the ten tribes shall establish kingdoms for themselves according to their own ordinances.

18.

And they shall offer sacrifices throughout twenty years, and seven shall entrench the walls, and I will protect nine, yet four shall transgress the covenant of the Lord, and profane the oath which the Lord made with them.

19.

And they shall sacrifice their sons to strange gods, and they shall set up idols in the sanctuary, to worship them.

20.

And in the house of the Lord they shall work impiety and engrave every form of beast, even many abominations.

21.

And in those days a king from the east shall come against them and his cavalry shall cover their land.

22.

And he shall burn their colony with fire together with the holy temple of the Lord, and he shall carry away all the holy vessels.

23.

And he shall cast forth all the people, and he shall take them to the land of his nativity, yea he shall take the two tribes with him.

24.

Then the two tribes shall call upon the ten tribes, and shall march as a lioness on the dusty plains, being hungry and thirsty.

25.

And they shall cry aloud, 'Righteous and holy is the Lord, for, inasmuch as ye have sinned, we too, in like manner, have been carried away with you, together with our children.'

26.

Then the ten tribes shall mourn on hearing the reproaches of the two tribes, and they shall say, 'What have we done unto you, brethren Has not this tribulation come on all the house of Israel'

27.

And all the tribes shall mourn, crying unto heaven and saying, 'God of Abraham God of Isaac and God of Jacob, remember Thy covenant which You made with them, and the oath which You didst swear unto them by Yourself, that their seed should never fail from the land which You hast given them.'

28.

Then they shall remember me, saying, in that day, tribe unto tribe and each man unto his neighbor,

'Is not this that which Moses did then declare unto us in prophecies,

29.

who suffered many things in Egypt and in the Red Sea and in the wilderness during forty years,

and assuredly called Heaven and Earth to witness against us, that we should not transgress His commandments, in the which he was a mediator unto us?

[*Andt*] who shall be also in bondage for about seventy and seven years.

30.

Behold these things have befallen us after his death according to his declaration, as he declared to us at that time, yes, behold these have taken place even to our being carried away captive into the country of the East.'

The Testament of Moses

CHAPTER TWO
Divisions 31-50

MOSES 4-5, 8

31.

Then there shall enter one who is over them, and he shall spread forth his hands, and kneel upon his knees and pray on their behalf saying,

32.

'Lord of all, King on the lofty throne, who rules the world, and did will that this people should be Your elect people,

33.

then *indeed* You didst will that You should be called their God, according to the covenant which You didst make with their fathers.

34.

And yet they have gone in captivity in another land with their wives and their children, and around the gates of strange peoples and where there is great vanity.

35.

Regard and have compassion on them, O Lord of Heaven.'

36.

Then God will remember them on account of the covenant which He made with their fathers. and He will manifest His compassion in those times also.

37.

And He will put it into the mind of a king to have compassion on them, and he shall send them off to their land and country.

38.

Then some portions of the tribes shall go up and they shall come to their appointed place, and they shall anew surround the place with walls.

39.

And the two tribes shall continue in their prescribed faith, sad and lamenting because they will not be able to offer sacrifices to the Lord of their fathers.

40.

And the ten tribes shall increase and multiply among the Gentiles during the time of their captivity.

MOSES 5

41.

And when the times of chastisement draw nigh and vengeance arises through the kings who share in their guilt and punish them, they themselves also shall be divided as to the truth.

42.

Wherefore it hath been said,
'They shall turn aside from righteousness and approach iniquity,
and they shall defile with pollutions the house of their worship,'
and 'they shall prostitute themselves with strange gods.'

43.

For they shall not follow the truth of God, yet some shall pollute the altar with the *very* gifts which they offer to the Lord, who are not priests yet slaves, sons of slaves.

44.

And many in those times shall have respect unto desirable persons and receive gifts, and pervert judgment *on receiving presents*.

45.

And on this account the *settlement* and the borders of their habitation shall be filled with lawless deeds and iniquities, those who wickedly depart from the Lord shall be judges, they shall be ready to judge for money as each may wish.

MOSES 8

46.

And there shall come upon them a second visitation and wrath, such as has not befallen them from the beginning until that time,

47.

in which He will stir up against them the king of the kings of the earth and one that rules with great power, who shall crucify those who confess to their circumcision, and those who conceal *it* he shall torture and deliver them up to be bound and led into prison.

48.

And their wives shall be given to the gods among the Gentiles, and their young sons shall be operated on by the physicians in order to bring forward their foreskin.

49.

And others amongst them shall be punished by tortures and fire and sword, and they shall be forced to bear in public their idols, polluted as they are like those who keep them.

50.

And they shall likewise be forced by those who torture them to enter their inmost sanctuary, and they shall be forced by goads to blaspheme with insolence the word, finally after these things the laws and what they had above their altar.

The Testament of Moses

CHAPTER THREE
Divisions 51-75

MOSES 9-10

51.

Then in that day there shall be a man of the tribe of Levi, whose name shall be Taxo, who having seven sons shall speak to them exhorting *them*,

52.

'Observe, my sons,
behold a second ruthless *and* unclean visitation has come upon the people,
and a punishment merciless and far exceeding the first.

53.

For what nation or what region or what people of those who are impious towards the Lord, who have done many abominations, have suffered as great calamities as have befallen us?

54.

Now, therefore, my sons, hear me,

55.

for observe and know that neither did the fathers nor their forefathers tempt God, so as to transgress His commands.

56.

And you know that this is our strength, and thus we will do.

57.

Let us fast [*on bread and water*] for the space of three days,

58.

and on the fourth [*da*] let us go into a cave which is in the field,

59.

and let us die rather than transgress the commands of the Lord of Lords, the God of our fathers.

60.

For if we do this and die, our blood shall be avenged before the Lord.

MOSES 10

61.

And then His kingdom shall appear throughout all His creation,
and then Satan shall be no more,
and sorrow shall depart with him.

62.

Then the hands of the angel shall be filled who has been appointed chief,
and he shall forthwith avenge them of their enemies.

63.

For the Heavenly One will arise from His royal throne,
and He will go forth from His holy habitation
with indignation and wrath on account of His sons.

64.

And the Earth shall tremble, to its confines shall it be shaken,
and the high mountains shall be made low,
and the hills shall be shaken and fall.

65.

And the horns of the sun shall be broken and he shall be turned into darkness,
and the moon shall not give her light, and be turned wholly into blood.

66.

And the circle of the stars shall be disturbed,
and the sea shall retire into the abyss,

67.

And the fountains of waters shall fail,
and the rivers shall dry up.

68.

For the Most High will arise, the Eternal God alone,
and He will appear to punish the Gentiles,
and He will destroy all their idols.

69.

Then you, O Israel, shall be happy,
and you shall mount upon the necks and wings of the eagle,
and they shall be ended.

70.

And God will exalt you,
and He will cause you to approach to the heaven of the stars,
in the place of their habitation.

71.

And you will look from on high and see your enemies in Gehenna,
and you shall recognize them and rejoice,
and you shall give thanks and confess thy Creator.

72.

And do you, Joshua *the son of Nun*, keep these words and this book,
for from my death until His advent there shall be 250 times (*250 weeks of years, or 1750 years*).

73.

And this is the course of the times which they shall pursue till they are consummated.

74.

And I shall go to sleep with my fathers.

75.

Wherefore, Joshua you *son of Nun, be strong and* be of good courage, *for* God has chosen you to be minister in the same covenant.

MOSES 11-12

76.

And when Joshua had heard the words of Moses that were so written in his writing all that he had before said, he rent his clothes and cast himself at Moses' feet.

And Moses comforted him and wept with him.

77.

And Joshua answered him and said,

'Why do you comfort me, *my* lord Moses?

78.

And how shall I be comforted in regard to the bitter word which you hast spoken which has gone forth from thy mouth, which is full of tears and lamentation, in that you depart from this people?

79.

Yet now what place shall receive you?

Or what shall be the sign that marks *your* sepulcher?

80.

Or who shall dare to move your body from there as that of a mere man from place to place?

81.

For all men when they die have according to their age their sepulchers on Earth, yet your sepulcher is from the rising to the setting sun, and from the south to the confines of the north, all the world is your sepulcher.

82.

My lord, you are departing, and who shall feed this people?

Or who is there that shall have compassion on them, and who shall be their guide by the way?

83.

Or who shall pray for them, not omitting a single day, in order that I may lead them into the land of their forefathers?

84.

How therefore am I to foster this people as a father *his* only son, or as a mistress her daughter, a virgin who is being prepared to be given to the husband whom she will revere, while she guards her person from the sun and *takes care* that her feet are not unshod for running upon the ground.

85.

And how shall I supply them with food and drink according to the pleasure of their will?

For of them, there shall be 600,000 *men*, for these have multiplied to this degree through your prayers, *my* lord Moses.

86.

And what wisdom or understanding have I that I should judge or answer by word in the house of *the Lord* .

87.

And the kings of the Amorites also when they hear that we are attacking them, believing that there is no longer among them the holy spirit who was worthy of the Lord, manifold and incomprehensible,

88.

the lord of the word, who was faithful in all things, God's chief prophet throughout the earth, the most perfect teacher in the world, shall say, "Let us go against them."

89.

If the enemy have yet once wrought impiously against their Lord, they have no advocate to offer prayers on their behalf to the Lord, like Moses the great messenger,

who every hour day and night had his knees fixed to the earth, praying and looking for help to Him that rules all the world with compassion and righteousness, reminding Him of the covenant of the fathers and propitiating the Lord with the oath."

90.

For they shall say,
"He is not with them, let us go therefore and destroy them from off the face of the Earth."

What shall then become of this people, my lord Moses'

MOSES 12

91.

And when Joshua had finished *these* words, he cast himself again at the feet of Moses.

92.

And Moses took his hand and raised him into the seat before him, and answered and said unto him, Joshua, do not despise yourself, yet set your mind at ease, and hear my words.

93.

All the nations which are in the earth God has created and us, He has foreseen them and us from the beginning of the creation of the earth unto the end of the age, and nothing has been neglected by Him even to the least thing, yet all things He hath foreseen and caused all to come forth.

94.

Yea all things which are to be in this Earth the Lord has foreseen and, look, they are brought forward *into the light*. *The Lord*, has on their behalf appointed me to *pray* for their sins and *make intercession* for them.

95.

For not for any virtue or strength of mine, yet of His good pleasure have His compassion and longsuffering fallen to my lot.

96.

For I say unto you, Joshua, it is not on account of the godliness of this people that you shall root out the nations.

97.

The lights of the heaven, the foundations of the Earth have been made and approved by God and are under the signet ring of His right hand.

98.

Those, therefore, who do and fulfill the commandments of God shall increase and be prospered, yet those who sin and set at naught the commandments, shall be without the blessings before mentioned, and they shall be punished with many torments by the nations.

99.

Yet wholly to root out and destroy them is not permitted.

100.

For God will go forth, who has foreseen all things for ever, and His covenant has been established and by the oath which [He made, he shall act.]

151. *The Song of Deborah*

JUDGES 5

Deborah and Barak the son of Abinoam sang on that day, saying,

Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves. 1

Hear, O ye kings; give ear, O ye princes;
I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, *even* that Sinai from before the LORD God of Israel.

In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. 2

They chose new gods; then *was* war in the gates:
was there a shield or spear seen among forty thousand in Israel?
My heart *is* toward the governors of Israel, that offered themselves willingly among the people.

Bless ye the LORD. 3

Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. *They that are delivered* from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

Awake, awake, Deborah: awake, awake, utter a song:
arise, Barak, and lead thy captivity captive, thou son of Abinoam.

Then he made him that remaineth have dominion over the nobles among the people:
the LORD made me have dominion over the mighty. 4

Out of Ephraim *was there* a root of them against Amalek;
after thee, Benjamin, among thy people;
out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

And the princes of Issachar *were* with Deborah; *even* Issachar, and also Barak:
he was sent on foot into the valley.
For the divisions of Reuben *there were* great thoughts of heart.

Why abodest thou among the sheepfolds, to hear the bleatings of the flocks?
For the divisions of Reuben *there were* great searchings of heart.

Gilead abode beyond Jordan: and why did Dan remain in ships?
Asher continued on the sea shore, and abode in his breaches.
Zebulun and Naphtali *were* a people *that* jeopardated their lives unto the death in the high places of
the field.

The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of
Megiddo; they took no gain of money.
They fought from heaven; the stars in their courses fought against Sisera.
The river of Kishon swept them away, that ancient river, the river Kishon.
O my soul, thou hast trodden down strength.

Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty
ones.

Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof;
because they came not to the help of the LORD, to the help of the LORD against the mighty.

Blessed above women shall Jael the wife of Heber the Kenite be,
blessed shall she be above women in the tent.
He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.

She put her hand to the nail, and her right hand to the workmen's hammer;
and with the hammer she smote Sisera, she smote off his head,
when she had pierced and stricken through his temples.
At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell:
where he bowed, there he fell down dead.

The mother of Sisera looked out at a window, and cried through the lattice,
Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

Her wise ladies answered her, yea, she returned answer to herself,
Have they not sped?
have they *not* divided the prey; to every man a damsel *or* two;
to Sisera a prey of divers colours, a prey of divers colours of needlework,
of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

So let all thine enemies perish, O LORD:
but *let* them that love him *be* as the sun when he goeth forth in his might.

Psalms 152-156 are of Syriac origin, and also from the Vatican archives, both of which are often reliable writings. Recovered from Crusades books circa AD 900, their authenticity is plausible. Though their authorship is not provable to the generation of David, it is not unlikely.

152. *The psalm of David after he defeated the giant Goliath*

Ascribed to be David's, although not recorded in the book of canonical psalms.

Psalm '151'

i

I was small among my brothers,
and the youngest in my father's house;

I tended my father's sheep,
and I found a lion and a wolf, and slew them and rent them.

My hands made a musical instrument,
my fingers fashioned a harp.

2

And who will speak to my Lord?

He my Lord, he is my God;
it is He who hears.

It was He who sent His messenger
and took me from my father's sheep,
and anointed me with his anointing oil.

3

My brothers were handsome and tall,
yet the Lord was not pleased with them.

I went out to meet the Philistine,
and he cursed me by the name of his idols.

Yet I drew his own sword;
and I beheaded him,
and took away disgrace from the people of Israel.

1
With a loud voice glorify ye God;
in the assembly of many proclaim ye His glory.

Amid the multitude of the upright glorify His praise;
and speak of His glory with the righteous.

2
Join your soul to the good and to the perfect, to glorify the Most High.

Gather yourselves together to make known His strength;
and be not slow in showing forth His deliverance and His glory to all babes.

3
That the honour of the Lord may be known, wisdom hath been given;
and to tell of His works it hath been made known to men:

to make known unto babes His strength,
and to make them that lack a heart *understanding* to comprehend His glory;
who are far from His entrances and distant from His gates:
because the Lord of Jacob is exalted, and His glory is upon all His works.

4
And a man who glorifies the Most High, in him will He take pleasure;
as in one who offers fine meal, and as in one who offers he-goats and calves;
and as in one who makes fat the altar with a multitude of burnt offerings;
and as the smell of incense from the hands of the just.

5
From thy upright gates shall be heard His voice,
and from the voice of the upright admonition.

And in their eating shall be satisfying in truth,
and in their drinking, when they share together.

Their dwelling is in the law of the Most High,
and their speech is to make known His strength.

6
How far from the wicked is speech of Him,
and from all transgressors to know Him!

Lo, the eye of the Lord taketh pity on the good,
and unto them that glorify Him will He multiply mercy,
and from the time of evil will He deliver their soul.

7
Blessed be the Lord, who hath delivered the wretched from the hand of the wicked;
who raiseth up a horn out of Jacob and a judge of the nations out of Israel;

that He may prolong His dwelling in Zion, and may adorn our age in Jerusalem.

154. *When the people of Israel obtained permission from Cyrus to return home.*

Psalm '153'

1

O Lord, I have cried unto Thee;
hearken Thou unto me.

I have lifted up my hands to Thy holy dwelling-place;
incline Thine ear unto me.
and grant me my request;
my prayer withhold not from me.

2

Build up my soul, and destroy it not;
and lay it not bare before the wicked.

Them that recompense evil things turn Thou away from me,
O judge of truth.

3

O Lord, judge me not according to my sins,
because no flesh is innocent before Thee.

Make plain to me, O Lord, Thy law,
and teach me Thy judgments;

and many shall hear of Thy works,
and the nations shall praise Thine honour.

4

Remember me and forget me not;
and lead me not into things that be too hard for me.

The sins of my youth make Thou to pass from me,
and my chastisement let them not remember against me.

5

Cleanse me, O Lord, from the evil leprosy,
and let it no more come unto me.

Dry up its roots from me, and let not its leaves sprout within me.

6

Great art Thou, O Lord;
therefore my request shall be fulfilled from before Thee.

To whom shall I complain that he may give unto me?
and what can the strength of men add unto me?

From before Thee, O Lord, is my confidence;

I cried unto the Lord and He heard me, and healed the breaking of my heart.

I slumbered and slept;
I dreamed and was helped, and the Lord sustained me.

They sorely pained my heart;
I will return thanks because the Lord delivered me.

Now will I rejoice in their shame;
I have hoped in Thee, and I shall not be ashamed.

Give Thou honour for ever, even for ever and ever.

Deliver Israel Thine elect, and them of the house of Jacob Thy proved one.

155. *Spoken by David when he was contending with the lion and the wolf
which took a sheep from his flock.*

Psalm '154'

O God, O God, come to my aid;
help Thou me and save me;

deliver Thou my soul from the slayer.

Shall I go down to Sheol by the mouth of the lion? or shall the wolf confound me?

Was it not enough for them that they lay in wait for my father's flock,
and rent in pieces a sheep of my father's drove, but they were wishing also to destroy my soul?

Have pity, O Lord, and save Thy holy one from destruction;

that he may rehearse Thy glories in all his times, and may praise Thy great name:
when Thou hast delivered him from the hands of the destroying lion and of the ravening wolf,
and when Thou hast rescued my captivity from the hands of the wild beasts.

Quickly, O my Lord, send from before Thee a deliverer,
and draw me out of the gaping pit, which imprisons me in its depths.

156. *Spoken by David when offering thanks to God,
who had delivered him from the lion and the wolf, after he slew them.*

Psalm '155'

1

Praise the Lord, all ye nations;
glorify Him, and bless His name:

Who rescued the soul of His elect from the hands of death,
and delivered His holy one from destruction:

and saved me from the nets of Sheol,
and my soul from the pit that cannot be fathomed.

2

Because, would my deliverance could go forth from before Him,
I was well nigh rent in two pieces by two wild beasts.

Yet He sent His angel,
and shut up from me the fierce mouths,
and rescued my life from destruction.

My soul shall glorify Him and exalt Him,
because of all His blessings which He hath given me and will give me.

157. *The Last Psalm of David*

2ND SAMUEL 23:1-7

Now these *be* the last words of David. David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

The Spirit of the LORD spake by me, 1

and his word *was* in my tongue.
The God of Israel said, the Rock of Israel spake to me,

“ He that ruleth over men *must be* just, ruling in the fear of God. 2

And *he shall be* as the light of the morning, *when* the sun riseth,
even a morning without clouds;
as the tender grass *springing* out of the earth by clear shining after rain.”

Although my house *be* not so with God; 3
yet he hath made with me an everlasting covenant, ordered in all *things*, and sure:
for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.

But *the sons* of Belial *shall be* all of them as thorns thrust away, 4
because they cannot be taken with hands:
But the man *that* shall touch them must be fenced with iron and the staff of a spear;
and they shall be utterly burned with fire in the *same* place.

The Psalms of Solomon

Eighteen praises not necessarily written during Solomon's reign 1000 BC. The origins are uncertain, yet the doctrine appears sound and sincere.

1.

I cried unto the Lord when I was in distress,
Unto God when sinners assailed.
Suddenly the alarm of war was heard before me;
I said, He will hearken to me, for I am full of righteousness.

1

I thought in my heart that I was full of righteousness,
because I was well off and had become rich in children.
Their wealth spread to the whole earth,
And their glory unto the end of the earth.
They were exalted unto the stars;
They said they would never fall.

2

But they became insolent in their prosperity,
And they were without understanding,
Their sins were in secret,
And even I had no knowledge *of them*.
Their transgressions *went* beyond those of the heathen before them;
They utterly polluted the holy things of the Lord.

3

2. Concerning Jerusalem

When the sinner waxed proud,
with a battering-ram he cast down fortified walls,
And Thou didst not restrain *him*.

1

Alien nations ascended Thine altar,
They trampled *it* proudly with their sandals;
Because the sons of Jerusalem had defiled the holy things of the Lord,
had profaned with iniquities the offerings of God.
Therefore He said, Cast them far from Me,

2

It was set at naught before God, It was utterly dishonoured;
The sons and the daughters were in grievous captivity,
Sealed *was* their neck, branded *was it* among the nations.
According to their sins hath He done unto them,
For He hath left them in the hands of them that prevailed.

3

He hath turned away His face from pitying them,
Young and old and their children together;
For they had done evil one and all, in not hearkening.
And the heavens were angry, And the earth abhorred them;
For no man upon it had done what they did,

And the earth recognized all Thy righteous judgements, O God.
 They set the sons of Jerusalem to be mocked at in return for *the* harlots in her;
 Every wayfarer entered in in the full light of day.
 They made mock with their transgressions, as they themselves were wont to do;
 In the full light of day they revealed their iniquities.
 And the daughters of Jerusalem were defiled in accordance with Thy judgement,
 Because they had defiled themselves with unnatural intercourse.

5

I am pained in my bowels and my inward parts for these things.
And yet I will justify Thee, O God, in uprightness of heart,
 For in Thy judgements is Thy righteousness *displayed*, O God.
 For Thou hast rendered to the sinners according to their deeds,
 Yea according to their sins, which were very wicked.
 Thou hast uncovered their sins, that Thy judgement might be manifest;
 Thou hast wiped out their memorial from the earth.

6

God is a righteous judge,
 And He is no [*partial judge*] of persons.
 For the nations reproached Jerusalem, trampling it down;
 Her beauty was dragged down from the throne of glory.
 She girded on sackcloth instead of comely raiment,
 A rope *was* about her head instead of a crown.
 She put off the glorious diadem which God had set upon her,
 In dishonour was her beauty cast upon the ground.

7

And I saw and entreated the Lord and said, Long enough, O Lord,
 has Thine hand been heavy on Israel, in bringing the nations upon *them*.
 For they have made sport unsparingly in wrath and fierce anger;
 And they will make an utter end, unless Thou, O Lord, rebuke them in Thy wrath.
 For they have done it not in zeal, but in lust of soul,
 Pouring out their wrath upon us with a view to rapine.
 Delay not, O God, to recompense them on *their* heads,
 To turn the pride of the dragon into dishonour.

8

And I had not long to wait before God showed me
 the insolent one Slain on the mountains of Egypt,
 Esteemed of less account than the least on land and sea;
 His body, *too*, borne hither and thither on the billows with much insolence,
 With none to bury *him*, because He had rejected him with dishonour.
 He reflected not that he was man.
 And reflected not on the latter end;

9

He said: I will be lord of land and sea;
 And he recognized not that it is God who is great,
 Mighty in His great strength.
 He is king over the heavens,
 And judgeth kings and kingdoms.
It is He who setteth me up in glory,
 And bringeth down the proud to eternal destruction in dishonour,
 Because they knew Him not.

And now behold, ye princes of the earth, the judgement of the Lord,
 For a great king and righteous *is He*, judging *all* that is under heaven.

Bless God, ye that fear the Lord with wisdom,
 For the mercy of the Lord will be upon them that fear Him, in the Judgement;
 So that He will distinguish between the righteous and the sinner,
And recompense the sinners for ever according to their deeds;
 And have mercy on the righteous, *delivering him* from the affliction of the sinner,
 And recompensing the sinner for what he hath done to the righteous.
 For the Lord is good to them that call upon Him in patience,
 Doing according to His mercy to His pious ones,
 Establishing them at all times before Him in strength.

Blessed be the Lord for ever before His servants.

3. Concerning the righteous

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

Sing a new song, *yea* unto God who is worthy to be praised.
 Sing and be wakeful against His awaking,
 For good is a psalm *sung* to God from a glad heart.
 The righteous remember the Lord at all times,
 With thanksgiving and declaration of the righteousness of the Lord's judgements 2

The righteous despiseth not the chastening of the Lord;
 His will is always before the Lord.
 The righteous stumbleth and holdeth the Lord righteous:
 He falleth and looketh out for what God will do to him;
 He seeketh out whence his deliverance will come.
 The steadfastness of the righteous is from God their deliverer; 3

There lodgeth not in the house of the righteous sin upon sin.
 The righteous continually searcheth his house,
 To remove utterly *all* iniquity *done* by him in error.
 He maketh atonement for *sins of* ignorance by fasting and afflicting his soul,
 And the Lord counteth guiltless every pious man and his house. 4

The sinner stumbleth and curseth his life,
 The day when he was begotten, and his mother's travail.
 He addeth sins to sins, while he liveth,
 He falleth -verily grievous is his fall- and riseth no more.
 The destruction of the sinner is for ever,
 And he shall not be remembered, when the righteous is visited.
 This is the portion of sinners for ever.

But they that fear the Lord shall rise to life eternal,
 And their life *shall be* in the light of the Lord, and shall come to an end no more.

4. *Conversation of Solomon with men-pleasers*

Wherefore sittest thou, O profane man, in the council of the pious,

Seeing that thy heart is far removed from the Lord,
Provoking with transgressions the God of Israel?
Extravagant in speech, extravagant in outward seeming beyond all *men*,
Is he that is severe of speech in condemning sinners in judgement.
And his hand is first upon him as *though he acted* in zeal,
And *yet* he is himself guilty in respect of manifold sins and of wantonness.

His eyes are upon every woman without distinction;
His tongue lieth when he maketh contract with an oath.
By night and in secret he sinneth as though unseen,
With his eyes he talketh to every woman of evil compacts.
He is swift to enter every house with cheerfulness as though guileless.
Let God remove those that live in hypocrisy in the company of the pious,
Even the life of such an one with corruption of his flesh and penury.

Let God reveal the deeds of the men-pleasers,
The deeds of such an one with laughter and derision;
That the pious may count righteous the judgement of their God,
When sinners are removed from before the righteous,
Even the man- pleaser who uttereth law guilefully.
And their eyes *are fixed* upon any man's house that is *still* secure,
That they may, like *the* Serpent, destroy the wisdom of [*God*] with words of transgressors,
His words are deceitful that *he* may accomplish *his* wicked desire.

He never ceaseth from scattering *families* as though *they were* orphans,
Yea, he layeth waste a house on account of his lawless desire.
He deceiveth with words, *saying*,
There is none that seeth, or judgeth.
He fills one *house* with lawlessness,
And *then* his eyes *are fixed* upon the next house,
To destroy it with words that give wing to *desire*.
Yet with all these his soul, like Sheol, is not sated.

5

Let his portion, O Lord, be dishonoured before thee;
Let him go forth groaning and come home cursed.
Let his life be *spent* in anguish, and penury, and want, O Lord;
Let his sleep be beset with pains and his awaking with perplexities.
Let sleep be withdrawn from his eyelids at night;
Let him fail dishonorably in every work of his hands.

6

Let him come home empty-handed to his house,
And his house be void of everything wherewith he could sate his appetite.
Let his old age be *spent* in childless loneliness until his removal *by death*.
Let the flesh of the men-pleasers be rent by wild beasts,
And *let* the bones of the lawless *lie* dishonoured in the sight of the sun.
Let ravens peck out the eyes of the hypocrites.

7

For they have laid waste many houses of men, in dishonour,
And scattered *them* in *their* lust;
And they have not remembered God, Nor feared God in all these things;
But they have provoked God's anger and vexed Him.
May He remove them from off the earth,
Because with deceit they beguiled the souls of the flawess.

8

Blessed are they that fear the Lord in their flawlessness;
The Lord shall deliver them from guileful men and sinners,
And deliver us from every stumbling-block of the lawless men.
Let God destroy them that insolently work all unrighteousness,
For a great and mighty judge is the Lord our God in righteousness.

Let Thy mercy, O Lord, be upon all them that love Thee.

O Lord God, I will praise Thy name with joy,

1

In the midst of them that know Thy righteous judgements.
 For Thou art good and merciful, the refuge of the poor;
 When I cry to Thee, do not silently disregard me.
 For no man taketh spoil from a mighty man;
 Who, then, can take aught of all that Thou hast made, except Thou Thyself givest?
 For man and his portion *lie* before Thee in the balance;
 He cannot add to, so as to enlarge, what has been prescribed by Thee.

2

O God, when we are in distress we call upon Thee for help,
 And Thou dost not turn back our petition, for Thou art our God.
 Cause not Thy hand to be heavy upon us, lest through necessity we sin.
 Even though Thou restore us not, we will not keep away;
 But unto Thee will we come.

3

For if I hunger, unto Thee will I cry, O God; and Thou wilt give to me.
 Birds and fish dost Thou nourish,
 In that Thou givest rain to the steppes that green grass may spring up,
 So to prepare fodder in the steppe for every living thing;
 And if they hunger, unto Thee do they lift up their face.

4

Kings and rulers and peoples Thou dost nourish, O God;
 And who is the help of the poor and needy, if not Thou, O Lord?
 And Thou wilt hearken -for who is good and gentle but Thou?
 Making glad the soul of the humble by opening Thine hand in mercy.
 Man's goodness is *bestowed* grudgingly,
 And if he repeat *it* without murmuring, even that is marvellous.
 But Thy gift is great in goodness and wealth,
 And he whose hope is *set* on Thee shall have no lack of gifts.
 Upon the whole earth is Thy mercy, O Lord, in goodness.

5

Happy is he whom God remembereth in *granting to him* a due sufficiency;
 If a man abound over much, he sinneth.
 Sufficient are moderate means with righteousness,
 And hereby the blessing of the Lord *becomes* abundance with righteousness.
 They that fear the Lord rejoice in good *gifts*,
 And Thy goodness is upon Israel in Thy kingdom.

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

6. *Concerning hope*

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

1

When he remembereth the name of the Lord, he will be saved.
His ways are made even by the Lord,
And the works of his hands are preserved by the Lord his God.
At what he sees in his bad dreams, his soul shall not be troubled;
When he passes through rivers and the tossing of the seas, he shall not be dismayed.

2

He ariseth from his sleep, and blesseth the name of the Lord:
When his heart is at peace, he singeth to the name of his God,
And he entreateth the Lord for all his house.
And the Lord heareth the prayer of every one that feareth God,
And every request of the soul that hopes for Him doth the Lord accomplish.

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

7. *Of turning*

Make not Thy dwelling afar from us, O God;

1

Lest they assail us that hate us without cause.
For Thou hast rejected them, O God;
Let not their foot trample upon Thy holy inheritance.
Chasten us Thyself in Thy good pleasure, but give *us* not up to the nations;
For, if Thou sendest pestilence, Thou Thyself givest it charge concerning us;
For Thou art merciful, And wilt not be angry to the point of consuming us.

2

While Thy name dwelleth in our midst, we shall find mercy;
And the nations shall not prevail against us.
For Thou art our shield, and when we call upon Thee, Thou hearkenest to us;
For Thou wilt pity the seed of Israel for ever, and Thou wilt not reject *them*:
But we *shall be* under Thy yoke for ever, and *under* the rod of Thy chastening.
Thou wilt establish us in the time that Thou helpest us,
Showing mercy to the house of Jacob on the day wherein Thou didst promise *to help them*.

8. *Of the chief musician*

Distress and the sound of war hath my ear heard;

1

The sound of a trumpet announcing slaughter and calamity,
The sound of much people as of an exceeding high wind,
As a tempest with mighty fire sweeping through the Negeb.
And I said in my heart; Surely God judgeth us;
A sound I hear *moving* towards Jerusalem, the holy city.
My loins were broken at what I heard, my knees tottered:
My heart was afraid, my bones were dismayed like flax.

2

I said: They establish their ways in righteousness.
I thought upon the judgements of God since the creation of heaven and earth;
I held God righteous in His judgements which have been from of old.
God laid bare their sins in the full light of day;
All the earth came to know the righteous judgements of God.
In secret places underground their iniquities *were committed* to provoke *Him* to anger;

3

They wrought confusion, son with mother and father with daughter;
They committed adultery, every man with his neighbour's wife.
They concluded covenants with one another with an oath touching these things;
They plundered the sanctuary of God, as though there was no avenger.
They trode the altar of the Lord, *coming straight* from all manner of uncleanness;
And with menstrual blood they defiled the sacrifices, as *though these were* common flesh.
They left no sin undone, wherein they surpassed not the heathen.

4

Therefore God mingled for them a spirit of wandering;
And gave them to drink a cup of undiluted wine, that they might become drunken.

He brought him that is from the end of the earth, that smiteth mightily;
He decreed war against Jerusalem, and against her land.
The princes of the land went to meet him with joy: they said unto him:
Blessed be thy way! Come ye, enter ye in with peace.
They made the rough ways even, before his entering in;
They opened the gates to Jerusalem, they crowned its walls.

5

As a father *entereth* the house of his sons, *so* he entered Jerusalem in peace;
He established his feet *there* in great safety.
He captured her fortresses and the wall of Jerusalem;
For God Himself led him in safety, while they wandered.
He destroyed their princes and every one wise in counsel;
He poured out the blood of the inhabitants of Jerusalem, like the water of uncleanness.

6

He led away their sons and daughters, whom they had begotten in defilement.
They did according to their uncleanness, even as their fathers *had done*:
They defiled Jerusalem and the things that had been hallowed to the name of God.
But God hath shown Himself righteous in His judgements upon the nations of the earth;
And the pious *servants* of God are like innocent lambs in their midst.
Worthy to be praised is the Lord that judgeth the whole earth in His righteousness.

7

Behold, now, O God, Thou hast shown us Thy judgement in Thy righteousness;
Our eyes have seen Thy judgements, O God.
We have justified Thy name that is honoured for ever;
For Thou art the God of righteousness, judging Israel with chastening.
Turn, O God, Thy mercy upon us, and have pity upon us;
Gather together the dispersed of Israel, with mercy and goodness;
For Thy faithfulness is with us.
And *though* we have stiffened our neck, yet Thou art our chastener;

8

Overlook us not, O our God, lest the nations swallow us up, as though there were none to deliver.
But Thou art our God from the beginning, and upon Thee is our hope *set*, O Lord;
And we will not depart from Thee, for good are Thy judgements upon us.
Ours and our children's be Thy good pleasure for ever O Lord our Saviour,
we shall never more be moved.

The Lord is worthy to be praised for His judgements with the mouth of His pious ones;
And blessed be Israel of the Lord for ever

9. For rebuke

When Israel was led away captive into a strange land,

1

When they fell away from the Lord who redeemed them,
They were cast away from the inheritance, which Lord had given them.
A mong every nation *were* the dispersed of Israel according to the word of God,
That Thou mightest be justified, O God,
in Thy righteousness by reason of our transgressions:
For Thou art a just judge over all the peoples of the earth.
For from Thy knowledge none that doeth unjustly is hidden,
And the righteous deeds of Thy pious ones *are* before Thee, O Lord,

2

Where, then, can a man hide himself from Thy knowledge, O God?
Our works are subject to our own choice and power
to do right or wrong in the works of our hands
And in Thy righteousness Thou visitest the sons of men.
He that doeth righteousness layeth up life for himself with the Lord;
And he that doeth wrongly forfeits his life to destruction;
For the judgements of the Lord are *given* in righteousness to *every* man and his house.

3

Unto whom art Thou good, O God, except to them that call upon the Lord?
He cleanseth from sins a soul when it maketh confession, when it maketh acknowledgement;
For shame is upon us and upon our faces on account of all these things.
And to whom doth He forgive sins, except to them that have sinned?
Thou blessest the righteous,
and dost not reprove them for the sins that they have committed;
And Thy goodness is upon them that sin, when they repent.
And, now, Thou art our God, and we the people whom Thou hast loved:

4

Behold and show pity, O God of Israel, for we are Thine;
And remove not Thy mercy from us, lest they assail us.
For Thou didst choose the seed of Abraham before all the nations,
And didst set Thy name upon us, O Lord,
And Thou wilt not reject *us* for ever.
Thou madest a covenant with our fathers concerning us;
And we hope in Thee, when our soul turneth *unto Thee*.
The mercy of the Lord be upon the house of Israel for ever and ever.

Happy is the man whom the Lord [remembereth] with reproving,

And whom He restraineth from the way of evil with strokes,
That he may be cleansed from sin, that it may not be multiplied.
He that maketh ready his back for strokes shall be cleansed,
For the Lord is good to them that endure chastening.
For He maketh straight the ways of the righteous,
And doth not pervert *them* by His chastening.
And the mercy of the Lord *is* upon them that love Him in truth,
And the Lord remembereth His servants in mercy.

For the testimony *is* in the law of the eternal covenant,
The testimony of the Lord *is* on the ways of men in His visitation.
Just and kind is our Lord in His judgements for ever,
And Israel shall praise the name of the Lord in gladness.
And the pious shall give thanks in the assembly of the people;
And on the poor shall God have mercy in the gladness of Israel;
For good and merciful is God for ever,
And the assemblies of Israel shall glorify the name of the Lord.

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

11. *Concerning expectation*

Blow ye in Zion on the trumpet to summon *the* saints,

Cause ye to be heard in Jerusalem the voice of him that bringeth good tidings;
For God hath had pity on Israel in visiting them.
Stand on the height, O Jerusalem, and behold thy children,
From the East and the West, gathered together by the Lord;
From the North they come in the gladness of their God,
From the isles afar off God hath gathered them.

High mountains hath He abased into a plain for them;
The hills fled at their entrance.
The woods gave them shelter as they passed by;
Every sweet-smelling tree God caused to spring up for them,
That Israel might pass by in the visitation of the glory of their God.

Put on, O Jerusalem, thy glorious garments;
Make ready thy holy robe;
For God hath spoken good concerning Israel, for ever and ever.
Let the Lord do what He hath spoken concerning Israel and Jerusalem;
Let the Lord raise up Israel by His glorious name.

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

12. *Against the tongue of transgressors*

1

O Lord, deliver my soul from the lawless and wicked man,

From the tongue that is lawless and slanderous, and speaketh lies and deceit.
Manifoldly twisted are the words of the tongue of the wicked man,
Even as among a people a fire that burneth up their beauty.
So he delights to fill houses with a lying tongue,
To cut down the trees of gladness which setteth on fire transgressors,
To involve households in warfare by means of slanderous lips.

2.

May God remove far from the innocent the lips of transgressors by *bringing them to want*
And may the bones of slanderers be scattered *far* away from them that fear the Lord!
In flaming fire perish the slanderous tongue *far* away from the pious!

May the Lord preserve the quiet soul that hateth the unrighteous;
And may the Lord establish the man that followeth peace at home.

The salvation of the Lord be upon Israel His servant for ever;
And let the sinners perish together at the presence of the Lord;
But let the Lord's pious ones inherit the promises of the Lord.

13. *Comfort for the righteous*

1

The right hand of the Lord hath covered me;

The right hand of the Lord hath spared us.
The arm of the Lord hath saved us from the sword that passed through,
From famine and the death of sinners.
Noisome beasts ran upon them:
With their teeth they tore their flesh,
And with their molars crushed their bones.

2.

But from all these things the Lord delivered us,
The righteous was troubled on account of his errors,
Lest he should be taken away along with the sinners;
For terrible is the overthrow of the sinner;
But not one of all these things toucheth the righteous.
For not alike are the chastening of the righteous *for sins done* in ignorance,
And [*concerning*] the overthrow of the sinners,
[*Discreetly*] is the righteous chastened,
Lest the sinner rejoice over the righteous.

3

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

Faithful is the Lord to them that love Him in truth,
 To them that endure His chastening,
 To them that walk in the righteousness of His commandments,
 In the law which He commanded us that we might live.
 The pious of the Lord shall live by it for ever;
 The Paradise of the Lord, the trees of life, are His pious ones.
 Their planting is rooted for ever;
 They shall not be plucked up all the days of heaven:
 For the portion and the inheritance of God is Israel.

2

But not so are the sinners and transgressors,
 Who love *the brief day spent* in companionship with their sin;
 Their delight is in fleeting corruption,
 And they remember not God.
 For the ways of men are known before Him at all times,
 And He knoweth the secrets of the heart before they come to pass.
 Therefore their inheritance is Sheol and darkness and destruction,
 And they shall not be found in the day when the righteous obtain mercy;

Yet the pious of the Lord shall inherit life in gladness.

When I was in distress I called upon the name of the Lord,
 I hoped for the help of the God of Jacob and was saved;
 For the hope and refuge of the poor art Thou, O God.
 For who, O God, is strong except to give thanks unto Thee in truth?
 And wherein is a man powerful except in giving thanks to Thy name?

2

A new psalm with song in gladness of heart,
 The fruit of the lips with the well-tuned instrument of the tongue,
 The firstfruits of the lips from a pious and righteous heart--
 He that offereth these things shall never be shaken by evil;
 The flame of fire and the wrath against the unrighteous shall not touch him,
 When it goeth forth from the face of the Lord against sinners,
 To destroy all the substance of sinners,
 For the mark of God is upon the righteous that they may be saved.

3

Famine and sword and pestilence *shall be* far from the righteous,
 For they shall flee away from the pious as men pursued in war;
 But they shall pursue sinners and overtake *them*,
 And they that do lawlessness shall not escape the judgement of God;
 As by enemies experienced *in war* shall they be overtaken,
 For the mark of destruction is upon their forehead.
 And the inheritance of sinners is destruction and darkness,
 And their iniquities shall pursue them unto Sheol beneath.

4

Their inheritance shall not be found of their children,
 For sins shall lay waste the houses of sinners.
 And sinners shall perish for ever in the day of the Lord's judgement,
 When God visiteth the earth with His judgement.
 But they that fear the Lord shall find mercy therein,
 And shall live by the compassion of their God;
 But sinners shall perish for ever.

16. *Help for the pious*

When my soul slumbered *being afar* from the Lord,

1

I had all but slipped down to the pit,
When *I was* far from God,
my soul had been well nigh poured out unto death,
I had been nigh unto the gates of Sheol with the sinner,
when my soul departed from the Lord God of Israel--
Had not the Lord helped me with His ever lasting mercy.
He pricked me, as a horse is pricked, that I might serve Him,
My saviour and helper at all times saved me.

I will give thanks unto Thee, O God,
for Thou hast helped me to *my* salvation;
And hast not counted me with sinners to my destruction.
Remove not Thy mercy from me, O God,
Nor Thy memorial from my heart until I die.

2

Rule me, O God, *keeping me back* from wicked sin,
And from every wicked woman that causeth the simple to stumble.
And let not the beauty of a lawless woman beguile me,
Nor any one that is subject to unprofitable sin.
Establish the works of my hands before Thee,
And preserve my goings in the remembrance of Thee.
Protect my tongue and my lips with words of truth;
Anger and unreasoning wrath put far from me.
Murmuring, and impatience in affliction, remove far from me,

3

When, if I sin, Thou chastenest me that I may return *unto Thee*,
But with goodwill and cheerfulness support my soul.
When Thou strengthenest my soul,
what is given *to me* will be sufficient for me.
For if Thou givest not strength,
Who can endure chastisement with poverty?
When a man is rebuked by means of his corruption,
Thy testing *of him* is in his flesh and in the affliction of poverty.
If the righteous endureth in all these *trials*,
he shall receive mercy from the Lord.

4

17. Concerning the king

1

O Lord, Thou art our King for ever and ever,

For in Thee, O God, doth our soul glory.

How long are the days of man's life upon the Earth?

As are his days, so is the hope *set* upon him.

But we hope in God, our deliverer;

For the might of our God is for ever with mercy,

And the kingdom of our God is for ever over the nations in judgement.

2

Thou, O Lord, didst choose David *to be* king over Israel,

And swarest to him touching his seed that never should his kingdom fail before Thee.

But, for our sins, sinners rose up against us;

They assailed us and thrust us out;

What Thou hadst not promised to them, they took away *from us* with violence.

They in no wise glorified Thy honourable name;

They set a *worldly* monarchy in place of *that which was* their excellency;

They laid waste the throne of David in tumultuous arrogance.

3

But Thou, O God, didst cast them down and remove their seed from the earth,

In that there rose up against them a man that was alien to our race.

According to their sins didst Thou recompense them, O God;

So that it befell them according to their deeds.

God showed them no pity;

He sought out their seed and let not one of them go free.

Faithful is the Lord in all His judgements Which He doeth upon the earth.

4

The lawless one laid waste our land so that none inhabited it,

They destroyed young and old and their children together.

In the heat of His anger He sent them away even unto the west,

And *He exposed* the rulers of the land unsparingly to derision.

Being an alien the enemy acted proudly,

And his heart was alien from our God.

And all things whatsoever he did in Jerusalem,

As also the nations in the cities to their gods.

And the children of the covenant in the midst of the mingled peoples surpassed them in evil.

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

5

They that loved the synagogues of the pious fled from them,

As sparrows that fly from their nest.

They wandered in deserts that their lives might be saved from harm,

And precious in the eyes of them that lived abroad was any that escaped alive from them.

Over the whole earth were they scattered by lawless *men*.

For the heavens withheld the rain from dropping upon the earth,

Springs were stopped *that sprang* perennially out of the deeps,

that ran down from lofty mountains.

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

From the chief of them to the least *of them* all were sinful;

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

6

Behold, O Lord, and raise up unto them their king, the son of David,

At the time in the which Thou seest, O God, that he may reign over Israel Thy servant

And gird him with strength, that he may shatter unrighteous rulers,

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

Wisely, righteously he shall thrust out sinners from *the* inheritance,

He shall destroy the pride of the sinner as a potter's vessel.

With a rod of iron he shall break in pieces all their substance,
He shall destroy the godless nations with the word of his mouth;
At his rebuke nations shall flee before him,
And he shall reprove sinners for the thoughts of their heart.

7

And he shall gather together a holy people, whom he shall lead in righteousness,
And he shall judge the tribes of the people that has been sanctified by the Lord his God.
And he shall not suffer unrighteousness to lodge any more in their midst,
Nor shall there dwell with them any man that knoweth wickedness,
For he shall know them, that they are all sons of their God.
And he shall divide them according to their tribes upon the land,
And neither sojourner nor alien shall sojourn with them any more.
He shall judge peoples and nations in the wisdom of his righteousness.

Selah

8

And he shall have the heathen nations to serve him under his yoke;
And he shall glorify the Lord in a place to be seen of all the earth;
And he shall purge Jerusalem, making it holy as of old:
So that nations shall come from the ends of the earth to see his glory,
Bringing as gifts her sons who had fainted,
And to see the glory of the Lord, wherewith God hath glorified her.
And he *shall be* a righteous king, taught of God, over them,

9

And there shall be no unrighteousness in his days in their midst,
For all shall be holy and their king the anointed of the Lord.
For he shall not put his trust in horse and rider and bow,
Nor shall he multiply for himself gold and silver for war,
Nor shall he gather confidence from a multitude for the day of battle.
The Lord Himself is his king, the hope of him that is mighty through *his* hope in God.
All nations *shall be* in fear before him,
For he will smite the earth with the word of his mouth for ever.

10

He will bless the people of the Lord with wisdom and gladness,
And he himself *will be* pure from sin, so that he may rule a great people.
He will rebuke rulers, and remove sinners by the might of his word;
And *relying* upon his God, throughout his days he will not stumble;
For God will make him mighty by means of *His* holy spirit,
And wise by means of the spirit of understanding, with strength and righteousness.
And the blessing of the Lord will be with him: he will be strong and stumble not;
His hope *will be* in the Lord: who then can prevail against him?

11

He will be mighty in his works, and strong in the fear of God,
He will be shepherding the flock of the Lord faithfully and righteously,
And will suffer none among them to stumble in their pasture.
He will lead them all aright,
And there will be no pride among them that any among them should be oppressed.
This *will be* the majesty of the king of Israel whom God knoweth;
He will raise him up over the house of Israel to correct him.
His words *shall be* more refined than costly gold, the choicest;
In the assemblies he will judge the peoples, the tribes of the sanctified.
His words *shall be* like the words of the holy ones in the midst of sanctified peoples.

12

Blessed be they that shall be in those days,
In that they shall see the good fortune of Israel
which God shall bring to pass in the gathering together of the tribes.

May the Lord hasten His mercy upon Israel!
May He deliver us from the uncleanness of unholy enemies!
The Lord Himself is our king for ever and ever.

18. Concerning the anointed of God

1

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

Thy goodness is over Israel with a rich gift.
Thine eyes look upon them, so that none of them suffers want;
Thine ears listen to the hopeful prayer of the poor.
Thy judgements *are executed* upon the whole earth in mercy;
And Thy love *is* toward the seed of Abraham, the children of Israel.
Thy chastisement is upon us as *upon* a first-born, only-begotten son,
To turn back the obedient soul from folly *that is wrought* in ignorance.

2

May God cleanse Israel against the day of mercy and blessing,
Against the day of choice when He bringeth back His anointed.
Blessed shall they be that shall be in those days,
In that they shall see the goodness of the Lord
which He shall perform for the generation that is to come,
Under the rod of chastening of the Lord's anointed in the fear of his God,
In the spirit of wisdom and righteousness and strength;
That he may direct *every* man in the works of righteousness by the fear of God,
That he may establish them all before the Lord,
A good generation *living* in the fear of God in the days of mercy.

Selah

3

Great is our God and glorious, dwelling in the highest.
It is He who hath established in *their* courses
the lights *of heaven* for determining seasons from year to year,
And they have not turned aside from the way which He appointed them
In the fear of God *they pursue* their path every day,
From the day God created them and for evermore.
And they have erred not since the day He created them.
Since the generations of old they have not withdrawn from their path,
Unless God commanded them *so to do* by the command of His servants.

The Book of Entering the Light

The second book of invocations by the Pharaohs of Egypt

INTRODUCTION

The second set of the burial inscriptions of the kings of Egypt, that were contemporary to the Books of Ezra were written down and collected more formally than the very ancient coffin inscriptions and the pyramid prayers. The formal name of the latter writings of the Pharaohs was 'the Book of Entering the Light'. It was misguidedly named 'the Book of the Dead', when it was translated in AD 1800, during the Napoleonic generation of France.

The numerous inscriptions of the book that interested Napoleon invoked the blessing of the gods, and offer some teachings concerning the doctrine of Egyptian religion. A few inscriptions are of wisdom teachings. For the first edition of Volume 4, these writings are not now presented.

For all practical purposes, the very ancient coffins inscriptions and the ancient pyramid inscription serve for Book 1 of the Book of Entering the Light, and the 'Book of the Dead' serves for Book 2

Many of the Pharaohs of Egypt left behind messages which indicate that they were moral and wise men, sometime ruling over a corrupt kingdom out of their control. Thence was the case of the good King Tut, the pharaoh Tutankhamen, his broad montheistic reforms were rejected and erased from the walls of the pyramids after the young king was hastily removed from power.

Some kings of Egypt were better than others, and many left a legacy of lawlessness and rebellion against academic instruction or progressive social reforms. The history of Egypt consists of a kingdom constantly changing from a good ruler to a bad ruler, then back again, plausibly because of the central location, the seasonal flooding of the Nile, and the reknowned estate of the ancient pyramids built using patterns invoking the stars of the heavens.

INTRODUCTION

The book of utopian philosophy that was written by Socrates was taught by his student Plato at the academy at Athens for almost 1,000 years. It was written before Socrates' death sentence circa 400 BC, for impiety and corrupting the youth, a sentence that was given to Socrates by the recently corrupted Greek government.

Little is outrightly said, yet much is clearly evident, that the generation of Socrates was in the throes of a cultural revolution in mainland Greece, from ancient standards of reasonable moral ethics with thorough education, to a lackluster society centered on debauchery, greed, and bloody versions of ancient stories.

Indeed, the great Greek empire, which the Roman empire was literally built upon in just a few generations, was undermined for some time by the less noble ideas and doctrines that were applied by the Roman Egyptians for the next thousand years.

Therefore, the Greek philosopher and his protege Plato were motivated to write many teachings of philosophical arguments to persuade the Greeks and their neighbors to be reasonable, rational, and philosophical. The Republic was an effort to advance the ancient idea of a democratic republic in a formal writing, using lofty ideals of a utopian and perfect society. It was these ideas the Julius Caesar espoused with his ill-fated attempt at establishing a democratic republic in the Roman empire, plausibly with lofty aspirations to unite the Roman empire with the Celtic tribes friendly with the Greeks.

The Greek republic had existed for at least 2,000 years, in a less formal form, before Socrates generation in 400 BC. Therefore, 'The Republic' represented a presentation not only to Greece, yet to all the world, of a more civilized form of government than that of kings and monarchies, which were obviously less stable because of the constant rivalries and jealousies, and the accompanying power struggles. The Republic also reflected a more civilized side of Greek culture, after the dramatic heroic stories of Homer's odysseys, and also the early Greek gods and hero myths.

The main idea is that Greece was on the cusp of a cultural revolution that would soon lead to the collapse of the very large ancient empire, destroying the grandeur Greek civilization forever, after several wars weakened the people's resolve to resist Alexander's rise to power on the heels of corruption, and that lead to their support of his ill famed march to hastily conquer Persia, which also had been experiencing the same decline of morality, religion, and law.

Yea, the eras of the universal ideals and teachings of the masons and geometer, the philosophers and playwrights, the Olympian athletes and the mystery religions of the beneficent Greek gods, were all drawing to a close, bringing the world into the dark ages indeed.

The publishing of Socrates conversations was at the turning point of history, hence The Republic's place in history is significant. Certainly the books of the philosophers are many and varied, some better and more inspired than others. Without explaining the doctrines of The Republic in the present edition, Volume 4 proceeds to another set of books that represent the rebuilding of the cities and temples of God in the spirit of Ezra's generation of the Restoration.

INTRODUCTION

In approximately the year 400 BC, within the generation of Plato and Socrates, a large and thorough legal code was written in the name of the wise king Manu. In the format of other legal codes of antiquity, the Laws of Manu proscribed legal rules for every area of life, yet with a thoroughness and organization unseen in other law books of other societies in ancient history. It is possible the law code was written in response to *The Republic*, and the unjust trial of Socrates.

Another law code, named after Vishnu, the greatest god of India, was written not long after the Laws of Manu, and reiterates the same laws. Also called the Institutes of Vishnu, it serves for an abridged code of law intended for the people, as opposed to the more comprehensive set of laws of Manu intended for any new prince, for the prince would serve as judge over his people. The tradition of writing two parallel editions of important writings is normal operating procedure for legal writings.

The law book of Manu set forth the legal training for a prince to be able to hold daily court, yet also set the standard exception for crossing over the ocean of the books of law, to the shores of the Brahmin priesthood. After reading all the books of law and ancient history, and then completing purification, the individual would be considered a member of the Brahmin priesthood, the highest class of social order in India.

Without explaining the two books of law in even more detail, it is notable that the Laws of Manu set forth the rules for Brahmanic traditions and the caste system at length, with explanations of the process of reincarnation from one generation to another, according to a person's social class of the 'caste' system, that was the rank of inherent birthrights. Essentially, people would be lowered or raised in the social order of the caste system in this life and the next reincarnation, according to their deeds, all based on the laws of karma.

INTRODUCTION

The 'unnamed document' from the parchments purchased in Egypt in 1769 is one of a collection several large documents of Gnostic origins, the religious order that flourished for two centuries after the generation of the Apostles. Therefore, the Gnostics and their quirky writings are introduced first.

The issue with many Gnostic writings was that after the initial first generation of expansion and growth, the first Christian religious order, fashioned after the Essene monks derailed in AD 70, was corrupted by anti-religious persons that left a large legacy of strange writings that are mainly forgery, with some elements of truth intermingled for a semblance of authenticity.

Many of the Gnostic writings are marked by fantastic stories and confusing teachings, and regrettably the very ancient book that was originally written by Egyptian Coptic priests around 400 BC was then edited to some extent by the Gnostic perpetrators of forgery. Fortunately, much of the document remains intact.

The Gnostic movement started off with an advanced society of intellectuals who were fond of using large new words, a practice observed in ancient Greece. The fact that the book was an Egyptian Coptic text explains why we find within it a variety of references from around the Mediterranean Levant.

The book appears to have been a older Coptic document from Egypt, and possibly India before Egypt. It was added to and edited by the better half of the Gnostics, yet then altered to some extent by others, typical of Gnostic documents.

The nature of cryptic mystic esoteric teachings is that they are sometimes not supposed to make sense to the uninitiated reader. Hence, the tendency of the Gnostic's books to spin long yarns about very confusing subjects with plenty of imagery. The secret Gnostic book of John is a good example of the bizarre Gnostic forgeries and heresies. The Pistis Sophia and the Book of Jeu are other contemporary Gnostic documents that rearrange Christian doctrine into lengthy teachings besmirched by forgery.

Many Gnostic writings were outright forgeries, and others were fine documents of underground Christian teachings that were not considered scripture by the church, despite having a authentic origins. The main examples of early Gnostic teachings worth taking seriously are the Gospel of the Perfect, and the letter of the Apostle Phillip, and two letters of teachings attributed to the Apostle Thomas. Those too are partly corrupted by the vigorous society of 'anti-Gnostics' that were determined to distort and undermine the Gnostic faith of the first Christian monks in AD 100-250.

Gnosticism was founded on the traditions of the Essene monastic orders of the disenfranchised Judo-Levitical priesthood, therefore, the reaction of the Christian religious orders of the priestly monks was to reform in AD 250 and begin following after the prophet Mani who honored the memory of John the Baptizer and Jesus as prophets.

Supported by many Christians in Constantine's generation, the Manicheans were a success, and grew into a large network of monasteries across central Asia, until the faith of Islam in about AD 600 eclipsed the underground Christian religious order of the prophet Mani. Hermetic writings from the same era use similar terminology as the unnamed Coptic document from Egypt.

Also of concern, was a large number of Gnostic documents written about the appearance of the risen Christ Jesus to his followers, mostly of questionable origins and mixed doctrines. The idea of resurrection was preached by Paul more than anyone, although he apparently did not have access to any of the actual gospel teachings until later in his evangelical ministry. Indeed, Paul's letters mention almost no direct quotations of the gospels of Jesus, despite their many moral instructions.

In any case, the ideas that are set forth in the Coptic document read by the Christian Gnostics 500 years later, are ideas rooted in doctrines that are found in *The Republic*, and other writings from around the time of the generation of Socrates and Plato in 400 BC. The vocabulary found within 'the Pleroma' is also found in the book of the laws of Manu, from India. And, since the Coptic Egyptians and the Brahmins of India are known to have collaborated, it is thought that the text is from ancient India, where many cities were built into kingdoms over the thousands of years.

Based on the doctrines of the book, the name of the book is plausibly 'The Pleroma', the Greek term for fullness, and might also be subtitled, 'The Worlds of the Immortals', since that is a major theme of the book. It is also intended for cities of holiness, hence the title, 'The Holy Pleroma.'

The main idea of the book is the description of the creation and the building of an Utopian society, in the same way of *The Republic* by Socrates, except with some more details about establishing a government. The book gives the impression of a universal blueprint for the kingdom of Heaven, along with the anticipation of a Messianic prophet manifested with Jesus.

It is also notable that in Socrates generation there was a wide discussion among the Greeks and their allies about internal troubles within Greece. Indeed, a generation later, the great general Alexander reversed the fortunes of Greece and Persia, and set the stage for the Roman empire to be built on the backs of the large Greek and Persian empires.

Another theme present in *The Pleroma* is a vague description of the activity Christian generation in a typically Gnostic approach, echoing the *Secret Book of John* and the *Pistus Sophia*. A rule of thumb about Gnostic forgeries is that if it makes no sense at all, because it is too abstract, yet carries on matter if factly as if it were telling a legitimate story, it might be a forgery, or a distorted version of an authentic story not in view. Creation stories are sometimes the case.

Overall, 'the Pleroma' is a book about forming a new government in a city, in order to build a perfect kingdom, based on a universal plan. It also sets the stage for the books of ancient India, Babylonia, Egypt, Greece, and others, about the immortal beings and their exploits. Commonly considered 'mythology', these traditions served as legal basis and heritage for many centuries.

The Vedas of India are a large series of books about Hindu gods and heros, and while the Egyptian, Babylonian, and Chinese mythology is contemporary to the many ancient books India, they are less organized. Greek myths were set forth later by the priests of the Ancient Mystery religions of Coptic Egypt. In any case, the legal traditions of ancient mythology is omnipresent.

*Otherwise named 'The Pleroma,
the Book of the Worlds of the Immortals'*

For the unnamed book of the "Bruce Codex" from 1770, see also the 1918 translation and the 1933 translation using different words that had a somewhat lesser grasp of the Coptic language than the present version. Older translations have been known to be more faithful, even if less accurate. Indeed there has been little said about this early Coptic document of the Gnostic Christian and Hermetic religious orders. The document about universal blueprints for the kingdoms of Heaven was bought in Egypt just before the American revolution and the Napoleonic age.

[No glossary in edition 1]

PLEROMA 1 - 2.1

1.

*[In the beginning, God created Man,
and then He removed Man from out of the immortal garden.]*

2.

He set him up so that they should strive against the city in which was their image,
and *[the city]* in that they move, and in it that they live.

3.

And it is the house of the Father,
and the garment of the Son,

and the power of the Mother,
and the image of the Pleroma.

fullness

4.

This is the First Father of the All.

This is the first eternity.

5.

This is the king of unassailables.

This is he in whom the All is unconscious.

6.

This is he who gave form to it within himself.

This is the self-originated and self-begotten place.

7.

This is the deep of the All, this is the great abyss, in truth.

This is he to whom the All reached.

8.

There was silence concerning him.

He was not spoken of, for he is an ineffable one, he cannot be understood.

9.

This is the first source.

This is he whose voice has penetrated everywhere.

10.

This is the first sound until the All perceived and understood.

This is he whose members make a myriad myriad powers to each of them.

PLEROMA 2

11.

The second place came into existence which will be called demiurge
and father and logos and source
and understanding mind and man
and eternal and infinite.

12.

This is the column, this is the overseer,
and this is the Father of the All.

13.

This is he upon whose head the aeons are a crown, casting forth rays.

14.

The circuit of his face is the unknown in the outer worlds,
these who seek after his face at all times, wishing to know it,
for his word has reached them, and they want to see him.

15.

And the light of his eyes penetrates to the places of the outer pleroma.

And the word which comes from his mouth penetrates what is above and below.

16.

And the hair of his head is the number of the hidden worlds,
and the boundary of his face is the image of the aeons.

17.

The hairs of his face are the number of the outer worlds,
and the stretching out of his hands is the manifestation of the cross.

18.

The stretching out of the cross is the ennead on the right side and on the left.

The sprouting of the cross is the incomprehensible man.

19.

This is the Father.
This is the source, which wells up from the silence.
This is he who is sought in every place.

20.

And this is the Father from whom, like a light-[spark], the monad came forth,
beside which all the worlds are as nothing.

21.

It is this which moved all things with its shining.

22.

And they received gnosis and life and hope and rest and love
and resurrection and faith and rebirth and the seal.

Enead = council of 9 immortals

23.

This is the ennead which came from the Father of those without beginning,
who alone is Father and Mother unto himself,
whose pleroma surrounds the twelve deeps.

24.

The 1st deep is
the all-wise from which all sources have come.

25.

The 2nd deep is
the all-wise from which all the wise have come.

26.

The 3rd deep is
the all-mystery from which, or out of which, all mysteries have come.

27.

The 4th deep moreover is
the all-gnosis out of which all gnosises have come.

28.

The 5th deep is
the all-chaste from which everything chaste has come.

29.

The 6th deep is silence.
In this is every silence.

30.

The 7th deep is
the insubstantial door from which all substances have come forth.

31.

The 8th deep is
the forefather from whom, or out of whom, have come into existence all forefathers.

32.

The 9th deep moreover is
an all-father and a self-father, that is, every fatherhood is in him and he alone is father to them.

33.

The 10th deep is
the all-powerful from which has come every power.

34.

The 11th deep moreover is
that in which is the first invisible one, from which all invisible ones have come.

35.

The 12th deep moreover is
the truth from which has come all truth.

This is the truth which covers them all.

PLEROMA 2.2 - 3

36.
This is the image of the Father.
- This is the mirror of the All.
37.
This is the mother of all the aeons.
It is this which surrounds all the deeps.
38.
This is the monad which is unknowable or is unknown,
39.
This characterless one in which are all characters, which is blessed for ever,
This is the eternal Father.
40.
This is the ineffable Father,
not understood, unthinkable, inaccessible.
41.
And they rejoiced, they were glad,
they begot myriads upon myriads of aeons in their joy.
42.
They were called the births of joy because they rejoiced with the Father.
43.
These are the worlds within which the cross grew
and Man came into existence out of these incorporeal members.
44.
This is the Father and the source of all,
whose members are all complete.
45.
And every name came into existence from the Father
whether unutterable, or imperishable, or unknowable, or invisible, *[Ennead of 9 items]*
46.
or simple, or still, or power, or all-power, or every name which is in the silence,
all of which came into existence from the Father.
47.
It is He whom the outside worlds all see
like the stars of the firmament at night.
48.
As men desire to see the sun,
in this way also the outside worlds desire to see him,
on account of his invisibility that surrounds him.

49.

It is he who at all times gives life to the aeons,
and through his word the indivisible one learned to know the monad.

50.

And through his word the holy Pleroma came into existence.

PLEROMA 3

51.

This is the Father, the second demiurge.

52.

Through the breath of his mouth,
the forethought inspired those without existence.

53.

They came into being through the will of this one,
because it is he who commands the All, so that it comes into existence.

54.

He created the holy Pleroma in this way,

four gates with four monads within it,

55.

one monad to each gate,
and 6 helpers to each gate,

*1 prince
6 helpers*

and 12 dodecads to each gate,
and 5 pentads of powers to each gate,

*144 fathers
250 powers
[pentad of powers = 5000?]*

56.

making a total of 24 helpers and 24 myriad powers to each gate,

24,000, [or 96,000]

[with] 9 enneads to each gate,
and 10 decads to each gate,

and 12 dodecads to each gate,
and 5 pentads of power to each gate,

57.

and an overseer who has 3 aspects, to each gate.

Solomon's triple gates

[having] an unbegotten aspect,
a true aspect,
and an unutterable aspect

*[unmanifest]
[honest]
[secret]*

58.

One of his [3] aspects looks forth from the gate to the outer aeons,
the other looks inwards to the Setheus, [the prince]
and the other looks to the height,

59.

and the sonship is in each monad.

And Aphredon is there with his 12 beneficent ones.

60.

The forefather is there,

Adam is there, who is of the light,
and his 365 aeons,

61.

and the perfect mind is there.

And they surround a rule which is in immortality.

62.

The unutterable aspect of the overseer looks towards to the holy of the holies,
that is, the infinite one who is the head of the sanctuary.

63.

He has 2 aspects,

one is opened to the place of the deep,

and the other is opened to the place of the overseer,
which is called the Child.

64.

And there is a deep there which is called'the Light, or the Light-giver.

And an only-begotten one is concealed within it,
who manifests 3 powers, *[and]* who is mighty in every power.

65.

This is the indivisible one.

This is he who has never divided.

66.

This is he to whom the All has opened, for to him the powers belong.

67.

He has 3 aspects,

an invisible aspect,

and an all-powerful aspect,

and an Aphrêdon-aspect which is called Aphrêdon-Pêxos.

68.

And there is an only-begotten one concealed within him,
namely the trinitized one. *[trinitized]*

69.

When the thought comes forth from the deep,

Aphredon takes the thought and brings it to the only-begotten one.

70.

The only-begotten one brings it to the Child,

and they bring it forth to all the aeons as far as the place of the trinitized one,
and they are completed and taken to the 5 unbegotten ones.

PLEROMA 4-5

71.
There is again another place which is called, deep. *[the ocean]*
72.
There are 3 fatherhoods within it.
73.
The 1st father there is the covered one,
who is the hidden God.
74.
In the 2nd father there stands 5 trees,
and there is a table in their midst.
75.
And an only-begotten word stands above the table,
he having the 12 aspects of the mind of the All,
and the prayer of each one is brought to him. *[word = logos]*
76.
This is he over whom the All rejoiced because he appeared.
77.
And this is he whom the invisible one strove to know.
78.
And this is he on account of whom the Man was manifested.
79.
In the 3rd father there is the silence and the source,
and 12 beneficent ones look upon it, and see themselves in it.
80.
And in it is love and the mind of the All, and 5 seals.
81.
And afterwards the All-Mother , *[was manifested]*
in whom the Ennead was manifested, whose names are these,
82.
Prôtia,
Pandia,
Pan-genia,
83.
Doxo-phania,
Doxo-genia,
Doxo-kratia,
84.
Arseno-genia,
Lôia,
Iouel.

85.

This is the first unknowable one
the mother of the Ennead,

which completes a decad from the monad of the unknowable one.

PLEROMA 5

86.

After these things there is another place which is broad,
having hidden within it a great wealth, which supplies the All.

87.

This is the immeasurable deep.

88.

There is a table there, to which are gathered 3 greatneses,
a still one, an unknowable one, and an infinite one.

89.

There is a sonship in their midst,
which is called 'Christ the Verifier'.

90.

It is he who verifies each one,

91.

and he seals him with the seal of the Father,
as he sends them in to the first Father, who exists in himself.

92.

[This is he] because of whom the All came into existence,
and without whom nothing existed. [?]

93.

And this Christ bears 12 aspects, [9?]

an infinite aspect,

94.

an incomprehensible aspect,

an unutterable aspect,

95.

a simple aspect,

an imperishable aspect,

96.

a still aspect,

an unmoved aspect,

97.

an unbegotten aspect,

and a pure aspect.

98.

That place has 12 sources, which are called Rational Sources,
which are filled with eternal life.

99.

They are called Deeps, and they are called the 12 Spaces,
because they contain all the places of the fatherhood.

100.

And the fruit of the All, which they produce,
this is the Christ who contains the All.

The Holy Pleroma

CHAPTER FOUR
Divisions 101-130

PLEROMA 6 - 7.1

101.

After all these things is the deep of *the* Setheus
which is within them all,
and 12 fatherhoods surround him.

102.

It is he who is in their midst,
and each one of them has 3 aspects.

103.

The 1st among them is the indivisible one.
He has three aspects,

104.

an infinite aspect,
an invisible aspect,
and an unutterable aspect.

105.

And the 2nd father has an incomprehensible aspect,
an unmoved aspect,
and an undefiled aspect.

106.

The 3rd father has an unknowable aspect,
an imperishable aspect,
and an Aphredon aspect.

107.

The 4th father has a silence aspect,
a source aspect,
and an unassailable aspect.

108.

The 5th father has a still aspect,
an all-powerful aspect,
and an unbegotten aspect.

109.
The 6th father has an all-father aspect,
a self-father aspect,
and a progenitor aspect.
110.
The 7th father has an all-mystery aspect,
an all-wise aspect,
and an all-source aspect.
111.
The 8th father has a light aspect,
a rest aspect,
and a resurrection aspect.
112.
The 9th father has a covered aspect,
a first-visible aspect,
and a self-begotten aspect.
113.
The 10th father has a thrice-male aspect,
an Adamas aspect,
and a pure aspect.
114.
The 11th father has a trinitized aspect,
a perfect aspect,
and a light-spark (Spinther) or spark aspect.
115.
The 12th father has a truth aspect,
a forethought aspect,
and a thought aspect.
116.
These are the 12 fathers which surround the Setheus,
making 36 in their number.
117.
And those that are outside them have received character from them,
118.
and because of this they give them glory at all times.
119.
Again another 12 surround his head,
and they have crowns upon their heads.
120.
And they cast rays to the worlds which surround them
from the light of the only-begotten one hidden within him,
this one whom they seek after.

121.

Indeed, in order that we should comprehend the subject
through those that excel in speaking of these things

122.

-as far as we now are concerned -

philosophy term

it is not possible that they should be understood in any other way,
that is, *[except]* by us. *[?]*

123.

Indeed, to speak of him with a tongue of flesh, *[concerning]* the manner in which he exists,
is an impossibility.

124.

For they are great ones who surpass the powers
so that they hear through a concept

125.

and they follow him except *[if]* they find a kinsman of theirs
in one who can hear of the places from whence he came.

[brethren]

126.

For everything follows from its root,
because indeed man is a kinsman of the mysteries,
because of this he has heard of the mystery.

127.

The powers of all the great aeons have given homage
to the power which is in Marsanes

[also translated Marsianos, i.e. Mars, Ares]

128.

They said,
"Who is this who has seen these things before his face,
that he has thus revealed concerning him?"

129.

Nikotheus spoke concerning him, *[Nike?]*
he saw that he was that one.

He said,
"The Father exists, surpassing every perfection.

130.

He has revealed the invisible, trinitized, perfect one."

Each of the perfect men saw him,
[and] they spoke of him, giving glory to him, each one in their own way.

PLEROMA 7.2

131.

This is the only-begotten one hidden in the Setheus,

this is he whom they [*he perfect men*] called the Light-Darkness, [*the light of the darkness?*]
for because of *the* excess of his light they of themselves alone became dark.

132.

This is he through whom the Setheus is king.

This is the only-begotten one.

[*The first begotten one?*]

133.

There are 12 fatherhoods in his right hand, in the type of the 12 Apostles.

And in his left there are 30 powers.

134.

Each one [*fatherhood or power*] makes 12,
and each possesses 2 aspects in the type of the Setheus.

[*aspects, or faces*]

135.

One aspect looks to the deep within,
the other looks at the [*trinitized*] one.

136.

And each one of the fatherhoods in his right hand makes 365 powers
according to the word which David spoke, saying,

"I will bless the crown of the year in thy beneficence"

Psalm 64,1

137.

Now all these powers surround the only-begotten one like a Crown,
giving light to the aeons in the light of the only-begotten one,
as it is written,

"In thy light will we see light"

Psalm 35,

138.

And the only-begotten one is raised above them,
as it is written,

"The Chariot of God is ten thousandfold"

Psalm 1

139.

and again,

"Thousands rejoice, the [Spirit of the] Lord being in them"

Psalm 67,1 ?

140.

This is he who dwells in the monad which is in the Setheus.

141.

It is this which came forth from the place of which it is not possible to say where it is,
which came forth from that which is before the All.

142.

This is the only One.

143.

This is he from whom the monad came, like a ship laden with all good things,
or like a city filled with every race of man and every king's image.

144.

This is the manner in which they are all within the monad,

145.

there are 12 monads making a crown upon its head,
each one makes twelve.

146.

And there are 10 decads surrounding its shoulders.
And there are 9 enneads surrounding its belly.

147.

And there are 7 hebdomads at its feet,
and each one makes a hebdomad.

148.

And to the veil which surrounds it like a tower, there are 12 gates.

149.

There are 12 myriad powers at each gate,
and they are called archangels and also angels.

150.

This is the mother-city of the only-begotten one.

151.

This is the only-begotten of whom Phosilampes spoke,
"He exists before the All"

152.

It is he who came forth from the endless, characterless, patternless
and self-begotten one who has begotten himself,

who came forth from the ineffable and immeasurable one,
who exists verily and truly.

153.

It is he in whom exists the truly existent one,

that is to say,
the incomprehensible Father exists in his only-begotten Son.

154.

The All rests in the ineffable and unutterable , *[and]* unrulred and untroubled one,
of whose godhood which is itself no godhood, no one is able to speak.

155.

And when Phosilampes understood, he said,

"*[Both]* those things which verily and truly exist,
and those things which do not exist, are for his sake.

156.

This is he for whose sake are those that truly exist,
which are secret,

and those that do not truly exist,
which are manifest."

157.

This truly is the only-begotten God.

This is he whom the All knew.

158.

They became God, and they raised up his name, God.

159.

This is he of whom John spoke,

*"In the beginning was the Word.
And the Word was with God, and the Word was God.*

*This one without whom nothing exists,
and that which has come into existence in him is life"*

[Gospel of John 1,1 and 1,3-4]

160.

This is the only-begotten one in the monad,
Dwelling in it like a city.

And this is the monad which is in Setheus like a concept.

The Holy Pleroma

CHAPTER SIX
Divisions 161-185

PLEROMA 7.3 - 8

161.

This is Setheus who dwells in the sanctuary like a king,
and he is as God.

162.

This is the creative Word
which commands the All that they should work.

163.

This is the creative Mind ,
according to the command of God the Father.

164.

This is he to whom the creation prays as God,
and as Lord, and as Saviour,

and as one to whom they have submitted themselves.

165.

This is he at whom the All marvels because of his beauty and comeliness.

166.

This is He whom the All bless, saying,

(The All being those within being a crown upon his head,
and those outside at his feet, and those of the midst surrounding him.)

167.

"Holy, Holy , Holy art Thou,

Thou art living within those that live,
thou art holy within the holy ones,
thou dost exist within those that exist,

168.

and thou art the father within the fathers,
and thou art God within the gods,

and thou art Lord within the lords,
and thou art a place within all the places"

169.

And they bless him, saying,

"Thou art the house,
and thou art the dweller in the house."

170.

And they bless him again,
saying to the Son who is hidden within him,

"Thou art existent,
thou art the only-begotten one,

the light, and the life, and the grace. "

PLEROMA 8

171.

Then Setheus sent the light-[spark] to the indivisible one.

172.

And it shone, it gave light to the whole place of the holy pleroma,
and they saw the light of the light-[spark].

173.

They rejoiced and they gave myriads of myriads of glories
to the Setheus and to the light-[spark] which had manifested,

as they saw that all their likeness was in him.

174.

And they depicted the light-[spark] within them as a man of light and truth.

175.

They called him one assuming all forms,
and pure one,

and they called him unmoved one,
and all the aeons called him all-powered one.

176.

This is the servant of the aeons,
and he serves the Pleroma.

177.

And the indivisible one sent the light-[spark] out of the Pleroma,

And the *[trinitized]* one came down to the places of the self-begotten one.

178.

And they saw the grace of the aeons of the light which was granted to them.

179.

They rejoiced because he who exists came forth among them.

180.

Then the veils opened,
and the light penetrated down to the matter below
and to those who had no form and no likeness.

And in this way they acquired the likeness of the light.

181.

Some indeed rejoiced because the light came to them and they became rich.

Others wept because they became poor,
and those things which they had were taken away.

182.

And this is the way it happened to the grace which came forth.

Therefore captivity was taken captive.

183.

[Those who had had no form] gave honour to the aeons which had received the light-[spark].

184.

Watchers were sent to them,
namely Gamaliel,
Strempsuchos,
Agramas, and those with him.

185.

They became helpers to those who believed in the light-[spark].

PLEROMA 9.1

186.

And in the place of the indivisible one there are 12 springs,
and upon them 12 fatherhoods,
surrounding the indivisible one, in the manner of the deeps or these veils.

187.

And there is a crown upon the indivisible one
in which is every species of life, *[race of life]*
and every *[trinitized]* species,

188.

and every incomprehensible species,
and every endless species,

189.

and every unutterable species,
and every silent species,

190.

and every unmoved species,
and every first-visible species,

191

and every self-begotten species,
and every true species, all being within it.

192.

And in this is every species and every gnosis.

193.

And every power receives light from it,
and every mind is revealed in it.

194.

This is the crown which the Father of the All gave to the indivisible one,
in which there are 365 species,
and they shine and fill the All with imperishable and inextinguishable light.

195.

This is the crown which gives power to every power,
and this is the crown for which all the immortal ones pray.

196.

And from this will those who have first manifested in the will of the unknowable one,
on the day of rejoicing
give to the invisible one,

namely the foremost one, the all-divine one, and the all-begetting one,
they and their fellows.

197.

And after the invisible one,
all the aeons will receive their crowns from it
and hasten forth with the indivisible one.

198.

And the All will receive their completion through the imperishable one.

199.

And for this reason do those who have received bodies pray,
wishing to leave their bodies behind,
and to receive the crown which is laid up for them in the imperishable aeon.

200.

And this is the indivisible one which has created the contest for the All.

201.

And all things were granted to it through him who is superior to all things.

Confucious

202.

And to it was granted the immeasurable deep,
in which the fatherhoods cannot be numbered.

203.

And its enneads is without character,
and the characters of the whole creation are in it,

204.

as its ennead makes 12 enneads,
and a place is in its midst which is called
'the God-bearing' or 'God-begetting' land.

205.

This is the land of which it has been said,

*"He who tills his land shall be satisfied with bread,
and shall enlarge his threshing floor."*

Proverbs 12,11

206.

and also
"The king of the field that has been tilled is over all"

Ecclesiastes 5,9

207.

And all these powers, which are in this god-begetting land,
receive crowns upon their heads.

208.

By this means the Para-lemptores are known,
because of the crowns upon their heads,
whether or not they are from the indivisible one.

209.

And moreover, there is in *[the land]* the All-Mother.

[and] In *[the land]* there are 7 wisdoms, and 9 enneads, and 10 decads.

210.

And there is a great rule in their midst.

211.

And there is a great invisible one standing upon it,
and a great unbegotten one,
and a great incomprehensible one.

212.

Each one has 3 faces.

213.

And the prayer, and the blessing,
and the song of praise of the creation

mount above that rule
which is in the midst of the all-mother,

214.

and in the midst_of the 7 wisdoms, and
in the midst_of the 9 enneads and the 10 decads.

215.

And all these stand above the rule,
fulfilled in the fruit of the aeons.

PLEROMA 9.2

216.

This *is what* the only-begotten one hidden in the indivisible one,
before whom there is a source which 12 beneficent ones surround, commands them.

217.

And each one has a crown upon his head,
and he has 12 powers which surround him.

218.

And they bless the only-begotten king, saying,

"For thy sake we have worn the glory,

219.

and through thee we have seen the Father of the All,
and the Mother of all things,

who is hidden in every place,
who is the thought of every world."

220.

"And she is the [*same*] concept of every god and every lord.

And she is the [*knowledge*] of every invisible one.

221.

And thy image is the mother of every incomprehensible one,
and it is the power of every infinite one."

222.

And they bless the only-begotten one, saying,

"Through thy image we have seen thee,

223.

we have fled to thee, we have stood with thee,

[*and*] we have received the unfading crown,
which has been known through thee.

224.

Glory to thee for ever, O only begotten one"

225.

And they all said, "Amen" at once.

226.

And he became a light-body.

227.

[*and*] He passed through the worlds of the indivisible one,
until he reached the only-begotten one who is in the monad,
who continues in quietness or in stillness.

228.

And he received the grace of the only-begotten one,
which is his Christhood,
and he received the eternal crown.

229.

This is the Father of all the light-[sparks].
And this is the head of every immortal body.

230.

And this is he for whose sake resurrection of the limbs were granted.

PLEROMA 10

231.

Yet outside the indivisible one,
and outside his characterless ennead, in which are all characters,

there are 3 other enneads,
and each one makes 9 enneads.

*[an Ennead is a council of immortls,
or a land fully controlled by a prophet]*

232.

And within each one there is a Rule, *[dominion]*
to which 3 fatherhoods are gathered,

an infinite one,
an unutterable one,
and an incomprehensible one.

233.

And in the midst of the 2nd (ennead) there is a rule,
and there are 3 fatherhoods in it,

an invisible one,
an unbegotten one,
and an unmoved one.

234.

Also in the 3rd (ennead) there is a rule,
and there are 3 fatherhoods in it,

a still one,
an unknowable one, and a triple- powered one.

235.

And through these the All has known God,

and they fled to him,
and they begot a multitude of worlds that cannot be numbered.

236.

And according to each ennead they make myriads upon myriads of glories.

237.

And each ennead has a monad within it.

[each council has a ruler with a captial city]

238.

And in each monad there is a place which is called imperishable,
which is the holy land.

239.

In the land of each of these monads there is a source,

and there are myriads upon myriads of powers
receiving crowns upon their heads from the crown of the trinitized one.

240.

And in the midst of the enneads
and in the midst of the monads is the Immeasurable Deep.

and the All , (those within and those without), looks forth upon it.

The Holy Pleroma

CHAPTER NINE
Divisions 241-270

PLEROMA 9.3 - 10

241.

And 12 fatherhoods are,
The 1st fatherhood is an infinite aspect,
and 30 powers surround it which are infinite.

242.

The 2nd fatherhood is an invisible aspect,
and 30 invisible ones surround it.

243.

The 3rd fatherhood is an incomprehensible aspect,
and 30 incomprehensible ones surround it.

244.

And the 4th fatherhood is an invisible aspect,
[and] 30 invisible powers surround it.

245.

The 5th fatherhood is an all-powered aspect,
and 30 all-powered ones surround it.

246.

The 6th fatherhood is an all-wise aspect,
and 30 all-wise ones surround it.

247.

The 7th fatherhood is an unknowable aspect,
and 30 unknowable powers surround it.

248.

The 8th fatherhood is a still aspect,
and 30 still powers surround it.

249.

The 9th fatherhood is an unbegotten aspect,
and 30 unbegotten powers surround it.

250.

The 10th fatherhood is an unmoved aspect,
and 30 unmoved powers surround it.

251.

The 11th fatherhood is an all-mystery aspect,
and 30 all-mystery powers surround it.

252.

The 12th fatherhood is a trinitized aspect,
and 30 trinitized powers surround it.

253.

And in the midst of the immeasurable deep there are 5 powers,
which are called by these unutterable names,

254.

The 1st *[power]* is called 'Love',
from which all love has come.

255.

The 2nd *[power]* is called 'Hope',
through which the only-begotten Son of God was hoped in.

256.

The 3rd *[power]* is called 'Faith',
through which the mysteries of the ineffable have been believed in. *[incomprehensible]*

257.

The 4th *[power]* is called 'Gnosis', *[knowledge]*
through which the first-Father has been known,
He *[who]* because of whom they exist,

258.

and through whom has been known 'the Mystery of the Silence',
which speaks in all things,
which is hidden,

the first monad, for whose sake the All became insubstantial. *[translation?]*

259.

This is the mystery on whose head the 365 substances are a crown like the hair of a man.

And the holy Pleroma is like these footstools under his feet. *[holy worlds]*

260.

This is 'the Door of God'.

261.

The 5th [power] is called 'Peace',

through which peace was given to all those within and those without,
because in [peace] was the All created.

262.

This is the immeasurable deep in which are the 365 fatherhoods,
and the year was divided by means of these.

263.

This is the deep which surrounds the holy Pleroma from without.

This is that upon which is the [trinitized] one,
with its branches like these trees.

[the trinity compared to 3 trees]

264.

This is that over which is Musanios, with all those that belong to him

Musa = Moses

And Aphredon is there with his twelve beneficent ones.

265.

And a rule is in their midst,
who is brought the blessings and the songs of praise,
and the supplications and the prayers of the mother of all things,

[or] the Mother of the All, who is called Manifest.

the All-Mother

['unimanifest' = in the womb]

266.

And they are given form through the 12 beneficent ones. [fathers?]

267.

They are sent forth by [the rule] to the Pleroma of Setheus.

268.

They remember these things in the outer worlds in which is the Matter.

[a lesser, lower place of unspiritual things]

269.

This is the deep from which the [trinitized] one received glory,
until he reached the indivisible one,

and he received the grace of the unknowable one,

270.

from which he received the sonship of such greatness
that the world was not able to bear it,
for the abundance of its light, and the shining within it.

PLEOMA 11

271.

And the whole Pleroma was agitated,
and the deep and all those within it moved,
and they fled to the world of the mother.

272.

And the Mystery commanded that the veils of the worlds be drawn back
until the Overseer established the aeons again.

273.

And the Overseer established the aeons again,
as it is written,

"He established the inhabited world, and it shall not be moved",

[]

274.

and also,
"The earth was dissolved with all those upon it."

[Noah, Lot, Jonah]

275.

And then the *[trinitized]* one in whom the Son was hidden came forth,
and on his head was the crown of stability,

making myriads upon myriads of glories,
and those who cry out,

276

"Make straight the way of the Lord and receive the grace of God.

[John the Bapizer]

And he will fill all the worlds which belong to you,
with the grace of the only-begotten Son."

277.

And the holy Father, the all-perfect one,
stood over the immeasurable deep.

278.

And it is he from whom is the whole fullness,
as it is written,

"Out of his fullness have we received grace "

[]

279.

Then the world was established, it ceased to move.

280.

The Father established it so that it should not move forever.

281.

And the world of the mother remained full,
with those things which were within it,

until the command came forth,
through the mystery hidden in the first Father,
[Him] from whom the mystery came forth,

282.

that his Son should establish the All once again in his gnosis,
in which the All is contained.

283.

Then Setheus sent a creative word,
with which were many powers having crowns upon their heads.

284.

And their crowns sent forth rays,
and the shining of their bodies enlivened the place to which they came.

285.

And the word which came forth from their mouths was eternal life.

286.

And the light which came forth from their eyes was to them rest.

287.

And the movement of their hands was their flight to the place from whence they came forth.

288.

And their looking into their faces was the *knowledge* in relation to themselves.

289.

And their journey to themselves was their turning inwards once again.

290.

And the stretching out of their hands was their setting up.

291.

And the hearing of their ears was the perception which is in their hearts.

292.

And the uniting of their members was the gathering together of the dispersed of Israel,

293.

And the holding of them was their fixing to the word.

294.

And the cipher which was in their fingers was the number or reckoning
which came forth according to what is written,

"He who numbers the multitudes of stars and gives names to them all."

[]

295.

And the whole unity of the creative word happened,
with those that came in the movement which happened.

296.

And they all became one,
as it is written,

"They all became one, in the one and only One".

[]

297.

And then this creative word became a power of God,
and Lord and Saviour
and Christ and king

and good
and father and mother.

298.

His is he whose work was of worth.

299.

He received honour,
and he became father of those who have believed.

300.

This became law in Aphredonia, and mighty.

*Aphredonia = the Republic?
[Athens, Rhodes, Eden, Olympus, Thebes, etc.]*

PLEOMA 12.1

301.

And the all-visible one came forth wearing the crown,
and gave (crowns) to those who have believed.

302.

And the mother, the virgin and the power of the Earth,
gave rank to her worlds according to the ordinance of the inner.

303.

And she laid therein the light-[spark] according to the type of the monad,
and she placed the covering surrounding it.

304.

And she placed the forefather in the type of the indivisible one
and the 12 beneficent ones surrounding him.

305.

There were crowns upon them,
and a seal of glory on their right,

306.

and a (source) in their midst.
And a *[trinitized]* aspect in the source,

307.

and a rule with 12 fathers
and a sonship hidden within them surrounding it.

308.

And she set up the self-father in the type of the characterless ennead.

309.

And she gave to him authority over everyone,
he being father to himself alone,

310.

and she crowned him with every glory.

311.

And she gave to him love and peace and truth,
and myriads of powers,

so that he should gather together those that were scattered in the agitation which happened
at the time when the *trinitized* one came forth,
with the joy and the Lord of the All, who has power to give life and to destroy.

312.

And she set up the Proto-genitor Son' in the type of the trinitized one.

313.

And she gave to him a 9-fold ennead.
And she gave 10 times 5 decads,
so that he should be able to complete the contest which was given to him.

81
250

314.

And she gave to him the first-fruits of the sonship
in which he was able to become trinitized.

315.

And he received the promise of the sonship whereby the All was given over *to him*.

316.

And he received the contest which was entrusted to him.

317.

And he raised up all the purity of the Matter,
and made it a world and an aeon and a city
which is called 'Imperishability' and Jerusalem.

318.

And it is also called "the New Earth ".

319.

And it is also called "Self-Complete."

320.

And it is also called "Unruled."

321.

And furthermore that Earth is a god-bearing and a life-giving [*land*].

322.

It is this for which the mother asked, that it be set up.

323.

Because of this she placed ordinance and rank,
and she placed forethought and love in this Earth.

324

This is the Earth about which it has been written,

"The earth that drinks rain-water many times",

[]

325.

that is, which increases light in itself many times
from its going forth to its coming in.

326.

This is what has been *written* concerning the man with sense-perception,

"And he was typified and created in the type of this land."

327.

This it is that the Proto-genitor saved by means of his own power.

328.
Because of this work, the Father of the All, the indescribable one,
sent a crown in which is the name of the All,
whether endless,
or unutterable,

329.
or incomprehensible,
or imperishable,
or unknowable,

330.
or still,
or all-powered,
or indivisible.

The Holy Pleroma

CHAPTER TWELVE
Divisions 331-365

PLEROMA 12.2 - 13.1

331.
This is the crown of which it is written,

"It was given to Solomon on the day of the joy of his heart."

[]

332.
The first monad furthermore sent him an ineffable garment
which was all light and all life and all resurrection,

333.
and all love and all hope and all faith
and all wisdom, and all gnosis, and all truth,

334.
and all peace, and all-visible,
and all-mother, and all-mystery,

335.
and all-source, and all-perfect,
and all invisible, and all unknowable,

336.
and all endless, and all unutterable,
and all deep, and all incomprehensible,

337.
and all pleroma, and all silence,
and all unmoved, and all unbegotten, and all still,

338.
and all monad, and all ennead,
and all dodecad, and all ogdoad,

339.
and all decad, and all hebdomad,
and all hexad, and all pentad,

340.

and all tetrad, and all triad,
and all dyad, and all monad.

341.

And the All is in it,
and also all () found themselves in it,
and knew themselves in it.

342.

And it (the monad) gave light to them all with its ineffable light.

343.

Myriads upon myriads of powers were given to it,
so that at one *and the same* time it should establish the All.

344.

It gathered its garments
and made them into the form of a veil which surrounded it on all sides.

And it poured itself over them all, it raised them all.

345.

And it divided them all according to rank,
and according to ordinance,
and according to forethought.

PLEOMA 13

346.

And then the existent separated its form from the non-existent,
[*And*] the 'non-existent' is the evil which has manifested in matter.

347.

And the 'Enveloping Power' separated those that exist from those that do not exist.

348.

It called the existent 'Eternal',
and it called the non-existent 'Matter'.

349.

And in the middle it separated those that exist from those that do not exist,
and it placed veils between them.

350.

And it placed purifying powers so that they should purify and cleanse them.

351.

And it gave ordinance to those that exist in this way.

352.

And it placed the mother as head.
And it gave to her 10 aeons, there being a myriad powers in each aeon,
and a monad and an ennead in each aeon.

353.

And it placed in her an all-womb,
and it gave to her a power so that she should place it hidden within her,
so that no one should know it.

354.

And it placed in her [*womb*] a great rule,
with 3 powers standing by it,
an unbegotten one, an unmoved one, and the great pure one.

355.

And it gave to *the rule* 12 others which were crowned and surrounded it.

356.

And it gave to (*the rule*) 7 other commanders who had the all-perfect seal,

357.

and a crown upon their heads with 12 adamantine stones in it,
which were from Adamas, the Man of Light.

358.

And it set up the fore-Father in the aeons of the Mother of all things.

359.

It gave to him all the authority of Fatherhood,

and it gave to him powers that they should obey him as Father
and as first-Father of all that had come into existence.

360.

And it placed on his head a crown of 12 species.

361.

And it gave to him a power which is *trinitized* and all-powered.

362.

And it gave to him the sonship, and myriads upon myriads of glories.
And it gave them to him.

363.

And it surrounded him with the Pleroma.

And it gave to him the authority to make all things live and perish.

364.

And it gave to him a power out of the aeon which is called Solmistos',
him whom all the aeons seek, whence he is manifested.

[*Solomon?*]

365.

And myriads upon myriads of glories were given to him and the aeons with him.

PLEROMA 13.2

366.

Moreover the power that was given to the fore-Father is called first-visible because it is he who was first manifest.

367.

And he was called unbegotten because no one had created him.

368.

And he was *called* the ineffable and the nameless one.

369.

And he was also called self-begotten and self-willed because he had revealed himself by his own will.

370.

And he was called self-glorified because he was manifest with the glories which he possessed.

371.

He was called invisible because he is hidden and is not seen.

372.

And *the enveloping power* gave to him another power, which from the beginning had revealed the light-[spark] in this same place, and which was called by holy and all-perfect names.

[*or, the monad?*]

373.

The first is Protia,
that is, 'the foremost'.

373.

It is called Pandia,
namely 'that which exists in all things'.

374.

It is called Pangenia,
namely 'that which has begotten all things'.

375.

It is called Doxogenia,
because it is 'the begetter of glory'.

376.

Furthermore it is called Doxophania,
because it is 'the revealer of glory'.

377.

It is also called Doxo-kratia,
because it 'rules over the glory'.

378.

It is also called Arsenogenia,
which is 'the begetter of males'.

379.

It is also called loia,
of which the interpretation is 'God with us'.

380.

It is also called Iouel,
of which the interpretation is 'God for ever'.

381.

But that which commanded these powers to manifest is called Phania,
of which the interpretation is, 'the revelation'.

382.

And the angel which was revealed with them is called by the glories
Doxogenes and Doxophanes,

383.

of which the interpretation is, 'the begetter of glory' and 'the revealer of glory',

384.

because he is one of these glories which stand surrounding the great power.

385.

And he is called Doxokrator ',
that is, at his manifestation he ruled over great glories.

PLEOMA 14-15

386.

These are the powers which were given to the forefather
who was placed in the aeon of the mother.

387.

And there were given to him myriads upon myriads of glories,
and angels and archangels and ministers,
so that those that are of matter should serve him.

388.

And he was given authority over all things.

And he created a great aeon for himself,
and he placed in it a great pleroma and a great sanctuary.

389.

And he placed within it all the powers which he had received,
and he rejoiced with them, as he begot his creations once again,
in accordance with the command of the Father hidden in the silence
who had sent to him these riches.

390.

And the crown of fatherhood was given to him,
because he had set him up as Father of those who had come into existence after him.

391.

And then he cried out, saying,

"My children with whom I am in travail until the Christ take form in you ."

392.

And again he cried' out,

"For I am ready now to place a single husband, Christ, beside a holy Virgin.

393.

"But since he saw the grace which the hidden Father gave to him,
he, the fore-Father, wished to turn the All towards the hidden father,
for his wish is this, that the All should turn to him.

394.

And when the mother saw these great things that were given to her forefather,
she rejoiced greatly and she was glad,
because of this she said,

"My heart has rejoiced and my tongue has been glad ."

395.

Afterwards she cried out to the endless power
which stands with the hidden aeon of the Father,

which belongs to the great powers of glory
and which) is called among the glories thrice-born

396.

that is, the one who was begotten three times,
which is also called thrice-begotten '
and is also called Hermes.

397.

And she also prayed to the one hidden from all things,
that he send to the mother what she needed.

398.

And the hidden Father sent to her
the mystery which covers all the aeons and all the glories,

which has an all-perfect, that is, a complete crown.

399.

And he placed it on the head of the great invisible one who was hidden within her,
who is imperishable and is unbegotten

and the great power with him which is called begetting-males,
which will fill all the aeons with glory.

400.

And in this way the All will receive the crown through him.

PLEROMA 15

401.

And afterwards she set up the eternal self-father,

and she gave to him the aeon of the covered ones in which is the All,

402.

the species with the forms,
and the likenesses with the forms,

and the changes,

403.

and the differences with the four changes,

and the number with the numbered,
and the knower with the known.

404.

And she placed him so that he should cover over all things that are within him,
and so that he should give to him that asks him.

405.

And she gave to him 10 powers and 9 enneads and a pentad of aeons. [*5 worlds*]

406.

Luminaries were given to him,

and authority was given to him over all the hidden things,
so that he would give grace to those who had striven.

407.

And they fled from the matter of the aeon, leaving it behind them.
And they fled to the aeon of the self-father,

408.

and they received the promise which was made to them through him who said,

409.

"He who will leave father and mother and brother and sister and wife and child and possessions,
and bear his cross and follow me,
will receive the promised things which I have promised to him.

410.

And I will give to them the mystery of my hidden Father
because they have loved what is theirs,
and they have fled from him who persecutes them with violence".

411.

And he gave to them praise and joy and gladness and pleasure and peace
and hope and faith and love and truth which does not change.

412.

And this is the ennead which was granted to those who fled from the matter,
and they became blessed
and they became perfect,
and they knew the true God.

413.

And they understood the Mystery which became Man,
why he was revealed,

414.

until they saw him who is indeed an invisible one,
and that he wrote his Word concerning him

415.

until they knew him,
and fled to him, and became divine and perfect.

PLEROMA 16

416.
Afterwards the mother established her first-born son.

417.
She gave to him the authority of the sonship.

And she gave to him hosts of angels and archangels.

418.
And she gave to him twelve powers to serve him.

And she gave to him a garment in which to accomplish all things.

419.
And in it were all bodies,

the body of fire,
and the body of water,
and the body of air,

420.
and the body of earth,
and the body of wind,

421.
and the body (of angels),
and the body of archangels,

422.
and the body of powers,
and the body of mighty ones,

423.
and the body of gods,
and the body of lords.

424.
In a word, within it were all bodies
so that none could hinder him from going to the height or from going down to the abyss.

425.
And this is the Proto-genitor,
to whom those within and those without
promised [*to complete*] all that he [*wished*].

426.
And this is he who divided all matter.

427.
And in the manner in which he spread himself out over it
"like a bird which stretches forth its wings over its eggs,"

thus he, the Proto-genitor, did to the Matter.

428.

And he raised up myriads upon myriads of kinds or species.

429.

When the matter became warm
it released the multitude of powers which were with him.

430.

And they grew like vegetation,
and they were divided according to species and according to kinds.

431.

And he gave law to them to love one another,
and to honour God and to bless him, and to seek him,
who he is and what he is,

432.

and that they should marvel at the place from which they came,
that it is narrow and difficult,

and that they should not return to it again,
yet follow after him who gave law to them.

433.

And he brought them forth from the darkness of the matter which was mother to them,
and he said to them

that light existed because they did not yet know light,
whether it existed or not.

434.

Then he gave to them the commandment not to do harm to one another.

435.

He went forth from them
to the place of the mother of the All

with the forefather and the self-father,
so that they should give ordinance to those that came forth from the matter.

PLEROMA 17-18

436.

And the mother of the All, and the forefather and the self- father
and the protogenitor
and the powers of the aeon of the mother

sang a great song of praise, blessing the [*holy father God*], saying,

437.

"Thou alone art the infinite one,
thou alone art the deep,
and thou alone art the [unknowable] one.

438.

And thou art he for whom everyone seeks,
and they do not find thee,

for none can know thee without thy will,
and none can bless thee without thy will '.

439.

And thy will alone is that which became place for thee,
for none can become place for thee because to all thou art their place '.

440.

I pray thee to give ranks to those of the world,
and to give ordinances to my offspring according to thy pleasure.

441.

And do not cause sorrow to my offspring,
because no one has ever been made sorrowful through thee,
and no one has known thy counsel.

442.

Thou art he whom all those within [*Heaven*] and those without lack.

For thou alone art an [incomprehensible] one,

443.

thou alone art the invisible one,
and thou alone art the insubstantial one,

444.

and thou alone art he who has given character to all creation.

Thou hast manifested them in thyself.

445.

Thou art the demiurge of those that have not yet manifested,

these which thou alone knowest,
and we do not know them.

446.

Thou alone art he who gives signs of them to us,
so that we should ask of thee concerning them,

that thou shouldst manifest them,
and we should know them through thee alone.

447.

Thou alone didst bring thyself to the measure of the hidden worlds,
until the knew thee.

448.

It is thou who hast given to them to know
that it is thou who hast borne them in thy incorporeal body.

449.

And thou has created them, for thou hast begotten Man in thy self-originate mind,
and in the thought and the perfect idea.

450.

This is Man, begotten of mind (nous) ',
to whom thought gave form.

'gnosis'

It is thou who hast given all things to Man.

451.

And he has worn them like garment, and he has put them on like clothing,
and he has wrapped himself in the creation like a mantle.

This is Man whom the All prays to know.

452.

Thou alone hast commanded Man that he be revealed
so that they know thee through him,

that thou hast begotten himm
and thou wast revealed according to thy will.

Revelations

453.

Thou art He to whom I pray,

O Father of all fatherhoods,
and God of all gods,
and Lord of all lords.

454.

Thou art He whom I beseech to give ranks to my kinds and my offspring,

these to whom I gave abundance in thy name and in thy power.

455.

Thou only Sovereign and thou only changeless one,
give me power and I will cause my offspring to know thee,
that thou art their Saviour."

456.

And when the mother ceased praying to the infinite and unknowable one
who fills the All and gives life to them all,

457.

he heard her and all those with her who belong to her,
and he sent to her a power from the man whom they desire to see.

458.

And from the infinite one came the infinite light-[spark],
at which the aeons wondered where he was hidden
before he revealed himself through the infinite Father.

459.

This one who had revealed the All [*hidden*] in himself,
where was he hidden?

460.

And the powers of the hidden aeons followed him
until they came to him who is revealed,
and until they reached the holy Pleroma.

461.

And he concealed himself in the powers of those who came forth from the hidden one,
and he made them into a world.

462.

He wore it (the world) in the holy [*Pleroma*],
and the powers of the pleroma saw him, they loved him.

463.

They blessed him in songs of praise which were ineffable
and unutterable by tongues of flesh,

and which were reflected on by the man [within himself].

464.

And he received their song of praise,
he made it into a veil for their worlds, surrounding them like a wall.

465.

And he came forth to the limits of the mother of the All.

PLEROMA 19

466.

He stood upon the universal aeon,
and the All was moved in the presence of the Lord of the whole Earth.

467.

And the aeon was agitated,
and it remained so because it saw him whom it did not know.

468.

And the lord of glory lowered himself.

469.

He separated the matter.

He made it into two parts and two lands.

470.

And he set boundaries to each land.

And he told them that they were from one father and one mother.

471.

And those that fled to him worshipped him.

He gave to them the land on the right side of him,
and he granted to them eternal life and immortality .

472.

And he called *the land* on the right side "the land of life,"
and that on the left "the land of death." '

473.

And he called the land on the right side "the land of light,"
and that on the left "the land of darkness." '

474.

And he called the land on the right side "the land of rest,"
and the land on the left "the land of toil."

475.

And he set boundaries between them, and veils between them,
so that they should not see one another.

476.

And he placed watchers upon their veils.

And he gave many honours to those who had worshipped him.

477.

And he exalted them
over those who had opposed him and withstood him.

478.
And he spread out the land on the right side into many lands.

479.
And he made them each into ranks ,
and each into aeons,
and each into worlds,

480.
and each into heavens,
and each into firmaments,

481.
and each into heavens,
and each into places',

482.
and each into places,
and each into spaces.

483.
And he appointed laws for them.

He gave to them commandments,

484.
"Abide in my word,
and I will give to you eternal life.'

485.
And I will send you powers,
and will strengthen you with spirits of power.

486.
I will give you authority as you will,
and no one will prevent you in what you wish.

487.
And you shall beget for yourselves aeons and worlds and heavens,
and the intelligible spirits will come and dwell in them.

[Field of Dreams]

488.
And you will become gods,
and you will know that you are from God,

489.
and you will see him,
that he is God within you,

And he will dwell in your aeon."

490.
And the Lord of the All said these words to them,

And *[then]* he withdrew from them and concealed himself from them '.

PLEROMA 20

491.

And those begotten of matter rejoiced because they were remembered,

492.

and they rejoiced that they had come forth from what is narrow and painful,
and they begged the hidden Mystery,

493.

"Give authority to us so that we make for ourselves aeons and worlds,
according to thy word which thou O Lord hast established with thy servant.

494.

For thou alone art the unchanging one.

And thou alone art the infinite one.

And thou alone art the incomprehensible one.

495.

And thou alone art the unbegotten one,
and the self-begotten one
and the self-father.

496.

And thou alone art the unmoved one and the unknowable one.

497.

And thou alone art the silence
and the love
and the source of the All.

498.

And thou alone art the immaterial and the undefiled one,

499.

and the ineffable one with regard to his generation,
and the unthinkable one with regard to his revelation."

500.

"Now hear me, O imperishable Father and immortal Father,

501.

thou God of the hidden things,
and thou only light and life,

502.

thou alone invisible,
and thou alone unutterable,

503.
and thou alone undefiled,
and thou alone invincible,

504.
and thou alone the first-existent,
the One before whom there is none,

505.
Hear our prayer with which we have prayed to him who is hidden in all places.

506.
Hear us and send to us incorporeal spirits
that they may dwell with us and teach us those things which thou hast promised to us,

507.
and that they may dwell in us and that we become bodies to them.

508.
Because it is thy will that this should happen, let it happen.

509.
And give ordinance to our work and set it up according to thy will
and according to the ordinance of the hidden aeons.

510.
And thou only art ordinance to us, for we are thine."

511.
And he heard them,
he sent powers of discernment which know the ordinance of the hidden aeons.

512.
He sent them forth according to the ordinance of the hidden ones.

513.
And he established ranks according to the ranks of the height,
and according to the hidden ordinance.

514.
They began from below upwards,
in order that the building should join together,

515.
And he created the land of air',
the dwelling-place of those that come forth,
that they should remain upon it until the establishment of those below them.

516.
Next the True dwelling-place.
Within this the place of repentance.
Within this the antitypes of erodes.

517.
Next 'the Sojourning as Stranger ',
'the Repentance'.

518.

Within this, the self-begotten antitypes in that place,

They are immersed in the name of the self-begotten one,
who is God over them.

519.

And in that place over the source of living water,
were put powers which were brought forth as they came.

520.

These are the names of the powers which are over the living water,
Michar and Micheu.

And they are purified through Barpharanges.

521.

And within these *are* the aeons of the Sophia,
within these *is* truth in verihood,

522.

the Pistis Sophia ' is there,
and the pre-existent living Jesus ',

and the aerodioi
and the twelve aeons .

523.

In that place were put
Sellao,
Eleinos,

Zogenethles,
Selmelche ,

and the self-begotten one of the aeons.

524.

And within it were placed four lights

Eleleth,
Daveide,

525.

Oroiael ,
Harmozel, [until the] end of [the darkness]

An undetermined number of lost pages are not in the older Coptic text from Egypt.

A few other pages follow, that bridge into a set of hymns that appear to be a closing song offered by the Coptics, and that was then added to by the Gnostics, who were fond of writing hymnody.

PLEROMA 21.1

526-550.

551.

552.

[
because He is inattainable and] incomprehensible,

553.

they have not comprehended Him *as* Father of all,
and also *as* [*the Creator*] of all, and *as* [*the Lord*] of all these,

554.

and insubstantial, invisible, unknown,
infinite *and* [unknowable],
incomprehensible in his *unattainable*, unapproachable image.

555.

And his boundary is within it [*and without*] *it*.

PLEROMA 21.2

556.

In this way *that it* sets bounds to them all in its incorporeality,
it sets bounds to them all in incorporeality and in insubstantiality.

557.

This is the ineffable, unutterable, unknowable,
invisible, immeasurable and infinite Father.

558.

He, of himself within himself,
has brought himself to the measure of those within him.

559.

And he has brought the thought of his greatness to the measure of insubstantiality,
until he has made them insubstantial,
for he is an incomprehensible one.

560.

Through his members he has, of himself,
made a place for his members,
that they should dwell in it

and know that he is their Father,

561.

and that it is he who has emanated them in his first concept,
this which became a place for them,

and made them insubstantial so that they should know him,
for he was unknown by all.

562.

This became his []

of light in the form of []

563.

and in the form of []

and in the form of []

564.

..giving [] to them in the [] of his greatness.

550.

He has brought *them forth* in his thought.

551.

His members *became* insubstantial,
yet *they* were *incomprehensible* to this place.

552.

Each one of *them made* a myriad in his members,
and each one of them saw him *as the Son*,
that he was completed *in him*.

553.

And the Father sealed him as his Son within them,
so that they should know him within themselves.

554.

And the name moved them within themselves
to make them see the invisible (and) unknowable one.

555.

And they gave glory to the Only One,
and to the concept within him,
and to the intelligible word.

556.

And so they gave glory to the three which are one,
because through him they have become insubstantial.

557.

And the Father took their whole likeness,
and He made it into a city or a man '.

558.

He portrayed the All in him,
namely all these powers.

Each one of them knew him in this city.

559.

Each one gave myriads of glories to the man, or the city,
of the Father who is in the All.

560.

And [the Father took] the glory,
[*and*] He made it into a garment outside the man who []

one page not legible

561. - 595.

The text here resembles the secret Book of John

PLEROMA 21.3

596.
[And he made his] [] [a type of] []]

597.
[And he made his] [] [a type of] []]

598.
[And he made his] [] [a type of] []] within him.

599.
And he made his belly in the type of the Holy Pleroma.

600.
And he made his nerves going out from one another
in the type of a 100 myriad of powers, less 4 myriads.

601.
And he made the 20 digits in the likeness of the 2 decads,

602.
the Hidden decad,
and the Manifest decad.

603.
And he made the navel of his belly in the likeness of
the monad hidden in the Setheus.

604.
He made the large intestine in the likeness of
the Setheus who is lord over the Pleroma.

605.
And he made the small intestine in the likeness of
the ennead of the Setheus.

606.
And he made his womb in the type of
the interior of 'the holy Pleroma',

607.
[And he made his [] in the type of []]

Two lines illegible

608.
[And he made his [] in the type of []]

609.

And he made *his* knees in the type of the still one
and the unknowable one who serve the All,

and they rejoice with those who will be saved.

610.

And he made his members in the type of the deep in which are 365 fatherhoods',
according to the type of the fatherhoods,

611.

And he made the hair of his body in the type of
the worlds of 'the Pleroma'.

612.

And he filled him with wisdom like the all-wise one.

613.

And he filled him with mysteries within,
in the manner of the Setheus.

614.

And he filled him outwardly
in the manner of the indivisible one.

615.

And he made him incomprehensible
in the type of the incomprehensible one,

616.

who is in every place,
who is the Only One in the All,
and who is not comprehended.

617.

And he made him surrounding another,
in the type of the covering which clothes the hidden mysteries.

the Ancient Mysteries

618.

And he made his *right* foot ' the type of
the indivisible one, *and it was called* right foot.
And he made the 4 corners ' in the type of the 4 gates.

619.

And he made the two thighs in the type of
the myriarchs which are on the right and on the left.

620.

And he made his necessities (genitals) in the type of
those that go forth and those that come in.

621.

And he made his 2 hips *in the type of* the silence [of the [] one]
[of them/he that is []]

622.

And he made the [] within it,

623.

[*the first in*] the type of Aphredon,
the other in the type of Musanios.

624.

And he made his feet,
the right *foot* in the type of the all-visible one,

625.

and the left foot in the type of the mother beneath all things.

The Holy Pleroma

CHAPTER TWENTY TWO
Divisions 626-650

PLEROMA 22.1

626.

And this is the Man who was made according to each aeon,
And this is he whom the All desired *to know*.

627.

This is the all-perfect one,
and this is the God-man who himself is a god.

628.

And he is an invisible one,
and an unknowable one,
and an all-still one,

629.

and an incomprehensible one,
and an unmoved one.

630.

He whom it is not possible to curse, it is only possible to bless,
saying,

631.

"I bless thee, O Father of all fathers of light.

632.

I bless thee, O infinite one of light,
who surpassest all that is infinite.

633.

I bless thee, O incomprehensible one of light,
who art above all that is incomprehensible.

634.

I bless thee, O unutterable one of light
who art before all that is unutterable.

635.

I bless thee, O imperishable one of light
who surpassest all that is imperishable.

636.
I bless thee O source of light whence all is light.
637.
I bless *thee*, O *ineffable one* of light.
638.
I bless thee, O unthinkable one of light *itself*.
639.
I bless thee, O unbegotten one of *light*.
640.
I bless thee, O *self-existent* one of light.
641.
I bless *thee*, O forefather of light,
who surpasses all forefathers.
642.
I bless thee, O invisible one of light,
who art before *all* that is invisible.
643.
I bless thee, O thought of light,
who surpasses all thoughts.
644.
I bless thee, O God of Light,
who art before all gods.
645.
I bless thee, O gnosis that art light to all gnosis.
646.
I bless thee, O unknowable one of light,
who art before all that is unknowable.
647.
I bless thee, O still one of light,
who art before all that is still.
648.
I bless *thee*, O all-powered one of light,
who surpasseth all that is all-powered.
649.
I bless thee, trinitized one of light,
who surpasses all that is trinitized.
650.
I bless thee, O indivisible one of light,
yet thou art he who divides all light.

PLEROMA 22.2

651.
I praise thee, O pure one of light,
who surpasses all the pure ones.
652.
I bless thee, [O]]
three lines unavailable
653.
[I bless thee, O []]
...as thou speakest ...
654.
I bless thee, thou who understandest all,
while *no one* understands thee.
655.
I bless *thee*, *thou who* enclosest All,
while *none* encloses thee.
656.
I bless thee, thou who begotten hast begotten all
because no one has begotten thee.
657.
I bless thee, O source of the All *and of* all things.
658.
I bless *thee*, O truly self-begotten one of light,
who art before *all* the self-begotten ones.
659.
I bless thee, O truly unmoved one of light,
thou *light* to those who have moved in thy *light*,
660.
I bless thee, O silence of all silences of the light.
661.
I bless thee, O Saviour of *all* saviors of the light,
662.
I bless *thee*, O only incomprehensible one of light.
663.
I bless thee, who alone art place of all places of the All.
664.
I bless *thee*, who alone art wise and who alone art wisdom.
665.
I bless *thee*, O only all-mystery.
- 666.

I bless thee, O only all-perfect one of [].

667.

I bless thee, O only unattainable one. [*of Heaven*]

two lines unavailable

668.

[*I bless thee, O only []*]

669.

*I bless thee, O good one,
who dost manifest all good things,*

670.

I bless thee, O light,
who alone dost manifest *all lights*.

671.

I bless *thee*, thou who arousest understanding,
who givest life to all souls.

672.

I bless thee, O rest of those [who provide all rest]

673.

*I bless thee', thou who dwellest in every fatherhood
from the beginning until now.*

674.

They seek for *thee*, for thou art their [*father and their rest*].

675.

O hear the prayer of [*every person*] in every place who *prays with [their]* whole heart.

PLEROMA 22.3

676.
This is the Father of every father,
and the God of every god,
and the Lord of every lord,
677.
and the Son of all sons,
and the Saviour of all saviours,
678.
and the invisible one of all that is invisible,
and *the silence* of all silences,
679.
and *the* infinite one of all that is infinite,
and the incomprehensible one of all that is incomprehensible,
680.
and *the* abyss-dweller of all abyss-dwellers,
and a place of all places.
681.
The one and only intelligible one who exists before *all* mind,
682.
and furthermore, is mind before all mind,
and is an incomprehensible one *who comprehends all [things]*
684.
and one without likeness, *who is [above]* all likenesses,
who is *[without]* beginning,
and to whom belong all within *Him*.
685.
And all *lights* are in him,
and all life is *in him*,
and *all* rest is *in him*,
686.
and *all [matter]* is in Him,
and *[all spirit is in Him]*
- and the Mother *[of all]*
and the Son *are in Him*.
687.
This is the blessed one *alone*.
688.
For all have need of Him,
for because of Him they all live.

689.
It is He who knows all within Him,
who contemplate all within Himself.
690.
He is an incomprehensible one,
yet it is He who comprehends all.
691.
He receives them to Himself.
692.
And nothing exists outside of Him.
yet all exist' within Him.
693.
And He is boundary to them all,
as He encloses them all, and they are all within Him.
694.
It is He who is Father of the aeons, existing before them all.
695.
There is no place outside of Him.
696.
There is nothing intelligible or anything at all,
except the only *[God]*.
697.
They look at His incomprehensibility which is *[before]* them all,
for He sets a boundary to them all,
yet they do not comprehend Him,
698.
They marvel at His []
because He sets a boundary to them all.
699.
They strive []
700.
the remianing two lines are unreadable
[They...]

INTRODUCTION

In the year 330 BC, Alexander the Great rose up over Greece, gained control of the Greek armies, and suddenly conquered Persia, the long time ally of Greece, albeit fraught with internal conflicts. The young general then turned his attention to India and marched his armies across central Asia to conquer much of India. In apparent response to Alexander's generation of conquest was the writing of the Bhagavad Gita.

The Bhagavad Gita is a short story with long philosophical conversations concerning the prudence of battle. The conversation between Krishna, and his charioteer Arjuna, who takes the form of a perplexed prince at the front lines of an imminent battlefield.

The main philosophical question asked and answered is how to know when to take up arms against your brethren on the battlefield. A metaphor concerning love and consumation of a relationship twith a woman into a marriage is also addressed therein. A persons devotion to God is also brought into consideration when making a decison about entering into covenant with any person, be it friend, famiy, ruler, or stranger.

The answer given by Krishna to the anxiooux prince is that when a brother has become devoted to evil he ought to be attacked as an enemy, or at least met with resistance to his agression. This theme is echoed later in the doctrines of the prophet Mohammed, whom advocated armed resistance to lawless or wicked oppressors of sincere religion.

The invocation of the name of David is made apparent, he who was the warrior prince and heir to the throne of the kingdom of Israel, a kingdom of blessed kingdoms amongst many kingdoms in the tragically troubled Near East.

Other philosophical tenants and legal standards are set forth in the book as it carries on a lengthy conversation between a man and his god, set on the stage of overlooking the prospects of the situation unfolding before each of us on the battlefields of life on Earth.

1ST MACCABEES 1

1.

1 And it happened, after that Alexander son of Philip, the Macedonian, who came out of the land of Chettiim, had smitten Darius king of the Persians and Medes, that he reigned in his stead, the first over Greece, *[another Darius, almost 300 years after the exile of the Israelites]*

2 And made many wars, and won many strong holds, and slew the kings of the earth,

2.

3 And *[he]* went through to the ends of the earth, and took spoils of many nations, insomuch that the earth was quiet before him; whereupon he was exalted and his heart was lifted up.

4 And he gathered a mighty strong host and ruled over countries, and nations, and kings, who became tributaries unto him.

3.

5 And after these things he fell sick, and perceived that he should die.

6 Wherefore he called his servants, such as were honourable, and had been brought up with him from his youth, and parted his kingdom among them, while he was yet alive.

4.

7 So Alexander reigned twelve years, and then died.

8 And his servants bare rule every one in his place.

9 And after his death they all put crowns upon themselves; so did their sons after them many years: and evils were multiplied in the earth.

5.

10 And there came out of them a wicked root Antiochus surnamed Epiphanes, son of Antiochus the king, who had been an hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks.

6.

11 In those days went there out of Israel wicked men, who persuaded many, saying, Let us go and make a covenant with the heathen that are round about us:

for since we departed from them we have had much sorrow.

12 So this device pleased them well.

7.

13 Then certain of the people were so forward herein, that they went to the king, who gave them licence to do after the ordinances of the heathen:

14 Whereupon they built a place of exercise at Jerusalem according to the customs of the heathen:

15 And made themselves uncircumcised, and forsook the holy covenant, and joined themselves to the heathen, and were sold to do mischief.

8.

16 Now when the kingdom was established before Antiochus, he thought to reign over Egypt that he might have the dominion of two realms.

9.

17 Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy,

18 And made war against Ptolemee king of Egypt: but Ptolemee was afraid of him, and fled; and many were wounded to death.

19 Thus they got the strong cities in the land of Egypt and he took the spoils thereof.

10.

20 And after that Antiochus had smitten Egypt, he returned again in the hundred forty and third year, and went up against Israel and Jerusalem with a great multitude,

21 And entered proudly into the sanctuary,

11.

and took away the golden altar, and the candlestick of light, and all the vessels thereof,

22 And the table of the shewbread, and the pouring vessels, and the vials. and the censers of gold, and the veil, and the crown, and the golden ornaments that were before the temple, all which he pulled off.

12.

23 He took also the silver and the gold, and the precious vessels:
also he took the hidden treasures which he found.

24 And when he had taken all away, he went into his own land, having made a great massacre, and spoken very proudly.

13.

25 Therefore there was a great mourning in Israel, in every place where they were;

26 So that the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed.

14.

27 Every bridegroom took up lamentation, and she that sat in the marriage chamber was in heaviness,

28 The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

15.

29 And after two years fully expired the king sent his chief collector of tribute unto the cities of Juda, who came unto Jerusalem with a great multitude,

30 And spake peaceable words unto them, but all was deceit:

for when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel.

16.

31 And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side.

32 But the women and children took they captive, and possessed the cattle.

17.

33 Then builded they the city of David with a great and strong wall, and with mighty towers, and made it a strong hold for them.

34 And they put therein a sinful nation, wicked men, and fortified themselves therein.

18.

35 They stored it also with armour and victuals, and when they had gathered together the spoils of Jerusalem, they laid them up there, and so they became a sore snare:

36 For it was a place to lie in wait against the sanctuary, and an evil adversary to Israel.

19.

37 Thus they shed innocent blood on every side of the sanctuary, and defiled it:

38 Insomuch that the inhabitants of Jerusalem fled because of them: whereupon the city was made an habitation of strangers, and became strange to those that were born in her; and her own children left her.

20.

39 Her sanctuary was laid waste like a wilderness, her feasts were turned into mourning, her sabbaths into reproach her honour into contempt.

40 As had been her glory, so was her dishonour increased, and her excellency was turned into mourning.

21.

41 Moreover king Antiochus wrote to his whole kingdom, that all should be one people,

42 And every one should leave his laws: so all the heathen agreed according to the commandment of the king.

22.

43 Yea, many also of the Israelites consented to his religion, and sacrificed unto idols, and profaned the sabbath.

44 For the king had sent letters by messengers unto Jerusalem and the cities of Juda that they should follow the strange laws of the land,

23.

45 And forbid burnt offerings, and sacrifice, and drink offerings, in the temple; and that they should profane the sabbaths and festival days:

46 And pollute the sanctuary and holy people:

47 Set up altars, and groves, and chapels of idols, and sacrifice swine's flesh, and unclean beasts:

24.

48 That they should also leave their children uncircumcised, and make their souls abominable with all manner of uncleanness and profanation:

49 To the end they might forget the law, and change all the ordinances.

25.

50 And whosoever would not do according to the commandment of the king, he said, he should die.

51 In the selfsame manner wrote he to his whole kingdom, and appointed overseers over all the people, commanding the cities of Juda to sacrifice, city by city.

26.

52 Then many of the people were gathered unto them, to wit every one that forsook the law; and so they committed evils in the land;

53 And drove the Israelites into secret places, even wheresoever they could flee for succour.

27.

54 Now the fifteenth day of the month Casleu, in the hundred forty and fifth year, they set up the abomination of desolation upon the altar, and builded idol altars throughout the cities of Juda on every side;

55 And burnt incense at the doors of their houses, and in the streets.

28.

56 And when they had rent in pieces the books of the law which they found, they burnt them with fire.

57 And whosoever was found with any the book of the testament, or if any committed to the law, the king's commandment was, that they should put him to death.

58 Thus did they by their authority unto the Israelites every month, to as many as were found in the cities.

29.

59 Now the five and twentieth day of the month they did sacrifice upon the idol altar, which was upon the altar of God.

60 At which time according to the commandment they put to death certain women, that had caused their children to be circumcised.

61 And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them.

30.

62 Howbeit many in Israel were fully resolved and confirmed in themselves not to eat any unclean thing.

63 Wherefore the rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant: so then they died.

64 And there was very great wrath upon Israel.

The First Book of Maccabees

CHAPTER TWO

Divisions 31-65

1ST MACCABEES 2

31.

1 In those days arose Mattathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and dwelt in Modin.

2 And he had five sons, Joannan, called Caddis:

32.

3 Simon; called Thassi:

4 Judas, who was called Maccabeus:

5 Eleazar, called Avaran: and Jonathan, whose surname was Apphus.

33.

6 And when he saw the blasphemies that were committed in Juda and Jerusalem,

7 He said, Woe is me! wherefore was I born to see this misery of my people, and of the holy city, and to dwell there, when it was delivered into the hand of the enemy, and the sanctuary into the hand of strangers?

34.

8 Her temple is become as a man without glory.

9 Her glorious vessels are carried away into captivity, her infants are slain in the streets, her young men with the sword of the enemy.

35.

10 What nation hath not had a part in her kingdom and gotten of her spoils?

11 All her ornaments are taken away; of a free woman she is become a bondslave.

36.

12 And, behold, our sanctuary, even our beauty and our glory, is laid waste, and the Gentiles have profaned it.

13 To what end therefore shall we live any longer?

37.

14 Then Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore.

15 In the mean while the king's officers, such as compelled the people to revolt, came into the city Modin, to make them sacrifice.

38.

16 And when many of Israel came unto them, Mattathias also and his sons came together.

17 Then answered the king's officers, and said to Mattathias on this wise, Thou art a ruler, and an honourable and great man in this city, and strengthened with sons and brethren:

39.

18 Now therefore come thou first, and fulfil the king's commandment, like as all the heathen have done, yea, and the men of Juda also, and such as remain at Jerusalem: so shalt thou and thy house be in the number of the king's friends, and thou and thy children shall be honoured with silver and gold, and many rewards.

40.

19 Then Mattathias answered and spake with a loud voice, Though all the nations that are under the king's dominion obey him, and fall away every one from the religion of their fathers, and give consent to his commandments:

20 Yet will I and my sons and my brethren walk in the covenant of our fathers.

41.

21 God forbid that we should forsake the law and the ordinances.

22 We will not hearken to the king's words, to go from our religion, either on the right hand, or the left.

42.

23 Now when he had left speaking these words, there came one of the Jews in the sight of all to sacrifice on the altar which was at Modin, according to the king's commandment.

24 Which thing when Mattathias saw, he was inflamed with zeal, and his reins trembled, neither could he forbear to shew his anger according to judgment: wherefore he ran, and slew him upon the altar.

43.

25 Also the king's commissioner, who compelled men to sacrifice, he killed at that time, and the altar he pulled down.

26 Thus dealt he zealously for the law of God like as Phinees did unto Zambri the son of Salom.

44.

27 And Mattathias cried throughout the city with a loud voice, saying, Whosoever is zealous of the law, and maintaineth the covenant, let him follow me.

28 So he and his sons fled into the mountains, and left all that ever they had in the city.

45.

29 Then many that sought after justice and judgment went down into the wilderness, to dwell there:

30 Both they, and their children, and their wives; and their cattle; because afflictions increased sore upon them.

46.

31 Now when it was told the king's servants, and the host that was at Jerusalem, in the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness,

32 They pursued after them a great number, and having overtaken them, they camped against them, and made war against them on the sabbath day.

47.

33 And they said unto them, Let that which ye have done hitherto suffice; come forth, and do according to the commandment of the king, and ye shall live.

34 But they said,

We will not come forth, neither will we do the king's commandment, to profane the sabbath day.

48.

35 So then they gave them the battle with all speed.

36 Howbeit they answered them not, neither cast they a stone at them, nor stopped the places where they lay hid;

49.

37 But said, Let us die all in our innocency:
heaven and earth will testify for us, that ye put us to death wrongfully.

38 So they rose up against them in battle on the sabbath, and they slew them, with their wives and children and their cattle, to the number of a thousand people.

50.

39 Now when Mattathias and his friends understood hereof, they mourned for them right sore.
40 And one of them said to another, If we all do as our brethren have done, and fight not for our lives and laws against the heathen, they will now quickly root us out of the earth.

51.

41 At that time therefore they decreed, saying,
Whosoever shall come to make battle with us on the sabbath day, we will fight against him; neither will we die all, as our brethren that were murdered in the secret places.

52.

42 Then came there unto him a company of Assideans who were mighty men of Israel, even all such as were voluntarily devoted unto the law.
43 Also all they that fled for persecution joined themselves unto them, and were a stay unto them.

53.

44 So they joined their forces, and smote sinful men in their anger, and wicked men in their wrath: but the rest fled to the heathen for succour.

54.

45 Then Mattathias and his friends went round about, and pulled down the altars:
46 And what children soever they found within the coast of Israel uncircumcised, those they circumcised valiantly.

55.

47 They pursued also after the proud men, and the work prospered in their hand.
48 So they recovered the law out of the hand of the Gentiles, and out of the hand of kings, neither suffered they the sinner to triumph.

56.

49 Now when the time drew near that Mattathias should die, he said unto his sons,
Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation:

57.

50 Now therefore, my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.
51 Call to remembrance what acts our fathers did in their time; so shall ye receive great honour and an everlasting name.

58.

52 Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness?
53 Joseph in the time of his distress kept the commandment and was made lord of Egypt.

59.

54 Phinees our father in being zealous and fervent obtained the covenant of an everlasting priesthood.
55 Jesus [*Joshua*] for fulfilling the word was made a judge in Israel.
56 Caleb for bearing witness before the congregation received the heritage of the land.

60.

57 David for being merciful possessed the throne of an everlasting kingdom.
58 Elias for being zealous and fervent for the law was taken up into heaven.

61.

59 Ananias, Azarias, and Misael, by believing were saved out of the flame.
60 Daniel for his innocency was delivered from the mouth of lions.
61 And thus consider ye throughout all ages, that none that put their trust in him shall be overcome.

62.

62 Fear not then the words of a sinful man: for his glory shall be dung and worms.
63 To day he shall be lifted up and to morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

64 Wherefore, ye my sons, be valiant and shew yourselves men in the behalf of the law; for by it shall ye obtain glory.

63.

65 And behold, I know that your brother Simon is a man of counsel, give ear unto him alway: he shall be a father unto you.
66 As for Judas Maccabeus, he hath been mighty and strong, even from his youth up: let him be your captain, and fight the battle of the people.

64.

67 Take also unto you all those that observe the law, and avenge ye the wrong of your people.
68 Recompense fully the heathen, and take heed to the commandments of the law.

65.

69 So he blessed them, and was gathered to his fathers.
70 And he died in the hundred forty and sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israel made great lamentation for him.

The First Book of Maccabees

CHAPTER THREE
Divisions 66-95

1ST MACCABEES 3

66.

1 Then his son Judas, called Maccabeus, rose up in his stead.
2 And all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israel.

67.

3 So he gat his people great honour, and put on a breastplate as a giant, and girt his warlike harness about him, and he made battles, protecting the host with his sword.
4 In his acts he was like a lion, and like a lion's whelp roaring for his prey.

68.

5 For He pursued the wicked, and sought them out, and burnt up those that vexed his people.
6 Wherefore the wicked shrunk for fear of him, and all the workers of iniquity were troubled, because salvation prospered in his hand.

69.

7 He grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever.

8 Moreover he went through the cities of Juda, destroying the ungodly out of them, and turning away wrath from Israel:

9 So that he was renowned unto the utmost part of the earth, and he received unto him such as were ready to perish.

70.

10 Then Apollonius gathered the Gentiles together, and a great host out of Samaria, to fight against Israel.

11 Which thing when Judas perceived, he went forth to meet him, and so he smote him, and slew him: many also fell down slain, but the rest fled.

12 Wherefore Judas took their spoils, and Apollonius' sword also, and therewith he fought all his life long.

71.

13 Now when Seron, a prince of the army of Syria, heard say that Judas had gathered unto him a multitude and company of the faithful to go out with him to war;

14 He said, I will get me a name and honour in the kingdom;

for I will go fight with Judas and them that are with him, who despise the king's commandment.

72.

15 So he made him ready to go up, and there went with him a mighty host of the ungodly to help him, and to be avenged of the children of Israel.

73.

16 And when he came near to the going up of Bethoron, Judas went forth to meet him with a small company:

17 Who, when they saw the host coming to meet them, said unto Judas,

How shall we be able, being so few, to fight against so great a multitude and so strong, seeing we are ready to faint with fasting all this day?

74.

18 Unto whom Judas answered, It is no hard matter for many to be shut up in the hands of a few; and with the God of heaven it is all one, to deliver with a great multitude, or a small company:

19 For the victory of battle standeth not in the multitude of an host; but strength cometh from heaven.

75.

20 They come against us in much pride and iniquity to destroy us, and our wives and children, and to spoil us:

21 But we fight for our lives and our laws.

22 Wherefore the Lord himself will overthrow them before our face: and as for you, be ye not afraid of them.

76.

23 Now as soon as he had left off speaking, he leapt suddenly upon them, and so Seron and his host was overthrown before him.

24 And they pursued them from the going down of Bethoron unto the plain, where were slain about eight hundred men of them; and the residue fled into the land of the Philistines.

77.

25 Then began the fear of Judas and his brethren, and an exceeding great dread, to fall upon the nations round about them:

26 Insomuch as his fame came unto the king, and all nations talked of the battles of Judas.

78.

27 Now when king Antiochus heard these things, he was full of indignation: wherefore he sent and gathered together all the forces of his realm, even a very strong army.

28 He opened also his treasure, and gave his soldiers pay for a year, commanding them to be ready whensoever he should need them.

79.

29 Nevertheless, when he saw that the money of his treasures failed and that the tributes in the country were small, because of the dissension and plague, which he had brought upon the land in taking away the laws which had been of old time;

30 He feared that he should not be able to bear the charges any longer, nor to have such gifts to give so liberally as he did before: for he had abounded above the kings that were before him.

80.

31 Wherefore, being greatly perplexed in his mind, he determined to go into Persia, there to take the tributes of the countries, and to gather much money.

32 So he left Lysias, [*who was*] a nobleman and one of the blood royal, to oversee the affairs of the king from the river Euphrates unto the borders of Egypt:

33 And to bring up his son Antiochus, until he came again.

81.

34 Moreover he delivered unto him the half of his forces, and the elephants, and gave him charge of all things that he would have done, as also concerning them that dwelt in Juda and Jerusalem:

35 To wit, that he should send an army against them, to destroy and root out the strength of Israel, and the remnant of Jerusalem, and to take away their memorial from that place;

36 And that he should place strangers in all their quarters, and divide their land by lot.

82.

37 So the king took the half of the forces that remained, and departed from Antioch, his royal city, the hundred forty and seventh year; and having passed the river Euphrates, he went through the high countries.

83.

38 Then Lysias chose Ptolemee the son of Dorymenes, Nicanor, and Gorgias, mighty men of the king's friends:

39 And with them he sent forty thousand footmen, and seven thousand horsemen, to go into the land of Juda, and to destroy it, as the king commanded.

84.

40 So they went forth with all their power, and came and pitched by Emmaus in the plain country.

41 And the merchants of the country, hearing the fame of them, took silver and gold very much, with servants, and came into the camp to buy the children of Israel for slaves:

a power also of Syria and of the land of the Philistines joined themselves unto them.

85.

42 Now when Judas and his brethren saw that miseries were multiplied, and that the forces did encamp themselves in their borders:

for they knew how the king had given commandment to destroy the people, and utterly abolish them;

43 They said one to another,

86.

Let us restore the decayed fortune of our people, and let us fight for our people and the sanctuary.

44 Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion.

87.

45 Now Jerusalem lay void as a wilderness, there was none of her children that went in or out: the sanctuary also was trodden down, and aliens kept the strong hold; the heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.

88.

46 Wherefore the Israelites assembled themselves together, and came to Maspha, over against Jerusalem; for in Maspha was the place where they prayed aforetime in Israel.

89.

47 Then they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes,
48 And laid open the book of the law, wherein the heathen had sought to paint the likeness of their images.
49 They brought also the priests' garments, and the firstfruits, and the tithes: and the Nazarites they stirred up, who had accomplished their days.

90.

50 Then cried they with a loud voice toward heaven, saying,

What shall we do with these, and whither shall we carry them away?

51 For thy sanctuary is trodden down and profaned, and thy priests are in heaviness, and brought low.

91.

52 And lo, the heathen are assembled together against us to destroy us: what things they imagine against us, thou knowest.

53 How shall we be able to stand against them, except thou, O God, be our help?

92.

54 Then sounded they with trumpets, and cried with a loud voice.

55 And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens.

93.

56 But as for such as were building houses, or had betrothed wives, or were planting vineyards, or were fearful, those he commanded that they should return, every man to his own house, according to the law.

57 So the camp removed, and pitched upon the south side of Emmaus.

94.

58 And Judas said, arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these nations, that are assembled together against us to destroy us and our sanctuary:

95.

59 For it is better for us to die in battle, than to behold the calamities of our people and our sanctuary.

60 Nevertheless, as the will of God is in heaven, so let him do.

1ST MACCABEES 4

96.

1 Then took Gorgias five thousand footmen, and a thousand of the best horsemen, and removed out of the camp by night;
2 To the end he might rush in upon the camp of the Jews, and smite them suddenly. And the men of the fortress were his guides.

97.

3 Now when Judas heard thereof he himself removed, and the valiant men with him, that he might smite the king's army which was at Emmaus,
4 While as yet the forces were dispersed from the camp.

98.

5 In the mean *time* came Gorgias by night into the camp of Judas:
and when he found no man there, he sought them in the mountains:
for said he, These fellows flee from us

99.

6 But as soon as it was day, Judas shewed himself in the plain with three thousand men, who nevertheless had neither armour nor swords to their minds.
7 And they saw the camp of the heathen, that it was strong and well harnessed, and compassed round about with horsemen; and these were expert of war.

100.

8 Then said Judas to the men that were with him,
Fear ye not their multitude, neither be ye afraid of their assault.
9 Remember how our fathers were delivered in the Red sea, when Pharaoh pursued them with an army.

101.

10 Now therefore let us cry unto heaven, if peradventure the Lord will have mercy upon us, and remember the covenant of our fathers, and destroy this host before our face this day:
11 That so all the heathen may know that there is one who delivereth and saveth Israel.

102.

12 Then the strangers lifted up their eyes, and saw them coming over against them.
13 Wherefore they went out of the camp to battle; but they that were with Judas sounded their trumpets.

103.

14 So they joined battle, and the heathen being discomfited fled into the plain.
15 Howbeit all the hindmost of them were slain with the sword: for they pursued them unto Gazera, and unto the plains of Idumea, and Azotus, and Jamnia, so that there were slain of them upon a three thousand men.

104.

16 This done, Judas returned again with his host from pursuing them,
17 And said to the people, Be not greedy of the spoil inasmuch as there is a battle before us,
18 And Gorgias and his host are here by us in the mountain:

105.

but stand ye now against our enemies, and overcome them, and after this ye may boldly take the spoils.

106.

19 As Judas was yet speaking these words, there appeared a part of them looking out of the mountain:

20 Who when they perceived that the Jews had put their host to flight and were burning the tents; for the smoke that was seen declared what was done:

107.

21 When therefore they perceived these things, they were sore afraid, and seeing also the host of Judas in the plain ready to fight,

22 They fled every one into the land of strangers.

108.

23 Then Judas returned to spoil the tents, where they got much gold, and silver, and blue silk, and purple of the sea, and great riches.

24 After this they went home, and sung a song of thanksgiving, and praised the Lord in heaven: because it is good, because his mercy endureth forever.

109.

25 Thus Israel had a great deliverance that day.

26 Now all the strangers that had escaped came and told Lysias what had happened:

27 Who, when he heard thereof, was confounded and discouraged, because neither such things as he would were done unto Israel, nor such things as the king commanded him were come to pass.

110.

28 The next year therefore following Lysias gathered together threescore thousand choice men of foot, and five thousand horsemen, that he might subdue them.

29 So they came into Idumea, and pitched their tents at Bethsura, and Judas met them with ten thousand men.

111.

30 And when he saw that mighty army, he prayed and said,
Blessed art thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of thy servant David, and gavest the host of strangers into the hands of Jonathan the son of Saul, and his armourbearer;

112.

31 Shut up this army in the hand of thy people Israel, and let them be confounded in their power and horsemen:

32 Make them to be of no courage, and cause the boldness of their strength to fall away, and let them quake at their destruction:

113.

33 Cast them down with the sword of them that love thee, and let all those that know thy name praise thee with thanksgiving.

34 So they joined battle; and there were slain of the host of Lysias about five thousand men, even before them were they slain.

114.

35 Now when Lysias saw his army put to flight, and the manliness of Judas' soldiers, and how they were ready either to live or die valiantly, he went into Antiochia, and gathered together a company of strangers, and having made his army greater than it was, he purposed to come again into Judea.

115.

36 Then said Judas and his brethren, Behold, our enemies are discomfited: let us go up to cleanse and dedicate the sanctuary.

37 Upon this all the host assembled themselves together, and went up into mount Sion.

116.

38 And when they saw the sanctuary desolate, and the altar profaned, and the gates burned up, and shrubs growing in the courts as in a forest, or in one of the mountains, yea, and the priests' chambers pulled down;

39 They rent their clothes, and made great lamentation, and cast ashes upon their heads,

40 And fell down flat to the ground upon their faces, and blew an alarm with the trumpets, and cried toward heaven.

117.

41 Then Judas appointed certain men to fight against those that were in the fortress, until he had cleansed the sanctuary.

42 So he chose priests of blameless conversation, such as had pleasure in the law:

43 Who cleansed the sanctuary, and bare out the defiled stones into an unclean place.

118.

44 And when as they consulted what to do with the altar of burnt offerings, which was profaned;

45 They thought it best to pull it down, lest it should be a reproach to them, because the heathen had defiled it: wherefore they pulled it down,

46 And laid up the stones in the mountain of the temple in a convenient place, until there should come a prophet to shew what should be done with them.

119.

47 Then they took whole stones according to the law, and built a new altar according to the former;

48 And made up the sanctuary, and the things that were within the temple, and hallowed the courts.

49 They made also new holy vessels, and into the temple they brought the candlestick, and the altar of burnt offerings, and of incense, and the table.

120.

50 And upon the altar they burned incense, and the lamps that were upon the candlestick they lighted, that they might give light in the temple.

51 Furthermore they set the loaves upon the table, and spread out the veils, and finished all the works which they had begun to make.

121.

52 Now on the five and twentieth day of the ninth month, which is called the month Casleu, in the hundred forty and eighth year, they rose up betimes in the morning,

53 And offered sacrifice according to the law upon the new altar of burnt offerings, which they had made.

54 Look, at what time and what day the heathen had profaned it, even in that was it dedicated with songs, and citherns, and harps, and cymbals.

122.

55 Then all the people fell upon their faces, worshipping and praising the God of heaven, who had given them good success.

56 And so they kept the dedication of the altar eight days and offered burnt offerings with gladness,

and sacrificed the sacrifice of deliverance and praise.

123.

57 They decked also the forefront of the temple with crowns of gold, and with shields; and the gates and the chambers they renewed, and hanged doors upon them.

58 Thus was there very great gladness among the people, for that the reproach of the heathen was put away.

124.

59 Moreover Judas and his brethren with the whole congregation of Israel ordained, that the days of the dedication of the altar should be kept in their season from year to year by the space of eight days, from the five and twentieth day of the month Casleu, with mirth and gladness.

125.

60 At that time also they builded up the mount Sion with high walls and strong towers round about, lest the Gentiles should come and tread it down as they had done before.

61 And they set there a garrison to keep it, and fortified Bethsura to preserve it, that the people might have a defence against Idumea.

1ST MACCABEES 5

126.

1 Now when the nations round about heard that the altar was built and the sanctuary renewed as before, it displeased them very much.

2 Wherefore they thought to destroy the generation of Jacob that was among them, and thereupon they began to slay and destroy the people.

127.

3 Then Judas fought against the children of Esau in Idumea at Arabattine, because they besieged Gael: and he gave them a great overthrow, and abated their courage, and took their spoils.

4 Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the ways.

128.

5 He shut them up therefore in the towers, and encamped against them, and destroyed them utterly, and burned the towers of that place with fire, and all that were therein.

6 Afterward he passed over to the children of Ammon, where he found a mighty power, and much people, with Timotheus their captain.

129.

7 So he fought many battles with them, till at length they were discomfited before him; and he smote them.

8 And when he had taken Jazar, with the towns belonging thereto, he returned into Judea.

130.

9 Then the heathen that were at Galaad assembled themselves together against the Israelites that were in their quarters, to destroy them; but they fled to the fortress of Dathema.

10 And sent letters unto Judas and his brethren,

131.

The heathen that are round about us are assembled together against us to destroy us:

11 And they are preparing to come and take the fortress whereunto we are fled, Timotheus being captain of their host.

132.

12 Come now therefore, and deliver us from their hands, for many of us are slain:

13 Yea, all our brethren that were in the places of Tobie are put to death:

their wives and their children also they have carried away captives, and borne away their stuff; and they have destroyed there about a thousand men.

133.

14 While these letters were yet reading, behold, there came other messengers from Galilee with their clothes rent, who reported on this wise,

15 And said, They of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, are assembled together against us to consume us.

134.

16 Now when Judas and the people heard these words, there assembled a great congregation together, to consult what they should do for their brethren that were in trouble and assaulted of them.

135.

17 Then said Judas unto Simon his brother,
Choose thee out men, and go and deliver thy brethren that are in Galilee, for I and Jonathan my brother will go into the country of Galaad.

136.

18 So he left Joseph the son of Zacharias, and Azarias, captains of the people, with the remnant of the host in Judea to keep it.

19 Unto whom he gave commandment, saying,
Take ye the charge of this people, and see that ye make not war against the heathen until the time that we come again.

137.

20 Now unto Simon were given three thousand men to go into Galilee, and unto Judas eight thousand men for the country of Galaad.

138.

21 Then went Simon into Galilee, where he fought many battles with the heathen, so that the heathen were discomfited by him.

22 And he pursued them unto the gate of Ptolemais; and there were slain of the heathen about three thousand men, whose spoils he took.

139.

23 And those that were in Galilee, and in Arbattis, with their wives and their children, and all that they had, took he away with him, and brought them into Judea with great joy.

140.

24 Judas Maccabeus also and his brother Jonathan went over Jordan, and travelled three days' journey in the wilderness,

25 Where they met with the Nabathites, who came unto them in a peaceable manner, and told them every thing that had happened to their brethren in the land of Galaad:

141.

26 And how that many of them were shut up in Bosora, and Bosor, and Alema, Casphor, Maked, and Carnaim; all these cities are strong and great:

27 And that they were shut up in the rest of the cities of the country of Galaad, and that against to morrow they had appointed to bring their host against the forts, and to take them, and to destroy them all in one day.

142.

28 Hereupon Judas and his host turned suddenly by the way of the wilderness unto Bosora; and when he had won the city, he slew all the males with the edge of the sword, and took all their spoils, and burned the city with fire,

29 From whence he removed by night, and went till he came to the fortress.

143.

30 And betimes in the morning they looked up, and, behold, there was an innumerable people bearing ladders and other engines of war, to take the fortress: for they assaulted them.

31 When Judas therefore saw that the battle was begun, and that the cry of the city went up to heaven, with trumpets, and a great sound,

32 He said unto his host, Fight this day for your brethren.

144.

33 So he went forth behind them in three companies, who sounded their trumpets, and cried with prayer.

34 Then the host of Timotheus, knowing that it was Maccabeus, fled from him: wherefore he smote them with a great slaughter; so that there were killed of them that day about eight thousand men.

145.

35 This done, Judas turned aside to Maspha; and after he had assaulted it he took and slew all the males therein, and received the spoils thereof and and burnt it with fire.

36 From thence went he, and took Casphon, Maged, Bosor, and the other cities of the country of Galaad.

146.

37 After these things gathered Timotheus another host and encamped against Raphon beyond the brook.

38 So Judas sent men to espy the host, who brought him word, saying, All the heathen that be round about us are assembled unto them, even a very great host.

39 He hath also hired the Arabians to help them and they have pitched their tents beyond the brook, ready to come and fight against thee. Upon this Judas went to meet them.

147.

40 Then Timotheus said unto the captains of his host, When Judas and his host come near the brook, if he pass over first unto us, we shall not be able to withstand him; for he will mightily prevail against us:

41 But if he be afraid, and camp beyond the river, we shall go over unto him, and prevail against him.

148.

42 Now when Judas came near the brook, he caused the scribes of the people to remain by the brook: unto whom he gave commandment, saying, Suffer no man to remain in the camp, but let all come to the battle.

43 So he went first over unto them, and all the people after him: then all the heathen, being discomfited before him, cast away their weapons, and fled unto the temple that was at Carnaim.

149.

44 But they took the city, and burned the temple with all that were therein.

Thus was Carnaim subdued, neither could they stand any longer before Judas.

45 Then Judas gathered together all the Israelites that were in the country of Galaad, from the least unto the greatest, even their wives, and their children, and their stuff, a very great host, to the end they might come into the land of Judea.

150.

46 Now when they came unto Ephron, (this was a great city in the way as they should go, very well fortified) they could not turn from it, either on the right hand or the left, but must needs pass through the midst of it.

47 Then they of the city shut them out, and stopped up the gates with stones.

151.

48 Whereupon Judas sent unto them in peaceable manner, saying,

Let us pass through your land to go into our own country, and none shall do you any hurt; we will only pass through on foot: howbeit they would not open unto him.

49 Wherefore Judas commanded a proclamation to be made throughout the host, that every man should pitch his tent in the place where he was.

152.

50 So the soldiers pitched, and assaulted the city all that day and all that night, till at the length the city was delivered into his hands:

51 Who then slew all the males with the edge of the sword, and rased the city, and took the spoils thereof, and passed through the city over them that were slain.

52 After this went they over Jordan into the great plain before Bethsan.

153.

53 And Judas gathered together those that came behind, and exhorted the people all the way through, till they came into the land of Judea.

54 So they went up to mount Sion with joy and gladness, where they offered burnt offerings, because not one of them were slain until they had returned in peace.

154.

55 Now what time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais,

56 Joseph the son of Zacharias, and Azarias, captains of the garrisons, heard of the valiant acts and warlike deeds which they had done.

155.

57 Wherefore they said, Let us also get us a name, and go fight against the heathen that are round about us.

58 So when they had given charge unto the garrison that was with them, they went toward Jamnia.

156.

59 Then came Gorgias and his men out of the city to fight against them.

60 And so it was, that Joseph and Azaras were put to flight, and pursued unto the borders of Judea: and there were slain that day of the people of Israel about two thousand men.

157.

61 Thus was there a great overthrow among the children of Israel, because they were not obedient unto Judas and his brethren, but thought to do some valiant act.

62 Moreover these men came not of the seed of those, by whose hand deliverance was given unto Israel.

158.

63 Howbeit the man Judas and his brethren were greatly renowned in the sight of all Israel, and of all the heathen, wheresoever their name was heard of;

64 Insomuch as the the people assembled unto them with joyful acclamations.

159.

65 Afterward went Judas forth with his brethren, and fought against the children of Esau in the land toward the south, where he smote Hebron, and the towns thereof, and pulled down the fortress of it, and burned the towers thereof round about.

66 From thence he removed to go into the land of the Philistines, and passed through Samaria.

160.

67 At that time certain priests, desirous to shew their valour, were slain in battle, for that they went out to fight unadvisedly.

68 So Judas turned to Azotus in the land of the Philistines, and when he had pulled down their altars, and burned their carved images with fire, and spoiled their cities, he returned into the land of Judea.

1ST MACCABEES 6

161.

1 About that time king Antiochus travelling through the high countries heard say, that Elymais in the country of Persia was a city greatly renowned for riches, silver, and gold;
2 And that there was in it a very rich temple, wherein were coverings of gold, and breastplates, and shields, which Alexander, son of Philip, the Macedonian king, who reigned first among the Grecians, had left there.

162.

3 Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof,
4 Rose up against him in battle: so he fled, and departed thence with great heaviness, and returned to Babylon.

163.

5 Moreover there came one who brought him tidings into Persia, that the armies, which went against the land of Judea, were put to flight:
6 And that Lysias, who went forth first with a great power was driven away of the Jews; and that they were made strong by the armour, and power, and store of spoils, which they had gotten of the armies, whom they had destroyed:
7 Also that they had pulled down the abomination, which he had set up upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls, as before, and his city Bethsura.

164.

8 Now when the king heard these words, he was astonished and sore moved: whereupon he laid him down upon his bed, and fell sick for grief, because it had not befallen him as he looked for.
9 And there he continued many days: for his grief was ever more and more, and he made account that he should die.
10 Wherefore he called for all his friends, and said unto them,

165.

The sleep is gone from mine eyes, and my heart faileth for very care.
11 And I thought with myself, Into what tribulation am I come, and how great a flood of misery is it, wherein now I am! for I was bountiful and beloved in my power.

166.

12 But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to destroy the inhabitants of Judea without a cause.
13 I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

167.

14 Then called he for Philip, one of his friends, who he made ruler over all his realm,
15 And gave him the crown, and his robe, and his signet, to the end he should bring up his son Antiochus, and nourish him up for the kingdom.
16 So king Antiochus died there in the hundred forty and ninth year.

168.

17 Now when Lysias knew that the king was dead, he set up Antiochus his son, whom he had brought up being young, to reign in his stead, and his name he called Eupator.
18 About this time they that were in the tower shut up the Israelites round about the sanctuary, and sought always their hurt, and the strengthening of the heathen.

169.

19 Wherefore Judas, purposing to destroy them, called all the people together to besiege them.
20 So they came together, and besieged them in the hundred and fiftieth year, and he made mounts for shot against them, and other engines.

170.

21 Howbeit certain of them that were besieged got forth, unto whom some ungodly men of Israel joined themselves:

22 And they went unto the king, and said, How long will it be ere thou execute judgment, and avenge our brethren?

171.

23 We have been willing to serve thy father, and to do as he would have us, and to obey his commandments;

24 For which cause they of our nation besiege the tower, and are alienated from us: moreover as many of us as they could light on they slew, and spoiled our inheritance.

172.

25 Neither have they stretched out their hand against us only, but also against their borders.

26 And, behold, this day are they besieging the tower at Jerusalem, to take it: the sanctuary also and Bethsura have they fortified.

173.

27 Wherefore if thou dost not prevent them quickly, they will do the greater things than these, neither shalt thou be able to rule them.

28 Now when the king heard this, he was angry, and gathered together all his friends, and the captains of his army, and those that had charge of the horse.

174.

29 There came also unto him from other kingdoms, and from isles of the sea, bands of hired soldiers.

30 So that the number of his army was an hundred thousand footmen, and twenty thousand horsemen, and two and thirty elephants exercised in battle.

175.

31 These went through Idumea, and pitched against Bethsura, which they assaulted many days, making engines of war; but they of Bethsura came out, and burned them with fire, and fought valiantly.

32 Upon this Judas removed from the tower, and pitched in Bathzacharias, over against the king's camp.

176.

33 Then the king rising very early marched fiercely with his host toward Bathzacharias, where his armies made them ready to battle, and sounded the trumpets.

34 And to the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries.

177.

35 Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads; and beside this, for every beast were ordained five hundred horsemen of the best.

36 These were ready at every occasion: wheresoever the beast was, and whithersoever the beast went, they went also, neither departed they from him.

178.

37 And upon the beasts were there strong towers of wood, which covered every one of them, and were girt fast unto them with devices: there were also upon every one two and thirty strong men, that fought upon them, beside the Indian that ruled him.

38 As for the remnant of the horsemen, they set them on this side and that side at the two parts of the host giving them signs what to do, and being harnessed all over amidst the ranks.

179.

39 Now when the sun shone upon the shields of gold and brass, the mountains glistened therewith, and shined like lamps of fire.

40 So part of the king's army being spread upon the high mountains, and part on the valleys below, they marched on safely and in order.

180.

41 Wherefore all that heard the noise of their multitude, and the marching of the company, and the rattling of the harness, were moved: for the army was very great and mighty.

42 Then Judas and his host drew near, and entered into battle, and there were slain of the king's army six hundred men.

181.

43 Eleazar also, surnamed Savaran, perceiving that one of the beasts, armed with royal harness, was higher than all the rest, and supposing that the king was upon him,

44 Put himself in jeopardy, to the end he might deliver his people, and get him a perpetual name:

45 Wherefore he ran upon him courageously through the midst of the battle, slaying on the right hand and on the left, so that they were divided from him on both sides.

182.

46 Which done, he crept under the elephant, and thrust him under, and slew him: whereupon the elephant fell down upon him, and there he died.

47 Howbeit the rest of the Jews seeing the strength of the king, and the violence of his forces, turned away from them.

183.

48 Then the king's army went up to Jerusalem to meet them, and the king pitched his tents against Judea, and against mount Sion.

49 But with them that were in Bethsura he made peace: for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land.

184.

50 So the king took Bethsura, and set a garrison there to keep it.

51 As for the sanctuary, he besieged it many days: and set there artillery with engines and instruments to cast fire and stones, and pieces to cast darts and slings.

52 Whereupon they also made engines against their engines, and held them battle a long season.

185.

53 Yet at the last, their vessels being without victuals, (for that it was the seventh year, and they in Judea that were delivered from the Gentiles, had eaten up the residue of the store;)

54 There were but a few left in the sanctuary, because the famine did so prevail against them, that they were fain to disperse themselves, every man to his own place.

186.

55 At that time Lysias heard say, that Philip, whom Antiochus the king, whiles he lived, had appointed to bring up his son Antiochus, that he might be king,

56 Was returned out of Persia and Media, and the king's host also that went with him, and that he sought to take unto him the ruling of the affairs.

187.

57 Wherefore he went in all haste, and said to the king and the captains of the host and the company, We decay daily, and our victuals are but small, and the place we lay siege unto is strong, and the affairs of the kingdom lie upon us:

188.

58 Now therefore let us be friends with these men, and make peace with them, and with all their nation;

59 And covenant with them, that they shall live after their laws, as they did before: for they are therefore displeased, and have done all these things, because we abolished their laws.

189.

60 So the king and the princes were content: wherefore he sent unto them to make peace; and they accepted thereof.

61 Also the king and the princes made an oath unto them: whereupon they went out of the strong hold.

190.

62 Then the king entered into mount Sion; but when he saw the strength of the place, he broke his oath that he had made, and gave commandment to pull down the wall round about.

63 Afterward departed he in all haste, and returned unto Antiochia, where he found Philip to be master of the city: so he fought against him, and took the city by force.

The First Book of the Maccabees

CHAPTER SEVEN
Divisions 191-215

1ST MACCABEES 7

191.

1 In the hundred and one and fiftieth year Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea coast, and reigned there.

192.

2 And as he entered into the palace of his ancestors, so it was, that his forces had taken Antiochus and Lysias, to bring them unto him.

3 Wherefore, when he knew it, he said, Let me not see their faces.

4 So his host slew them.

193.

Now when Demetrius was set upon the throne of his kingdom,

5 There came unto him all the wicked and ungodly men of Israel, having Alcimus, who was desirous to be high priest, for their captain:

6 And they accused the people to the king, saying,

194.

Judas and his brethren have slain all thy friends, and driven us out of our own land.

7 Now therefore send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the king's land, and let him punish them with all them that aid them.

195.

8 Then the king chose Bacchides, a friend of the king, who ruled beyond the flood, and was a great man in the kingdom, and faithful to the king,

9 And him he sent with that wicked Alcimus, whom he made high priest, and commanded that he should take vengeance of the children of Israel.

196.

10 So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully.

11 But they gave no heed to their words; for they saw that they were come with a great power.

197.

12 Then did there assemble unto Alcimus and Bacchides a company of scribes, to require justice.

13 Now the Assideans were the first among the children of Israel that sought peace of them:

14 For said they,

One that is a priest of the seed of Aaron is come with this army, and he will do us no wrong.

198.

15 So he spake unto them, peaceably, and sware unto them, saying,

we will procure the harm neither of you nor your friends.

16 Whereupon they believed him: howbeit he took of them threescore men, and slew them in one day, according to the words which he wrote,

199.

17 The flesh of thy saints have they cast out, and their blood have they shed round about Jerusalem, and there was none to bury them.

18 Wherefore the fear and dread of them fell upon all the people, who said,

There is neither truth nor righteousness in them;

for they have broken the covenant and oath that they made.

200.

19 After this, removed Bacchides from Jerusalem, and pitched his tents in Bezeth, where he sent and took many of the men that had forsaken him, and certain of the people also, and when he had slain them, he cast them into the great pit.

20 Then committed he the country to Alcimus, and left with him a power to aid him:

201.

so Bacchides went to the king.

21 But Alcimus contended for the high priesthood.

22 And unto him resorted all such as troubled the people, who, after they had gotten the land of Juda into their power, did much hurt in Israel.

202.

23 Now when Judas saw all the mischief that Alcimus and his company had done among the Israelites, even above the heathen,

24 He went out into all the coasts of Judea round about, and took vengeance of them that had revolted from him, so that they durst no more go forth into the country.

203.

25 On the other side, when Alcimus saw that Judas and his company had gotten the upper hand, and knew that he was not able to abide their force, he went again to the king, and said all the worst of them that he could.

26 Then the king sent Nicanor, one of his honourable princes, a man that bare deadly hate unto Israel, with commandment to destroy the people.

204.

27 So Nicanor came to Jerusalem with a great force; and sent unto Judas and his brethren deceitfully with friendly words, saying,

28 Let there be no battle between me and you; I will come with a few men, that I may see you in peace.

205.

29 He came therefore to Judas, and they saluted one another peaceably. Howbeit the enemies were prepared to take away Judas by violence.

30 Which thing after it was known to Judas, to wit, that he came unto him with deceit, he was sore afraid of him, and would see his face no more.

206.

31 Nicanor also, when he saw that his counsel was discovered, went out to fight against Judas beside Capharsalama:

32 Where there were slain of Nicanor's side about five thousand men, and the rest fled into the city of David.

207.

33 After this went Nicanor up to mount Sion, and there came out of the sanctuary certain of the priests and certain of the elders of the people, to salute him peaceably, and to shew him the burnt sacrifice that was offered for the king.

208.

34 But he mocked them, and laughed at them, and abused them shamefully, and spake proudly, 35 And sware in his wrath, saying, Unless Judas and his host be now delivered into my hands, if ever I come again in safety, I will burn up this house: and with that he went out in a great rage.

209.

36 Then the priests entered in, and stood before the altar and the temple, weeping, and saying, 37 Thou, O Lord, didst choose this house to be called by thy name, and to be a house of prayer and petition for thy people:

38 Be avenged of this man and his host, and let them fall by the sword: remember their blasphemies, and suffer them not to continue any longer.

210.

39 So Nicanor went out of Jerusalem, and pitched his tents in Bethhoron, where an host out of Syria met him.

40 But Judas pitched in Adasa with three thousand men, and there he prayed, saying,

211.

41 O Lord, when they that were sent from the king of the Assyrians blasphemed, thine angel went out, and smote an hundred fourscore and five thousand of them.

42 Even so destroy thou this host before us this day, that the rest may know that he hath spoken blasphemously against thy sanctuary, and judge thou him according to his wickedness.

212.

43 So the thirteenth day of the month Adar the hosts joined battle: but Nicanor's host was discomfited, and he himself was first slain in the battle.

44 Now when Nicanor's host saw that he was slain, they cast away their weapons, and fled.

213.

45 Then they pursued after them a day's journey, from Adasa unto Gazera, sounding an alarm after them with their trumpets.

46 Whereupon they came forth out of all the towns of Judea round about, and closed them in; so that they, turning back upon them that pursued them, were all slain with the sword, and not one of them was left.

214.

47 Afterwards they took the spoils, and the prey, and smote off Nicanors head, and his right hand, which he stretched out so proudly, and brought them away, and hanged them up toward Jerusalem.

48 For this cause the people rejoiced greatly, and they kept that day a day of great gladness.

215.

49 Moreover they ordained to keep yearly this day, being the thirteenth of Adar.

50 Thus the land of Juda was in rest a little while.

1ST MACCABEES 8

216.

1 Now Judas had heard of the the Romans, that they were mighty and valiant men, and such as would lovingly accept all that joined themselves unto them, and make a league of amity with all that came unto them;

2 And that they were men of great valour.

217.

It was told him also of their wars and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute;

3 And what they had done in the country of Spain, for the winning of the mines of the silver and gold which is there;

218.

4 And that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost part of the earth, till they had discomfited them, and given them a great overthrow, so that the rest did give them tribute every year:

219.

5 Beside this, how they had discomfited in battle Philip, and Perseus, king of the Citims, with others that lifted up themselves against them, and had overcome them:

6 How also Antiochus the great king of Asia, that came against them in battle, having an hundred and twenty elephants, with horsemen, and chariots, and a very great army, was discomfited by them;

220.

7 And how they took him alive, and covenanted that he and such as reigned after him should pay a great tribute, and give hostages, and that which was agreed upon,

8 And the country of India, and Media and Lydia and of the goodliest countries, which they took of him, and gave to king Eumenes:

221.

9 Moreover how the Grecians had determined to come and destroy them;

10 And that they, having knowledge thereof sent against them a certain captain, and fighting with them slew many of them, and carried away captives their wives and their children, and spoiled them, and took possession of their lands, and pulled down their strong holds, and brought them to be their servants unto this day:

222.

11 It was told him besides, how they destroyed and brought under their dominion all other kingdoms and isles that at any time resisted them;

12 But with their friends and such as relied upon them they kept amity, and that they had conquered kingdoms both far and nigh, insomuch as all that heard of their name were afraid of them:

223.

13 Also that, whom they would help to a kingdom, those reign; and whom again they would, they displace: finally, that they were greatly exalted:

14 Yet for all this none of them wore a crown or was clothed in purple, to be magnified thereby:

224.

15 Moreover how they had made for themselves a senate house, wherein three hundred and twenty men sat in council daily, consulting alway for the people, to the end they might be well ordered:
16 And that they committed their government to one man every year, who ruled over all their country, and that all were obedient to that one, and that there was neither envy nor emulation among them.

225.

17 In consideration of these things, Judas chose Eupolemus the son of John, the son of Accos, and Jason the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them,

18 And to intreat them that they would take the yoke from them; for they saw that the kingdom of the Grecians did oppress Israel with servitude.

226.

19 They went therefore to Rome, which was a very great journey, and came into the senate, where they spake and said.

20 Judas Maccabeus with his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends.

227.

21 So that matter pleased the Romans well.

22 And this is the copy of the epistle which the senate wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy:

228.

23 Good success be to the Romans, and to the people of the Jews, by sea and by land for ever: the sword also and enemy be far from them,

229.

24 If there come first any war upon the Romans or any of their confederates throughout all their dominion,

25 The people of the Jews shall help them, as the time shall be appointed, with all their heart:

230.

26 Neither shall they give any thing unto them that make war upon them, or aid them with victuals, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their covenants without taking any thing therefore.

231.

27 In the same manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall be appointed them:

232.

28 Neither shall victuals be given to them that take part against them, or weapons, or money, or ships, as it hath seemed good to the Romans; but they shall keep their covenants, and that without deceit.

233.

29 According to these articles did the Romans make a covenant with the people of the Jews.

30 Howbeit if hereafter the one party or the other shall think to meet to add or diminish any thing, they may do it at their pleasures, and whatsoever they shall add or take away shall be ratified.

234.

31 And as touching the evils that Demetrius doeth to the Jews, we have written unto him, saying, Wherefore thou made thy yoke heavy upon our friends and confederates the Jews?

235.

32 If therefore they complain any more against thee, we will do them justice, and fight with thee by sea and by land.

1ST MACCABEES 9

236.

1 Furthermore, when Demetrius heard the Nicanor and his host were slain in battle, he sent Bacchides and Alcimus into the land of Judea the second time, and with them the chief strength of his host:

2 Who went forth by the way that leadeth to Galgala, and pitched their tents before Masaloth, which is in Arbela, and after they had won it, they slew much people.

237.

3 Also the first month of the hundred fifty and second year they encamped before Jerusalem:

4 From whence they removed, and went to Berea, with twenty thousand footmen and two thousand horsemen.

238.

5 Now Judas had pitched his tents at Eleasa, and three thousand chosen men with him:

6 Who seeing the multitude of the other army to be so great were sore afraid; whereupon many conveyed themselves out of the host, insomuch as abode of them no more but eight hundred men.

239.

7 When Judas therefore saw that his host slipt away, and that the battle pressed upon him, he was sore troubled in mind, and much distressed, for that he had no time to gather them together.

8 Nevertheless unto them that remained he said,

Let us arise and go up against our enemies, if peradventure we may be able to fight with them.

240.

9 But they dehorted him, saying, We shall never be able: let us now rather save our lives, and hereafter we will return with our brethren, and fight against them: for we are but few.

241.

10 Then Judas said, God forbid that I should do this thing, and flee away from them: if our time be come, let us die manfully for our brethren, and let us not stain our honour.

242.

11 With that the host of Bacchides removed out of their tents, and stood over against them, their horsemen being divided into two troops, and their slingers and archers going before the host and they that marched in the foreward were all mighty men.

243.

12 As for Bacchides, he was in the right wing: so the host drew near on the two parts, and sounded their trumpets.

13 They also of Judas' side, even they sounded their trumpets also, so that the earth shook at the noise of the armies, and the battle continued from morning till night.

244.

14 Now when Judas perceived that Bacchides and the strength of his army were on the right side, he took with him all the hardy men,

15 Who discomfited the right wing, and pursued them unto the mount Azotus.

245.

16 But when they of the left wing saw that they of the right wing were discomfited, they followed upon Judas and those that were with him hard at the heels from behind:

17 Whereupon there was a sore battle, insomuch as many were slain on both parts.

246.

18 Judas also was killed, and the remnant fled.

19 Then Jonathan and Simon took Judas their brother, and buried him in the sepulchre of his fathers in Modin.

247.

20 Moreover they bewailed him, and all Israel made great lamentation for him, and mourned many days, saying,

21 How is the valiant man fallen, that delivered Israel!

22 As for the other things concerning Judas and his wars, and the noble acts which he did, and his greatness, they are not written: for they were very many.

248.

23 Now after the death of Judas the wicked began to put forth their heads in all the coasts of Israel, and there arose up all such as wrought iniquity.

24 In those days also was there a very great famine, by reason whereof the country revolted, and went with them.

249.

25 Then Bacchides chose the wicked men, and made them lords of the country.

26 And they made enquiry and search for Judas' friends, and brought them unto Bacchides, who took vengeance of them, and used them despitefully.

27 So was there a great affliction in Israel, the like whereof was not since the time that a prophet was not seen among them.

250.

28 For this cause all Judas' friends came together, and said unto Jonathan,

29 Since thy brother Judas died, we have no man like him to go forth against our enemies, and Bacchides, and against them of our nation that are adversaries to us.

30 Now therefore we have chosen thee this day to be our prince and captain in his stead, that thou mayest fight our battles.

251.

31 Upon this Jonathan took the governance upon him at that time, and rose up instead of his brother Judas.

32 But when Bacchides gat knowledge thereof, he sought for to slay him

252.

33 Then Jonathan, and Simon his brother, and all that were with him, perceiving that, fled into the wilderness of Thecoe, and pitched their tents by the water of the pool Asphar.

34 Which when Bacchides understood, he came near to Jordan with all his host upon the sabbath day.

253.

35 Now Jonathan had sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their carriage, which was much.

36 But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

254.

37 After this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from Nadabatha with a great train, as being the daughter of one of the great princes of Chanaan.

38 Therefore they remembered John their brother, and went up, and hid themselves under the covert of the mountain:

39 Where they lifted up their eyes, and looked, and, behold, there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren, to meet them with drums, and instruments of musick, and many weapons.

255.

40 Then Jonathan and they that were with him rose up against them from the place where they lay in ambush, and made a slaughter of them in such sort, as many fell down dead, and the remnant fled into the mountain, and they took all their spoils.

41 Thus was the marriage turned into mourning, and the noise of their melody into lamentation.

42 So when they had avenged fully the blood of their brother, they turned again to the marsh of Jordan.

256.

43 Now when Bacchides heard hereof, he came on the sabbath day unto the banks of Jordan with a great power.

44 Then Jonathan said to his company, Let us go up now and fight for our lives, for it standeth not with us to day, as in time past:

257.

45 For, behold, the battle is before us and behind us, and the water of Jordan on this side and that side, the marsh likewise and wood, neither is there place for us to turn aside.

46 Wherefore cry ye now unto heaven, that ye may be delivered from the hand of your enemies.

47 With that they joined battle, and Jonathan stretched forth his hand to smite Bacchides, but he turned back from him.

258.

48 Then Jonathan and they that were with him leapt into Jordan, and swam over unto the other bank: howbeit the other passed not over Jordan unto them.

49 So there were slain of Bacchides' side that day about a thousand men.

259.

50 Afterward returned Bacchides to Jerusalem and repaired the strong cites in Judea; the fort in Jericho, and Emmaus, and Bethhoron, and Bethel, and Thamnatha, Pharathoni, and Taphon, these did he strengthen with high walls, with gates and with bars.

51 And in them he set a garrison, that they might work malice upon Israel.

260.

52 He fortified also the city Bethsura, and Gazera, and the tower, and put forces in them, and provision of victuals.

53 Besides, he took the chief men's sons in the country for hostages, and put them into the tower at Jerusalem to be kept.

261.

54 Moreover in the hundred fifty and third year, in the second month, Alcimus commanded that the wall of the inner court of the sanctuary should be pulled down; he pulled down also the works of the prophets

55 And as he began to pull down, even at that time was Alcimus plagued, and his enterprizes hindered: for his mouth was stopped, and he was taken with a palsy, so that he could no more speak any thing, nor give order concerning his house.

262.

56 So Alcimus died at that time with great torment.

57 Now when Bacchides saw that Alcimus was dead, he returned to the king: whereupon the land of Judea was in rest two years.

263.

58 Then all the ungodly men held a council, saying,

Behold, Jonathan and his company are at ease, and dwell without care: now therefore we will bring Bacchides hither, who shall take them all in one night.

59 So they went and consulted with him.

264.

60 Then removed he, and came with a great host, and sent letters privily to his adherents in Judea, that they should take Jonathan and those that were with him: howbeit they could not, because their counsel was known unto them.

61 Wherefore they took of the men of the country, that were authors of that mischief, about fifty persons, and slew them.

265.

62 Afterward Jonathan, and Simon, and they that were with him, got them away to Bethbasi, which is in the wilderness, and they repaired the decays thereof, and made it strong.

63 Which thing when Bacchides knew, he gathered together all his host, and sent word to them that were of Judea.

266.

64 Then went he and laid siege against Bethbasi; and they fought against it a long season and made engines of war.

65 But Jonathan left his brother Simon in the city, and went forth himself into the country, and with a certain number went he forth.

267.

66 And he smote Odonarkes and his brethren, and the children of Phasiron in their tent.

67 And when he began to smite them, and came up with his forces, Simon and his company went out of the city, and burned up the engines of war,

268.

68 And fought against Bacchides, who was discomfited by them, and they afflicted him sore: for his counsel and travail was in vain.

69 Wherefore he was very wroth at the wicked men that gave him counsel to come into the country, inasmuch as he slew many of them, and purposed to return into his own country.

269.

70 Whereof when Jonathan had knowledge, he sent ambassadors unto him, to the end he should make peace with him, and deliver them the prisoners.

71 Which thing he accepted, and did according to his demands, and sware unto him that he would never do him harm all the days of his life.

270.

72 When therefore he had restored unto him the prisoners that he had taken aforetime out of the land of Judea, he returned and went his way into his own land, neither came he any more into their borders.

73 Thus the sword ceased from Israel: but Jonathan dwelt at Machmas, and began to govern the people; and he destroyed the ungodly men out of Israel.

1ST MACCABEES 10

271.

- 1 In the hundred and sixtieth year Alexander, the son of Antiochus surnamed Epiphanes, went up and took Ptolemais: for the people had received him, by means whereof he reigned there,
- 2 Now when king Demetrius heard thereof, he gathered together an exceeding great host, and went forth against him to fight.
- 3 Moreover Demetrius sent letters unto Jonathan with loving words, so as he magnified him.

272.

- 4 For said he, Let us first make peace with him, before he join with Alexander against us:
- 5 Else he will remember all the evils that we have done against him, and against his brethren and his people.
- 6 Wherefore he gave him authority to gather together an host, and to provide weapons, that he might aid him in battle: he commanded also that the hostages that were in the tower should be delivered him.

273.

- 7 Then came Jonathan to Jerusalem, and read the letters in the audience of all the people, and of them that were in the tower:
- 8 Who were sore afraid, when they heard that the king had given him authority to gather together an host.
- 9 Whereupon they of the tower delivered their hostages unto Jonathan, and he delivered them unto their parents.

274.

- 10 This done, Jonathan settled himself in Jerusalem, and began to build and repair the city.
- 11 And he commanded the workmen to build the walls and the mount Sion and about with square stones for fortification; and they did so.

275.

- 12 Then the strangers, that were in the fortresses which Bacchides had built, fled away;
- 13 Insomuch as every man left his place, and went into his own country.
- 14 Only at Bethsura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge.

276.

- 15 Now when king Alexander had heard what promises Demetrius had sent unto Jonathan: when also it was told him of the battles and noble acts which he and his brethren had done, and of the pains that they had endured,

16 He said, Shall we find such another man?
now therefore we will make him our friend and confederate.

- 17 Upon this he wrote a letter, and sent it unto him, according to these words, saying,

277.

- 18 King Alexander to his brother Jonathan sendeth greeting:

19 We have heard of thee, that thou art a man of great power, and meet to be our friend.

278.

- 20 Wherefore now this day we ordain thee to be the high priest of thy nation, and to be called the king's friend; (and therewithal he sent him a purple robe and a crown of gold:) and require thee to take our part, and keep friendship with us.

279.

21 So in the seventh month of the hundred and sixtieth year, at the feast of the tabernacles, Jonathan put on the holy robe, and gathered together forces, and provided much armour.

22 Whereof when Demetrius heard, he was very sorry, and said,

23 What have we done, that Alexander hath prevented us in making amity with the Jews to strengthen himself?

280.

24 I also will write unto them words of encouragement, and promise them dignities and gifts, that I may have their aid.

25 He sent unto them therefore to this effect:

281.

King Demetrius unto the people of the Jews sendeth greeting:

26 Whereas ye have kept covenants with us, and continued in our friendship, not joining yourselves with our enemies, we have heard hereof, and are glad.

282.

27 Wherefore now continue ye still to be faithful unto us, and we will well recompense you for the things ye do in our behalf,

28 And will grant you many immunities, and give you rewards.

283.

29 And now do I free you, and for your sake I release all the Jews, from tributes, and from the customs of salt, and from crown taxes,

30 And from that which appertaineth unto me to receive for the third part or the seed, and the half of the fruit of the trees,

284.

I release it from this day forth, so that they shall not be taken of the land of Judea, nor of the three governments which are added thereunto out of the country of Samaria and Galilee, from this day forth for evermore.

31 Let Jerusalem also be holy and free, with the borders thereof, both from tenths and tributes.

285.

32 And as for the tower which is at Jerusalem, I yield up authority over it, and give the high priest, that he may set in it such men as he shall choose to keep it.

33 Moreover I freely set at liberty every one of the Jews, that were carried captives out of the land of Judea into any part of my kingdom, and I will that all my officers remit the tributes even of their cattle.

286.

34 Furthermore I will that all the feasts, and sabbaths, and new moons, and solemn days, and the three days before the feast, and the three days after the feast shall be all of immunity and freedom for all the Jews in my realm.

35 Also no man shall have authority to meddle with or to molest any of them in any matter.

287.

36 I will further, that there be enrolled among the king's forces about thirty thousand men of the Jews, unto whom pay shall be given, as belongeth to all king's forces.

37 And of them some shall be placed in the king's strong holds, of whom also some shall be set over the affairs of the kingdom, which are of trust: and I will that their overseers and governors be of themselves, and that they live after their own laws, even as the king hath commanded in the land of Judea.

288.

38 And concerning the three governments that are added to Judea from the country of Samaria, let them be joined with Judea, that they may be reckoned to be under one, nor bound to obey other authority than the high priest's.

39 As for Ptolemais, and the land pertaining thereto, I give it as a free gift to the sanctuary at Jerusalem for the necessary expences of the sanctuary.

289.

40 Moreover I give every year fifteen thousand shekels of silver out of the king's accounts from the places appertaining.

41 And all the overplus, which the officers payed not in as in former time, from henceforth shall be given toward the works of the temple.

290.

42 And beside this, the five thousand shekels of silver, which they took from the uses of the temple out of the accounts year by year, even those things shall be released, because they appertain to the priests that minister.

43 And whosoever they be that flee unto the temple at Jerusalem, or be within the liberties hereof, being indebted unto the king, or for any other matter, let them be at liberty, and all that they have in my realm.

291.

44 For the building also and repairing of the works of the sanctuary expences shall be given of the king's accounts.

45 Yea, and for the building of the walls of Jerusalem, and the fortifying thereof round about, expences shall be given out of the king's accounts, as also for the building of the walls in Judea.

292.

46 Now when Jonathan and the people heard these words, they gave no credit unto them, nor received them, because they remembered the great evil that he had done in Israel; for he had afflicted them very sore.

47 But with Alexander they were well pleased, because he was the first that entreated of true peace with them, and they were confederate with him always.

293.

48 Then gathered king Alexander great forces, and camped over against Demetrius.

49 And after the two kings had joined battle, Demetrius' host fled: but Alexander followed after him, and prevailed against them.

50 And he continued the battle very sore until the sun went down: and that day was Demetrius slain.

294.

51 Afterward Alexander sent ambassadors to Ptolemee king of Egypt with a message to this effect:

52 Forasmuch as I am come again to my realm, and am set in the throne of my progenitors, and have gotten the dominion, and overthrown Demetrius, and recovered our country;

295.

53 For after I had joined battle with him, both he and his host was discomfited by us, so that we sit in the throne of his kingdom:

54 Now therefore let us make a league of amity together, and give me now thy daughter to wife: and I will be thy son in law, and will give both thee and her as according to thy dignity.

296.

55 Then Ptolemee the king gave answer, saying,

Happy be the day wherein thou didst return into the land of thy fathers, and satest in the throne of thy kingdom.

56 And now will I do to thee, as thou hast written: meet me therefore at Ptolemais, that we may see one another; for I will marry my daughter to thee according to thy desire.

297.

57 So Ptolemee went out of Egypt with his daughter Cleopatra, and they came unto Ptolemais in the hundred threescore and second year:

58 Where king Alexander meeting him, he gave unto him his daughter Cleopatra, and celebrated her marriage at Ptolemais with great glory, as the manner of kings is.

298.

59 Now king Alexander had written unto Jonathan, that he should come and meet him.

60 Who thereupon went honourably to Ptolemais, where he met the two kings, and gave them and their friends silver and gold, and many presents, and found favour in their sight.

61 At that time certain pestilent fellows of Israel, men of a wicked life, assembled themselves against him, to accuse him: but the king would not hear them.

299.

62 Yea more than that, the king commanded to take off his garments, and clothe him in purple: and they did so.

63 And he made him sit by himself, and said into his princes,

Go with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause.

300.

64 Now when his accusers saw that he was honored according to the proclamation, and clothed in purple, they fled all away.

65 So the king honoured him, and wrote him among his chief friends, and made him a duke, and partaker of his dominion.

66 Afterward Jonathan returned to Jerusalem with peace and gladness.

301.

67 Furthermore; in the hundred threescore and fifth year came Demetrius son of Demetrius out of Crete into the land of his fathers:

68 Whereof when king Alexander heard tell, he was right sorry, and returned into Antioch.

302.

69 Then Demetrius made Apollonius the governor of Celosyria his general, who gathered together a great host, and camped in Jamnia, and sent unto Jonathan the high priest, saying,

70 Thou alone liftest up thyself against us, and I am laughed to scorn for thy sake, and reproached: and why dost thou vaunt thy power against us in the mountains?

303.

71 Now therefore, if thou trustest in thine own strength, come down to us into the plain field, and there let us try the matter together: for with me is the power of the cities.

72 Ask and learn who I am, and the rest that take our part, and they shall tell thee that thy foot is not able to to flight in their own land.

304.

73 Wherefore now thou shalt not be able to abide the horsemen and so great a power in the plain, where is neither stone nor flint, nor place to flee unto.

74 So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing ten thousand men he went out of Jerusalem, where Simon his brother met him for to help him.

305.

75 And he pitched his tents against Joppa: but; they of Joppa shut him out of the city, because Apollonius had a garrison there.

76 Then Jonathan laid siege unto it: whereupon they of the city let him in for fear: and so Jonathan won Joppa.

306.

77 Whereof when Apollonius heard, he took three thousand horsemen, with a great host of footmen, and went to Azotus as one that journeyed, and therewithal drew him forth into the plain. because he had a great number of horsemen, in whom he put his trust.

78 Then Jonathan followed after him to Azotus, where the armies joined battle.

307.

79 Now Apollonius had left a thousand horsemen in ambush.

80 And Jonathan knew that there was an ambushment behind him; for they had compassed in his host, and cast darts at the people, from morning till evening.

81 But the people stood still, as Jonathan had commanded them: and so the enemies' horses were tired.

308.

82 Then brought Simon forth his host, and set them against the footmen, (for the horsemen were spent) who were discomfited by him, and fled.

83 The horsemen also, being scattered in the field, fled to Azotus, and went into Bethdagon, their idol's temple, for safety.

84 But Jonathan set fire on Azotus, and the cities round about it, and took their spoils; and the temple of Dagon, with them that were fled into it, he burned with fire.

309.

85 Thus there were burned and slain with the sword well nigh eight thousand men.

86 And from thence Jonathan removed his host, and camped against Ascalon, where the men of the city came forth, and met him with great pomp.

87 After this returned Jonathan and his host unto Jerusalem, having any spoils.

310.

88 Now when king Alexander heard these things, he honoured Jonathan yet more.

89 And sent him a buckle of gold, as the use is to be given to such as are of the king's blood:

he gave him also Accaron with the borders thereof in possession.

1ST MACCABEES 11

311.

1 And the king of Egypt gathered together a great host, like the sand that lieth upon the sea shore, and many ships, and went about through deceit to get Alexander's kingdom, and join it to his own.
2 Whereupon he took his journey into Spain in peaceable manner, so as they of the cities opened unto him, and met him: for king Alexander had commanded them so to do, because he was his brother in law.

312.

3 Now as Ptolemee entered into the cities, he set in every one of them a garrison of soldiers to keep it.
4 And when he came near to Azotus, they shewed him the temple of Dagon that was burnt, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad and them that he had burnt in the battle; for they had made heaps of them by the way where he should pass.

313.

5 Also they told the king whatsoever Jonathan had done, to the intent he might blame him: but the king held his peace.
6 Then Jonathan met the king with great pomp at Joppa, where they saluted one another, and lodged.

314.

7 Afterward Jonathan, when he had gone with the king to the river called Eleutherus, returned again to Jerusalem.
8 King Ptolemee therefore, having gotten the dominion of the cities by the sea unto Seleucia upon the sea coast, imagined wicked counsels against Alexander.

315.

9 Whereupon he sent ambassadors unto king Demetrius, saying, Come, let us make a league betwixt us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in thy father's kingdom:
10 For I repent that I gave my daughter unto him, for he sought to slay me.

316.

11 Thus did he slander him, because he was desirous of his kingdom.
12 Wherefore he took his daughter from him, and gave her to Demetrius, and forsook Alexander, so that their hatred was openly known.

317.

13 Then Ptolemee entered into Antioch, where he set two crowns upon his head, the crown of Asia, and of Egypt.
14 In the mean season was king Alexander in Cilicia, because those that dwelt in those parts had revolted from him.

318.

15 But when Alexander heard of this, he came to war against him: whereupon king Ptolemee brought forth his host, and met him with a mighty power, and put him to flight.
16 So Alexander fled into Arabia there to be defended; but king Ptolemee was exalted:
17 For Zabdiel the Arabian took off Alexander's head, and sent it unto Ptolemee.

319.

18 King Ptolemee also died the third day after, and they that were in the strong holds were slain one of another.
19 By this means Demetrius reigned in the hundred threescore and seventh year.

320.

20 At the same time Jonathan gathered together them that were in Judea to take the tower that was in Jerusalem: and he made many engines of war against it.

21 Then came ungodly persons, who hated their own people, went unto the king, and told him that Jonathan besieged the tower,

22 Whereof when he heard, he was angry, and immediately removing, he came to Ptolemais, and wrote unto Jonathan, that he should not lay siege to the tower, but come and speak with him at Ptolemais in great haste.

321.

23 Nevertheless Jonathan, when he heard this, commanded to besiege it still: and he chose certain of the elders of Israel and the priests, and put himself in peril;

24 And took silver and gold, and raiment, and divers presents besides, and went to Ptolemais unto the king, where he found favour in his sight.

322.

25 And though certain ungodly men of the people had made complaints against him,

26 Yet the king entreated him as his predecessors had done before, and promoted him in the sight of all his friends,

27 And confirmed him in the high priesthood, and in all the honours that he had before, and gave him preeminence among his chief friends.

323.

28 Then Jonathan desired the king, that he would make Judea free from tribute, as also the three governments, with the country of Samaria; and he promised him three hundred talents.

29 So the king consented, and wrote letters unto Jonathan of all these things after this manner:

324.

30 King Demetrius unto his brother Jonathan, and unto the nation of the Jews, sendeth greeting:

31 We send you here a copy of the letter which we did write unto our cousin Lasthenes concerning you, that ye might see it.

32 King Demetrius unto his father Lasthenes sendeth greeting:

325.

33 We are determined to do good to the people of the Jews, who are our friends, and keep covenants with us, because of their good will toward us.

34 Wherefore we have ratified unto them the borders of Judea, with the three governments of Apherema and Lydda and Ramathem, that are added unto Judea from the country of Samaria, and all things appertaining unto them, for all such as do sacrifice in Jerusalem, instead of the payments which the king received of them yearly aforetime out of the fruits of the earth and of trees.

326.

35 And as for other things that belong unto us, of the tithes and customs pertaining unto us, as also the salt pits, and the crown taxes, which are due unto us, we discharge them of them all for their relief.

36 And nothing hereof shall be revoked from this time forth for ever.

37 Now therefore see that thou make a copy of these things, and let it be delivered unto Jonathan, and set upon the holy mount in a conspicuous place.

327.

38 After this, when king Demetrius saw that the land was quiet before him, and that no resistance was made against him,

he sent away all his forces, every one to his own place, except certain bands of strangers, whom he had gathered from the isles of the heathen:

wherefore all the forces of his fathers hated him.

328.

39 Moreover there was one Tryphon, that had been of Alexander's part afore, who, seeing that all the host murmured against Demetrius, went to Simalcuc the Arabian that brought up Antiochus the young son of Alexander,

40 And lay sore upon him to deliver him this young Antiochus, that he might reign in his father's stead: he told him therefore all that Demetrius had done, and how his men of war were at enmity with him, and there he remained a long season.

329.

41 In the mean time Jonathan sent unto king Demetrius, that he would cast those of the tower out of Jerusalem, and those also in the fortresses: for they fought against Israel.

42 So Demetrius sent unto Jonathan, saying,

330.

I will not only do this for thee and thy people, but I will greatly honour thee and thy nation, if opportunity serve.

43 Now therefore thou shalt do well, if thou send me men to help me; for all my forces are gone from me.

331.

44 Upon this Jonathan sent him three thousand strong men unto Antioch: and when they came to the king, the king was very glad of their coming.

45 Howbeit they that were of the city gathered themselves together into the midst of the city, to the number of an hundred and twenty thousand men, and would have slain the king.

332.

46 Wherefore the king fled into the court, but they of the city kept the passages of the city, and began to fight.

47 Then the king called to the Jews for help, who came unto him all at once, and dispersing themselves through the city slew that day in the city to the number of an hundred thousand.

333.

48 Also they set fire on the city, and gat many spoils that day, and delivered the king.

49 So when they of the city saw that the Jews had got the city as they would, their courage was abated: wherefore they made supplication to the king, and cried, saying,

334.

50 Grant us peace, and let the Jews cease from assaulting us and the city.

51 With that they cast away their weapons, and made peace; and the Jews were honoured in the sight of the king, and in the sight of all that were in his realm; and they returned to Jerusalem, having great spoils.

335.

52 So king Demetrius sat on the throne of his kingdom, and the land was quiet before him.

53 Nevertheless he dissembled in all that ever he spake, and estranged himself from Jonathan, neither rewarded he him according to the benefits which he had received of him, but troubled him very sore.

336.

54 After this returned Tryphon, and with him the young child Antiochus, who reigned, and was crowned.

55 Then there gathered unto him all the men of war, whom Demetrius had put away, and they fought against Demetrius, who turned his back and fled.

337.

56 Moreover Tryphon took the elephants, and won Antioch.

57 At that time young Antiochus wrote unto Jonathan, saying, I confirm thee in the high priesthood, and appoint thee ruler over the four governments, and to be one of the king's friends.

338.

58 Upon this he sent him golden vessels to be served in, and gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle.

59 His brother Simon also he made captain from the place called the Ladder of Tyrus unto the borders of Egypt.

339.

60 Then Jonathan went forth, and passed through the cities beyond the water, and all the forces of Syria gathered themselves unto him for to help him: and when he came to Ascalon, they of the city met him honourably.

61 From whence he went to Gaza, but they of Gaza shut him out; wherefore he laid siege unto it, and burned the suburbs thereof with fire, and spoiled them.

62 Afterward, when they of Gaza made supplication unto Jonathan, he made peace with them, and took the sons of their chief men for hostages, and sent them to Jerusalem, and passed through the country unto Damascus.

340.

63 Now when Jonathan heard that Demetrius' princes were come to Cades, which is in Galilee, with a great power, purposing to remove him out of the country,

64 He went to meet them, and left Simon his brother in the country.

341.

65 Then Simon encamped against Bethsura and fought against it a long season, and shut it up:

66 But they desired to have peace with him, which he granted them, and then put them out from thence, and took the city, and set a garrison in it.

342.

67 As for Jonathan and his host, they pitched at the water of Gennesar, from whence betimes in the morning they gat them to the plain of Nasor.

68 And, behold, the host of strangers met them in the plain, who, having laid men in ambush for him in the mountains, came themselves over against him.

343.

69 So when they that lay in ambush rose out of their places and joined battle, all that were of Jonathan's side fled;

70 Insomuch as there was not one of them left, except Mattathias the son of Absalom, and Judas the son of Calphi, the captains of the host.

344.

71 Then Jonathan rent his clothes, and cast earth upon his head, and prayed.

72 Afterwards turning again to battle, he put them to flight, and so they ran away.

345.

73 Now when his own men that were fled saw this, they turned again unto him, and with him pursued them to Cades, even unto their own tents, and there they camped.

74 So there were slain of the heathen that day about three thousand men: but Jonathan returned to Jerusalem.

1ST MACCABEES 12

346.

- 1 Now when Jonathan saw that time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them.
- 2 He sent letters also to the Lacedemonians, and to other places, for the same purpose.

347.

- 3 So they went unto Rome, and entered into the senate, and said, Jonathan the high priest, and the people of the Jews, sent us unto you, to the end ye should renew the friendship, which ye had with them, and league, as in former time.
- 4 Upon this the Romans gave them letters unto the governors of every place that they should bring them into the land of Judea peaceably.

348.

- 5 And this is the copy of the letters which Jonathan wrote to the Lacedemonians:
- 6 Jonathan the high priest, and the elders of the nation, and the priests, and the other of the Jews, unto the Lacedemonians their brethren send greeting:

349.

- 7 There were letters sent in times past unto Onias the high priest from Darius, who reigned then among you, to signify that ye are our brethren, as the copy here underwritten doth specify.
- 8 At which time Onias entreated the ambassador that was sent honourably, and received the letters, wherein declaration was made of the league and friendship.

350.

- 9 Therefore we also, albeit we need none of these things, that we have the holy books of scripture in our hands to comfort us,
- 10 Have nevertheless attempted to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether: for there is a long time passed since ye sent unto us.

351.

- 11 We therefore at all times without ceasing, both in our feasts, and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren:
- 12 And we are right glad of your honour.

352.

- 13 As for ourselves, we have had great troubles and wars on every side, forso much as the kings that are round about us have fought against us.
- 14 Howbeit we would not be troublesome unto you, nor to others of our confederates and friends, in these wars:

353.

- 15 For we have help from heaven that succoureth us, so as we are delivered from our enemies, and our enemies are brought under foot.
- 16 For this cause we chose Numenius the son of Antiochus, and Antipater he son of Jason, and sent them unto the Romans, to renew the amity that we had with them, and the former league.

354.

- 17 We commanded them also to go unto you, and to salute and to deliver you our letters concerning the renewing of our brotherhood.
- 18 Wherefore now ye shall do well to give us an answer thereto.

355.

19 And this is the copy of the letters which Oniars sent.

20 Areus king of the Lacedemonians to Onias the high priest, greeting:

21 It is found in writing, that the Lacedemonians and Jews are brethren, and that they are of the stock of Abraham:

356.

22 Now therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

23 We do write back again to you, that your cattle and goods are our's, and our's are your's We do command therefore our ambassadors to make report unto you on this wise.

357.

24 Now when Jonathan heard that Demebius' princes were come to fight against him with a greater host than afore,

25 He removed from Jerusalem, and met them in the land of Amathis: for he gave them no respite to enter his country.

358.

26 He sent spies also unto their tents, who came again, and told him that they were appointed to come upon them in the night season.

27 Wherefore so soon as the sun was down, Jonathan commanded his men to watch, and to be in arms, that all the night long they might be ready to fight: also he sent forth centinels round about the host.

359.

28 But when the adversaries heard that Jonathan and his men were ready for battle, they feared, and trembled in their hearts, and they kindled fires in their camp.

29 Howbeit Jonathan and his company knew it not till the morning: for they saw the lights burning.

360.

30 Then Jonathan pursued after them, but overtook them not: for they were gone over the river Eleutherus.

31 Wherefore Jonathan turned to the Arabians, who were called Zabadeans, and smote them, and took their spoils.

32 And removing thence, he came to Damascus, and so passed through all the country,

361.

33 Simon also went forth, and passed through the country unto Ascalon, and the holds there adjoining, from whence he turned aside to Joppa, and won it.

34 For he had heard that they would deliver the hold unto them that took Demetrius' part; wherefore he set a garrison there to keep it.

362.

35 After this came Jonathan home again, and calling the elders of the people together, he consulted with them about building strong holds in Judea,

36 And making the walls of Jerusalem higher, and raising a great mount between the tower and the city, for to separate it from the city, that so it might be alone, that men might neither sell nor buy in it.

363.

37 Upon this they came together to build up the city, forasmuch as part of the wall toward the brook on the east side was fallen down, and they repaired that which was called Capphenatha.

38 Simon also set up Adida in Sephela, and made it strong with gates and bars.

364.

39 Now Tryphon went about to get the kingdom of Asia, and to kill Antiochus the king, that he might set the crown upon his own head.

40 Howbeit he was afraid that Jonathan would not suffer him, and that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he removed, and came to Bethsan.

365.

41 Then Jonathan went out to meet him with forty thousand men chosen for the battle, and came to Bethsan.

42 Now when Tryphon saw Jonathan came with so great a force, he durst not stretch his hand against him;

43 But received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his men of war to be as obedient unto him, as to himself.

366.

44 Unto Jonathan also he said, Why hast thou brought all this people to so great trouble, seeing there is no war betwixt us?

45 Therefore send them now home again, and choose a few men to wait on thee, and come thou with me to Ptolemais, for I will give it thee, and the rest of the strong holds and forces, and all that have any charge: as for me, I will return and depart: for this is the cause of my coming.

367.

46 So Jonathan believing him did as he bade him, and sent away his host, who went into the land of Judea.

47 And with himself he retained but three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him.

368.

48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates and took him, and all them that came with him they slew with the sword.

49 Then sent Tryphon an host of footmen and horsemen into Galilee, and into the great plain, to destroy all Jonathan's company.

369.

50 But when they knew that Jonathan and they that were with him were taken and slain, they encouraged one another; and went close together, prepared to fight.

51 They therefore that followed upon them, perceiving that they were ready to fight for their lives, turned back again.

370.

52 Whereupon they all came into the land of Judea peaceably, and there they bewailed Jonathan, and them that were with him, and they were sore afraid; wherefore all Israel made great lamentation.

53 Then all the heathen that were round about then sought to destroy them: for said they, They have no captain, nor any to help them: now therefore let us make war upon them, and take away their memorial from among men.

1ST MACCABEES 13

371.

- 1 Now when Simon heard that Tryphon had gathered together a great host to invade the land of Judea, and destroy it,
- 2 And saw that the people was in great trembling and fear, he went up to Jerusalem, and gathered the people together,
- 3 And gave them exhortation, saying,

372.

- Ye yourselves know what great things I, and my brethren, and my father's house, have done for the laws and the sanctuary, the battles also and troubles which we have seen.
- 4 By reason whereof all my brethren are slain for Israel's sake, and I am left alone.

373.

- 5 Now therefore be it far from me, that I should spare mine own life in any time of trouble: for I am no better than my brethren.
- 6 Doubtless I will avenge my nation, and the sanctuary, and our wives, and our children: for all the heathen are gathered to destroy us of very malice.

374.

- 7 Now as soon as the people heard these words, their spirit revived.
- 8 And they answered with a loud voice, saying,
Thou shalt be our leader instead of Judas and Jonathan thy brother.
- 9 Fight thou our battles, and whatsoever, thou commandest us, that will we do.

375.

- 10 So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem, and he fortified it round about.
- 11 Also he sent Jonathan the son of Absalom, and with him a great power, to Joppa: who casting out them that were therein remained there in it.

376.

- 12 So Tryphon removed from Ptolemaus with a great power to invade the land of Judea, and Jonathan was with him in ward.
- 13 But Simon pitched his tents at Adida, over against the plain.

- 14 Now when Tryphon knew that Simon was risen up instead of his brother Jonathan, and meant to join battle with him, he sent messengers unto him, saying,

377.

- 15 Whereas we have Jonathan thy brother in hold, it is for money that he is owing unto the king's treasure, concerning the business that was committed unto him.
- 16 Wherefore now send an hundred talents of silver, and two of his sons for hostages, that when he is at liberty he may not revolt from us, and we will let him go.

378.

- 17 Hereupon Simon, albeit he perceived that they spake deceitfully unto him yet sent he the money and the children, lest peradventure he should procure to himself great hatred of the people:
- 18 Who might have said, Because I sent him not the money and the children, therefore is Jonathan dead.

379.

19 So he sent them the children and the hundred talents: howbeit Tryphon dissembled neither would he let Jonathan go.
20 And after this came Tryphon to invade the land, and destroy it, going round about by the way that leadeth unto Adora: but Simon and his host marched against him in every place, wheresoever he went.

380.

21 Now they that were in the tower sent messengers unto Tryphon, to the end that he should hasten his coming unto them by the wilderness, and send them victuals.
22 Wherefore Tryphon made ready all his horsemen to come that night: but there fell a very great snow, by reason whereof he came not.

381.

So he departed, and came into the country of Galaad.
23 And when he came near to Bascama he slew Jonathan, who was buried there.
24 Afterward Tryphon returned and went into his own land.

382.

25 Then sent Simon, and took the bones of Jonathan his brother, and buried them in Modin, the city of his fathers.
26 And all Israel made great lamentation for him, and bewailed him many days.

383.

27 Simon also built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with hewn stone behind and before.
28 Moreover he set up seven pyramids, one against another, for his father, and his mother, and his four brethren.

384.

29 And in these he made cunning devices, about the which he set great pillars, and upon the pillars he made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea.
30 This is the sepulchre which he made at Modin, and it standeth yet unto this day.

385.

31 Now Tryphon dealt deceitfully with the young king Antiochus, and slew him.
32 And he reigned in his stead, and crowned himself king of Asia, and brought a great calamity upon the land.

386.

33 Then Simon built up the strong holds in Judea, and fenced them about with high towers, and great walls, and gates, and bars, and laid up victuals therein.
34 Moreover Simon chose men, and sent to king Demetrius, to the end he should give the land an immunity, because all that Tryphon did was to spoil.

387.

35 Unto whom king Demetrius answered and wrote after this manner:
36 King Demetrius unto Simon the high priest, and friend of kings, as also unto the elders and nation of the Jews, sendeth greeting:

388.

37 The golden crown, and the scarlet robe, which ye sent unto us, we have received: and we are ready to make a stedfast peace with you, yea, and to write unto our officers, to confirm the immunities which we have granted.
38 And whatsoever covenants we have made with you shall stand; and the strong holds, which ye have builded, shall be your own.

389.

39 As for any oversight or fault committed unto this day, we forgive it, and the crown tax also, which ye owe us: and if there were any other tribute paid in Jerusalem, it shall no more be paid.
40 And look who are meet among you to be in our court, let then be enrolled, and let there be peace betwixt us.

390.

41 Thus the yoke of the heathen was taken away from Israel in the hundred and seventieth year.
42 Then the people of Israel began to write in their instruments and contracts, In the first year of Simon the high priest, the governor and leader of the Jews.

391.

43 In those days Simon camped against Gaza and besieged it round about; he made also an engine of war, and set it by the city, and battered a certain tower, and took it.
44 And they that were in the engine leaped into the city; whereupon there was a great uproar in the city:
45 Inasmuch as the people of the city rent their clothes, and climbed upon the walls with their wives and children, and cried with a loud voice, beseeching Simon to grant them peace.

392.

46 And they said, Deal not with us according to our wickedness, but according to thy mercy.
47 So Simon was appeased toward them, and fought no more against them, but put them out of the city, and cleansed the houses wherein the idols were, and so entered into it with songs and thanksgiving.

393.

48 Yea, he put all uncleanness out of it, and placed such men there as would keep the law, and made it stronger than it was before, and built therein a dwellingplace for himself.
49 They also of the tower in Jerusalem were kept so strait, that they could neither come forth, nor go into the country, nor buy, nor sell: wherefore they were in great distress for want of victuals, and a great number of them perished through famine.

394.

50 Then cried they to Simon, beseeching him to be at one with them: which thing he granted them; and when he had put them out from thence, he cleansed the tower from pollutions:
51 And entered into it the three and twentieth day of the second month in the hundred seventy and first year, with thanksgiving, and branches of palm trees, and with harps, and cymbals, and with viols, and hymns, and songs: because there was destroyed a great enemy out of Israel.

395.

52 He ordained also that that day should be kept every year with gladness. Moreover the hill of the temple that was by the tower he made stronger than it was, and there he dwelt himself with his company.
53 And when Simon saw that John his son was a valiant man, he made him captain of all the hosts; and he dwelt in Gazera.

1ST MACCABEES 14

396.

- 1 Now in the hundred threescore and twelfth year king Demetrius gathered his forces together, and went into Media to get him help to fight against Tryphone.
- 2 But when Arsaces, the king of Persia and Media, heard that Demetrius was entered within his borders, he sent one of his princes to take him alive:
- 3 Who went and smote the host of Demetrius, and took him, and brought him to Arsaces, by whom he was put in ward.

397.

- 4 As for the land of Judea, that was quiet all the days of Simon; for he sought the good of his nation in such wise, as that evermore his authority and honour pleased them well.
- 5 And as he was honourable in all his acts, so in this, that he took Joppa for an haven, and made an entrance to the isles of the sea,

398.

- 6 And enlarged the bounds of his nation, and recovered the country,
- 7 And gathered together a great number of captives, and had the dominion of Gazera, and Bethsura, and the tower, out of the which he took all uncleanness, neither was there any that resisted him.

399.

- 8 Then did they till their ground in peace, and the earth gave her increase, and the trees of the field their fruit.
- 9 The ancient men sat all in the streets, communing together of good things, and the young men put on glorious and warlike apparel.

400.

- 10 He provided victuals for the cities, and set in them all manner of munition, so that his honourable name was renowned unto the end of the world.
- 11 He made peace in the land, and Israel rejoiced with great joy:

401.

- 12 For every man sat under his vine and his fig tree, and there was none to fray them:
- 13 Neither was there any left in the land to fight against them: yea, the kings themselves were overthrown in those days.

402.

- 14 Moreover he strengthened all those of his people that were brought low: the law he searched out; and every contemner of the law and wicked person he took away.
- 15 He beautified the sanctuary, and multiplied vessels of the temple.

403.

- 16 Now when it was heard at Rome, and as far as Sparta, that Jonathan was dead, they were very sorry.
- 17 But as soon as they heard that his brother Simon was made high priest in his stead, and ruled the country, and the cities therein:

404.

- 18 They wrote unto him in tables of brass, to renew the friendship and league which they had made with Judas and Jonathan his brethren:
- 19 Which writings were read before the congregation at Jerusalem.

405.

20 And this is the copy of the letters that the Lacedemonians sent;

The rulers of the Lacedemonians, with the city, unto Simon the high priest, and the elders, and priests, and residue of the people of the Jews, our brethren, send greeting:

406.

21 The ambassadors that were sent unto our people certified us of your glory and honour: wherefore we were glad of their coming,

407.

22 And did register the things that they spake in the council of the people in this manner; Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the friendship they had with us.

408.

23 And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in publick records, to the end the people of the Lacedemonians might have a memorial thereof:

409.

furthermore we have written a copy thereof unto Simon the high priest.

24 After this Simon sent Numenius to Rome with a great shield of gold of a thousand pound weight to confirm the league with them.

410.

25 Whereof when the people heard, they said,

What thanks shall we give to Simon and his sons?

411.

26 For he and his brethren and the house of his father have established Israel, and chased away in fight their enemies from them, and confirmed their liberty.

27 So then they wrote it in tables of brass, which they set upon pillars in mount Sion: and this is the copy of the writing;

412.

The eighteenth day of the month Elul, in the hundred threescore and twelfth year, being the third year of Simon the high priest,

28 At Saramel in the great congregation of the priests, and people, and rulers of the nation, and elders of the country, were these things notified unto us.

413.

29 Forasmuch as oftentimes there have been wars in the country, wherein for the maintenance of their sanctuary, and the law, Simon the son of Mattathias, of the posterity of Jarib, together with his brethren, put themselves in jeopardy, and resisting the enemies of their nation did their nation great honour:

414.

30 (For after that Jonathan, having gathered his nation together, and been their high priest, was added to his people,

31 Their enemies prepared to invade their country, that they might destroy it, and lay hands on the sanctuary:

415.

32 At which time Simon rose up, and fought for his nation, and spent much of his own substance, and armed the valiant men of his nation and gave them wages,

33 And fortified the cities of Judea, together with Bethsura, that lieth upon the borders of Judea, where the armour of the enemies had been before; but he set a garrison of Jews there:

416.

34 Moreover he fortified Joppa, which lieth upon the sea, and Gazera, that bordereth upon Azotus, where the enemies had dwelt before: but he placed Jews there, and furnished them with all things convenient for the reparation thereof.)

417.

35 The people therefore sang the acts of Simon, and unto what glory he thought to bring his nation, made him their governor and chief priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to exalt his people.

418.

36 For in his time things prospered in his hands, so that the heathen were taken out of their country, and they also that were in the city of David in Jerusalem, who had made themselves a tower, out of which they issued, and polluted all about the sanctuary, and did much hurt in the holy place:

37 But he placed Jews therein and fortified it for the safety of the country and the city, and raised up the walls of Jerusalem.

419.

38 King Demetrius also confirmed him in the high priesthood according to those things,

39 And made him one of his friends, and honoured him with great honour.

420.

40 For he had heard say, that the Romans had called the Jews their friends and confederates and brethren; and that they had entertained the ambassadors of Simon honourably;

41 Also that the Jews and priests were well pleased that Simon should be their governor and high priest for ever, until there should arise a faithful prophet;

421.

42 Moreover that he should be their captain, and should take charge of the sanctuary, to set them over their works, and over the country, and over the armour, and over the fortresses, that, I say, he should take charge of the sanctuary;

422.

43 Beside this, that he should be obeyed of every man, and that all the writings in the country should be made in his name, and that he should be clothed in purple, and wear gold:

423.

44 Also that it should be lawful for none of the people or priests to break any of these things, or to gainsay his words, or to gather an assembly in the country without him, or to be clothed in purple, or wear a buckle of gold;

45 And whosoever should do otherwise, or break any of these things, he should be punished.

424.

46 Thus it *pleased* all the people to deal with Simon, and to do as hath been said.

47 Then Simon accepted hereof, and was well pleased to be high priest, and captain and governor of the Jews and priests, and to defend them all.

425.

48 So they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary in a conspicuous place;

49 Also that the copies thereof should be laid up in the treasury, to the end that Simon and his sons might have them.

1ST MACCABEES 15

426.

1 Moreover Antiochus son of Demetrius the king sent letters from the isles of the sea unto Simon the priest and prince of the Jews, and to all the people;
2 The contents whereof were these:

427.

King Antiochus to Simon the high priest and prince of his nation, and to the people of the Jews, greeting:

428.

3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge it again, that I may restore it to the old estate, and to that end have gathered a multitude of foreign soldiers together, and prepared ships of war;

429.

4 My meaning also being to go through the country, that I may be avenged of them that have destroyed it, and made many cities in the kingdom desolate:

430.

5 Now therefore I confirm unto thee all the oblations which the kings before me granted thee, and whatsoever gifts besides they granted.

6 I give thee leave also to coin money for thy country with thine own stamp.

431.

7 And as concerning Jerusalem and the sanctuary, let them be free; and all the armour that thou hast made, and fortresses that thou hast built, and keepest in thine hands, let them remain unto thee.

432.

8 And if anything be, or shall be, owing to the king, let it be forgiven thee from this time forth for evermore.

433.

9 Furthermore, when we have obtained our kingdom, we will honour thee, and thy nation, and thy temple, with great honour, so that your honour shall be known throughout the world.

434.

10 In the hundred threescore and fourteenth year went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon.

435.

11 Wherefore being pursued by king Antiochus, he fled unto Dora, which lieth by the sea side:
12 For he saw that troubles came upon him all at once, and that his forces had forsaken him.

436.

13 Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen.

437.

14 And when he had compassed the city round about, and joined ships close to the town on the sea side, he vexed the city by land and by sea, neither suffered he any to go out or in.

438.

15 In the mean season came Numenius and his company from Rome, having letters to the kings and countries; wherein were written these things:

16 Lucius, consul of the Romans unto king Ptolemee, greeting:

439.

17 The Jews' ambassadors, our friends and confederates, came unto us to renew the old friendship and league, being sent from Simon the high priest, and from the people of the Jews:

18 And they brought a shield of gold of a thousand pound.

440.

19 We thought it good therefore to write unto the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, nor yet aid their enemies against them.

20 It seemed also good to us to receive the shield of them.

441.

21 If therefore there be any pestilent fellows, that have fled from their country unto you, deliver them unto Simon the high priest, that he may punish them according to their own law.

442.

22 The same things wrote he likewise unto Demetrius the king, and Attalus, to Ariarathes, and Arsaces,

23 And to all the countries and to Sampsames, and the Lacedemonians, and to Delus, and Myndus, and Sicyon, and Caria, and Samos, and Pamphylia, and Lycia, and Halicarnassus, and Rhodus, and Aradus, and Cos, and Side, and Aradus, and Gortyna, and Cnidus, and Cyprus, and Cyrene.

443.

24 And the copy hereof they wrote to Simon the high priest.

25 So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in.

444.

26 At that time Simon sent him two thousand chosen men to aid him; silver also, and gold, and much armour.

27 Nevertheless he would not receive them, but brake all the covenants which he had made with him afore, and became strange unto him.

445.

28 Furthermore he sent unto him Athenobius, one of his friends, to commune with him, and say, Ye withhold Joppa and Gazera; with the tower that is in Jerusalem, which are cities of my realm.

29 The borders thereof ye have wasted, and done great hurt in the land, and got the dominion of many places within my kingdom.

446.

30 Now therefore deliver the cities which ye have taken, and the tributes of the places, whereof ye have gotten dominion without the borders of Judea:

31 Or else give me for them five hundred talents of silver; and for the harm that ye have done, and the tributes of the cities, other five hundred talents: if not, we will come and fight against you

447.

32 So Athenobius the king's friend came to Jerusalem; and when he saw the glory of Simon, and the cupboard of gold and silver plate, and his great attendance, he was astonished, and told him the king's message.

448.

33 Then answered Simon, and said unto him,

We have neither taken other men's land, nor holden that which appertaineth to others, but the inheritance of our fathers, which our enemies had wrongfully in possession a certain time.

449.

34 Wherefore we, having opportunity, hold the inheritance of our fathers.

450.

35 And whereas thou demandest Joppa and Gazera, albeit they did great harm unto the people in our country, yet will we give thee an hundred talents for them.

451.

Hereunto Athenobius answered him not a word;

36 But returned in a rage to the king, and made report unto him of these speeches, and of the glory of Simon, and of all that he had seen: whereupon the king was exceeding wroth.

452.

37 In the mean time fled Tryphon by ship unto Orthosias.

38 Then the king made Cendebeus captain of the sea coast, and gave him an host of footmen and horsemen,

453.

39 And commanded him to remove his host toward Judea;

also he commanded him to build up Cedron, and to fortify the gates, and to war against the people; but as for the king himself, he pursued Tryphon.

454.

40 So Cendebeus came to Jamnia and began to provoke the people and to invade Judea, and to take the people prisoners, and slay them.

455.

41 And when he had built up Cedrou,

he set horsemen there, and an host of footmen, to the end that issuing out they might make outroads upon the ways of Judea, as the king had commanded him.

1ST MACCABEES 16

456.

- 1 Then came up John from Gazera, and told Simon his father what Cendebeus had done.
- 2 Wherefore Simon called his two eldest sons, Judas and John, and said unto them,

457.

I, and my brethren, and my father's house, have ever from my youth unto this day fought against the enemies of Israel; and things have prospered so well in our hands, that we have delivered Israel oftentimes.

458.

- 3 But now I am old, and ye, by God's mercy, are of a sufficient age: be ye instead of me and my brother, and go and fight for our nation, and the help from heaven be with you.

459.

- 4 So he chose out of the country twenty thousand men of war with horsemen, who went out against Cendebeus, and rested that night at Modin.

460.

- 5 And when as they rose in the morning, and went into the plain, behold, a mighty great host both of footmen and horsemen came against them: howbeit there was a water brook betwixt them.

461.

- 6 So he and his people pitched over against them: and when he saw that the people were afraid to go over the water brook, he went first over himself, and then the men seeing him passed through after him.

462.

- 7 That done, he divided his men, and set the horsemen in the midst of the footmen: for the enemies' horsemen were very many.
- 8 Then sounded they with the holy trumpets: whereupon Cendebeus and his host were put to flight, so that many of them were slain, and the remnant gat them to the strong hold.

463.

- 9 At that time was Judas John's brother wounded; but John still followed after them, until he came to Cedron, which Cendebeus had built.

464.

- 10 So they fled even unto the towers in the fields of Azotus; wherefore he burned it with fire: so that there were slain of them about two thousand men.

465.

Afterward he returned into the land of Judea in peace.

466.

- 11 Moreover in the plain of Jericho was Ptolemeus the son of Abubus made captain, and he had abundance of silver and gold:
- 12 For he was the high priest's son in law.

467.

- 13 Wherefore his heart being lifted up, he thought to get the country to himself, and thereupon consulted deceitfully against Simon and his sons to destroy them.

468.

14 Now Simon was visiting the cities that were in the country, and taking care for the good ordering of them; at which time he came down himself to Jericho with his sons, Mattathias and Judas, in the hundred threescore and seventeenth year, in the eleventh month, called Sabat:

469.

15 Where the son of Abubus receiving them deceitfully into a little hold, called Docus, which he had built, made them a great banquet: howbeit he had hid men there.

470.

16 So when Simon and his sons had drunk largely, Ptolemee and his men rose up, and took their weapons, and came upon Simon into the banqueting place, and slew him, and his two sons, and certain of his servants.

471.

17 In which doing he committed a great treachery, and recompensed evil for good.

472.

18 Then Ptolemee wrote these things, and sent to the king, that he should send him an host to aid him, and he would deliver him the country and cities.

473.

19 He sent others also to Gazera to kill John: and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards.

20 And others he sent to take Jerusalem, and the mountain of the temple.

474.

21 Now one had run afore to Gazera and told John that his father and brethren were slain, and, quoth he, Ptolemee hath sent to slay thee also.

22 Hereof when he heard, he was sore astonished: so he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away.

475.

23 As concerning the rest of the acts of John, and his wars, and worthy deeds which he did, and the building of the walls which he made, and his doings,

24 Behold, these are written in the chronicles of his priesthood, from the time he was made high priest after his father.

2ND MACCABEES 1

1.

1 The brethren, the Jews that be at Jerusalem and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt health and peace:

2.

2 God be gracious unto you, and remember his covenant that he made with Abraham, Isaac, and Jacob, his faithful servants;

3.

3 And give you all an heart to serve him, and to do his will, with a good courage and a willing mind;

4 And open your hearts in his law and commandments, and send you peace,

4.

5 And hear your prayers, and be at one with you, and never forsake you in time of trouble.

6 And now we be here praying for you.

5.

7 What time as Demetrius reigned, in the hundred threescore and ninth year, we the Jews wrote unto you in the extremity of trouble that came upon us in those years, from the time that Jason and his company revolted from the holy land and kingdom,

8 And burned the porch, and shed innocent blood:

6.

then we prayed unto the Lord, and were heard; we offered also sacrifices and fine flour, and lighted the lamps, and set forth the loaves.

9 And now see that ye keep the feast of tabernacles in the month Casleu.

7.

10 In the hundred fourscore and eighth year, the people that were at Jerusalem and in Judea, and the council, and Judas, sent greeting and health unto Aristobulus, king Ptolemeus' master, who was of the stock of the anointed priests, and to the Jews that were in Egypt:

8.

11 Insomuch as God hath delivered us from great perils, we thank him highly, as having been in battle against a king.

12 For he cast them out that fought within the holy city.

9.

13 For when the leader was come into Persia, and the army with him that seemed invincible, they were slain in the temple of Nanea by the deceit of Nanea's priests.

10.

14 For Antiochus, as though he would marry her, came into the place, and his friends that were with him, to receive money in name of a dowry.

11.

15 Which when the priests of Nanea had set forth, and he was entered with a small company into the compass of the temple, they shut the temple as soon as Antiochus was come in:

16 And opening a privy door of the roof, they threw stones like thunderbolts, and struck down the captain, hewed them in pieces, smote off their heads and cast them to those that were without.

12.

17 Blessed be our God in all things, who hath delivered up the ungodly.

13.

18 Therefore whereas we are now purposed to keep the purification of the temple upon the five and twentieth day of the month Casleu, we thought it necessary to certify you thereof, that ye also might keep it, as the feast of the tabernacles, and of the fire, which was given us when Neemias offered sacrifice, after that he had builded the temple and the altar.

14.

19 For when our fathers were led into Persia, the priests that were then devout took the fire of the altar privily, and hid it in an hollow place of a pit without water, where they kept it sure, so that the place was unknown to all men.

15.

20 Now after many years, when it pleased God, Neemias, being sent from the king of Persia, did send of the posterity of those priests that had hid it to the fire: but when they told us they found no fire, but thick water;

21 Then commanded he them to draw it up, and to bring it; and when the sacrifices were laid on, Neemias commanded the priests to sprinkle the wood and the things laid thereupon with the water.

16.

22 When this was done, and the time came that the sun shone, which afore was hid in the cloud, there was a great fire kindled, so that every man marvelled.

23 And the priests made a prayer whilst the sacrifice was consuming, I say, both the priests, and all the rest, Jonathan beginning, and the rest answering thereunto, as Neemias did.

17.

24 And the prayer was after this manner;

O Lord, Lord God, Creator of all things, who art fearful and strong, and righteous, and merciful, and the only and gracious King,

18.

25 The only giver of all things, the only just, almighty, and everlasting, thou that deliverest Israel from all trouble, and didst choose the fathers, and sanctify them:

19.

26 Receive the sacrifice for thy whole people Israel, and preserve thine own portion, and sanctify it.

20.

27 Gather those together that are scattered from us, deliver them that serve among the heathen, look upon them that are despised and abhorred, and let the heathen know that thou art our God.

21.

28 Punish them that oppress us, and with pride do us wrong.

29 Plant thy people again in thy holy place, as Moses hath spoken.

30 And the priests sung psalms of thanksgiving.

22.

31 Now when the sacrifice was consumed, Neemias commanded the water that was left to be poured on the great stones.

32 When this was done, there was kindled a flame: but it was consumed by the light that shined from the altar.

23.

33 So when this matter was known, it was told the king of Persia, that in the place, where the priests that were led away had hid the fire, there appeared water, and that Neemias had purified the sacrifices therewith.

24.

34 Then the king, enclosing the place, made it holy, after he had tried the matter.

35 And the king took many gifts, and bestowed thereof on those whom he would gratify.

25.

36 And Neemias called this thing Naphthar, which is as much as to say, a cleansing: but many men call it Nephi.

The Second Book of Maccabees

CHAPTER TWO

Divisions 26-50

2ND MACCABEES 2

26.

1 It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified:

27.

2 And how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments.

3 And with other such speeches exhorted he them, that the law should not depart from their hearts.

28.

4 It was also contained in the same writing, that the prophet, being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God.

29.

5 And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door.

6 And some of those that followed him came to mark the way, but they could not find it.

30.

7 Which when Jeremy perceived, he blamed them, saying,

As for that place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy.

31.

8 Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified.

32.

9 It was also declared, that he being wise offered the sacrifice of dedication, and of the finishing of the temple.

10 And as when Moses prayed unto the Lord, the fire came down from heaven, and consumed the sacrifices: even so prayed Solomon also, and the fire came down from heaven, and consumed the burnt offerings.

33.

11 And Moses said, Because the sin offering was not to be eaten, it was consumed.

12 So Solomon kept those eight days.

34.

13 The same things also were reported in the writings and commentaries of Neemias; and how he founding a library gathered together [*of*] the acts of the kings, and the prophets, and of David, and the epistles of the kings concerning the holy gifts.

35.

14 In like manner also Judas gathered together all those things that were lost by reason of the war we had, and they remain with us,

15 Wherefore if ye have need thereof, send some to fetch them unto you.

36.

16 Whereas we then are about to celebrate the purification, we have written unto you, and ye shall do well, if ye keep the same days.

37.

17 We hope also, that the God that delivered all his people, and gave them all an heritage, and the kingdom, and the priesthood, and the sanctuary,

38.

18 As he promised in the law, will shortly have mercy upon us, and gather us together out of every land under heaven into the holy place: for he hath delivered us out of great troubles, and hath purified the place.

39.

19 Now as concerning Judas Maccabeus, and his brethren, and the purification of the great temple, and the dedication of the altar,

20 And the wars against Antiochus Epiphanes, and Eupator his son,

40.

21 And the manifest signs that came from heaven unto those that behaved themselves manfully to their honour for Judaism:

so that, being but a few, they overcame the whole country, and chased barbarous multitudes,

41.

22 And recovered again the temple renowned all the world over, and freed the city, and upheld the laws which were going down, the Lord being gracious unto them with all favour:

42.

23 All these things, I say, being declared by Jason of Cyrene in five books, we will assay to abridge in one volume.

43.

24 For considering the infinite number, and the difficulty which they find that desire to look into the narrations of the story, for the variety of the matter,

44.

25 We have been careful, that they that will read may have delight, and that they that are desirous to commit to memory might have ease, and that all into whose hands it comes might have profit.

45.

26 Therefore to us, that have taken upon us this painful labour of abridging, it was not easy, but a matter of sweat and watching;

27 Even as it is no ease unto him that prepareth a banquet, and seeketh the benefit of others:

46.

yet for the pleasuring of many we will undertake gladly this great pains;

28 Leaving to the author the exact handling of every particular, and labouring to follow the rules of an abridgement.

47.

29 For as the master builder of a new house must care for the whole building;

but he that undertaketh to set it out, and paint it, must seek out fit things for the adorning thereof: even so I think it is with us.

48.

30 To stand upon every point, and go over things at large, and to be curious in particulars, belongeth to the first author of the story:

49.

31 But to use brevity, and avoid much labouring of the work, is to be granted to him that will make an abridgment.

50.

32 Here then will we begin the story: only adding thus much to that which hath been said, that it is a foolish thing to make a long prologue, and to be short in the story itself.

2ND MACCABEES 3

51.

1 Now when the holy city was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the high priest, and his hatred of wickedness,
2 It came to pass that even the kings themselves did honour the place, and magnify the temple with their best gifts;
3 Insomuch that Seleucus of Asia of his own revenues bare all the costs belonging to the service of the sacrifices.

52.

4 But one Simon of the tribe of Benjamin, who was made governor of the temple, fell out with the high priest about disorder in the city.
5 And when he could not overcome Onias, he gat him to Apollonius the son of Thraseas, who then was governor of Celosyria and Phenice,
6 And told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches, which did not pertain to the account of the sacrifices, was innumerable, and that it was possible to bring all into the king's hand.

53.

7 Now when Apollonius came to the king, and had shewed him of the money whereof he was told, the king chose out Heliodorus his treasurer, and sent him with a commandment to bring him the foresaid money.

54.

8 So forthwith Heliodorus took his journey; under a colour of visiting the cities of Celosyria and Phenice, but indeed to fulfil the king's purpose.
9 And when he was come to Jerusalem, and had been courteously received of the high priest of the city, he told him what intelligence was given of the money, and declared wherefore he came, and asked if these things were so indeed.

55.

10 Then the high priest told him that there was such money laid up for the relief of widows and fatherless children:
11 And that some of it belonged to Hircanus son of Tobias, a man of great dignity, and not as that wicked Simon had misinformed: the sum whereof in all was four hundred talents of silver, and two hundred of gold:
12 And that it was altogether impossible that such wrongs should be done unto them, that had committed it to the holiness of the place, and to the majesty and inviolable sanctity of the temple, honoured over all the world.

56.

13 But Heliodorus, because of the king's commandment given him, said, That in any wise it must be brought into the king's treasury.
14 So at the day which he appointed he entered in to order this matter: wherefore there was no small agony throughout the whole city.

57.

15 But the priests, prostrating themselves before the altar in their priests' vestments, called unto heaven upon him that made a law concerning things given to he kept, that they should safely be preserved for such as had committed them to be kept.

59.

16 Then whoso had looked the high priest in the face, it would have wounded his heart: for his countenance and the changing of his colour declared the inward agony of his mind.

17 For the man was so compassed with fear and horror of the body, that it was manifest to them that looked upon him, what sorrow he had now in his heart.

60.

18 Others ran flocking out of their houses to the general supplication, because the place was like to come into contempt.

19 And the women, girt with sackcloth under their breasts, abounded in the streets, and the virgins that were kept in ran, some to the gates, and some to the walls, and others looked out of the windows.

20 And all, holding their hands toward heaven, made supplication.

61.

21 Then it would have pitied a man to see the falling down of the multitude of all sorts, and the fear of the high priest being in such an agony.

22 They then called upon the Almighty Lord to keep the things committed of trust safe and sure for those that had committed them.

62.

23 Nevertheless Heliodorus executed that which was decreed.

24 Now as he was there present himself with his guard about the treasury, the Lord of spirits, and the Prince of all power, caused a great apparition, so that all that presumed to come in with him were astonished at the power of God, and fainted, and were sore afraid.

63.

25 For there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran fiercely, and smote at Heliodorus with his forefeet, and it seemed that he that sat upon the horse had complete harness of gold.

26 Moreover two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side; and scourged him continually, and gave him many sore stripes.

64.

27 And Heliodorus fell suddenly unto the ground, and was compassed with great darkness: but they that were with him took him up, and put him into a litter.

28 Thus him, that lately came with a great train and with all his guard into the said treasury, they carried out, being unable to help himself with his weapons: and manifestly they acknowledged the power of God.

65.

29 For he by the hand of God was cast down, and lay speechless without all hope of life.

30 But they praised the Lord, that had miraculously honoured his own place: for the temple; which a little afore was full of fear and trouble, when the Almighty Lord appeared, was filled with joy and gladness.

66.

31 Then straightways certain of Heliodorus' friends prayed Onias, that he would call upon the most High to grant him his life, who lay ready to give up the ghost.

32 So the high priest, suspecting lest the king should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man.

67.

33 Now as the high priest was making an atonement, the same young men in the same clothing appeared and stood beside Heliodorus, saying, Give Onias the high priest great thanks, insomuch as for his sake the Lord hath granted thee life:

34 And seeing that thou hast been scourged from heaven, declare unto all men the mighty power of God. And when they had spoken these words, they appeared no more.

68.

35 So Heliodorus, after he had offered sacrifice unto the Lord, and made great vows unto him that had saved his life, and saluted Onias, returned with his host to the king.

36 Then testified he to all men the works of the great God, which he had seen with his eyes.

69.

37 And when the king Heliodorus, who might be a fit man to be sent yet once again to Jerusalem, he said,

38 If thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life: for in that place, no doubt; there is an especial power of God.

70.

39 For he that dwelleth in heaven hath his eye on that place, and defendeth it; and he beateth and destroyeth them that come to hurt it.

40 And the things concerning Heliodorus, and the keeping of the treasury, fell out on this sort.

The Second Book of Maccabees

CHAPTER FOUR
Divisions 71-95

2ND MACCABEES 4

71.

1 This Simon now, of whom we spake afore, having been a betrayer of the money, and of his country, slandered Onias, as if he ha terrified Heliodorus, and been the worker of these evils.

2 Thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws.

72.

3 But when their hatred went so far, that by one of Simon's faction murders were committed,

4 Onias seeing the danger of this contention, and that Apollonius, as being the governor of Celosyria and Phenice, did rage, and increase Simon's malice,

73.

5 He went to the king, not to be an accuser of his countrymen, but seeking the good of all, both publick and private:

6 For he saw that it was impossible that the state should continue quiet, and Simon leave his folly, unless the king did look thereunto.

74.

7 But after the death of Seleucus, when Antiochus, called Epiphanes, took the kingdom, Jason the brother of Onias laboured underhand to be high priest,

8 Promising unto the king by intercession three hundred and threescore talents of silver, and of another revenue eighty talents:

75.

9 Beside this, he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise, and for the training up of youth in the fashions of the heathen, and to write them of Jerusalem by the name of Antiochians.

10 Which when the king had granted, and he had gotten into his hand the rule he forthwith brought his own nation to Greekish fashion.

76.

11 And the royal privileges granted of special favour to the Jews by the means of John the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away; and putting down the governments which were according to the law, he brought up new customs against the law:

12 For he built gladly a place of exercise under the tower itself, and brought the chief young men under his subjection, and made them wear a hat.

77.

13 Now such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no high priest;

14 That the priests had no courage to serve any more at the altar,

78.

but despising the temple, and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise, after the game of Discus called them forth;

15 Not setting by the honours of their fathers, but liking the glory of the Grecians best of all.

79.

16 By reason whereof sore calamity came upon them: for they had them to be their enemies and avengers, whose custom they followed so earnestly, and unto whom they desired to be like in all things.

17 For it is not a light thing to do wickedly against the laws of God: but the time following shall declare these things.

80.

18 Now when the game that was used every faith year was kept at Tyrus, the king being present, 19 This ungracious Jason sent special messengers from Jerusalem, who were Antiochians, to carry three hundred drachms of silver to the sacrifice of Hercules, which even the bearers thereof thought fit not to bestow upon the sacrifice, because it was not convenient, but to be reserved for other charges.

20 This money then, in regard of the sender, was appointed to Hercules' sacrifice; but because of the bearers thereof, it was employed to the making of gallies.

81.

21 Now when Apollonius the son of Menestheus was sent into Egypt for the coronation of king Ptolemeus Philometor, Antiochus, understanding him not to be well affected to his affairs, provided for his own safety: whereupon he came to Joppa, and from thence to Jerusalem:

22 Where he was honourably received of Jason, and of the city, and was brought in with torch alight, and with great shoutings: and so afterward went with his host unto Phenice.

82.

23 Three years afterward Jason sent Menelans, the aforesaid Simon's brother, to bear the money unto the king, and to put him in mind of certain necessary matters.

24 But he being brought to the presence of the king, when he had magnified him for the glorious appearance of his power, got the priesthood to himself, offering more than Jason by three hundred talents of silver.

83.

25 So he came with the king's mandate, bringing nothing worthy the high priesthood, but having the fury of a cruel tyrant, and the rage of a savage beast.

84.

26 Then Jason, who had undermined his own brother, being undermined by another, was compelled to flee into the country of the Ammonites.

27 So Menelans got the principality: but as for the money that he had promised unto the king, he took no good order for it, albeit Sostratis the ruler of the castle required it:

28 For unto him appertained the gathering of the customs. Wherefore they were both called before the king.

85.

29 Now Menelans left his brother Lysimachus in his stead in the priesthood; and Sostratus left Crates, who was governor of the Cyprians.

30 While those things were in doing, they of Tarsus and Mallos made insurrection, because they were given to the king's concubine, called Antiochus.

31 Then came the king in all haste to appease matters, leaving Andronicus, a man in authority, for his deputy.

86.

32 Now Menelans, supposing that he had gotten a convenient time, stole certain vessels of gold out of the temple, and gave some of them to Andronicus, and some he sold into Tyrus and the cities round about.

33 Which when Onias knew of a surety, he reproved him, and withdrew himself into a sanctuary at Daphne, that lieth by Antiochia.

87.

34 Wherefore Menelans, taking Andronicus apart, prayed, him to get Onias into his hands; who being persuaded thereunto, and coming to Onias in deceit, gave him his right hand with oaths; and though he were suspected by him, yet persuaded he him to come forth of the sanctuary: whom forthwith he shut up without regard of justice.

88.

35 For the which cause not only the Jews, but many also of other nations, took great indignation, and were much grieved for the unjust murder of the man.

36 And when the king was come again from the places about Cilicia, the Jews that were in the city, and certain of the Greeks that abhorred the fact also, complained because Onias was slain without cause.

89.

37 Therefore Antiochus was heartily sorry, and moved to pity, and wept, because of the sober and modest behaviour of him that was dead.

38 And being kindled with anger, forthwith he took away Andronicus his purple, and rent off his clothes, and leading him through the whole city unto that very place, where he had committed impiety against Onias, there slew he the cursed murderer. Thus the Lord rewarded him his punishment, as he had deserved.

90.

39 Now when many sacrileges had been committed in the city by Lysimachus with the consent of Menelans, and the fruit thereof was spread abroad, the multitude gathered themselves together against Lysimachus, many vessels of gold being already carried away.

91.

40 Whereupon the common people rising, and being filled with rage, Lysimachus armed about three thousand men, and began first to offer violence; one Auranus being the leader, a man far gone in years, and no less in folly.

41 They then seeing the attempt of Lysimachus, some of them caught stones, some clubs, others taking handfuls of dust, that was next at hand, cast them all together upon Lysimachus, and those that set upon them.

92.

42 Thus many of them they wounded, and some they struck to the ground, and all of them they forced to flee: but as for the churchrobber himself, him they killed beside the treasury.

43 Of these matters therefore there was an accusation laid against Menelans.

93.

44 Now when the king came to Tyrus, three men that were sent from the senate pleaded the cause before him:

45 But Menelans, being now convicted, promised Ptolemee the son of Dorymenes to give him much money, if he would pacify the king toward him.

94.

46 Whereupon Ptolemee taking the king aside into a certain gallery, as it were to take the air, brought him to be of another mind:

47 Insomuch that he discharged Menelans from the accusations, who notwithstanding was cause of all the mischief: and those poor men, who, if they had told their cause, yea, before the Scythians, should have been judged innocent, them he condemned to death.

95.

48 Thus they that followed the matter for the city, and for the people, and for the holy vessels, did soon suffer unjust punishment.

49 Wherefore even they of Tyrus, moved with hatred of that wicked deed, caused them to be honourably buried.

50 And so through the covetousness of them that were of power Menelans remained still in authority, increasing in malice, and being a great traitor to the citizens.

The Second Book Of Maccabees

CHAPTER FIVE
Divisions 96-125

2ND MACCABEES 5-6

96.

1 About the same time Antiochus prepared his second voyage into Egypt:

2 And then it happened, that through all the city, for the space almost of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers,

97.

3 And troops of horsemen in array, encountering and running one against another, with shaking of shields, and multitude of pikes, and drawing of swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts.

4 Wherefore every man prayed that that apparition might turn to good.

98.

5 Now when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city; and they that were upon the walls being put back, and the city at length taken, Menelans fled into the castle:

99.

6 But Jason slew his own citizens without mercy, not considering that to get the day of them of his own nation would be a most unhappy day for him; but thinking they had been his enemies, and not his countrymen, whom he conquered.

7 Howbeit for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

100.

8 In the end therefore he had an unhappy return, being accused before Aretas the king of the Arabians, fleeing from city to city, pursued of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt.

101.

9 Thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred:

10 And he that had cast out many unburied had none to mourn for him, nor any solemn funerals at all, nor sepulchre with his fathers.

102.

11 Now when this that was done came to the king's ear, he thought that Judea had revolted: whereupon removing out of Egypt in a furious mind, he took the city by force of arms,

12 And commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.

103.

13 Thus there was killing of young and old, making away of men, women, and children, slaying of virgins and infants.

14 And there were destroyed within the space of three whole days fourscore thousand, whereof forty thousand were slain in the conflict; and no fewer sold than slain.

104.

15 Yet was he not content with this, but presumed to go into the most holy temple of all the world; Menelans, that traitor to the laws, and to his own country, being his guide:

16 And taking the holy vessels with polluted hands, and with profane hands pulling down the things that were dedicated by other kings to the augmentation and glory and honour of the place, he gave them away.

105.

17 And so haughty was Antiochus in mind, that he considered not that the Lord was angry for a while for the sins of them that dwelt in the city, and therefore his eye was not upon the place.

18 For had they not been formerly wrapped in many sins, this man, as soon as he had come, had forthwith been scourged, and put back from his presumption, as Heliodorus was, whom Seleucus the king sent to view the treasury.

106.

19 Nevertheless God did not choose the people for the place's sake, but the place for the people's sake.

20 And therefore the place itself, that was partaker with them of the adversity that happened to the nation, did afterward communicate in the benefits sent from the Lord: and as it was forsaken in the wrath of the Almighty, so again, the great Lord being reconciled, it was set up with all glory.

107.

21 So when Antiochus had carried out of the temple a thousand and eight hundred talents, he departed in all haste unto Antiochia, weening in his pride to make the land navigable, and the sea passable by foot: such was the haughtiness of his mind.

108.

22 And he left governors to vex the nation: at Jerusalem, Philip, for his country a Phrygian, and for manners more barbarous than he that set him there;

23 And at Garizim, Andronicus; and besides, Menelans, who worse than all the rest bare an heavy hand over the citizens, having a malicious mind against his countrymen the Jews.

109.

24 He sent also that detestable ringleader Apollonius with an army of two and twenty thousand, commanding him to slay all those that were in their best age, and to sell the women and the younger sort:

25 Who coming to Jerusalem, and pretending peace, did forbear till the holy day of the sabbath, when taking the Jews keeping holy day, he commanded his men to arm themselves.

110.

26 And so he slew all them that were gone to the celebrating of the sabbath, and running through the city with weapons slew great multitudes.

27 But Judas Maccabeus with nine others, or thereabout, withdrew himself into the wilderness, and lived in the mountains after the manner of beasts, with his company, who fed on herbs continually, lest they should be partakers of the pollution.

111.

1 Not long after this the king sent an old man of Athens to compel the Jews to depart from the laws of their fathers, and not to live after the laws of God:
 2 And to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Garizim, of Jupiter the Defender of strangers, as they did desire that dwelt in the place.

112.

3 The coming in of this mischief was sore and grievous to the people:
 4 For the temple was filled with riot and revelling by the Gentiles, who dallied with harlots, and had to do with women within the circuit of the holy places, and besides that brought in things that were not lawful.

113.

5 The altar also was filled with profane things, which the law forbiddeth.
 6 Neither was it lawful for a man to keep sabbath days or ancient fasts, or to profess himself at all to be a Jew.

114.

7 And in the day of the king's birth every month they were brought by bitter constraint to eat of the sacrifices;
 and when the fast of Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy.

115.

8 Moreover there went out a decree to the neighbour cities of the heathen, by the suggestion of Ptolemee, against the Jews, that they should observe the same fashions, and be partakers of their sacrifices:
 9 And whoso would not conform themselves to the manners of the Gentiles should be put to death.

Then might a man have seen the present misery.

116.

10 For there were two women brought, who had circumcised their children; whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall.
 11 And others, that had run together into caves near by, to keep the sabbath day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves for the honour of the most sacred day.

117.

12 Now I beseech those that read this book, that they be not discouraged for these calamities, but that they judge those punishments not to be for destruction, but for a chastening of our nation.
 13 For it is a token of his great goodness, when wicked doers are not suffered any long time, but forthwith punished.

118.

14 For not as with other nations, whom the Lord patiently forbearth to punish, till they be come to the fulness of their sins, so dealeth he with us,
 15 Lest that, being come to the height of sin, afterwards he should take vengeance of us.

119.

16 And therefore he never withdraweth his mercy from us: and though he punish with adversity, yet doth he never forsake his people.
 17 But let this that we at spoken be for a warning unto us.

And now will we come to the declaring of the matter in a few words.

120.

18 Eleazar, one of the principal scribes, an aged man, and of a well favoured countenance, was constrained to open his mouth, and to eat swine's flesh.

19 But he, choosing rather to die gloriously, than to live stained with such an abomination, spit it forth, and came of his own accord to the torment,

20 As it behoved them to come, that are resolute to stand out against such things, as are not lawful for love of life to be tasted.

121.

21 But they that had the charge of that wicked feast, for the old acquaintance they had with the man, taking him aside, besought him to bring flesh of his own provision, such as was lawful for him to use, and make as if he did eat of the flesh taken from the sacrifice commanded by the king;

22 That in so doing he might be delivered from death, and for the old friendship with them find favour.

122.

23 But he began to consider discreetly, and as became his age, and the excellency of his ancient years, and the honour of his gray head, whereon was come, and his most honest education from a child, or rather the holy law made and given by God: therefore he answered accordingly, and willed them straightways to send him to the grave.

24 For it becometh not our age, said he, in any wise to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion;

123.

25 And so they through mine hypocrisy, and desire to live a little time and a moment longer, should be deceived by me, and I get a stain to mine old age, and make it abominable.

26 For though for the present time I should be delivered from the punishment of men: yet should I not escape the hand of the Almighty, neither alive, nor dead.

124.

27 Wherefore now, manfully changing this life, I will shew myself such an one as mine age requireth,

28 And leave a notable example to such as be young to die willingly and courageously for the honourable and holy laws. And when he had said these words, immediately he went to the torment:

29 They that led him changing the good will they bare him a little before into hatred, because the foresaid speeches proceeded, as they thought, from a desperate mind.

125.

30 But when he was ready to die with stripes, he groaned, and said, It is manifest unto the Lord, that hath the holy knowledge, that whereas I might have been delivered from death, I now endure sore pains in body by being beaten: but in soul am well content to suffer these things, because I fear him.

31 And thus this man died, leaving his death for an example of a noble courage, and a memorial of virtue, not only unto young men, but unto all his nation.

2ND MACCABEES 7

126.

1 It came to pass also, that seven brethren with their mother were taken, and compelled by the king against the law to taste swine's flesh, and were tormented with scourges and whips.

2 But one of them that spake first said thus, What wouldest thou ask or learn of us? we are ready to die, rather than to transgress the laws of our fathers.

127.

3 Then the king, being in a rage, commanded pans and caldrons to be made hot:

4 Which forthwith being heated, he commanded to cut out the tongue of him that spake first, and to cut off the utmost parts of his body, the rest of his brethren and his mother looking on.

128.

5 Now when he was thus maimed in all his members, he commanded him being yet alive to be brought to the fire, and to be fried in the pan: and as the vapour of the pan was for a good space dispersed, they exhorted one another with the mother to die manfully, saying thus,

6 The Lord God looketh upon us, and in truth hath comfort in us, as Moses in his song, which witnessed to their faces, declared, saying, And he shall be comforted in his servants.

129.

7 So when the first was dead after this number, they brought the second to make him a mocking stock: and when they had pulled off the skin of his head with the hair, they asked him, Wilt thou eat, before thou be punished throughout every member of thy body?

8 But he answered in his own language, and said, No. Wherefore he also received the next torment in order, as the former did.

130.

9 And when he was at the last gasp, he said, Thou like a fury takest us out of this present life, but the King of the world shall raise us up, who have died for his laws, unto everlasting life.

10 After him was the third made a mocking stock: and when he was required, he put out his tongue, and that right soon, holding forth his hands manfully.

131.

11 And said courageously, These I had from heaven; and for his laws I despise them; and from him I hope to receive them again.

12 Insomuch that the king, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

132.

13 Now when this man was dead also, they tormented and mangled the fourth in like manner.

14 So when he was ready to die he said thus, It is good, being put to death by men, to look for hope from God to be raised up again by him: as for thee, thou shalt have no resurrection to life.

133.

15 Afterward they brought the fifth also, and mangled him.

16 Then looked he unto the king, and said, Thou hast power over men, thou art corruptible, thou doest what thou wilt; yet think not that our nation is forsaken of God;

17 But abide a while, and behold his great power, how he will torment thee and thy seed.

134.

18 After him also they brought the sixth, who being ready to die said, Be not deceived without cause: for we suffer these things for ourselves, having sinned against our God: therefore marvellous things are done unto us.

19 But think not thou, that takest in hand to strive against God, that thou shalt escape unpunished.

135.

20 But the mother was marvellous above all, and worthy of honourable memory: for when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in the Lord.

136.

21 Yea, she exhorted every one of them in her own language, filled with courageous spirits; and stirring up her womanish thoughts with a manly stomach, she said unto them,

137.

22 I cannot tell how ye came into my womb: for I neither gave you breath nor life, neither was it I that formed the members of every one of you;

138.

23 But doubtless the Creator of the world, who formed the generation of man, and found out the beginning of all things, will also of his own mercy give you breath and life again, as ye now regard not your own selves for his laws' sake.

139.

24 Now Antiochus, thinking himself despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with oaths, that he would make him both a rich and a happy man, if he would turn from the laws of his fathers; and that also he would take him for his friend, and trust him with affairs.

140.

25 But when the young man would in no case hearken unto him, the king called his mother, and exhorted her that she would counsel the young man to save his life.

26 And when he had exhorted her with many words, she promised him that she would counsel her son.

141.

27 But she bowing herself toward him, laughing the cruel tyrant to scorn, spake in her country language on this manner;

O my son, have pity upon me that bare thee nine months in my womb, and gave thee such three years, and nourished thee, and brought thee up unto this age, and endured the troubles of education.

142.

28 I beseech thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not; and so was mankind made likewise.

143.

29 Fear not this tormentor, but, being worthy of thy brethren, take thy death that I may receive thee again in mercy with thy brethren.

144.

30 Whiles she was yet speaking these words, the young man said, Whom wait ye for? I will not obey the king's commandment: but I will obey the commandment of the law that was given unto our fathers by Moses.

145.

31 And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hands of God.

32 For we suffer because of our sins.

33 And though the living Lord be angry with us a little while for our chastening and correction, yet shall he be at one again with his servants.

146.

34 But thou, O godless man, and of all other most wicked, be not lifted up without a cause, nor puffed up with uncertain hopes, lifting up thy hand against the servants of God:

35 For thou hast not yet escaped the judgment of Almighty God, who seeth all things.

147.

36 For our brethren, who now have suffered a short pain, are dead under God's covenant of everlasting life: but thou, through the judgment of God, shalt receive just punishment for thy pride.

148.

37 But I, as my brethren, offer up my body and life for the laws of our fathers, beseeching God that he would speedily be merciful unto our nation; and that thou by torments and plagues mayest confess, that he alone is God;

38 And that in me and my brethren the wrath of the Almighty, which is justly brought upon our nation, may cease.

149.

39 Then the king' being in a rage, handed him worse than all the rest, and took it grievously that he was mocked.

40 So this man died undefiled, and put his whole trust in the Lord.

150.

41 Last of all after the sons the mother died.

42 Let this be enough now to have spoken concerning the idolatrous feasts, and the extreme tortures.

The Second Book of Maccabees

CHAPTER SEVEN
Divisions 151-175

2ND MACCABEES 8

151.

1 Then Judas Maccabeus, and they that were with him, went privily into the towns, and called their kinsfolks together, and took unto them all such as continued in the Jews' religion, and assembled about six thousand men.

152.

2 And they called upon the Lord, that he would look upon the people that was trodden down of all; and also pity the temple profaned of ungodly men;

3 And that he would have compassion upon the city, sore defaced, and ready to be made even with the ground;

153.

and hear the blood that cried unto him,

4 And remember the wicked slaughter of harmless infants, and the blasphemies committed against his name; and that he would shew his hatred against the wicked.

154.

5 Now when Maccabeis had his company about him, he could not be withstood by the heathen: for the wrath of the Lord was turned into mercy.

155.

6 Therefore he came at unawares, and burnt up towns and cities, and got into his hands the most commodious places, and overcame and put to flight no small number of his enemies.

7 But specially took he advantage of the night for such privy attempts, insomuch that the fruit of his holiness was spread every where.

156.

8 So when Philip saw that this man increased by little and little, and that things prospered with him still more and more, he wrote unto Ptolemeus, the governor of Celosyria and Phenice, to yield more aid to the king's affairs.

157.

9 Then forthwith choosing Nicanor the son of Patroclus, one of his special friends, he sent him with no fewer than twenty thousand of all nations under him, to root out the whole generation of the Jews; and with him he joined also Gorgias a captain, who in matters of war had great experience.

158.

10 So Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the king was to pay to the Romans.

159.

11 Wherefore immediately he sent to the cities upon the sea coast, proclaiming a sale of the captive Jews, and promising that they should have fourscore and ten bodies for one talent, not expecting the vengeance that was to follow upon him from the Almighty God.

160.

12 Now when word was brought unto Judas of Nicanor's coming, and he had imparted unto those that were with him that the army was at hand,

13 They that were fearful, and distrusted the justice of God, fled, and conveyed themselves away.

161.

14 Others sold all that they had left, and withal besought the Lord to deliver them, sold by the wicked Nicanor before they met together:

15 And if not for their own sakes, yet for the covenants he had made with their fathers, and for his holy and glorious name's sake, by which they were called.

162.

16 So Maccabeus called his men together unto the number of six thousand, and exhorted them not to be stricken with terror of the enemy, nor to fear the great multitude of the heathen, who came wrongly against them; but to fight manfully,

17 And to set before their eyes the injury that they had unjustly done to the holy place, and the cruel handling of the city,

163.

whereof they made a mockery, and also the taking away of the government of their forefathers:

18 For they, said he, trust in their weapons and boldness;

but our confidence is in the Almighty who at a beck can cast down both them that come against us, and also all the world.

164.

19 Moreover, he recounted unto them what helps their forefathers had found, and how they were delivered, when under Sennacherib an hundred fourscore and five thousand perished.

165.

20 And he told them of the battle that they had in Babylon with the Galatians, how they came but eight thousand in all to the business, with four thousand Macedonians, and that the Macedonians being perplexed, the eight thousand destroyed an hundred and twenty thousand because of the help that they had from heaven, and so received a great booty.

166.

21 Thus when he had made them bold with these words, and ready to die for the law and the country, he divided his army into four parts;
22 And joined with himself his own brethren, leaders of each band, to wit Simon, and Joseph, and Jonathan, giving each one fifteen hundred men.

167.

23 Also he appointed Eleazar to read the holy book: and when he had given them this watchword, The help of God; himself leading the first band,
24 And by the help of the Almighty they slew above nine thousand of their enemies, and wounded and maimed the most part of Nicanor's host, and so put all to flight;

168.

25 And took their money that came to buy them, and pursued them far: but lacking time they returned:
26 For it was the day before the sabbath, and therefore they would no longer pursue them.

169.

27 So when they had gathered their armour together, and spoiled their enemies, they occupied themselves about the sabbath, yielding exceeding praise and thanks to the Lord, who had preserved them unto that day, which was the beginning of mercy distilling upon them.

170.

28 And after the sabbath, when they had given part of the spoils to the maimed, and the widows, and orphans, the residue they divided among themselves and their servants.
29 When this was done, and they had made a common supplication, they besought the merciful Lord to be reconciled with his servants for ever.

171.

30 Moreover of those that were with Timotheus and Bacchides, who fought against them, they slew above twenty thousand, and very easily got high and strong holds, and divided among themselves many spoils more, and made the maimed, orphans, widows, yea, and the aged also, equal in spoils with themselves.

172.

31 And when they had gathered their armour together, they laid them up all carefully in convenient places, and the remnant of the spoils they brought to Jerusalem.
32 They slew also Philarches, that wicked person, who was with Timotheus, and had annoyed the Jews many ways.

173.

33 Furthermore at such time as they kept the feast for the victory in their country they burnt Callisthenes, that had set fire upon the holy gates, who had fled into a little house; and so he received a reward meet for his wickedness.

174.

34 As for that most ungracious Nicanor, who had brought a thousand merchants to buy the Jews,
35 He was through the help of the Lord brought down by them, of whom he made least account; and putting off his glorious apparel, and discharging his company, he came like a fugitive servant through the midland unto Antioch having very great dishonour, for that his host was destroyed.

175.

36 Thus he, that took upon him to make good to the Romans their tribute by means of captives in Jerusalem, told abroad, that the Jews had God to fight for them, and therefore they could not be hurt, because they followed the laws that he gave them.

2ND MACCABEES 9

176.

1 About that time came Antiochus with dishonour out of the country of Persia
2 For he had entered the city called Persepolis, and went about to rob the temple, and to hold the city; whereupon the multitude running to defend themselves with their weapons put them to flight; and so it happened, that Antiochus being put to flight of the inhabitants returned with shame.

177.

3 Now when he came to Ecbatane, news was brought him what had happened unto Nicanor and Timotheus.
4 Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee.

178.

Therefore commanded he his chariotman to drive without ceasing, and to dispatch the journey, the judgment of God now following him.
For he had spoken proudly in this sort, That he would come to Jerusalem and make it a common burying place of the Jews.

179.

5 But the Lord Almighty, the God of Isreal, smote him with an incurable and invisible plague: or as soon as he had spoken these words, a pain of the bowels that was remediless came upon him, and sore torments of the inner parts;
6 And that most justly: for he had tormented other men's bowels with many and strange torments.

180.

7 Howbeit he nothing at all ceased from his bragging, but still was filled with pride, breathing out fire in his rage against the Jews, and commanding to haste the journey:
but it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.

181.

8 And thus he that a little afore thought he might command the waves of the sea, (so proud was he beyond the condition of man) and weigh the high mountains in a balance, was now cast on the ground, and carried in an horselitter, shewing forth unto all the manifest power of God.

182.

9 So that the worms rose up out of the body of this wicked man, and whiles he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army.
10 And the man, that thought a little afore he could reach to the stars of heaven, no man could endure to carry for his intolerable stink.

183.

11 Here therefore, being plagued, he began to leave off his great pride, and to come to the knowledge of himself by the scourge of God, his pain increasing every moment.
12 And when he himself could not abide his own smell, he said these words, It is meet to be subject unto God, and that a man that is mortal should not proudly think of himself if he were God.

184.

13 This wicked person vowed also unto the Lord, who now no more would have mercy upon him, saying thus,
14 That the holy city (to the which he was going in haste to lay it even with the ground, and to make it a common buryingplace,) he would set at liberty:

185.

15 And as touching the Jews, whom he had judged not worthy so much as to be buried, but to be cast out with their children to be devoured of the fowls and wild beasts, he would make them all equals to the citizens of Athens:

16 And the holy temple, which before he had spoiled, he would garnish with goodly gifts, and restore all the holy vessels with many more, and out of his own revenue defray the charges belonging to the sacrifices:

186.

17 Yea, and that also he would become a Jew himself, and go through all the world that was inhabited, and declare the power of God.

18 But for all this his pains would not cease: for the just judgment of God was come upon him: therefore despairing of his health, he wrote unto the Jews the letter underwritten, containing the form of a supplication, after this manner:

187.

19 Antiochus, king and governor, to the good Jews his citizens wisheth much joy, health, and prosperity:

188.

20 If ye and your children fare well, and your affairs be to your contentment, I give very great thanks to God, having my hope in heaven.

189.

21 As for me, I was weak, or else I would have remembered kindly your honour and good will returning out of Persia, and being taken with a grievous disease, I thought it necessary to care for the common safety of all:

22 Not distrusting mine health, but having great hope to escape this sickness.

190.

23 But considering that even my father, at what time he led an army into the high countries, appointed a successor,

24 To the end that, if any thing fell out contrary to expectation, or if any tidings were brought that were grievous, they of the land, knowing to whom the state was left, might not be troubled:

191.

25 Again, considering how that the princes that are borderers and neighbours unto my kingdom wait for opportunities, and expect what shall be the event.

192.

I have appointed my son Antiochus king, whom I often committed and commended unto many of you, when I went up into the high provinces; to whom I have written as followeth:

193.

26 Therefore I pray and request you to remember the benefits that I have done unto you generally, and in special, and that every man will be still faithful to me and my son.

27 For I am persuaded that he understanding my mind will favourably and graciously yield to your desires.

194.

28 Thus the murderer and blasphemers having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.

195.

29 And Philip, that was brought up with him, carried away his body, who also fearing the son of Antiochus went into Egypt to Ptolemeus Philometor.

2ND MACCABEES 10

196.

1 Now Maccabeus and his company, the Lord guiding them, recovered the temple and the city:
2 But the altars which the heathen had built in the open street, and also the chapels, they pulled down.

197.

3 And having cleansed the temple they made another altar, and striking stones they took fire out of them, and offered a sacrifice after two years, and set forth incense, and lights, and shewbread.

198.

4 When that was done, they fell flat down, and besought the Lord that they might come no more into such troubles; but if they sinned any more against him, that he himself would chasten them with mercy, and that they might not be delivered unto the blasphemous and barbarous nations.

199.

5 Now upon the same day that the strangers profaned the temple, on the very same day it was cleansed again, even the five and twentieth day of the same month, which is Casleu.
6 And they kept the eight days with gladness, as in the feast of the tabernacles, remembering that not long afore they had held the feast of the tabernacles, when as they wandered in the mountains and dens like beasts.

200.

7 Therefore they bare branches, and fair boughs, and palms also, and sang psalms unto him that had given them good success in cleansing his place.

8 They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews.

201.

9 And this was the end of Antiochus, called Epiphanes.

10 Now will we declare the acts of Antiochus Eupator, who was the son of this wicked man, gathering briefly the calamities of the wars.

202.

11 So when he was come to the crown, he set one Lysias over the affairs of his realm, and appointed him his chief governor of Celosyria and Phenice.

12 For Ptolemeus, that was called Macron, choosing rather to do justice unto the Jews for the wrong that had been done unto them, endeavoured to continue peace with them.

203.

13 Whereupon being accused of the king's friends before Eupator, and called traitor at every word because he had left Cyprus, that Philometor had committed unto him, and departed to Antiochus Epiphanes, and seeing that he was in no honourable place, he was so discouraged, that he poisoned himself and died.

204.

14 But when Gorgias was governor of the holds, he hired soldiers, and nourished war continually with the Jews:

15 And therewithall the Idumeans, having gotten into their hands the most commodious holds, kept the Jews occupied, and receiving those that were banished from Jerusalem, they went about to nourish war.

205.

16 Then they that were with Maccabeus made supplication, and besought God that he would be their helper; and so they ran with violence upon the strong holds of the Idumeans,
17 And assaulting them strongly, they won the holds, and kept off all that fought upon the wall, and slew all that fell into their hands, and killed no fewer than twenty thousand.

206.

18 And because certain, who were no less than nine thousand, were fled together into two very strong castles, having all manner of things convenient to sustain the siege,
19 Maccabeus left Simon and Joseph, and Zaccheus also, and them that were with him, who were enough to besiege them, and departed himself unto those places which more needed his help.

207.

20 Now they that were with Simon, being led with covetousness, were persuaded for money through certain of those that were in the castle, and took seventy thousand drachms, and let some of them escape.
21 But when it was told Maccabeus what was done, he called the governors of the people together, and accused those men, that they had sold their brethren for money, and set their enemies free to fight against them.

208.

22 So he slew those that were found traitors, and immediately took the two castles.
23 And having good success with his weapons in all things he took in hand, he slew in the two holds more than twenty thousand.

209.

24 Now Timotheus, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and horses out of Asia not a few, came as though he would take Jewry by force of arms.

210.

25 But when he drew near, they that were with Maccabeus turned themselves to pray unto God, and sprinkled earth upon their heads, and girded their loins with sackcloth,
26 And fell down at the foot of the altar, and besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law declareth.

211.

27 So after the prayer they took their weapons, and went on further from the city: and when they drew near to their enemies, they kept by themselves.

212.

28 Now the sun being newly risen, they joined both together; the one part having together with their virtue their refuge also unto the Lord for a pledge of their success and victory: the other side making their rage *the* leader of their battle.

213.

29 But when the battle waxed strong, there appeared unto the enemies from heaven five comely men upon horses, with bridles of gold, and two of them led the Jews,

214.

30 And took Maccabeus betwixt them, and covered him on every side weapons, and kept him safe, but shot arrows and lightnings against the enemies: so that being confounded with blindness, and full of trouble, they were killed.

215.

31 And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen.
32 As for Timotheus himself, he fled into a very strong hold, called Gawra, where Chereas was governor.

216.

33 But they that were with Maccabeus laid siege against the fortress courageously four days.
34 And they that were within, trusting to the strength of the place, blasphemed exceedingly, and uttered wicked words.

217.

35 Nevertheless upon the fifth day early twenty young men of Maccabeus' company, inflamed with anger because of the blasphemies, assaulted the wall manly, and with a fierce courage killed all that they met withal.

218.

36 Others likewise ascending after them, whiles they were busied with them that were within, burnt the towers, and kindling fires burnt the blasphemers alive;

219.

and others broke open the gates, and, having received in the rest of the army, took the city,
37 And killed Timotheus, that was hid in a certain pit, and Chereas his brother, with Apollophanes.

220.

38 When this was done, they praised the Lord with psalms and thanksgiving, who had done so great things for Israel, and given them the victory.

The Second Book of Maccabees

CHAPTER TEN
Divisions 221-250

2ND MACCABEES 11

221.

1 Not long after the, Lysias the king's protector and cousin, who also managed the affairs, took sore displeasure for the things that were done.
2 And when he had gathered about fourscore thousand with all the horsemen, he came against the Jews, thinking to make the city an habitation of the Gentiles,

222.

3 And to make a gain of the temple, as of the other chapels of the heathen, and to set the high priesthood to sale every year:
4 Not at all considering the power of God but puffed up with his ten thousands of footmen, and his thousands of horsemen, and his fourscore elephants.

223.

5 So he came to Judea, and drew near to Bethsura, which was a strong town, but distant from Jerusalem about five furlongs, and he laid sore siege unto it.

224.

6 Now when they that were with Maccabeus heard that he besieged the holds, they and all the people with lamentation and tears besought the Lord that he would send a good angel to deliver Israel.

225.

7 Then Maccabeus himself first of all took weapons, exhorting the other that they would jeopard themselves together with him to help their brethren: so they went forth together with a willing mind.

226.

8 And as they were at Jerusalem, there appeared before them on horseback one in white clothing, shaking his armour of gold.
9 Then they praised the merciful God all together, and took heart, insomuch that they were ready not only to fight with men, but with most cruel beasts, and to pierce through walls of iron.

227.

10 Thus they marched forward in their armour, having an helper from heaven: for the Lord was merciful unto them

11 And giving a charge upon their enemies like lions, they slew eleven thousand footmen, and sixteen hundred horsemen, and put all the other to flight.

228.

12 Many of them also being wounded escaped naked; and Lysias himself fled away shamefully, and so escaped.

229.

13 Who, as he was a man of understanding, casting with himself what loss he had had, and considering that the Hebrews could not be overcome, because the Almighty God helped them,

230.

he sent unto them,

14 And persuaded them to agree to all reasonable conditions, and promised that he would persuade the king that he must needs be a friend unto them.

231.

15 Then Maccabeus consented to all that Lysias desired, being careful of the common good; and whatsoever Maccabeus wrote unto Lysias concerning the Jews, the king granted it.

232.

16 For there were letters written unto the Jews from Lysias to this effect:

Lysias unto the people of the Jews sendeth greeting:

233.

17 John and Absalom, who were sent from you, delivered me the petition subscribed, and made request for the performance of the contents thereof.

234.

18 Therefore what things soever were meet to be reported to the king, I have declared them, and he hath granted as much as might be.

235.

19 And if then ye will keep yourselves loyal to the state, hereafter also will I endeavour to be a means of your good.

236.

20 But of the particulars I have given order both to these and the other that came from me, to commune with you.

237.

21 Fare ye well.

The hundred and eight and fortieth year, the four and twentieth day of the month Dioscorinthius.

238.

22 Now the king's letter contained these words:

King Antiochus unto his brother Lysias sendeth greeting:

239.

23 Since our father is translated unto the gods, our will is, that they that are in our realm live quietly, that every one may attend upon his own affairs.

240.

24 We understand also that the Jews would not consent to our father, for to be brought unto the custom of the Gentiles, but had rather keep their own manner of living:
for the which cause they require of us, that we should suffer them to live after their own laws.

241.

25 Wherefore our mind is, that this nation shall be in rest, and we have determined to restore them their temple, that they may live according to the customs of their forefathers.

242.

26 Thou shalt do well therefore to send unto them, and grant them peace, that when they are certified of our mind, they may be of good comfort, and ever go cheerfully about their own affairs.

243.

27 And the letter of the king unto the nation of the Jews was after this manner:

King Antiochus sendeth greeting unto the council, and the rest of the Jews:

28 If ye fare well, we have our desire; we are also in good health.

244.

29 Menelans declared unto us, that your desire was to return home, and to follow your own business:

30 Wherefore they that will depart shall have safe conduct till the thirtieth day of Xanthicus with security.

245.

31 And the Jews shall use their own kind of meats and laws, as before; and none of them any manner of ways shall be molested for things ignorantly done.

246.

32 I have sent also Menelans, that he may comfort you.

33 Fare ye well. In the hundred forty and eighth year, and the fifteenth day of the month Xanthicus.

247.

34 The Romans also sent unto them a letter containing these words:

Quintus Memmius and Titus Manlius, ambassadors of the Romans, send greeting unto the people of the Jews.

248.

35 Whatsoever Lysias the king's cousin hath granted, therewith we also are well pleased.

249.

36 But touching such things as he judged to be referred to the king, after ye have advised thereof, send one forthwith, that we may declare as it is convenient for you: for we are now going to Antioch.

250.

37 Therefore send some with speed, that we may know what is your mind.

38 Farewell. This hundred and eight and fortieth year, the fifteenth day of the month Xanthicus.

2ND MACCABEES 12

251.

1 When these covenants were made, Lysias went unto the king, and the Jews were about their husbandry.

2 But of the governours of several places, Timotheus, and Apollonius the son of Genneus, also Hieronymus, and Demophon, and beside them Nicanor the governor of Cyprus, would not suffer them to be quiet and live in peace.

252.

3 The men of Joppa also did such an ungodly deed: they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt.

253.

4 Who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing: but when they were gone forth into the deep, they drowned no less than two hundred of them.

254.

5 When Judas heard of this cruelty done unto his countrymen, he commanded those that were with him to make them ready.

6 And calling upon God the righteous Judge, he came against those murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew.

255.

7 And when the town was shut up, he went backward, as if he would return to root out all them of the city of Joppa.

256.

8 But when he heard that the Jamnites were minded to do in like manner unto the Jews that dwelt among them,

9 He came upon the Jamnites also by night, and set fire on the haven and the navy, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

257.

10 Now when they were gone from thence nine furlongs in their journey toward Timotheus, no fewer than five thousand men on foot and five hundred horsemen of the Arabians set upon him.

258.

11 Whereupon there was a very sore battle; but Judas' side by the help of God got the victory; so that the Nomades of Arabia, being overcome, besought Judas for peace, promising both to give him cattle, and to pleasure him otherwise.

259.

12 Then Judas, thinking indeed that they would be profitable in many things, granted them peace: whereupon they shook hands, and so they departed to their tents.

260.

13 He went also about to make a bridge to a certain strong city, which was fenced about with walls, and inhabited by people of divers countries; and the name of it was Caspis.

14 But they that were within it put such trust in the strength of the walls and provision of victuals, that they behaved themselves rudely toward them that were with Judas, railing and blaspheming, and uttering such words as were not to be spoken.

261.

15 Wherefore Judas with his company, calling upon the great Lord of the world, who without rams or engines of war did cast down Jericho in the time of Joshua, gave a fierce assault against the walls,

16 And took the city by the will of God, and made unspeakable slaughters, insomuch that a lake two furlongs broad near adjoining thereunto, being filled full, was seen running with blood.

262.

17 Then departed they from thence seven hundred and fifty furlongs, and came to Characa unto the Jews that are called Tubieni.

18 But as for Timotheus, they found him not in the places: for before he had dispatched any thing, he departed from thence, having left a very strong garrison in a certain hold.

263.

19 Howbeit Dositheus and Sosipater, who were of Maccabeus' captains, went forth, and slew those that Timotheus had left in the fortress, above ten thousand men.

264.

20 And Maccabeus ranged his army by bands, and set them over the bands, and went against Timotheus, who had about him an hundred and twenty thousand men of foot, and two thousand and five hundred horsemen.

265.

21 Now when Timotheus had knowledge of Judas' coming, he sent the women and children and the other baggage unto a fortress called Carnion: for the town was hard to besiege, and uneasy to come unto, by reason of the straitness of all the places.

266.

22 But when Judas his first band came in sight, the enemies, being smitten with fear and terror through the appearing of him who seeth all things, fled amain, one running into this way, another that way, so as that they were often hurt of their own men, and wounded with the points of their own swords.

267.

23 Judas also was very earnest in pursuing them, killing those wicked wretches, of whom he slew about thirty thousand men.

268.

24 Moreover Timotheus himself fell into the hands of Dositheus and Sosipater, whom he besought with much craft to let him go with his life, because he had many of the Jews' parents, and the brethren of some of them, who, if they put him to death, should not be regarded.

269.

25 So when he had assured them with many words that he would restore them without hurt, according to the agreement, they let him go for the saving of their brethren.

270.

26 Then Maccabeus marched forth to Carnion, and to the temple of Atargatis, and there he slew five and twenty thousand persons.

27 And after he had put to flight and destroyed them, Judas removed the host toward Ephron, a strong city, wherein Lysias abode, and a great multitude of divers nations, and the strong young men kept the walls, and defended them mightily: wherein also was great provision of engines and darts.

271.

28 But when Judas and his company had called upon Almighty God, who with his power breaketh the strength of his enemies, they won the city, and slew twenty and five thousand of them that were within.

29 From thence they departed to Scythopolis, which lieth six hundred furlongs from Jerusalem,

272.

30 But when the Jews that dwelt there had testified that the Scythopolitans dealt lovingly with them, and entreated them kindly in the time of their adversity;

31 They gave them thanks, desiring them to be friendly still unto them: and so they came to Jerusalem, the feast of the weeks approaching.

273.

32 And after the feast, called Pentecost, they went forth against Gorgias the governor of Idumea,
33 Who came out with three thousand men of foot and four hundred horsemen.

34 And it happened that in their fighting together a few of the Jews were slain.

274.

35 At which time Dositheus, one of Bacenor's company, who was on horseback, and a strong man, was still upon Gorgias, and taking hold of his coat drew him by force;

and when he would have taken that cursed man alive, a horseman of Thracia coming upon him smote off his shoulder, so that Gorgias fled unto Marisa.

275.

36 Now when they that were with Gorgias had fought long, and were weary, Judas called upon the Lord, that he would shew himself to be their helper and leader of the battle.

37 And with that he began in his own language, and sung psalms with a loud voice, and rushing unawares upon Gorgias' men, he put them to flight.

276.

38 So Judas gathered his host, and came into the city of Odollam,
And when the seventh day came, they purified themselves, as the custom was, and kept the sabbath in the same place.

39 And upon the day following, as the use had been, Judas and his company came to take up the bodies of them that were slain, and to bury them with their kinsmen in their fathers' graves.

277.

40 Now under the coats of every one that was slain they found things consecrated to the idols of the Jamnites, which is forbidden the Jews by the law.

Then every man saw that this was the cause wherefore they were slain.

278.

41 All men therefore praising the Lord, the righteous Judge, who had opened the things that were hid,

42 Betook themselves unto prayer, and besought him that the sin committed might wholly be put out of remembrance.

Besides, that noble Judas exhorted the people to keep themselves from sin, forso much as they saw before their eyes the things that came to pass for the sins of those that were slain.

279.

43 And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin offering, doing therein very well and honestly, in that he was mindful of the resurrection:

44 For if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead.

280.

45 And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought.

Whereupon he made a reconciliation for the dead, that they might be delivered from sin.

2ND MACCABEES 13

281.

1 In the hundred forty and ninth year it was told Judas, that Antiochus Eupator was coming with a great power into Judea,

2 And with him Lysias his protector, and ruler of his affairs, having either of them a Grecian power of footmen, an hundred and ten thousand, and horsemen five thousand and three hundred, and elephants two and twenty, and three hundred chariots armed with hooks.

282.

3 Menelans also joined himself with them, and with great dissimulation encouraged Antiochus, not for the safeguard of the country, but because he thought to have been made governor.

283.

4 But the King of kings moved Antiochus' mind against this wicked wretch, and Lysias informed the king that this man was the cause of all mischief, so that the king commanded to bring him unto Berea, and to put him to death, as the manner is in that place.

284.

5 Now there was in that place a tower of fifty cubits high, full of ashes, and it had a round instrument which on every side hanged down into the ashes.

6 And whosoever was condemned of sacrilege, or had committed any other grievous crime, there did all men thrust him unto death.

285.

7 Such a death it happened that wicked man to die, not having so much as burial in the earth; and that most justly:

8 For inasmuch as he had committed many sins about the altar, whose fire and ashes were holy, he received his death in ashes.

286.

9 Now the king came with a barbarous and haughty mind to do far worse to the Jews, than had been done in his father's time.

287.

10 Which things when Judas perceived, he commanded the multitude to call upon the Lord night and day, that if ever at any other time, he would now also help them, being at the point to be put from their law, from their country, and from the holy temple:

11 And that he would not suffer the people, that had even now been but a little refreshed, to be in subjection to the blasphemous nations.

288.

12 So when they had all done this together, and besought the merciful Lord with weeping and fasting, and lying flat upon the ground three days long, Judas, having exhorted them, commanded they should be in a readiness.

289.

13 And Judas, being apart with the elders, determined, before the king's host should enter into Judea, and get the city, to go forth and try the matter in fight by the help of the Lord.

290.

14 So when he had committed all to the Creator of the world, and exhorted his soldiers to fight manfully, even unto death, for the laws, the temple, the city, the country, and the commonwealth, he camped by Modin:

291.

15 And having given the watchword to them that were about him, Victory is of God; with the most valiant and choice young men he went in into the king's tent by night, and slew in the camp about four thousand men, and the chiefest of the elephants, with all that were upon him.

292.

16 And at last they filled the camp with fear and tumult, and departed with good success.
17 This was done in the break of the day, because the protection of the Lord did help him.

293.

18 Now when the king had taken a taste of the manliness of the Jews, he went about to take the holds by policy,
19 And marched toward Bethsura, which was a strong hold of the Jews:

294.

but he was put to flight, failed, and lost of his men:
20 For Judas had conveyed unto them that were in it such things as were necessary.

295.

21 But Rhodocus, who was in the Jews' host, disclosed the secrets to the enemies; therefore he was sought out, and when they had gotten him, they put him in prison.

296.

22 The king treated with them in Bethsum the second time, gave his hand, took their's, departed, fought with Judas, *[and]* was overcome;

297.

23 *[then]* Heard that Philip, who was left over the affairs in Antioch, was desperately bent, confounded, intreated the Jews, submitted himself, and sware to all equal conditions, *[and]* agreed with them, and offered sacrifice, honoured the temple, and dealt kindly with the place,

298.

24 And accepted well of Maccabeus, made him principal governor from Ptolemais unto the Gerrhenians; *[and]*
25 Came to Ptolemais:

299.

[yet] the people there were grieved for the covenants; for they stormed, because they would make their covenants void:

26 *[for]* Lysias went up to the judgment seat, said as much as could be in defence of the cause, persuaded, pacified, made them well affected, returned to Antioch.

300.

Thus it went touching the king's coming and departing.

2ND MACCABEES 14

301.

- 1 After three years was Judas informed, that Demetrius the son of Seleucus, having entered by the haven of Tripolis with a great power and navy,
- 2 Had taken the country, and killed Antiochus, and Lysias his protector.

302.

- 3 Now one Alcimus, who had been high priest, and had defiled himself wilfully in the times of their mingling with the Gentiles, seeing that by no means he could save himself, nor have any more access to the holy altar,
- 4 Came to king Demetrius in the hundred and one and fiftieth year, presenting unto him a crown of gold, and a palm, and also of the boughs which were used solemnly in the temple: and so that day he held his peace.

303.

- 5 Howbeit having gotten opportunity to further his foolish enterprize, and being called into counsel by Demetrius, and asked how the Jews stood affected, and what they intended, he answered thereunto:

304.

- 6 Those of the Jews that he called Assideans, whose captain is Judas Maccabeus, nourish war and are seditious, and will not let the rest be in peace.
- 7 Therefore I, being deprived of mine ancestors' honour, I mean the high priesthood, am now come hither:

305.

- 8 First, verily for the unfeigned care I have of things pertaining to the king; and secondly, even for that I intend the good of mine own countrymen: for all our nation is in no small misery through the unadvised dealing of them aforesaid.

306.

- 9 Wherefore, O king, seeing knowest all these things, be careful for the country, and our nation, which is pressed on every side, according to the clemency that thou readily shewest unto all.

307.

- 10 For as long as Judas liveth, it is not possible that the state should be quiet.
- 11 This was no sooner spoken of him, but others of the king's friends, being maliciously set against Judas, did more incense Demetrius.

308.

- 12 And forthwith calling Nicanor, who had been master of the elephants, and making him governor over Judea, he sent him forth,
- 13 Commanding him to slay Judas, and to scatter them that were with him, and to make Alcimus high priest of the great temple.

309.

- 14 Then the heathen, that had fled out of Judea from Judas, came to Nicanor by flocks, thinking the harm and calamities of the Jews to be their welfare.

310.

- 15 Now when the Jews heard of Nicanor's coming, and that the heathen were up against them, they cast earth upon their heads, and made supplication to him that had established his people for ever, and who always helpeth his portion with manifestation of his presence.

311.

16 So at the commandment of the captain they removed straightways from thence, and came near unto them at the town of Dessau.

312.

17 Now Simon, Judas' brother, had joined battle with Nicanor, but was somewhat discomfited through the sudden silence of his enemies.

313.

18 Nevertheless Nicanor, hearing of the manliness of them that were with Judas, and the courageousness that they had to fight for their country, durst not try the matter by the sword.

19 Wherefore he sent Posidonius, and Theodotus, and Mattathias, to make peace.

314.

20 So when they had taken long advisement thereupon, and the captain had made the multitude acquainted therewith, and it appeared that they were all of one mind, they consented to the covenants,

21 And appointed a day to meet in together by themselves:

315.

and when the day came, and stools were set for either of them,

22 Ludas placed armed men ready in convenient places, lest some treachery should be suddenly practised by the enemies: so they made a peaceable conference.

316.

23 Now Nicanor abode in Jerusalem, and did no hurt, but sent away the people that came flocking unto him.

24 And he would not willingly have Judas out of his sight: for he loved the man from his heart

317.

25 He prayed him also to take a wife, and to beget children: so he married, was quiet, and took part of this life.

26 But Alcimus, perceiving the love that was betwixt them, and considering the covenants that were made, came to Demetrius, and told him that Nicanor was not well affected toward the state; for that he had ordained Judas, a traitor to his realm, to be the king's successor.

318.

27 Then the king being in a rage, and provoked with the accusations of the most wicked man, wrote to Nicanor, signifying that he was much displeased with the covenants, and commanding him that he should send Maccabeus prisoner in all haste unto Antioch.

319.

28 When this came to Nicanor's hearing, he was much confounded in himself, and took it grievously that he should make void the articles which were agreed upon, the man being in no fault.

29 But because there was no dealing against the king, he watched his time to accomplish this thing by policy.

320.

30 Notwithstanding, when Maccabeus saw that Nicanor began to be churlish unto him, and that he entreated him more roughly than he was wont, perceiving that such sour behaviour came not of good, he gathered together not a few of his men, and withdrew himself from Nicanor.

321.

31 But the other, knowing that he was notably prevented by Judas' policy, came into the great and holy temple, and commanded the priests, that were offering their usual sacrifices, to deliver him the man.

322.

32 And when they sware that they could not tell where the man was whom he sought,
33 He stretched out his right hand toward the temple, and made an oath in this manner:

323.

If ye will not deliver me Judas as a prisoner, I will lay this temple of God even with the ground,
and I will break down the altar, and erect a notable temple unto Bacchus.

34 After these words he departed.

324.

Then the priests lifted up their hands toward heaven, and besought him that was ever a defender of
their nation, saying in this manner;

35 Thou, O Lord of all things, who hast need of nothing, wast pleased that the temple of thine
habitation should be among us:

325.

36 Therefore now, O holy Lord of all holiness, keep this house ever undefiled, which lately was
cleansed, and stop every unrighteous mouth.

326.

37 Now was there accused unto Nicanor one Razis, one of the elders of Jerusalem, a lover of his
countrymen, and a man of very good report, who for his kindness was called a father of the Jews.

38 For in the former times, when they mingled not themselves with the Gentiles, he had been
accused of Judaism, and did boldly jeopard his body and life with all vehemency for the religion of
the Jews.

327.

39 So Nicanor, willing to declare the hate that he bare unto the Jews, sent above five hundred men
of war to take him:

40 For he thought by taking him to do the Jews much hurt.

328.

41 Now when the multitude would have taken the tower, and violently broken into the outer door,
and bade that fire should be brought to burn it,
he being ready to be taken on every side fell upon his sword;

42 Choosing rather to die manfully, than to come into the hands of the wicked, to be abused
otherwise than beseemed his noble birth:

329.

43 But missing his stroke through haste, the multitude also rushing within the doors, he ran boldly
up to the wall, and cast himself down manfully among the thickest of them.

44 But they quickly giving back, and a space being made, he fell down into the midst of the void
place.

330.

45 Nevertheless, while there was yet breath within him, being inflamed with anger, he rose up; and
though his blood gushed out like spouts of water, and his wounds were grievous, yet he ran through
the midst of the throng; and standing upon a steep rock,

46 When as his blood was now quite gone, he plucked out his bowels, and taking them in both his
hands, he cast them upon the throng, and calling upon the Lord of life and spirit to restore him
those again, he thus died.

2ND MACCABEES 15

331.

1 But Nicanor, hearing that Judas and his company were in the strong places about Samaria, resolved without any danger to set upon them on the sabbath day.

332.

2 Nevertheless the Jews that were compelled to go with him said,

O destroy not so cruelly and barbarously, but give honour to that day, which he, that seeth all things, hath honoured with holiness above all other days.

333.

3 Then the most ungracious wretch demanded, if there were a mighty one in heaven, that had commanded the sabbath day to be kept.

334.

4 And when they said,

There is in heaven a living Lord, and mighty, who commanded the seventh day to be kept:

5 Then said the other, And I also am mighty upon earth, and I command to take arms, and to do the king's business.

335.

Yet he obtained not to have his wicked will done.

6 So Nicanor in exceeding pride and haughtiness determined to set up a publick monument of his victory over Judas and them that were with him.

336.

7 But Maccabeus had ever sure confidence that the Lord would help him:

8 Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory and aid, which should come unto them from the Almighty.

337.

9 And so comforting them out of the law and the prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful.

338.

10 And when he had stirred up their minds, he gave them their charge, shewing them therewithal the falsehood of the heathen, and the breach of oaths.

339.

11 Thus he armed every one of them, not so much with defence of shields and spears, as with comfortable and good words: and beside that, he told them a dream worthy to be believed, as if it had been so indeed, which did not a little rejoice them.

340.

12 And this was his vision: That Onias, who had been high priest, a virtuous and a good man, reverend in conversation, gentle in condition, well spoken also, and exercised from a child in all points of virtue, holding up his hands prayed for the whole body of the Jews.

341.

13 This done, in like manner there appeared a man with gray hairs, and exceeding glorious, who was of a wonderful and excellent majesty.

342.

14 Then Onias answered, saying, This is a lover of the brethren, who prayeth much for the people, and for the holy city, to wit, Jeremias the prophet of God.

343.

15 Whereupon Jeremias holding forth his right hand gave to Judas a sword of gold, and in giving it spake thus,

16 Take this holy sword, a gift from God, with the which thou shalt wound the adversaries.

344.

17 Thus being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined not to pitch camp, but courageously to set upon them, and manfully to try the matter by conflict, because the city and the sanctuary and the temple were in danger.

345.

18 For the care that they took for their wives, and their children, their brethren, and folks, was in least account with them: but the greatest and principal fear was for the holy temple.

19 Also they that were in the city took not the least care, being troubled for the conflict abroad.

346.

20 And now, when as all looked what should be the trial, and the enemies were already come near, and the army was set in array, and the beasts conveniently placed, and the horsemen set in wings,

347.

21 Maccabeus seeing the coming of the multitude, and the divers preparations of armour, and the fierceness of the beasts, stretched out his hands toward heaven, and called upon the Lord that worketh wonders, knowing that victory cometh not by arms, but even as it seemeth good to him, he giveth it to such as are worthy:

348.

22 Therefore in his prayer he said after this manner;

O Lord, thou didst send thine angel in the time of Ezekias king of Judea, and didst slay in the host of Sennacherib an hundred fourscore and five thousand:

349.

23 Wherefore now also, O Lord of heaven, send a good angel before us for a fear and dread unto them;

350.

24 And through the might of thine arm let those be stricken with terror, that come against thy holy people to blaspheme.

And he ended thus.

351.

25 Then Nicanor and they that were with him came forward with trumpets and songs.

26 But Judas and his company encountered the enemies with invocation and prayer.

352.

27 So that fighting with their hands, and praying unto God with their hearts, they slew no less than thirty and five thousand men: for through the appearance of God they were greatly cheered.

353.

28 Now when the battle was done, returning again with joy, they knew that Nicanor lay dead in his harness.

29 Then they made a great shout and a noise, praising the Almighty in their own language.

354.

30 And Judas, who was ever the chief defender of the citizens both in body and mind, and who continued his love toward his countrymen all his life, commanded to strike off Nicanor's head, and his hand with his shoulder, and bring them to Jerusalem.

355.

31 So when he was there, and called them of his nation together, and set the priests before the altar, he sent for them that were of the tower,

32 And shewed them vile Nicanor's head, and the hand of that blasphemer, which with proud brags he had stretched out against the holy temple of the Almighty.

356.

33 And when he had cut out the tongue of that ungodly Nicanor, he commanded that they should give it by pieces unto the fowls, and hang up the reward of his madness before the temple.

34 So every man praised toward the heaven the glorious Lord, saying, Blessed be he that hath kept his own place undefiled.

357.

35 He hanged also Nicanor's head upon the tower, an evident and manifest sign unto all of the help of the Lord.

36 And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the thirtieth day of the twelfth month, which in the Syrian tongue is called Adar, the day before Mardocheus' day.

358.

37 Thus went it with Nicanor: and from that time forth the Hebrews had the city in their power.

359.

And here will I make an end.

38 And if I have done well, and as is fitting the story, it is that which I desired: but if slenderly and meanly, it is that which I could attain unto.

360.

39 For as it is hurtful to drink wine or water alone; and as wine mingled with water is pleasant, and delighteth the taste: even so speech finely framed delighteth the ears of them that read the story.

And here shall be an end.

3RD MACCABEES 1-2

1.

1 When Philopator learned from those who returned that the regions which he had controlled had been seized by Antiochus, he gave orders to all his forces, both infantry and cavalry, took with him his sister Arsinoe, and marched out to the region near Raphia, where Antiochus's supporters were encamped.

2.

2 But a certain Theodotus, determined to carry out the plot he had devised, took with him the best of the Ptolemaic arms that had been previously issued to him, and crossed over by night to the tent of Ptolemy, intending single-handed to kill him and thereby end the war.

3.

3 But Dositheus, known as the son of Drimylus, a Jew by birth who later changed his religion and apostatized from the ancestral traditions, had led the king away and arranged that a certain insignificant man should sleep in the tent; and so it turned out that this man incurred the vengeance meant for the king.

4.

4 When a bitter fight resulted, and matters were turning out rather in favor of Antiochus, Arsinoe went to the troops with wailing and tears, her locks all disheveled, and exhorted them to defend themselves and their children and wives bravely, promising to give them each two minas of gold if they won the battle.

5 And so it came about that the enemy was routed in the action, and many captives also were taken.

5.

6 Now that he had foiled the plot, Ptolemy decided to visit the neighboring cities and encourage them.

7 By doing this, and by endowing their sacred enclosures with gifts, he strengthened the morale of his subjects.

6.

8 Since the Jews had sent some of their council and elders to greet him, to bring him gifts of welcome, and to congratulate him on what had happened, he was all the more eager to visit them as soon as possible.

9 After he had arrived in Jerusalem, he offered sacrifice to the supreme God and made thank-offerings and did what was fitting for the holy place.

7.

Then, upon entering the place and being impressed by its excellence and its beauty,

10 he marveled at the good order of the temple, and conceived a desire to enter the holy of holies.

11 When they said that this was not permitted, because not even members of their own nation were allowed to enter, nor even all of the priests, but only the high priest who was pre-eminent over all, and he only once a year, the king was by no means persuaded.

8.

12 Even after the law had been read to him, he did not cease to maintain that he ought to enter, saying, "Even if those men are deprived of this honor, I ought not to be."

13 And he inquired why, when he entered every other temple, no one there had stopped him.

9.

14 And someone heedlessly said that it was wrong to take this as a sign in itself.

15 "But since this has happened," the king said, "why should not I at least enter, whether they wish it or not?"

10.

16 Then the priests in all their vestments prostrated themselves and entreated the supreme God to aid in the present situation and to avert the violence of this evil design, and they filled the temple with cries and tears;

17 and those who remained behind in the city were agitated and hurried out, supposing that something mysterious was occurring.

11.

18 The virgins who had been enclosed in their chambers rushed out with their mothers, sprinkled their hair with dust, and filled the streets with groans and lamentations.

19 Those women who had recently been arrayed for marriage abandoned the bridal chambers prepared for wedded union, and, neglecting proper modesty, in a disorderly rush flocked together in the city.

12.

20 Mothers and nurses abandoned even newborn children here and there, some in houses and some in the streets, and without a backward look they crowded together at the most high temple.

21 Various were the supplications of those gathered there because of what the king was profanely plotting.

13.

22 In addition, the bolder of the citizens would not tolerate the completion of his plans or the fulfillment of his intended purpose.

23 They shouted to their fellows to take arms and die courageously for the ancestral law, and created a considerable disturbance in the holy place; and being barely restrained by the old men and the elders, they resorted to the same posture of supplication as the others.

14.

24 Meanwhile the crowd, as before, was engaged in prayer,

25 while the elders near the king tried in various ways to change his arrogant mind from the plan that he had conceived.

26 But he, in his arrogance, took heed of nothing, and began now to approach, determined to bring the aforesaid plan to a conclusion.

15.

27 When those who were around him observed this, they turned, together with our people, to call upon him who has all power to defend them in the present trouble and not to overlook this unlawful and haughty deed.

28 The continuous, vehement, and concerted cry of the crowds resulted in an immense uproar;

29 for it seemed that not only the men but also the walls and the whole earth around echoed, because indeed all at that time preferred death to the profanation of the place.

3RD MACCABEES 2

16.

1 Then the high priest Simon, facing the sanctuary, bending his knees and extending his hands with calm dignity, prayed as follows,

2 "Lord, Lord, king of the heavens, and sovereign of all creation, holy among the holy ones, the only ruler, almighty,

17.

give attention to us who are suffering grievously from an impious and profane man, puffed up in his audacity and power.

3 For you, the creator of all things and the governor of all, are a just Ruler, and you judge those who have done anything in insolence and arrogance.

18.

4 You destroyed those who in the past committed injustice, among whom were even giants who trusted in their strength and boldness, whom you destroyed by bringing upon them a boundless flood.

19.

5 You consumed with fire and sulphur the men of Sodom who acted arrogantly, who were notorious for their vices; and you made them an example to those who should come afterward.

20.

6 You made known your mighty power by inflicting many and varied punishments on the audacious Pharaoh who had enslaved your holy people Israel.

21.

7 And when he pursued them with chariots and a mass of troops, you overwhelmed him in the depths of the sea, but carried through safely those who had put their confidence in you, the Ruler over the whole creation.

8 And when they had seen works of your hands, they praised you, the Almighty.

22.

9 You, O King, when you had created the boundless and immeasurable earth, chose this city and sanctified this place for your name, though you have no need of anything; and when you had glorified it by your magnificent manifestation, you made it a firm foundation for the glory of your great and honored name.

23.

10 And because you love the house of Israel, you promised that if we should have reverses, and tribulation should overtake us, you would listen to our petition when we come to this place and pray.

11 And indeed you are faithful and true.

24.

12 And because oftentimes when our fathers were oppressed you helped them in their humiliation, and rescued them from great evils,

13 see now, O holy King, that because of our many and great sins we are crushed with suffering, subjected to our enemies, and overtaken by helplessness.

25.

14 In our downfall this audacious and profane man undertakes to violate the holy place on earth dedicated to your glorious name.

15 For your dwelling, the heaven of heavens, is unapproachable by man.

16 But because you graciously bestowed your glory upon your people Israel, you sanctified this place.

26.

17 Do not punish us for the defilement committed by these men, or call us to account for this profanation, lest the transgressors boast in their wrath or exult in the arrogance of their tongue, saying,

18 'We have trampled down the house of the sanctuary as offensive houses are trampled down.'

27.

19 Wipe away our sins and disperse our errors, and reveal your mercy at this hour.

20 Speedily let your mercies overtake us, and put praises in the mouth of those who are downcast and broken in spirit, and give us peace."

28.

21 Thereupon God, who oversees all things, the first Father of all, holy among the holy ones, having heard the lawful supplication, scourged him who had exalted himself in insolence and audacity.

22 He shook him on this side and that as a reed is shaken by the wind, so that he lay helpless on the ground and, besides being paralyzed in his limbs, was unable even to speak, since he was smitten by a righteous judgment.

29.

23 Then both friends and bodyguards, seeing the severe punishment that had overtaken him, and fearing lest he should lose his life, quickly dragged him out, panic-stricken in their exceedingly great fear.

24 After a while he recovered, and though he had been punished, he by no means repented, but went away uttering bitter threats.

30.

25 When he arrived in Egypt, he increased in his deeds of malice, abetted by the previously mentioned drinking companions and comrades, who were strangers to everything just.

26 He was not content with his uncounted licentious deeds, but he also continued with such audacity that he framed evil reports in the various localities; and many of his friends, intently observing the king's purpose, themselves also followed his will.

31.

27 He proposed to inflict public disgrace upon the Jewish community, and he set up a stone on the tower in the courtyard with this inscription,

28 "None of those who do not sacrifice shall enter their sanctuaries, and all Jews shall be subjected to a registration involving poll tax and to the status of slaves.

32.

Those who object to this are to be taken by force and put to death;

29 those who are registered are also to be branded on their bodies by fire with the ivy-leaf symbol of Dionysus, and they shall also be reduced to their former limited status."

33.

30 In order that he might not appear to be an enemy to all, he inscribed below, "But if any of them prefer to join those who have been initiated into the mysteries, they shall have equal citizenship with the Alexandrians."

34.

31 Now some, however, with an obvious abhorrence of the price to be exacted for maintaining the religion of their city, readily gave themselves up, since they expected to enhance their reputation by their future association with the king.

35.

32 But the majority acted firmly with a courageous spirit and did not depart from their religion; and by paying money in exchange for life they confidently attempted to save themselves from the registration.

33 They remained resolutely hopeful of obtaining help, and they abhorred those who separated themselves from them, considering them to be enemies of the Jewish nation, and depriving them of common fellowship and mutual help.

3RD MACCABEES 3-4

36.

1 When the impious king comprehended this situation, he became so infuriated that not only was he enraged against those Jews who lived in Alexandria, but was still more bitterly hostile toward those in the countryside; and he ordered that all should promptly be gathered into one place, and put to death by the most cruel means.

37.

2 While these matters were being arranged, a hostile rumor was circulated against the Jewish nation by men who conspired to do them ill, a pretext being given by a report that they hindered others from the observance of their customs.

38.

3 The Jews, however, continued to maintain good will and unswerving loyalty toward the dynasty;
4 but because they worshiped God and conducted themselves by his law, they kept their separateness with respect to foods. For this reason they appeared hateful to some;
5 but since they adorned their style of life with the good deeds of upright people, they were established in good repute among all men.

39.

6 Nevertheless those of other races paid no heed to their good service to their nation, which was common talk among all;
7 instead they gossiped about the differences in worship and foods, alleging that these people were loyal neither to the king nor to his authorities, but were hostile and greatly opposed to his government. So they attached no ordinary reproach to them.

40.

8 The Greeks in the city, though wronged in no way, when they saw an unexpected tumult around these people and the crowds that suddenly were forming, were not strong enough to help them, for they lived under tyranny. They did try to console them, being grieved at the situation, and expected that matters would change;
9 for such a great community ought not be left to its fate when it had committed no offense.

41.

10 And already some of their neighbors and friends and business associates had taken some of them aside privately and were pledging to protect them and to exert more earnest efforts for their assistance.

11 Then the king, boastful of his present good fortune, and not considering the might of the supreme God, but assuming that he would persevere constantly in his same purpose, wrote this letter against them,

42.

12 "King Ptolemy Philopator to his generals and soldiers in Egypt and all its districts, greetings and good health.

13 I myself and our government are faring well.

43.

14 When our expedition took place in Asia, as you yourselves know, it was brought to conclusion, according to plan, by the gods' deliberate alliance with us in battle,
15 and we considered that we should not rule the nations inhabiting Coele-Syria and Phoenicia by the power of the spear but should cherish them with clemency and great benevolence, gladly treating them well.

44.

16 And when we had granted very great revenues to the temples in the cities, we came on to Jerusalem also, and went up to honor the temple of those wicked people, who never cease from their folly.

45.

17 They accepted our presence by word, but insincerely by deed, because when we proposed to enter their inner temple and honor it with magnificent and most beautiful offerings,
18 they were carried away by their traditional conceit, and excluded us from entering; but they were spared the exercise of our power because of the benevolence which we have toward all.

46.

19 By maintaining their manifest ill-will toward us, they become the only people among all nations who hold their heads high in defiance of kings and their own benefactors, and are unwilling to regard any action as sincere.

47.

20 "But we, when we arrived in Egypt victorious, accommodated ourselves to their folly and did as was proper, since we treat all nations with benevolence.

21 Among other things, we made known to all our amnesty toward their compatriots here, both because of their alliance with us and the myriad affairs liberally entrusted to them from the beginning;

48.

and we ventured to make a change, by deciding both to deem them worthy of Alexandrian citizenship and to make them participants in our regular religious rites.

22 But in their innate malice they took this in a contrary spirit, and disdained what is good.

49.

Since they incline constantly to evil,

23 they not only spurn the priceless citizenship, but also both by speech and by silence they abominate those few among them who are sincerely disposed toward us;
in every situation, in accordance with their infamous way of life, they secretly suspect that we may soon alter our policy.

50.

24 Therefore, fully convinced by these indications that they are ill-disposed toward us in every way, we have taken precautions lest, if a sudden disorder should later arise against us, we should have these impious people behind our backs as traitors and barbarous enemies.

51.

25 Therefore we have given orders that, as soon as this letter shall arrive, you are to send to us those who live among you, together with their wives and children, with insulting and harsh treatment, and bound securely with iron fetters, to suffer the sure and shameful death that befits enemies.

52.

26 For when these all have been punished, we are sure that for the remaining time the government will be established for ourselves in good order and in the best state.

53.

27 But whoever shelters any of the Jews, old people or children or even infants, will be tortured to death with the most hateful torments, together with his family.

54.

28 Any one willing to give information will receive the property of the one who incurs the punishment, and also two thousand drachmas from the royal treasury, and will be awarded his freedom.

55.

29 Every place detected sheltering a Jew is to be made unapproachable and burned with fire, and shall become useless for all time to any mortal creature."

30 The letter was written in the above form.

3RD MACCABEES 4

56.

1 In every place, then, where this decree arrived, a feast at public expense was arranged for the Gentiles with shouts and gladness, for the inveterate enmity which had long ago been in their minds was now made evident and outspoken.

2 But among the Jews there was incessant mourning, lamentation, and tearful cries; everywhere their hearts were burning, and they groaned because of the unexpected destruction that had suddenly been decreed for them.

57.

3 What district or city, or what habitable place at all, or what streets were not filled with mourning and wailing for them?

4 For with such a harsh and ruthless spirit were they being sent off, all together, by the generals in the several cities, that at the sight of their unusual punishments, even some of their enemies, perceiving the common object of pity before their eyes, reflected upon the uncertainty of life and shed tears at the most miserable expulsion of these people.

58.

5 For a multitude of gray-headed old men, sluggish and bent with age, was being led away, forced to march at a swift pace by the violence with which they were driven in such a shameful manner.

6 And young women who had just entered the bridal chamber to share married life exchanged joy for wailing, their myrrh-perfumed hair sprinkled with ashes, and were carried away unveiled, all together raising a lament instead of a wedding song, as they were torn by the harsh treatment of the heathen.

59.

7 In bonds and in public view they were violently dragged along as far as the place of embarkation.

8 Their husbands, in the prime of youth, their necks encircled with ropes instead of garlands, spent the remaining days of their marriage festival in lamentations instead of good cheer and youthful revelry, seeing death immediately before them.

60.

9 They were brought on board like wild animals, driven under the constraint of iron bonds; some were fastened by the neck to the benches of the boats, others had their feet secured by unbreakable fetters,

10 and in addition they were confined under a solid deck, so that with their eyes in total darkness, they should undergo treatment befitting traitors during the whole voyage.

61.

11 When these men had been brought to the place called Schedia, and the voyage was concluded as the king had decreed,

he commanded that they should be enclosed in the hippodrome which had been built with a monstrous perimeter wall in front of the city, and which was well suited to make them an obvious spectacle to all coming back into the city and to those from the city going out into the country, so that they could neither communicate with the king's forces nor in any way claim to be inside the circuit of the city.

62.

12 And when this had happened, the king, hearing that the Jews' compatriots from the city frequently went out in secret to lament bitterly the ignoble misfortune of their brothers,

13 ordered in his rage that these men be dealt with in precisely the same fashion as the others, not omitting any detail of their punishment.

14 The entire race was to be registered individually, not for the hard labor that has been briefly mentioned before, but to be tortured with the outrages that he had ordered, and at the end to be destroyed in the space of a single day.

63.

15 The registration of these people was therefore conducted with bitter haste and zealous intensity from the rising of the sun till its setting, and though uncompleted it stopped after forty days.

16 The king was greatly and continually filled with joy, organizing feasts in honor of all his idols, with a mind alienated from truth and with a profane mouth, praising speechless things that are not able even to communicate or to come to one's help, and uttering improper words against the supreme God.

64.

17 But after the previously mentioned interval of time the scribes declared to the king that they were no longer able to take the census of the Jews because of their innumerable multitude,

18 although most of them were still in the country, some still residing in their homes, and some at the place; the task was impossible for all the generals in Egypt.

65.

19 After he had threatened them severely, charging that they had been bribed to contrive a means of escape, he was clearly convinced about the matter

20 when they said and proved that both the paper and the pens they used for writing had already given out.

21 But this was an act of the invincible providence of him who was aiding the Jews from heaven.

The Third Book of the Maccabees

CHAPTER THREE
Divisions 66-95

3RD MACCABEES 5

66.

1 Then the king, completely inflexible, was filled with overpowering anger and wrath; so he summoned Hermon, keeper of the elephants,

2 and ordered him on the following day to drug all the elephants -- five hundred in number -- with large handfuls of frankincense and plenty of unmixed wine, and to drive them in, maddened by the lavish abundance of liquor, so that the Jews might meet their doom.

67.

3 When he had given these orders he returned to his feasting, together with those of his friends and of the army who were especially hostile toward the Jews.

4 And Hermon, keeper of the elephants, proceeded faithfully to carry out the orders.

68.

5 The servants in charge of the Jews went out in the evening and bound the hands of the wretched people and arranged for their continued custody through the night, convinced that the whole nation would experience its final destruction.

6 For to the Gentiles it appeared that the Jews were left without any aid,

7 because in their bonds they were forcibly confined on every side.

69.

But with tears and a voice hard to silence they all called upon the Almighty Lord and Ruler of all power, their merciful God and Father, praying

8 that he avert with vengeance the evil plot against them and in a glorious manifestation rescue them from the fate now prepared for them.

9 So their entreaty ascended fervently to heaven.

70.

10 Hermon, however, when he had drugged the pitiless elephants until they had been filled with a great abundance of wine and satiated with frankincense, presented himself at the courtyard early in the morning to report to the king about these preparations.

71.

11 But the Lord sent upon the king a portion of sleep, that beneficence which from the beginning, night and day, is bestowed by him who grants it to whomever he wishes.

12 And by the action of the Lord he was overcome by so pleasant and deep a sleep that he quite failed in his lawless purpose and was completely frustrated in his inflexible plan.

72.

13 Then the Jews, since they had escaped the appointed hour, praised their holy God and again begged him who is easily reconciled to show the might of his all-powerful hand to the arrogant Gentiles.

73.

14 But now, since it was nearly the middle of the tenth hour, the person who was in charge of the invitations, seeing that the guests were assembled, approached the king and nudged him.

15 And when he had with difficulty roused him, he pointed out that the hour of the banquet was already slipping by, and he gave him an account of the situation.

74.

16 The king, after considering this, returned to his drinking, and ordered those present for the banquet to recline opposite him.

17 When this was done he urged them to give themselves over to revelry and to make the present portion of the banquet joyful by celebrating all the more.

75.

18 After the party had been going on for some time, the king summoned Hermon and with sharp threats demanded to know why the Jews had been allowed to remain alive through the present day.

76.

19 But when he, with the corroboration of his friends, pointed out that while it was still night he had carried out completely the order given him,

20 the king, possessed by a savagery worse than that of Phalaris, said that the Jews were benefited by today's sleep,

"but," he added, "tomorrow without delay prepare the elephants in the same way for the destruction of the lawless Jews!"

77.

21 When the king had spoken, all those present readily and joyfully with one accord gave their approval, and each departed to his own home.

22 But they did not so much employ the duration of the night in sleep as in devising all sorts of insults for those they thought to be doomed.

78.

23 Then, as soon as the cock had crowed in the early morning, Hermon, having equipped the beasts, began to move them along in the great colonnade.

24 The crowds of the city had been assembled for this most pitiful spectacle and they were eagerly waiting for daybreak.

79.

25 But the Jews, at their last gasp, since the time had run out, stretched their hands toward heaven and with most tearful supplication and mournful dirges implored the supreme God to help them again at once.

80.

26 The rays of the sun were not yet shed abroad, and while the king was receiving his friends, Hermon arrived and invited him to come out, indicating that what the king desired was ready for action.

27 But he, upon receiving the report and being struck by the unusual invitation to come out -- since he had been completely overcome by incomprehension -- inquired what the matter was for which this had been so zealously completed for him.

81.

28 This was the act of God who rules over all things, for he had implanted in the king's mind a forgetfulness of the things he had previously devised.

82.

29 Then Hermon and all the king's friends pointed out that the beasts and the armed forces were ready, "O king, according to your eager purpose."

83.

30 But at these words he was filled with an overpowering wrath, because by the providence of God his whole mind had been deranged in regard to these matters; and with a threatening look he said,

84.

31 "Were your parents or children present, I would have prepared them to be a rich feast for the savage beasts instead of the Jews, who give me no ground for complaint and have exhibited to an extraordinary degree a full and firm loyalty to my ancestors.

85.

32 In fact you would have been deprived of life instead of these, were it not for an affection arising from our nurture in common and your usefulness."

33 So Hermon suffered an unexpected and dangerous threat, and his eyes wavered and his face fell.

86.

34 The king's friends one by one sullenly slipped away and dismissed the assembled people, each to his own occupation.

35 Then the Jews, upon hearing what the king had said, praised the manifest Lord God, King of kings, since this also was his aid which they had received.

87.

36 The king, however, reconvened the party in the same manner and urged the guests to return to their celebrating.

37 After summoning Hermon he said in a threatening tone,

88.

"How many times, you poor wretch, must I give you orders about these things?"

38 Equip the elephants now once more for the destruction of the Jews tomorrow!"

89.

39 But the officials who were at table with him, wondering at his instability of mind, remonstrated as follows,

40 "O king, how long will you try us, as though we are idiots, ordering now for a third time that they be destroyed, and again revoking your decree in the matter?"

41 As a result the city is in a tumult because of its expectation; it is crowded with masses of people, and also in constant danger of being plundered."

90.

42 Upon this the king, a Phalaris in everything and filled with madness, took no account of the changes of mind which had come about within him for the protection of the Jews, and he firmly swore an irrevocable oath that he would send them to death without delay, mangled by the knees and feet of the beasts,

43 and would also march against Judea and rapidly level it to the ground with fire and spear, and by burning to the ground the temple inaccessible to him would quickly render it forever empty of those who offered sacrifices there.

91.

44 Then the friends and officers departed with great joy, and they confidently posted the armed forces at the places in the city most favorable for keeping guard.

92.

45 Now when the beasts had been brought virtually to a state of madness, so to speak, by the very fragrant draughts of wine mixed with frankincense and had been equipped with frightful devices, the elephant keeper

46 entered at about dawn into the courtyard -- the city now being filled with countless masses of people crowding their way into the hippodrome -- and urged the king on to the matter at hand.

93.

47 So he, when he had filled his impious mind with a deep rage, rushed out in full force along with the beasts, wishing to witness, with invulnerable heart and with his own eyes, the grievous and pitiful destruction of the aforementioned people.

94.

48 And when the Jews saw the dust raised by the elephants going out at the gate and by the following armed forces, as well as by the trampling of the crowd, and heard the loud and tumultuous noise,

49 they thought that this was their last moment of life, the end of their most miserable suspense, and giving way to lamentation and groans they kissed each other, embracing relatives and falling into one another's arms -- parents and children, mothers and daughters, and others with babies at their breasts who were drawing their last milk.

95.

50 Not only this, but when they considered the help which they had received before from heaven they prostrated themselves with one accord on the ground, removing the babies from their breasts,

51 and cried out in a very loud voice, imploring the Ruler over every power to manifest himself and be merciful to them, as they stood now at the gates of death.

The Third Book of the Maccabees

CHAPTER FOUR

Divisions 96-120

3RD MACCABEES 6:1 - 6:32

96.

1 Then a certain Eleazar, famous among the priests of the country, who had attained a ripe old age and throughout his life had been adorned with every virtue, directed the elders around him to cease calling upon the holy God and prayed as follows,

97.

2 "King of great power, Almighty God Most High, governing all creation with mercy,

3 look upon the descendants of Abraham, O Father, upon the children of the sainted Jacob, a people of your consecrated portion who are perishing as foreigners in a foreign land.

98.

4 Pharaoh with his abundance of chariots, the former ruler of this Egypt, exalted with lawless insolence and boastful tongue, you destroyed together with his arrogant army by drowning them in the sea, manifesting the light of your mercy upon the nation of Israel.

99.

5 Sennacherib exulting in his countless forces, oppressive king of the Assyrians, who had already gained control of the whole world by the spear and was lifted up against your holy city, speaking grievous words with boasting and insolence, you, O Lord, broke in pieces, showing your power to many nations.

100.

6 The three companions in Babylon who had voluntarily surrendered their lives to the flames so as not to serve vain things, you rescued unharmed, even to a hair, moistening the fiery furnace with dew and turning the flame against all their enemies.

101.

7 Daniel, who through envious slanders was cast down into the ground to lions as food for wild beasts, you brought up to the light unharmed.

102.

8 And Jonah, wasting away in the belly of a huge, sea-born monster, you, Father, watched over and restored unharmed to all his family.

103.

9 And now, you who hate insolence, all-merciful and protector of all, reveal yourself quickly to those of the nation of Israel -- who are being outrageously treated by the abominable and lawless Gentiles.

104.

10 Even if our lives have become entangled in impieties in our exile, rescue us from the hand of the enemy, and destroy us, Lord, by whatever fate you choose.

11 Let not the vain-minded praise their vanities at the destruction of your beloved people, saying, 'Not even their god has rescued them.'

105.

12 But you, O Eternal One, who have all might and all power, watch over us now and have mercy upon us who by the senseless insolence of the lawless are being deprived of life in the manner of traitors.

106.

13 And let the Gentiles cower today in fear of your invincible might, O honored One, who have power to save the nation of Jacob.

14 The whole throng of infants and their parents entreat you with tears.

107.

15 Let it be shown to all the Gentiles that you are with us, O Lord, and have not turned your face from us; but just as you have said, 'Not even when they were in the land of their enemies did I neglect them,' so accomplish it, O Lord."

108.

16 Just as Eleazar was ending his prayer, the king arrived at the hippodrome with the beasts and all the arrogance of his forces.

17 And when the Jews observed this they raised great cries to heaven so that even the nearby valleys resounded with them and brought an uncontrollable terror upon the army.

109.

18 Then the most glorious, almighty, and true God revealed his holy face and opened the heavenly gates, from which two glorious angels of fearful aspect descended, visible to all but the Jews.

19 They opposed the forces of the enemy and filled them with confusion and terror, binding them with immovable shackles.

110.

20 Even the king began to shudder bodily, and he forgot his sullen insolence.

21 The beasts turned back upon the armed forces following them and began trampling and destroying them.

111.

22 Then the king's anger was turned to pity and tears because of the things that he had devised beforehand.

23 For when he heard the shouting and saw them all fallen headlong to destruction, he wept and angrily threatened his friends, saying,

112.

24 "You are committing treason and surpassing tyrants in cruelty; and even me, your benefactor, you are now attempting to deprive of dominion and life by secretly devising acts of no advantage to the kingdom.

113.

25 Who is it that has taken each man from his home and senselessly gathered here those who faithfully have held the fortresses of our country?

114.

26 Who is it that has so lawlessly encompassed with outrageous treatment those who from the beginning differed from all nations in their goodwill toward us and often have accepted willingly the worst of human dangers?

115.

27 Loose and untie their unjust bonds! Send them back to their homes in peace, begging pardon for your former actions!

116.

28 Release the sons of the almighty and living God of heaven, who from the time of our ancestors until now has granted an unimpeded and notable stability to our government."

117.

29 These then were the things he said; and the Jews, immediately released, praised their holy God and Savior, since they now had escaped death.

118.

30 Then the king, when he had returned to the city, summoned the official in charge of the revenues and ordered him to provide to the Jews both wines and everything else needed for a festival of seven days, deciding that they should celebrate their rescue with all joyfulness in that same place in which they had expected to meet their destruction.

119.

31 Accordingly those disgracefully treated and near to death, or rather, who stood at its gates, arranged for a banquet of deliverance instead of a bitter and lamentable death, and full of joy they apportioned to celebrants the place which had been prepared for their destruction and burial.

120.

6:32 They ceased their chanting of dirges and took up the song of their fathers, praising God, their Savior and worker of wonders.

3RD MACCABEES 6:32 - 7

121.

6:32 Putting an end to all mourning and wailing, they formed choruses as a sign of peaceful joy.

122.

33 Likewise also the king, after convening a great banquet to celebrate these events, gave thanks to heaven unceasingly and lavishly for the unexpected rescue which he had experienced.

123.

34 And those who had previously believed that the Jews would be destroyed and become food for birds, and had joyfully registered them, groaned as they themselves were overcome by disgrace, and their fire-breathing boldness was ignominiously quenched.

124.

35 But the Jews, when they had arranged the aforementioned choral group, as we have said before, passed the time in feasting to the accompaniment of joyous thanksgiving and psalms.

125.

36 And when they had ordained a public rite for these things in their whole community and for their descendants, they instituted the observance of the aforesaid days as a festival, not for drinking and gluttony, but because of the deliverance that had come to them through God.

126.

37 Then they petitioned the king, asking for dismissal to their homes.

127.

38 So their registration was carried out from the twenty-fifth of Pachon to the fourth of Epeiph, for forty days;

128.

and their destruction was set for the fifth to the seventh of Epeiph, the three days

39 on which the Lord of all most gloriously revealed his mercy and rescued them all together and unharmed.

129.

40 Then they feasted, provided with everything by the king, until the fourteenth day, on which also they made the petition for their dismissal.

130.

41 The king granted their request at once and wrote the following letter for them to the generals in the cities, magnanimously expressing his concern,

3RD MACCABEES 7

131.

1 "King Ptolemy Philopator to the generals in Egypt and all in authority in his government, greetings and good health.

132.

2 We ourselves and our children are faring well, the great God guiding our affairs according to our desire.

133.

3 Certain of our friends, frequently urging us with malicious intent, persuaded us to gather together the Jews of the kingdom in a body and to punish them with barbarous penalties as traitors;

4 for they declared that our government would never be firmly established until this was accomplished, because of the ill-will which these people had toward all nations.

134.

5 They also led them out with harsh treatment as slaves, or rather as traitors, and, girding themselves with a cruelty more savage than that of Scythian custom, they tried without any inquiry or examination to put them to death.

135.

6 But we very severely threatened them for these acts, and in accordance with the clemency which we have toward all men we barely spared their lives. Since we have come to realize that the God of heaven surely defends the Jews, always taking their part as a father does for his children,

7 and since we have taken into account the friendly and firm goodwill which they had toward us and our ancestors, we justly have acquitted them of every charge of whatever kind.

136.

8 We also have ordered each and every one to return to his own home, with no one in any place doing them harm at all or reproaching them for the irrational things that have happened.

137.

9 For you should know that if we devise any evil against them or cause them any grief at all, we always shall have not man but the Ruler over every power, the Most High God, in everything and inescapably as an antagonist to avenge such acts. Farewell."

138.

10 Upon receiving this letter the Jews did not immediately hurry to make their departure, but they requested of the king that at their own hands those of the Jewish nation who had willfully transgressed against the holy God and the law of God should receive the punishment they deserved.

139.

11 For they declared that those who for the belly's sake had transgressed the divine commandments would never be favorably disposed toward the king's government.

140.

12 The king then, admitting and approving the truth of what they said, granted them a general license so that freely and without royal authority or supervision they might destroy those everywhere in his kingdom who had transgressed the law of God.

141.

13 When they had applauded him in fitting manner, their priests and the whole multitude shouted the Hallelujah and joyfully departed.

142.

14 And so on their way they punished and put to a public and shameful death any whom they met of their fellow-countrymen who had become defiled.

143.

15 In that day they put to death more than three hundred men; and they kept the day as a joyful festival, since they had destroyed the profaners.

144.

16 But those who had held fast to God even to death and had received the full enjoyment of deliverance began their departure from the city, crowned with all sorts of very fragrant flowers, joyfully and loudly giving thanks to the one God of their fathers, the eternal Savior of Israel, in words of praise and all kinds of melodious songs.

145.

17 When they had arrived at Ptolemais, called "rose-bearing" because of a characteristic of the place, the fleet waited for them, in accord with the common desire, for seven days.

18 There they celebrated their deliverance, for the king had generously provided all things to them for their journey, to each as far as his own house.

146.

19 And when they had landed in peace with appropriate thanksgiving, there too in like manner they decided to observe these days as a joyous festival during the time of their stay.

147.

20 Then, after inscribing them as holy on a pillar and dedicating a place of prayer at the site of the festival, they departed unharmed, free, and overjoyed, since at the king's command they had been brought safely by land and sea and river each to his own place.

148.

21 They also possessed greater prestige among their enemies, being held in honor and awe; and they were not subject at all to confiscation of their belongings by any one.

149.

22 Besides they all recovered all of their property, in accordance with the registration, so that those who held any restored it to them with extreme fear. So the supreme God perfectly performed great deeds for their deliverance.

150.

23 Blessed be the Deliverer of Israel through all times!

Amen

The second half of the Third Book of Maccabees, CHAPTER SIX TO THIRTEEN

4TH MACCABEES 1

1.

1 Philosophical in the highest degree is the question I propose to discuss, namely whether the Inspired Reason is supreme ruler over the passions, and to the philosophy of it I would seriously entreat your earnest attention.

2.

2 For not only is the subject generally necessary as a branch of knowledge, but it includes the praise of the greatest of virtues, whereby I mean self-control.

3.

3 That is to say, if Reason is proved to control the passions adverse to temperance, gluttony and lust, it is also clearly shown to be lord over the passions, like malevolence, opposed to justice, and over those opposed to manliness, namely rage and pain and fear.

4.

4 But, some may ask, if the Reason is master of the passions, why does it not control forgetfulness and ignorance? their object being to cast ridicule.

5.

5 The answer is that Reason is not master over defects inhering in the mind itself, but over the passions or moral defects that are adverse to justice and manliness and temperance and judgement, and its action in their case is not to extirpate the passions, but to enable us to resist them successfully.

6.

6 I could bring before you many examples, drawn from various sources, where Reason has proved itself master over the passions, but the best instance by far that I can give is the noble conduct of those who died for the sake of virtue, Eleazar, and the Seven Brethren and the Mother.

7 For these all by their contempt of pains, yea, even unto death, proved that Reason rises superior to the passions.

7.

8 I might enlarge here in praise of their virtues, they, the men with the Mother, dying on this day we celebrate for the love of moral beauty and goodness, but rather would I felicitate them on the honours they have attained.

8.

9 For the admiration felt for their courage and endurance, not only by the world at large but by their very executioners, made them the authors of the downfall of the tyranny under which our nation lay, they defeating the tyrant by their endurance, so that through them was their country purified.

9.

10 But I shall presently take opportunity to discuss this, after we have begun with the general theory, as I am in the habit of doing, and I will then proceed to their story, giving glory to the all-wise God.

10.

11 Our enquiry, then, is whether the Reason is supreme master over the passions.

12 But we must define just what the Reason is and what passion is, and how many forms of passion there are, and whether the Reason is supreme over all of them.

11.

13 Reason I take to be the mind preferring with clear deliberation the life of wisdom.

14 Wisdom I take to be the knowledge of things, divine and human, and of their causes.

12.

15 This I take to be the culture acquired under the Law, through which we learn with due reverence the things of God and for our worldly profit the things of man.

13.

16 Now wisdom is manifested under the forms of judgement and justice, and courage, and temperance.

17 But judgement or self-control is the one that dominates them all, for through it, in truth, Reason asserts its authority over the passions.

14.

18 But of the passions there are two comprehensive sources, namely, pleasure and pain, and either belongs essentially also to the soul as well as to the body.

19 And with respect both to pleasure and pain there are many cases where the passions have certain sequences.

15.

20 Thus while desire goes before pleasure, satisfaction follows after, and while fear goes before pain, after pain comes sorrow.

21 Anger, again, if a man will retrace the course of his feelings, is a passion in which are blended both pleasure and pain.

16.

22 Under pleasure, also, comes that moral debasement which exhibits the widest variety of the passions.

23 It manifests itself in the soul as ostentation, and covetousness, and vain-glory, and contentiousness, and backbiting, and in the body as eating of strange meat, and gluttony, and gormandizing in secret.

17.

24 Now pleasure and pain being as it were two trees, growing from body and soul, many offshoots of these passions sprout up, and each man's Reason as master-gardener, weeding and pruning and binding up, and turning on the water and directing it hither and thither, brings the thicket of dispositions and passions under domestication.

25 For while Reason is the guide of the virtues it is master of the passions.

18.

26 Observe, now, in the first place, that Reason becomes supreme over the passions in virtue of the inhibitory action of temperance.

27 Temperance, I take it, is the repression of the desires, but of the desires some are mental and some physical, and both kinds are clearly controlled by Reason, when we are tempted towards forbidden meats, how do we come to relinquish the pleasures to be derived from them?

19.

28 Is it not that Reason has power to repress the appetites? In my opinion it is so.

29 Accordingly when we feel a desire to eat water-animals and birds and beasts and meats of every description forbidden to us under the Law, we abstain through the predominance of Reason.

20.

30 For the propensions of our appetites are checked and inhibited by the temperate mind, and all the movements of the body obey the bridle of Reason.

31 And what is there to be surprised at if the natural desire of the soul to enjoy the fruition of beauty is quenched?

21.

32 This, certainly, is why we praise the virtuous Joseph, because by his Reason, with a mental effort, he checked the carnal impulse.

For he, a young man at the age when physical desire is strong, by his Reason quenched the impulse of his passions.

22.

33 And Reason is proved to subdue the impulse not only of sexual desire, but of all sorts of covetings.

34 For the Law says, 'Thou shalt not covet thy neighbour's wife, nor anything that is thy neighbour's.'

23.

35 Verily, when the Law orders us not to covet, it should, I think, confirm strongly the argument that the Reason is capable of controlling covetous desires, even as it does the passions that militate against justice.

36 How else, can a man, naturally gormandizing and greedy and drunken, be taught to change his nature, if the Reason be not manifestly the master of the passions?

24.

37 Certainly, as soon as a man orders his life according to the Law, if he is miserly he acts contrary to his nature, and lends money to the needy without interest, and at the seventh-year periods cancels the debt.

38 And if he is parsimonious, he is overruled by the Law through the action of Reason, and refrains from gleaning his stubbles or picking the last grapes from his vineyards.

25.

39 And with regard to all the rest we can recognize that Reason is in the position of master over the passions or affections.

40 For the Law ranks above affection for parents, so that a man may not for their sakes surrender his virtue,

and it overrides love for a wife, so that if she transgress a man should rebuke her,

and it governs love for children, so that if they are naughty a man should punish them,

and it controls the claims of friendship, so that a man should reprove his friends if they do evil.

26.

41 And do not think it a paradoxical thing when Reason through the Law is able to overcome even hatred, so that a man refrains from cutting down the enemy's orchards, and protects the property of the enemy from the spoilers, and gathers up their goods that have been scattered.

27.

42 And the rule of Reason is likewise proved to extend through the more aggressive passions or vices, ambition, vanity, ostentation, pride, and backbiting.

43 For the temperate mind repels all these debased passions, even as it does anger, for it conquers even this.

28.

44 Yea, Moses when he was angered against Dathan and Abiram did not give free course to his wrath, but governed his anger by his Reason.

45 For the temperate mind is able, as I said, to win the victory over the passions, modifying some, while crushing others absolutely.

29.

46 Why else did our wise father Jacob blame the houses of Simeon and Levi for their unreasoning slaughter of the tribe of the Shechemites, saying, 'Accursed be their anger!'

47 For had not Reason possessed the power to restrain their anger he would not have spoken thus.

30.

48 For in the day when God created man, he implanted in him his passions and inclinations, and also, at the very same time, set the mind on a throne amidst the senses to be his sacred guide in all things, and to the mind he gave the Law, by the which if a man order himself, he shall reign over a kingdom that is temperate, and just, and virtuous, and brave.

Fourth Book of Maccabees

CHAPTER TWO

Divisions 31-55

4TH MACCABEES 2

31.

1 Well then, someone may ask, if Reason is master of the passions why is it not master of forgetfulness and ignorance?

2 But the argument is supremely ridiculous, for Reason is not shown to be master over passions or defects in itself, but over those [*desires*] of the body.

32.

3 For example, none of you is able to extirpate our natural desire, but the Reason can enable him to escape being made a slave by desire.

4 None of you is able to extirpate anger from the soul, but it is possible for the Reason to come to his aid against anger.

33.

5 None of you can extirpate a malevolent disposition, but Reason can be his powerful ally against being swayed by malevolence.

6 Reason is not the extirpate of the passions, but their antagonist.

34.

7 The case of the thirst of King David may serve at least to make this clearer.

8 For when David had fought the live-long day against the Philistines, and by the help of our country's warriors had slain many of them, he came at eventide, all fordome with sweat and toil, to the royal tent, around which was encamped the whole army of our ancestors.

35.

9 So all the host fell to their evening meal, but the king, being consumed with an intense thirst, though he had abundance of water, was unable to slake it.

10 Instead, an irrational desire for the water that was in the possession of the enemy with growing intensity burned him up and unmanned and consumed him.

36.

11 Then when his body-guard murmured against the craving of the king, two youths, mighty warriors, ashamed that their king should lack his desire, put on all their armour, and took a water-vessel, and scaled the enemy's ramparts, and stealing undetected past the guards at the gate, they searched through all the enemy's camp.

12 And they bravely found the spring, and drew from it a draught for the king.

37.

13 But David, though still burning with the thirst, considered that such a draught, reckoned as equivalent to blood, was a grievous danger to his soul.

14 Therefore, opposing his Reason to his desire, he poured out the water as an offering to God.

38.

15 For the temperate mind is able to conquer the dictates of the passions, and to quench the fires of desire, and to wrestle victoriously with the pangs of our bodies though they be exceeding strong, and by the moral beauty and goodness of Reason to defy with scorn all the domination of the passions.

39.

16 And now the occasion calls us to set forth the story of the self-controlled Reason.

17 At a time when our fathers enjoyed great peace through the due observance of the Law, and were in happy case, so that Seleucus Nicanor, the king of [*the province of*] Asia, sanctioned the tax for the temple-service, and recognized our polity, precisely then, certain men, acting factiously against the general concord, involved us in many and various calamities.

40.

18 Onias, a man of the highest character, being then high priest and having the office for his life, a certain Simon raised a faction against him, but since despite every kind of slander he failed to injure him on account of the people, he fled abroad with intent to betray his country.

41.

19 So he came to Apollonius, the governor of Syria and Phoenicia and Cilicia, and said, 'Being loyal to the king, I am here to inform you that in the treasuries of Jerusalem are stored many thousands of private deposits, not belonging to the temple account, and rightfully the property of King Seleucus.'

42.

20 Apollonius having made inquiry into the details of the matter, praised Simon for his loyal service to the king, and hastening to the court of Seleucus, disclosed to him the valuable treasure, then, after receiving authority to deal with the matter, he promptly marched into our country, accompanied by the accursed Simon and a very powerful army, and announced that he was there by the king's command to take possession of the private deposits in the treasury.

43.

21 Our people were deeply angered by this announcement, and protested strongly, considering it, an outrageous thing for those who had entrusted their deposits to the temple treasury to be robbed of them, and they threw all possible obstacles in his way.

22 Apollonius, however, with threats, made his way into the temple.

44.

23 Then the priests in the temple and the women and children besought God to come to the rescue of his Holy Place that was being violated, and when Apollonius with his armed host marched in to seize the moneys, there appeared from heaven angels, riding upon horses, with lightning flashing from their arms, and cast great fear and trembling upon them.

45.

24 And Apollonius fell down half-dead in the Court of the Gentiles, and stretched out his hands to heaven, and with tears he entreated the Hebrews that they would make intercession for him and stay the wrath of the heavenly host.

25 For he said that he had sinned and was worthy even of death, and that if he were given his life he would laud to all men the blessedness of the Holy Place.

46.

26 Moved by these words, Onias, the high-priest, although most scrupulous in other cases, made intercession for him lest king Seleucus should possibly think that Apollonius had been overthrown by a human device and not by divine justice.

27 Apollonius, accordingly, after his astonishing deliverance departed to report to the king the things that had befallen him.

47.

28 But Seleucus dying, his successor on the throne was his son Antiochus Epiphanes, an overweening terrible man, who dismissed Onias from his sacred office, and made his brother Jason high-priest instead, the condition being that in return for the appointment Jason should pay him three thousand six hundred and sixty talents yearly.

48.

29 So he appointed Jason high-priest and made him chief ruler over the people.

30 And he (Jason) introduced to our people a new way of life and a new constitution in utter defiance of the Law, so that not only did he lay out a gymnasium on the Mount of our fathers, but he actually abolished the service of the temple.

49.

31 Wherefore the divine justice was kindled to anger and brought Antiochus himself as an enemy against us.

32 For when he was carrying on war with Ptolemy in Egypt and heard that the people of Jerusalem had rejoiced exceedingly over a report of his death, he immediately marched back against them.

50.

33 And when he had plundered the city he made a decree denouncing the penalty of death upon any who should be seen to live after the law of our fathers.

34 But he found all his decrees of no avail to break down the constancy of our people to the Law, and he beheld all his threats and penalties utterly despised, so that even women for circumcising their sons, though they knew beforehand what would be their fate, were flung, together with their offspring, headlong from the rocks.

51.

35 When therefore his decrees continued to be condemned by the mass of the people, he personally tried to force by tortures each man separately to eat unclean meats and thus abjure the Jewish religion.

52.

36 Accordingly, the tyrant Antiochus, accompanied by his councillors, sat in judgement on a certain high place with his troops drawn up around him in full armour, and he ordered his guards to drag there every single man of the Hebrews and compel them to eat swine's flesh and things offered to idols, but if any should refuse to defile themselves with the unclean things, they were to be tortured and put to death.

53.

37 And when many had been taken by force, one man first from among the company was brought before Antiochus, a Hebrew whose name was Eleazar, a priest by birth, trained in knowledge of the law, a man advanced in years and well known to many of the tyrant's court for his philosophy.

54.

38 And Antiochus, looking on him, said, 'Before I allow the tortures to begin for you, O venerable man, I would give you this counsel, that you should eat of the flesh of the swine and save your life, for I respect your age and your grey hairs, although to have worn them so long a time, and still to cling to the Jewish religion, makes me think you no philosopher.'

55.

39 For most excellent is the meat of this animal which Nature has graciously bestowed upon us, and why should you abominate it?

Truly it is folly not to enjoy innocent pleasures, and it is wrong to reject Nature's favours.

40 But it will be still greater folly, I think, on your part if with idle vapouring about truth you shall proceed to defy even me to your own punishment.

56.

41 Will you not awake from your preposterous philosophy?

Will you not fling aside the nonsense of your calculations and, adopting another frame of mind befitting your mature years, learn the true philosophy of expediency, and how to my charitable counsel, and have pity on your own venerable age?

2:42 For consider this, too, that even if there be some Power whose eye is upon this religion of yours, he will always pardon you for a transgression done under compulsion.'

4TH MACCABEES 2:43 - 3

56.

2:43 Thus urged by the tyrant to the unlawful eating of unclean meat, Eleazar asked permission to speak, and receiving it, he began his speech before the court as follows,

57.

44 'We, O Antiochus, having accepted the Divine Law as the Law of our country, do not believe any stronger necessity is laid upon us than that of our obedience to the Law.

45 Therefore we do surely deem it right not. in any way whatsoever to transgress the Law.

58.

46 And yet, were our Law, as you suggest, not truly divine, while we vainly believed it to be divine, not even so would it be right for us to destroy our reputation for piety.

59.

47 Think it not, then, a small sin for us to eat the unclean thing, for the transgression of the Law, be it in small things or in great, is equally heinous, for in either case equally the Law is despised.

60.

48 And you scoff at our philosophy, as if under it we were living in a manner contrary to reason.

61.

49 Not so, for the Law teaches us self-control, so that we are masters of all our pleasures and desires and are thoroughly trained in manliness so as to endure all pain with readiness, and it teaches justice, so that with all our various dispositions we act fairly, and it teaches righteousness, so that with due reverence we worship only the God who is.

62.

50 Therefore do we eat no unclean meat, for believing our Law to be given by God, we know also that the Creator of the world, as a Lawgiver, feels for us according to our nature.

63.

51 He has commanded us to eat the things that will be convenient for our souls, and he has forbidden us to eat meats that would be the contrary.

64.

52 But it is the act of a tyrant that you should compel us not only to transgress the Law, but should also make us eat in such manner that you may mock at' this defilement so utterly abominable to us.

65.

53 But you shall not mock at me thus, neither will I break the sacred oaths of my ancestors to keep the Law, not even though you tear out mine eyes and bum out mine entrails.

66.

54 I am not so unmanned by old age but that when righteousness is at stake the strength of youth returns to my Reason.

67.

55 So twist hard your racks and blow your furnace hotter.
I do not so pity mine old age as to break the Law of my fathers in mine own person.

68.

56 I will not belie thee, O Law that wast my teacher,
I will not desert thee, O beloved self-control,
I will not put thee to shame, O wisdom-loving Reason,
nor will I deny ye, O venerated priesthood and knowledge of the Law.

69.

57 Neither shalt thou sully the pure mouth of mine old age and my lifelong constancy to the Law.
Clean shall my fathers receive me, unafraid of thy torments even to the death.

70.

58 For thou indeed mayest be tyrant over unrighteous men, but thou shalt not lord it over my
resolution in the matter of righteousness either by thy words or through thy deeds.'

4TH MACCABEES 3

71.

1 Yet when Eleazar replied thus eloquently to the exhortations of the tyrants, the guards around him
dragged him roughly to the torturing place.

72.

2 And first they unclothed the old man, who was adorned with the beauty of holiness.
3 Then binding his arms on either side they scourged him, a herald standing and shouting out over
against him, 'Obey the orders of the king!'

73.

4 But the great-souled and noble man, an Eleazar in very truth, was no more moved in his mind
than if he were being tormented in a dream,

74.

yea, the old man keeping his eyes steadfastly raised to heaven suffered his flesh to be tom by the
scourges till he was bathed in blood and his sides became a mass of wounds, and even when he fell
to the ground because his body could no longer support the pain he still kept his Reason erect and
inflexible.

75.

5 With his foot then, one of the cruel guards as he fell, kicked him savagely in the side to make him
get up.

6 But he endured the anguish, and despised the compulsion, and bore up under the torments, and
like a brave athlete taking punishment, the old man outwore his tormentors.

76.

7 The sweat stood on his brow, and he drew his breath in hard gasps, till his nobility of soul
extorted the admiration of his tormentors themselves.

77.

8 Hereupon, partly in pity for his old age, partly in sympathy for their friend, partly in admiration
of his courage, some of the courtiers of the king went up to him and said,

78.

9 'Why, O Eleazar, dost thou madly destroy thyself in this misery?

79.

We will bring to thee of the seethed meats, but do thou feign only to partake of the swine's flesh,
and so save thyself.'

80.

10 And Eleazar, as if their counsel did but add to his tortures, cried loudly, 'No.
May we sons of Abraham never have so evil a thought as with faint heart to counterfeit a part
unseemly to us.

81.

11 Contrary to Reason, indeed, were it for us, after living unto the truth till old age, and guarding in lawful guise the repute of so living, now to change and become in our own persons a pattern to the young of impiety, to the end that we should encourage them to eat unclean meat.

82.

12 Shame were it if we should live on a little longer, during that little being mocked of all men for cowardice, and while despised by the tyrant as unmanly should fail to defend the Divine Law unto the death.

83.

13 Therefore, O sons of Abraham, do ye die nobly for righteousness' sake, but as for you, O minions of the tyrant, why pause ye in your work?"

84.

14 So they, seeing him thus triumphant over the tortures and unmoved even by the pity of his executioners, dragged him to the fire.

15 There they cast him on it, burning him with cruelly cunning devices, and they poured broth of evil odour into his nostrils.

85.

16 But when the fire already reached to his bones and he was about to give up the ghost, he lifted up his eyes to God and said,

17 "Thou, O God, knowest that though I might save myself I am dying by fiery torments for thy Law.

86.

Be merciful unto thy people, and let our punishment be a satisfaction in their behalf.

Make my blood their purification, and take my soul to ransom their souls."

87.

18 And with these words the holy man nobly yielded up his spirit under the torture and for the sake of the Law held out by his Reason even against the torments unto death.

88.

19 Beyond question, then, the Inspired Reason is master over the passions, for if his passions or sufferings had prevailed over his Reason we should have credited them with this evidence of their superior power.

89.

20 But now his Reason having conquered his passions, we properly attribute to it the power of commanding them.

21 And it is right that we should admit that the mastery lies with Reason, in cases at least where it conquers pains that come from outside ourselves, for it were ridiculous to deny it.

90.

22 And my proof covers not only the superiority of Reason to pains, but its superiority to pleasures also, neither does it surrender to them.

4TH MACCABEES 4

91.

1 For the Reason of our father Eleazar, like a fine steersman steering the ship of sanctity on the sea of the passions, though buffeted by the threats of the tyrant and swept by the swelling waves of the tortures, never shifted for one moment the helm of sanctity until he sailed into the haven of victory over death.

92.

2 No city besieged with many and cunning engines ever defended itself so well as did that holy man when his sacred soul was attacked with scourge and rack and flame, and he moved them who were laying siege to his soul through his Reason that was the shield of sanctity.

93.

3 For our father Eleazar, setting his mind firm as a beetling sea-cliff, broke the mad onset of the surges of the passions.

4 O priest worthy of thy priesthood, thou didst not defile thy holy teeth, nor didst thou befoul with unclean meat thy belly that had room only for piety and purity.

94.

5 O confessor of the Law and philosopher of the Divine life! Such should those be whose office is to serve the Law and defend it with their own blood and honourable sweat in the face of sufferings to the death.

6 Thou, O father, didst fortify our fidelity to the Law through thy steadfastness unto glory, and having spoken in honour of holiness thou didst not belie thy speech, and didst confirm the words of divine philosophy by thy deeds, O aged man that wast more forceful than the tortures.

95.

7 O reverend elder that wast tenser-strung than the flame, thou great king over the passions, Eleazar.

8 For as our father Aaron, armed with the censer, ran through the massed congregation against the fiery angel and overcame him, so the son of Aaron, Eleazar, being consumed by the melting heat of the fire, remained unshaken in his Reason.

96.

9 And yet most wonderful of all, he, being an old man, with the sinews of his body unstrung and his muscles relaxed and his nerves weakened, grew a young man again in the spirit of his Reason and with Isaac-like Reason turned the hydra-headed torture to impotence.

10 O blessed age, O reverend grey head,
O life faithful to the Law and perfected by the seal of death!

97.

11 Assuredly, then, if an old man despised the torments unto death for righteousness' sake it must be admitted that the Inspired Reason is able to guide the passions.

12 But some perhaps may answer that not all men are masters of the passions because not all men have their Reason enlightened.

98.

13 But as many as with their whole heart make righteousness their first thought, these alone are able to master the weakness of the flesh, believing that unto God they die not, as our patriarchs, Abraham and Isaac and Jacob, died not, but that they live unto God.

99.

14 Therefore there is-nothing contradictory in certain persons appearing to be slaves to passion in consequence of the weakness of their Reason.

100.

15 For who is there that being a philosopher following righteously the whole rule of philosophy, and having put his trust in God, and knowing that it is a blessed thing to endure all hardness for the sake of virtue, would not conquer his passions for the sake of righteousness?

101.

16 For the wise and self-controlled man alone is the brave ruler of the passions.

102.

17 Yea, by this means even young boys, being philosophers by virtue of the Reason which is according to righteousness, have triumphed over yet more grievous tortures.

103.

18 For when the tyrant found himself notably defeated in his first attempt, and impotent to compel an old man to eat unclean meat, then truly in violent rage he ordered the guards to bring others of the young men of the Hebrews, and if they would eat unclean meat to release them after eating it, but if they refused, to torture them yet more savagely.

104.

19 And under these orders of the tyrant seven brethren together with their aged mother were brought prisoners before him, all handsome, and modest, and well-born,--and generally attractive.

105.

20 And when the tyrant saw them there, standing as if they were a festal choir with their mother in the midst, he took notice of them, and struck by their noble and distinguished bearing he smiled at them, and calling them nearer said,

106.

21 'O young men, I wish well to each one of you, and admire your beauty, and honour highly so large a band of brothers, so not only do I advise you not to persist in the madness of that old man who has already suffered, but I even entreat of you to yield to me and become partakers in my friendship.

107.

22 For, as I am able to punish those who disobey my orders, so am I able to advance those who do obey me.

108.

23 Be assured then that you shall be given positions of importance and authority in my service if you will reject the ancestral law of your polity.

109.

24 Share in the Hellenic life, and walk in a new way, and take some pleasure in your youth, for if you drive me to anger with your disobedience you will compel me to resort to terrible penalties and put every single one of you to death by torture.

110.

25 Have pity then on yourselves, whom even I, your opponent, pity for your youth and your beauty.

111.

26 Will you not consider with yourselves this thing, that if you disobey me there is nothing before you but death in torments?'

112.

27 With these words he ordered the instruments of torture to be brought forward in order to persuade them by fear to eat unclean meat.

113.

28 But when the guards had produced wheels, and joint-dislocators, and racks, and bone-crushers, and catapults, and cauldrons, and braziers, and thumb-screws, and iron claws, and wedges, and branding irons, the tyrant spoke again and said,

114.

29 'You had better feel fear, my lads, and the justice you worship will pardon your unwilling transgression.'

115.

30 But they, hearing his persuasions, and seeing his dreadful engines, not only showed no fear but actually arrayed their philosophy in opposition to the tyrant, and by their right Reason did abase his tyranny.

116.

31 And yet consider, supposing some amongst them to have been faint-hearted and cowardly, what sort of language would they have used? would it not have been to this effect?

117.

32 'Alas! miserable creatures that we are and foolish above measure!

118.

When the king invites us and appeals to us on terms of kind treatment shall we not obey him?

119.

33 Why do we encourage ourselves with vain desires and dare a disobedience that is to cost us our lives?

120.

Shall we not, O men my brothers, fear the dread instruments and weigh well his threats of the tortures, and abandon these empty vaunts and this fatal bragging?

121.

34 Let us take pity on our own youth and have compassion on our mother's age, and let us lay to heart that if we disobey we shall die.

122.

35 And even the divine justice will have mercy on us, if compelled by necessity we yield to the king in fear. Why should we cast away from us this dear life and rob ourselves of this sweet world?

123.

36 Let us not strive against necessity nor with vain confidence invite our torture.

37 Even the Law itself does not willingly condemn us to death, we being in terror of the instruments of torture.

124.

38 Why does such contentiousness inflame us and a fatal obstinacy find favour with us, when we might have a peaceful life by obeying the king?'

125.

39 But no such words escaped these young men at the prospect of the torture, nor did such thoughts enter into their minds.

40 For they were despisers of the passions and masters over pain.

4TH MACCABEES 5

126.

1 And thus no sooner did the tyrant conclude his urging of them to eat unclean meat than all with one voice together, and as with one soul, said to him,

127.

2 'Why dost thou delay, O tyrant? We are ready to die rather than transgress the commandments of our fathers.

3 For we should be putting our ancestors also to shame, if we did not walk in obedience to the Law and take Moses as our counsellor.

128.

4 O tyrant that counsellest us to transgress the Law, do not, hating us, pity us beyond ourselves.

5 For we esteem thy mercy, giving us our life in return for a breach of the Law, a thing harder to bear than death itself.

129.

6 Thou wouldst terrify us with thy threats of death under torture, as if a little while ago thou hadst learned nothing from Eleazar.

7 But if the old men of the Hebrews endured the tortures for righteousness' sake, yea, until they died, more befittingly will we young men die despising the torments of thy compulsion, over which he our aged teacher also triumphed.

130.

8 Make trial therefore, O tyrant. And if thou takest our lives for the sake of righteousness, think not that thou hurtest us with thy tortures.

9 For we through this our evil entreatment and our endurance of it shall win the prize of virtue, but thou for our cruel murder shalt suffer at the hands of divine justice sufficient torment by fire for ever.'

131.

10 These words of the youths redoubled the wrath of the tyrant, not at their disobedience only but at what he considered their ingratitude.

11 So by his orders the scourgers brought forward the eldest of them and stripped him of his garment and bound his hands and arms on either side with thongs.

12 But when they had scourged him till they were weary, and gained nothing thereby, they cast him upon the wheel.

132.

13 And on it the noble youth was racked till his bones were out of joint. And as joint after joint gave way, he denounced the tyrant in these words,

14 'O thou most abominable tyrant, thou enemy of the justice of heaven and bloody-minded, thou dost torment me in this fashion not for manslaying nor for impiety but for defending the Law of God.'

133.

15 And when the guards said to him, 'Consent to eat, that so you may be released from your tortures,' he said to them,

'Your method, O miserable minions, is not strong enough to lead captive my Reason. Cut off my limbs, and burn my flesh, and twist my joints, through all the torments I will show you that in behalf of virtue the sons of the Hebrews alone are unconquerable.'

134.

16 As he thus spake they set hot coals upon him besides, and intensifying the torture strained him yet tighter on the wheel.

17 And all the wheel was besmeared with his blood, and the heaped coals were quenched by the humours of his body dropping down, and the rent flesh ran round the axles of the machine.

135.

18 And with his bodily frame already in dissolution this great-souled youth, like a true son of Abraham, groaned not at all, but as if he were suffering a change by fire to incorruption, he nobly endured the torment, saying,

19 'Follow my example, O brothers. Do not for ever desert me, and forswear not our brotherhood in nobility of soul.

136.

20 War a holy and honourable warfare on behalf of righteousness, through which may the just Providence that watched over our fathers become merciful unto his people and take vengeance on the accursed tyrant.'

137.

21 And with these words the holy youth yielded up the ghost.

22 But while all were wondering at his constancy of soul, the guards brought forward the second in age of the sons, and grappling him with sharp-clawed hands of iron they fastened him to the engines and the catapult.

138.

23 But when they heard his noble resolve in answer to their question, 'Would he eat rather than he tortured?' these panther-like beasts tore at his sinews with claws of iron, and rent away all the flesh from his cheeks, and tore off the skin from his head.

139.

24 But he steadfastly enduring this agony said, 'How sweet is every form of death for the sake of the righteousness of our fathers!'

25 And to the tyrant he said, 'O most ruthless of tyrants, doth not it seem to thee that at this moment thou thyself sufferest tortures worse than mine in seeing thy tyranny's arrogant intention overcome by my endurance for righteousness' sake?'

140.

26 For I am supported under pain by the joys that come through virtue, whereas thou art in torment whilst glorying in thy impiety, neither shalt thou escape, O most abominable tyrant, the penalties of the divine wrath.'

141.

27 And when he had bravely met his glorious death, the third son was brought forward and was earnestly entreated by many to taste and so to save himself.

28 But he answered in a loud voice, 'Are ye ignorant that the same father begat me and my brothers that are dead, and the same mother gave us birth, and in the same doctrines was I brought up?'

142.

29 I do not forswear the noble bond of brotherhood.

30 Therefore if ye have any engine of torment, apply it to this body of mine, for my soul ye cannot reach, not if ye would.'

143.

31 But they were greatly angered at the bold speech of the man, and they dislocated his hands and his feet with their dislocating engines, and wrenched his limbs out of their sockets, and unstrung them, and they twisted round his fingers, and his arms, and his legs, and his elbow-joints.

144.

32 And in no wise being able to strangle his spirit they stripped off his skin, taking the points of the fingers with it, and tore in Scythian fashion the scalp from his head, and straightway brought him to the wheel.

145.

33 And on this they twisted his spine till he saw his own flesh hanging in strips and great gouts of blood pouring down from his entrails.

34 And at the point of death he said, 'We, O most abominable tyrant, suffer thus for our upbringing and our virtue that are of God, but thou for thy impiety and thy cruelty shall endure torments without end.'

146.

35 And when' this man had died worthily of his brothers, they brought up the fourth, and said to him, 'Be not thou also mad with the same madness as thy brethren, but obey the king and save thyself.'

36 But he said unto them, 'For me ye have no fire so exceeding hot as to make me a coward.

147.

37 By the blessed death of my brethren, by the eternal doom of the tyrant, and by the glorious life of the righteous, I will not deny my noble brotherhood.

38 Invent tortures, O tyrant, in order that thou mayest learn thereby that I am brother of those who have been already tortured.'

148.

39 When he heard this the bloodthirsty, murderous, and utterly abominable Antiochus bade them cut out his tongue.

40 But he said, 'Even if thou dost remove my organ of speech, God is a hearer also of the speechless.

149.

41 Lo, I put out my tongue ready, cut it out, for thou shalt not thereby silence my Reason.

42 Gladly do we give our bodily members to be mutilated for the cause of God.

43 But God will speedily pursue after thee, for thou cuttest out the tongue that sang songs of praise unto him.'

150.

44 But when this man also was put to a death of agony with the tortures, the fifth sprang forward saying, 'I shrink not, O tyrant, from demanding the torture for virtue's sake.

45 Yea, of myself I come forward, in order that, slaying me also, thou mayest by yet more misdeeds increase the penalty thou owest to the justice of Heaven.

151.

46 O enemy of virtue and enemy of man, for what crime dost thou destroy us in this way?

47 Doth it seem evil to thee that we worship the Creator of all and live according to his virtuous Law?

152.

48 But these things are worthy of honours not of tortures, if thou didst understand human aspirations and hadst hope of salvation before God.

49 Lo, now thou art God's enemy and makest war on those that worship God.'

153.

50 As he spake thus the guards bound him and brought him before the catapult, and they tied him thereto on his knees, and, fastening them there with iron clamps, they wrenched his loins over the rolling wedge so that he was completely curled back like a scorpion and every joint was disjoined.

154.

51 And thus in grievous strait for breath and anguish of body he exclaimed, 'Glorious, O tyrant, glorious against thy will are the boons that thou bestowest on me, enabling me to show my fidelity to the Law through yet more honourable tortures.'

155.

52 And when this man also was dead, the sixth was brought, a mere boy, who in answer to the tyrant's inquiry whether he was willing to eat and be released, said,

53 'I am not so old in years as my brethren, but I am as old in mind. For we were born and reared for the same purpose and are equally bound also to die for the same cause,so if thou chooseth to torture us for not eating unclean meat, torture.'

156.

54 As he spake these words they brought him to the wheel, and with care they stretched him out and dislocated the bones of his back and set fire under him.

55 And they made sharp skewers red-hot and ran them into his back, and piercing through his sides they burned away his entrails also.

157.

56 But he in the midst of his tortures exclaimed, 'O contest worthy of saints, wherein so many of us brethren, in the cause of righteousness, have been entered for a competition in torments, and have not been conquered!

57 For the righteous understanding, O tyrant, is unconquerable.

158.

58 In the armour of virtue I go to join my brothers in death, and to add in myself one strong avenger more to punish thee, O deviser of the tortures and enemy of the truly righteous.

159.

59 We six youths have overthrown thy tyranny. 'For is not thine impotence to alter our Reason or force us to eat unclean meat an overthrow for thee?

160.

60 Thy fire is cool for us, thy engines of torture torment not, and thy violence is impotent.

61 For the guards have been officers for us, not of a tyrant, but of the Divine Law, and therefore have we our Reason yet unconquered.'

4TH MACCABEES 6

161.

1 And when this one also died a blessed death, being cast into the cauldron, the seventh son, the youngest of them all, came forward.

2 But the tyrant, although fiercely exasperated by his brethren, felt pity for the boy, and seeing him there already bound he had him brought near, and sought to persuade him, saying,

162.

'Thou seest the end of the folly of thy brethren, for through their disobedience they have been racked to death.

Thou, too, if thou dost not obey, wilt thyself also be miserably tortured and put to death before thy time, but if thou dost obey thou shalt be my friend, and thou shalt be advanced to high office in the business of the kingdom.'

163.

4 And while thus appealing to him he sent for the boy's mother, in order that in her sorrow for the loss of so many sons she might urge the survivor to obey and be saved.

5 But the mother, speaking in the Hebrew tongue, as I shall tell later on, encouraged the boy,

164.

and he said to the guards, 'Loose me, that I may speak to the king and to all his friends with him.'

6 And they, rejoicing at the boy's request, made haste to loose him.

165.

7 And running up to the red-hot brazier, 'O impious tyrant,' he cried, 'and most ungodly of all sinners,

art thou not ashamed to take thy blessings and thy kingship at the hands of God, and to slay his servants and torture the followers of righteousness?'

166.

8 For which things the divine justice delivers thee unto a more rapid and an eternal fire and torments which shall not leave hold on thee to all eternity?'

167.

9 Art thou not ashamed, being a man, O wretch with the heart of a wild beast, to take men of like feelings with thyself, made from the same elements, and tear out their tongues, and scourge and torture them in this manner?'

10 But while they have fulfilled their righteousness towards God in their noble deaths, thou shalt miserably cry "Woe is met" for thy unjust slaying of the champions of virtue.'

168.

11 And then standing on the brink of death he said, 'I am no renegade to the witness borne by my brethren.

12 And I call upon the God of my fathers to be merciful unto my nation.

169.

13 And thee will he Punish both in this present life and after that thou art dead.'

14 And with this prayer he cast himself into the red-hot brazier, and so gave up the ghost.

170.

15 If therefore the seven brethren despised the tortures even to the death, it is universally proved that the Inspired Reason is supreme lord over the passions.

16 For if they had yielded to their passions or sufferings and eaten unclean meat we should have said that they had been conquered thereby.

171.

17 But in this case it was not so, on the contrary by their Reason, which was commended in the sight of God, they rose superior to their passions.

172.

18 And it is impossible to deny the supremacy of the mind, for they won the victory over their passions and their pains.

19 How can we do otherwise than admit right Reason's mastery over passion with these men who shrank not before the agonies of burning?

173.

20 For even as towers on harbour-moles repulse the assaults of the waves and offer a calm entrance to those entering the haven, so the seven-towered right Reason of the youths defended the haven of righteousness and repulsed the tempestuousness of the passions.

174.

21 They formed a holy choir of righteousness as they cheered one another on, saying,

22 'Let us die like brothers, O brethren, for the Law.

175.

23 Let us imitate the Three Children at the Assyrian court who despised this same ordeal of the furnace.

24 Let us not turn cravens before the proof of righteousness.'

176.

25 And one said, 'Brother, be of good cheer,'
and another, 'Bear it out nobly',

177.

and another recalling the past, 'Remember of what stock ye are, and at whose fatherly hand Isaac for righteousness' sake yielded himself to be a sacrifice.'

178.

26 And each and all of them together, looking at each other brightly and very boldly, said,
'With a whole heart will we consecrate ourselves unto God who gave us our souls, and let us lend our bodies to the keeping of the Law.

179.

27 Let us not fear him who thinketh he kills, for a great struggle and peril of the soul awaits in eternal torment those who transgress the ordinance of God.

28 Let us then arm ourselves with divine Reason's mastery of the passions.

180.

29 After this our passion, Abraham, Isaac, and Jacob shall receive us, and all our forefathers shall praise us.'

30 And to each separate one of the brothers, as they were dragged off, those whose turn was yet to come said, 'Do not disgrace us, brother, nor be false to our brethren already dead.'

181.

31 You are not ignorant of the love of brethren, whereof the divine and all-wise Providence has given an inheritance to those who are begotten through their fathers, implanting it in them even through the mother's womb,

182.

wherein brethren do dwell the like period, and take their form during the same time, and are nourished from the same blood, and are quickened with the same soul, and are brought into the world after the same space, and they draw milk from the same founts,

183.

whereby their fraternal souls are nursed together in arms at the breast, and they are knit yet closer through a common nurture and daily companionship and other education, and through our discipline under the Law of God.

184.

32 The feeling of brotherly love being thus naturally strong, the seven brethren had their mutual concord made yet stronger. For trained in the same Law, and disciplined in the same virtues, and brought up together in the upright life, they loved one another the more abundantly.

Their common zeal for moral beauty and goodness heightened their mutual concord, for in conjunction with their piety it rendered their brotherly love more fervent.

185.

33 But though nature, companionship, and their virtuous disposition increased the ardour of their brotherly love, nevertheless the surviving sons through their religion supported the sight of their brethren, who were on the rack, being tortured to death, nay more, they even encouraged them to face the agony, so as not only to despise their own tortures, but also to conquer their passion of brotherly affection for their brethren.

186.

34 O Reasoning minds, more kingly than kings, than freemen more free, of the harmony of the seven brethren, holy and well attuned to the keynote of piety!

187.

35 None of the seven youths turned coward, none shrunk in the face of death, but all hastened to the death by torture as if running the road to immortality.

36 For as hands and feet move in harmony with the promptings of the soul, so those holy youths, as if prompted by the immortal soul of religion, went in harmony to death for its sake.

188.

37 O all-holy sevenfold companionship of brethren in harmony!

38 For as the seven days of the creation of the world do enring religion, so did the youths choir-like enring their sevenfold companionship, and made the terror of the tortures of no account.

189.

39 We now shudder when we hear of the suffering of those youths, but they, not only seeing it with their eyes, nor merely hearing the spoken, imminent threat, but actually feeling the pang, endured it through, and that in the torture by fire, than which what greater agony can be found?

40 For sharp and stringent is the power of fire, and swiftly did it bring their bodies to dissolution.

190.

41 And think it not wonderful if with those men Reason triumphed over the tortures, when even a woman's soul despised a yet greater diversity of pains, for the mother of the seven youths endured the torments inflicted on each several one of her children.

191.

42 But consider how manifold are the yearnings of a mother's heart, so that her feeling for her offspring becomes the centre of her whole world, and indeed,

here, even the irrational animals have for their young an affection and love similar to men's.

192.

43 For example, among the birds, the tame ones sheltering under our roofs defend their nestlings, and those that nest upon the mountain tops, and in the rock clefts, and in the holes of trees, and in the branches, and hatch their young there, do also drive away the intruder.

193.

44 And then, if they be unable to drive him away, they flutter around the nestlings in a passion of love, calling to them in their own speech, and they give succour to their young ones in whatever fashion they can.

194.

45 And what need have we of examples of the love of offspring among irrational animals, when even the bees, about the season of the making of the comb, fend off intruders, and stab with their sting, as with a sword, those who approach their brood, and do battle against them even to the death?

195.

46 But she, the mother of those young men, with a soul like Abraham, was not moved from her purpose by her affection for her children.

4TH MACCABEES 7

196.

1 Reason of the sons, lord over the passions!
O religion, that wast dearer to the mother than her children!

2 The mother, having two choices before her, religion and the present saving alive of her seven sons according to the tyrant's promise, loved rather religion, which saveth unto eternal life according to God.

197.

3 O how may I express the passionate love of parents for children?

We [*impress*] a marvellous likeness of our soul and of our shape on the tender nature of the child, and most of all through the mother's sympathy with her children being deeper than the father's.

198.

4 For women are softer of soul than men, and the more children they bear the more do they abound in love for them.

199.

5 But, of all mothers, she of the seven sons abounded in love beyond the rest, seeing that, having in seven child-bearings felt maternal tenderness for the fruit of her womb, and having been constrained because of the many pangs in which she bore each to a close affection, she nevertheless through the fear of God rejected the present safety of her children.

200.

6 Ay, and more than that, through the moral beauty and goodness of her sons and their obedience to the Law, her maternal love for them was made stronger.

7 For they were just, and temperate, and brave and great-souled, and lovers of each other and of their mother in such manner that they obeyed her in the keeping of the Law even unto death.

201.

8 But nevertheless, though she had so many temptations to yield to her maternal instincts, in no single instance did the dreadful variety of tortures have power to alter her Reason, but the mother urged each son separately, and all together, to die for their religion.

202.

9 O holy nature, and parental love, and yearning of parents for offspring, and wages of nursing, and unconquerable affection of mothers!

10 The mother, seeing them one by one racked and burned, remained unshaken in soul for religion's sake.

203.

11 She saw the flesh of her sons being consumed in the fire, and the extremities of their hands and feet scattered on the ground, and the flesh-covering, torn off from their heads right to their cheeks, strewn about like masks.

204.

12 O mother, who now knew sharper pangs than the pangs of labour! O woman, alone among women, the fruit of whose womb was perfect religion!

205.

13 Thy firstborn, giving up the ghost, did not alter thy resolution, nor thy second, looking with eyes of pity on thee under his tortures, nor thy third, breathing out his spirit.

206.

14 Neither didst thou weep when thou beheldest the eyes of each amid the torments looking boldly on the same anguish, and sawest in their quivering nostrils the signs of approaching death.

207.

15 When thou sawest the flesh of one son being severed after the flesh of another, and hand after hand being cut off, and head after head being flayed, and corpse cast upon corpse, and the place crowded with spectators on account of the tortures of thy children, thou sheddest not a tear.

208.

16 Not the melodies of the sirens nor the songs of swans with sweet sound do so charm the hearer's ears, as sounded the voices of the sons, speaking to the mother from amid the torments.

209.

17 How many and how great were the tortures with which the mother was tormented while her sons were being tortured with torments of rack and fire!

210.

18 But Inspired Reason lent her heart a man's strength under her passion of suffering, and exalted her to make no account of the present yearnings of mother-love.

211.

19 And although she saw the destruction of her seven children and the many and varied forms of their torments, the noble mother willingly surrendered them through faith in God.

212.

20 For she beheld in her own mind, even as it had been cunning advocates in a council-chamber, nature, and parenthood, and mother-love, and her children on the rack,

213.

and it was as if she, the mother, having the choice between two votes in the case of her children, one for their death and one to save them alive, thereupon regarded not the saving of her seven sons for a little time, but, as a true daughter of Abraham, called to mind his God-fearing courage.

214.

21 O mother of the race, vindicator of our Law, defender of our religion, and winner of the prize in the struggle within thyself!

215.

22 O woman, nobler to resist than men, and braver than warriors to endure!

216.

23 For as the Ark of Noah, with the whole living world for her burden in the world-whelming Deluge, did withstand the mighty surges, so thou, the keeper of the Law, beaten upon every side by the surging waves of the passions, and strained as with strong blasts by the tortures of thy sons, didst nobly weather the storms that assailed thee for religion's sake.

217.

24 Thus then, if one both a woman and advanced in years, and the mother of seven sons, endured the sight of her children being tortured to death, the Inspired Reason must confessedly be supreme ruler over the passions.

25 I have proved, accordingly, that not only have men triumphed over their sufferings, but that a woman also has despised the most dreadful tortures.

218.

26 And not so fierce were the lions around Daniel, not so hot was the burning fiery furnace of Mishael, as burned in her the instinct of motherhood at the sight of her seven sons being tortured.

27 But by her religion-guided Reason the mother quenched her passions, many and strong as they were.

217.

28 For there is this also to consider, that had the woman been weak of spirit, despite her motherhood, she might have wept over them, and perchance spoken thus,

218.

29 'Ah, thrice wretched me, and more than thrice wretched!
Seven children have I borne and am left childless!

219.

30 In vain was I seven times with child, and to no profit was my ten months' burden seven times borne, and fruitless have been my nursings, and sorrowful my sucklings.

220.

31 In vain for you, O my sons, did I endure the many pangs of labour, and the more difficult cares of your upbringing.

221.

32 Alas, for my sons, that some were yet unwed, and those that were wedded had begotten no children,
I shall never see children of yours, nor shall I be called by the name of grandparent.

222.

33 Ah me, that had many beautiful children, and am a widow and desolate in my woe!
Neither will there be any son to bury me when I am dead!

223.

34 But the holy and God-fearing mother wailed not with this lamentation over any one of them, neither besought she any to escape death, nor lamented over them as dying men, but, as though she had a soul of adamant and were bringing forth the number of her sons, for a second time, into immortal life, she besought rather and entreated of them that they should die for religion's sake.

224.

35 O mother, warrior of God in the cause of religion, old and a woman, thou didst both defeat the tyrant by thy endurance, and wast found stronger than a man, in deeds as well as words.

36 For verily when thou wast put in bonds with thy sons, thou stoodest there seeing Eleazar being tortured, and thou spakest to thy sons in the Hebrew tongue,

225.

37 'My sons, noble is the fight, and do ye, being called thereto to bear witness for our nation, fight therein zealously on behalf of the Law of our fathers.

226.

38 For it would be shameful if, while this aged man endured the agony for religion's sake, you that are young men shrank before the pain.

227.

39 Remember that for the sake of God ye have come into the world, and have enjoyed life, and that therefore ye owe it to God to endure all pain for his sake, for whom also our father Abraham made haste to sacrifice his son Isaac, the ancestor of our nation, and Isaac, seeing his father's hand lifting the knife against him, did not shrink.

228.

40 And Daniel, the just man, was cast to the lions, and Ananias, Azarias, and Mishael were flung into the furnace of fire, and they endured for God's sake.

229.

41 And ye also, having the same faith unto God, be not troubled, for it were against Reason that ye, knowing righteousness, should not withstand the pains.'

230.

42 With these words the mother of the seven encouraged every single one of her sons to die rather than transgress the ordinance of God, they themselves also knowing well that men dying for God live unto God, as live Abraham, and Isaac, and Jacob, and all the patriarchs.

4TH MACCABEES 8

221.

1 Some of the guards declared that when she also was about to be seized and put to death, she cast herself on the pyre in order that no man might touch her body.

222.

2 O mother, that together with thy seven sons didst break the tyrant's force, and bring to nought his evil devices, and gavest an example of the nobleness of faith.

223.

3 Thou wert nobly set as a roof upon thy sons as pillars, and the earthquake of the torments shook thee not at all.

224.

4 Rejoice therefore, pure-souled mother, having the hope of thy endurance certain at the hand of God.

225.

5 Not so majestic stands the moon amid the stars in heaven as thou, having lit the path of thy seven starlike sons unto righteousness, standest in honour with God, and thou art set in heaven with them.

6 For thy child-bearing was from the son of Abraham.

226.

7 And had it been lawful for us to paint, as might some artist, the tale of thy piety, would not the spectators have shuddered at the mother of seven sons suffering for righteousness' sake multitudinous tortures even unto death?

227.

8 And indeed it were fitting to inscribe these words over their resting-place, speaking for a memorial to future generations of our people,

228.

*Here lie an aged priest
and a woman full of years
and her seven sons*

*through the violence of a tyrant
desiring to destroy the Hebrew nation.*

229.

*They vindicated the rights of our people
looking unto God and enduring
the torments even unto death.*

9 For truly it was a holy war which was fought by them.

230.

For on that day virtue, proving them through endurance, set before them the prize of victory in incorruption in everlasting life.

10 But the first in the fight was Eleazar, and the mother of the seven sons played her part, and the brethren fought.

231.

11 The tyrant was their adversary and the world and the life of man were the spectators.

12 And righteousness won the victor and gave the crown to her athletes.

232.

Who but wondered at the athletes of the true Law?

13 Who were not amazed at them?

233.

The tyrant himself and his whole council admired their endurance, whereby they now do both Stand beside the throne of God and live the blessed age.

14 For Moses says, *'All also who have sanctified themselves are under thy hands.'*

234.

15 And these men, therefore, having sanctified themselves for God's sake, not only have received this honour, but also the honour that through them the enemy had no more power over our people, and the tyrant suffered punishment, and our country was purified, they having as it were become a ransom for our nation's sin, and through the blood of these righteous men and the propitiation of their death, the divine Providence delivered Israel that before was evil entreated.

235.

16 For when the tyrant Antiochus saw the heroism of their virtue, and their endurance under the tortures, he publicly held up their endurance to his soldiers as an example, and he thus inspired his men with a sense of honour and heroism on the field of battle and in the labours of besieging, so that he plundered and overthrew all his enemies.

236.

17 O Israelites, children born of the seed of Abraham, obey this Law, and be righteous in all ways, recognizing that Inspired Reason is lord over the passions, and over pains, not only from within, but from without ourselves,

237.

by which means those men, delivering up their bodies to the torture for righteousness' sake, not only won the admiration of mankind, but were deemed worthy of a divine inheritance.

18 And through them the nation obtained peace and restoring the observance of the Law in our country hath captured the city from the enemy.

238.

19 And vengeance hath pursued the tyrant Antiochus upon earth, and in death he suffers punishment.

20 For when he failed utterly to constrain the people of Jerusalem to live like Gentiles and abandon the customs of our fathers, he thereupon left Jerusalem and marched away against the Persians.

239.

21 Now these are the words that the mother of the seven sons, the righteous woman, spake to her children,

22 'I was a pure maiden, and I strayed not from my father's house, and I kept guard over the rib that was builded into Eve.

240.

23 No seducer of the desert, no deceiver in the field, corrupted me, nor did the false, beguiling Serpent sully the purity of my maidenhood, I lived with my husband all the days of my youth, but when these my sons were grown up, their father died.

241.

24 Happy was he, for he lived a life blessed with children, and he never knew the pain of their loss.
25 Who, while he was yet with us, taught you the Law and the prophets.

242.

He read to us of Abel who was slain by Cain, and of Isaac who was offered as a burnt-offering, and of Joseph in the prison.

243.

26 And he spake to us of Phineas, the zealous priest, and he taught you the song of Ananias, Azarias, and Mishael in the fire.

244.

27 And he glorified also Daniel in the den of lions, and blessed him, and he called to your minds the saying of Isaiah,

28 *"Yea even though thou pass through the fire, the flame shall not hurt thee."*

245.

29 He sang to us the words of David the psalmist, *"Many are the afflictions of the just."*

246.

30 He quoted to us the proverb of Solomon, *"He is a tree of life to all them that do his will."*

247.

31 He confirmed the words of Ezekiel, *"Shall these dry bones live?"*

248.

For he forgot not the song that Moses taught, which teaches,

"I will slay and I will make alive. This is your life and the blessedness of your days."

249.

32 Ah, cruel was the day, and yet not cruel, when the cruel tyrant of the Greeks set the fire blazing for his barbarous braziers, and with his passions boiling brought to the catapult and back again to his tortures the seven sons of the daughter of Abraham, and blinded the eyeballs of their eyes, and cut out their tongues, and slew them with many kinds of torment.

250.

33 For which cause the judgement of God pursued, and shall pursue, the accursed wretch.

34 But the sons of Abraham, with their victorious mother, are gathered together unto the place of their ancestors, having received pure and immortal souls from God, to whom be glory for ever and ever.

Here ends the story of courage and faith called the Book of Maccabees.

The Third Book of Enoch

The Book of the Glory of the Throne of God

by Rabbi Ishmael Ben Elisha, the High Priest of Israel

Concerning the wonderous transformation of Enoch into the archangel Metatron.

*Translated and edited by Hugo Odeberg.
Italics are not the original text of the translation.*

INTRODUCTION

The setting of 3 Enoch is from the first and second books of Enoch, the throne room of Heaven. A copy of the book might have been provided to Julius Caesar after his conquest of Gaul, following the ancient Egyptian tradition of prophetic revelation being given to the pharaoh. The book might be arranged for a dramatic presentation with acts and scenes, in the same subtle format as many other books of scripture.

'Rabbi Ishmael ben Elisha' narrates the story of fantastic visions. He may or may not be a real person, i.e. the figure of literary metaphor. Allegorical terms of metaphor are common in ancient scriptures. He is said to have been the high priest at Jerusalem in the second century BC, and a historical contemporary of the legendary rabbis Hillel and Shammai, who were heads of two schools of Jewish legal study. Rabbi Hillel was said to be from the house of David, and could possibly have been related to Jesus. The school of Hillel was mild and patient, in comparison to the school of Shammai that was stricter about the traditional regulations and rules about cleanliness and righteousness in the manner of the Pharisees. The ancient Babylonian Talmud was written partly during the exile years about 600 BC, and was then added to across the centuries by hundreds of rabbis. By the time Jesus was born, corruption within the teachings appears to have offended the sensibilities of both Jesus and John the Baptist, who set their face against the perceived hypocrisy of the Pharisees on the behalf of the Essene priesthood. Jesus must have read many of the traditions of the law libraries of the rabbis, yet chose to say nothing directly about them, other than his criticism of the Pharisees.

It appears that the Son of David wished to start a new religious movement altogether, and reform all of Israelite society in that manner, instead of take the teachings of the Talmud head on to cast out the weeds. He easily could have taken that approach, yet then he would have been the same as the other teachers, and it is clear that Jesus sought to set himself apart from the burdensome traditions of the Pharisees. Jesus used the angle of philosophical cleanliness through 'cold turkey' repentance and patient love, instead of adhering to the ancient doctrines of the rabbis, essentially comparing the Talmud to a field of wheat sown with weeds and fruitless tares by an enemy.

Ishmael, the son of Abraham, is identified with the kingdoms of Persia, and might thus be connected to the prophet Samuel, who is connected with the Samaritans. Elisha, of course was the disciple of the prophet Elijah, and Ishmael was the half brother and technically a servant to Isaac. Therefore the famous spirit of Elijah mentioned by Jesus, is not only a reference to any confrontational prophet setting his face against a proverbial King Ahab. Its a reference to Isaac as the spirit that precedes Jesus. Jesus, of course, is connected to the identity of David, who is connected to Jacob, who is Israel.

[PROLOGUE]

[The angel of God appeared before me, the rabbi Ishmael ben Elijah. I was afraid, and then he spoke to me.

“Do not be afraid.” he said. “I am here to bring you to the arch-angel Metatron and throne of God.. Write down what you see and hear and send it to the priesthood of God.

I perceived he was the angel of God, so I agreed. He took me in a chariot which was drawn by angels, and we arrived at the gates of a glass city.

The walls of the city were made of clear glass, and the angel informed me it was the kingdom of Heaven. The guide and I arrived at the gate of the heavenly city, where a throne was set up there, and an angel seated upon the throne. The angel gazed at us with fiery eyes that burned like stars.

The guide with me requested our entry through the gate. The guarding angel inquired of the guide about me, and he explained that I had been summoned by Heaven.

We entered through the first gate, and then five more similar gated doors, each with a great angel seated on a throne in front of it. The angel guiding me said the same words at each of the heavenly gates, in order for the guardian angels on each throne to admit us through the gate.

Each time, the guardian angel on the throne of the gate looked at us with his fiery eyes, and then opened the door of the gate for us.

The walls of the city of the heavenly realms were of clear glass, and at the center of the city were houses with the walls also made of glass.

I entered the glass buildings of castles, mansions, and houses until at last we made our entry into the heavenly throne room.

There I beheld the vision of the Merkabah, the great throne-chariot of God, and the arch angel Metatron, the prince of the Presence.]

3RD ENOCH 1-2

1.

Rabbi Ishmael ben Elisha said,

'When I ascended on high to behold the vision
of the throne-chariot of the glory of God
and had entered the six Halls, one within the other,

as soon as I reached the door of the seventh Hall
I stood still in prayer before *YHWH*, the Holy *God*, Blessed be He.

2.

And lifting up my eyes on high
[*towards the throne of God the creator in the spiritual heaven*] I said,

'Lord of the Universe, I pray *my request unto thee*,

3.

that the merit of Aaron, the son of Amram,
the lover of peace and pursuer of peace,
who received the crown of priesthood from Thy glory on the mount of Sinai,
be valid for me in this hour,

4.

so that Qafsiel the *inebriated* prince, and the *fallen* angels with him
may not get power over me, nor throw me down from the heavens.'

5.

Immediately, *YHWH*, the Holy *God*, Blessed be He,
sent to me Metatron, his servant,
the arch-angel, and the presiding prince of 'the Presence' *of the Shekinah*

And he, spreading his wings,
came to meet me with great joy, so as to save me from their hand.

6.

And Metatron took me by the hand,
and led me into the throne room in their sight, saying to me

'Enter in peace before the high and exalted King
and behold the vision of the great throne-chariot of the glory of God'.

*Ezekiel 1, Daniel 7
Revelations 4-5,12,14,19-22*

7.

Then I entered the seventh hall, *that is, the seventh heaven*,
and he led me to the camps of Shekinah,
[*the invisible mystic Spirit of the divine presence,
which lives in the highest of the heavens*]

And *he brought* me before *YHWH*, the Holy God, Blessed be He,
to behold the glorious throne *of God*.

8.

As soon as the *great* princes of the throne room,
the bright Seraphim, [*and the shining Cherubim*] perceived me,
they *all* fixed their eyes upon me.

9.

And immediately, trembling and shuddering seized me,
and I fell down *in prostration*

and *I* was over-powered by the radiant image of their eyes,
and the splendid appearance of their faces,

10.

Until *YHWH*, the Holy God, Blessed be He, rebuked them, saying,

'My hosts, my servants,
my Seraphims, my Cherubims!

11.

Cover ye your eyes before Rabbi Ishmael ben Elisha,
my son, my friend,
my beloved *servant*, and my glory,

that he not tremble, nor shudder!'

12.

Immediately Metatron, the Angel of the Presence,
went to me and restored my spirit, and put me upon my feet.

13.

Yet after that *moment* there was not strength enough in me
to sing a song before the Throne of Glory of the *exalted* King,
the mightiest of all kings, the most excellent of all princes,
until after the hour of *weakness* had passed.

14.

After one hour *had passed*,
YHWH, the Holy God, Blessed be He,
opened to me the gates of *the Shekinah*,

The gates of Knowledge,
the gates of Peace,
the gates of Wisdom,
the gates of Loving-Kindness

15.

*[the Holy Spirit of the angels of God
that appears on the throne of God like a mist
bestowing spiritual gifts of prophecy,
dreams, and speaking in tongues]*

16.

and
the gates of Might
the gates of Power,
the gates of Strength,
the gates of Glory

17.

and
the gates of Prayer,
the gates of Speech,
the gates of Song,
the gates of Chant.

18.

And He enlightened my eyes and my heart
with words of songs of praise,

*with hymns of exaltation and glorification,
and with psalms of extolment, thanksgiving and eulogy.*

19.

And as I opened my mouth, to sing a song before YHWH, the Holy God, Blessed be He,

all of the holy Living Creatures
beneath and above the throne of glory answered me, and said,

'Holy and blessed be the glory of YHWH,
from His place *in the heights of Heaven!*'

3RD ENOCH 2

20.

In that hour, the angels of the throne-chariot *of God*,
the *shining* Seraphims, and O'phannim of the consuming fire
asked *of the angel* Metatron, saying to him:

'Youth!'

21.

'Why dost thou permit one born of woman to enter and behold the throne *of glory*?'

From which nation, *is he*, from which tribe is this mortal?

And what is his character?'

*Ishmael is the son of Abraham & Hagar [Genesis 16]
Elisha was Elijah's disciple,*

22.

The angel answered and said to them,

'*Rabbi Ishmael ben Elisha* is from the nation of Israel
whom YHWH, the Holy God, Blessed be He,
chose to be His people from among the 70 nations, *[of city-states]*

23.

He is from the tribe of Levi,
whom He set aside as a contribution to His holy name

And from the seed of Aaron
whom YHWH, the Holy God, Blessed be He, did choose to be His servant
and put upon him the crown of priesthood at *Mount Sinai*'.

24.

Immediately, *the angels of the throne room of Heaven* spake, and said,

'Indeed, this *mortal* is worthy to behold the chariot-throne *of God*'.

25.

And *then* they said,

'Happy *are* the people that are in such a case!'

*[Then they went about their business,
and I stood alone with the angel before the throne of glory.]*

3RD ENOCH 3-5

26.

Rabbi Ishmael then said,

'After that, I asked Metatron, the angel, the prince of the Presence

'What is thy name?'

27.

The arch-angel answered me,

'I have 70 names,
corresponding to the 70 languages [of the 70 nations] of the world.

28.

And all of the names given unto me are based upon the name Metatron,
[and my station as the presiding] angel of the Presence [of the holy Shekinah.]

Yet my [Lord God and the elder angels,]
He and they call me 'Youth'

'Na'ar'

3RD ENOCH 4

29.

Then I asked the arch-angel Metatron and said to him,

'Why art thou called by the name of thy Creator by 70 names?'

30.

[And if] thou art greater than all the princes,
higher than all the angels,

beloved more than all the servants,
and honoured above all the mighty ones in kingship, greatness, and glory,

Why then do they call thee 'Youth' in the high heavens?'

31.

The arch-angel Metatron answered and said to me,

'Because, I am Enoch, the son of Jared, [the seventh from Adam]

for when the generation of the Flood sinned
and were confounded in their deeds, saying unto God,

'Depart from us, for we desire not the knowledge of thy ways'

Job 21:14

32.

Then YHWH, the Holy God, Blessed be He,
removed me, Enoch, from their midst,

to be a witness against them in the high heavens
unto all the inhabitants of the world, that they may not say,

'The merciful God is cruel.' [to us]

33.

'*And what* was the sin of all those multitudes,
their wives, their sons, and their daughters,

their horses, their mules
and their cattle and their property,
and all the birds of the world,

all of which YHWH, the Holy God, Blessed be He,
destroyed from the world, together with them in the waters of the flood?

*[It was the sins of Wickedness,
the destroying of life, the theft of property, and the slavery of captives
that were the sins of Noah's generation.]*

34.

Therefore, YHWH, the Holy God, Blessed be He,
lifted me up in their lifetime before their eyes
to be a witness against them to the *present and future* world,

And YHWH, the Holy God, Blessed be He,
assigned me a ruler and a prince among *all* the ministering angels.

35.

In that hour, three of the ministering angels in the high heavens,
Qafsiel, Aniyel, and Azzael
came forth and brought charges against me, *Enoch*,

saying before YHWH, the Holy God, Blessed be He,

'The Ancient Ones did speak rightly before Thee,
didn't they *O God*, when they said to thee,

'Do not create Man!' *[for he is rebellious]*

36.

YHWH, the Holy God, Blessed be He, answered and said unto them,

*'I have made and I will bare,
Yea, I will carry and will deliver'.*

Isaiah. 46:4

37.

As soon as they saw me in the high heavens, the three angels said before Him,

'Lord of the Universe!

What is this one that he should ascend to the height of heights?

38.

Is not he one from among the children of men,
those who perished in the days of the Flood?

What is he doing here, in the Garden of Eden?'

39.

Again YHWH, the Holy God, Blessed be He, answered and said to them,

'What are ye, that ye enter and speak in my presence?'

40.

I delight in him more than in all of ye,
and from now on *Enoch* shall be a prince and a ruler over you in the high heavens.'

41.

Immediately, all the *ministering* angels stood up and went out to meet me.

They prostrated themselves before me and said,

'Happy art thou, and happy is thy father,
for thy Creator doth favour thee'.

42.

And *yet* because I am small,
and a youth among *the elder angels* in days and months and years, they call me 'Youth.''

3RD ENOCH 5-6

43.

Rabbi Ishmael ben Elisha said:

Then the arch-angel Metatron, the Great Prince of the Divine Presence, he said to me,

'Ever since the day when YHWH, the Holy God, Blessed be He,
expelled the first man Adam from the Garden of Eden,

the spirit of the Shekinah has rested upon a cherub [*angel*]
under the Tree of Life in *the Garden of Eden*.

44.

And the ministering angels were gathering together
and going down from heaven in parties,

from the Garden of Eden in companies and from the heavens in camps,
to do His will in the whole world.

45.

And the first man and his generation were seated outside the gate of the Garden
desiring to behold the glorious appearance of *the Spirit of the Shekinah*,
[the brilliant Seraphim and majestic cherubim]

For the splendour of the Shekinah traversed the world from one end of the world to the other,
with a splendour thrice times *that* of the orb of the sun,

46.

And everyone who made use of the splendour of *the spirit of the Shekinah*,
on him no flies or gnats did rest,
neither was he ill, nor suffered he any pain.

47.

No demons gained power over him,
neither were they able to injure him.

48.

When YHWH, the Holy God, Blessed be He,
went out from the Garden of Eden,
and then went in to the Garden of Eden,

and then everyone all beheld the splendour of His [*robe of the clouds of the*] Shekinah
and they were not injured, [*from looking at the glory of God*]

until the time of the generation of Enosh,
and they were the worst of all idol worshippers of the [ancient] world.

49.

And what was it that the generation of Enosh did?

They went from one end of the world to the other,
and each one brought silver, gold, precious stones, and pearls
in heaps like unto mountains and hills,
making idols out of them throughout all the world.

50.

And they erected the idols in every quarter of the world,
the size of each idol was 1,000 parasangs.

[1 Persian parasang = 3.5 mi, 5.6 km]

51.

And they brought down the sun, the moon,
the planets, and the constellations,

and placed them before the idols, on their right hand and on their left,
to attend to them even as they attend to YHWH, the Holy God, Blessed be He,
as it is written,

'And all the hosts of heaven were standing by Him on his right hand and to his left'. 1 Kings 22:19

52.

What power was in them that they were able to bring the *heavenly orbs* down?

They would not have been able to bring them down
except for Qafsiel, Aniyel, and Azrael who taught them sorceries
whereby they brought them down and made use of them.

53.

In that time the *holy* ministering angels brought charges *against them*
before YHWH, the Holy God, Blessed be He, saying before him:

'Lord of the World! What hast thou to do with the children of men?'

54.

As it is written, in the Songs of David,

'What is man that thou art mindful of him?'

Psalms 8:4

'Man Adam' is not written here, instead 'Man Enosh',
for *Enosh* was the head over the idol worshippers.

55.

'Why hast thou left the highest of the high heavens,
the abode of thy glorious Name,
and the high and exalted Throne in the highest heavens of the high heavens
and art gone and dwellest with the children of men
who worship idols and equal thee to the idols.

56.

Now thou art on Earth and the idols *are* likewise *on Earth*,
what hast thou to do with the inhabitants of the Earth who worship idols?'

57.

Immediately, YHWH, the Holy God, Blessed be He,
lifted up His *spirit of Shekinah* from the Earth, *and* from their midst.

58.

In that moment came the ministering angels,
the troops of hosts and the armies of high heaven
in thousand camps and ten thousand hosts.

59.

They fetched trumpets, and took the horns in their hands
and surrounded *the Spirit of the Shekinah* with all kinds of songs.

60.

And He ascended to the high heavens,
as it is written,

'God is gone up with a shout, the Lord with the sound of a trumpet.'

Psalms 47:5

The Third Book of Enoch

CHAPTER THREE
Divisions 61-85

3RD ENOCH 6-8

61.

Then Rabbi Ishmael ben Elisha said,

Metatron, the Angel,
the *presiding* prince of the Presence, said then to me,

When YHWH, the Holy God, Blessed be He, desired to lift me up on high,

He first sent Anaphiel H the Prince.

Naphali?

H = Tetragrammaton of YHWH

62.

And he took me from their midst in their sight
and carried me in great glory upon a fiery chariot with fiery horses, *[and]* servants of glory,
the O'phannim
and he lifted me up to the high heavens
together with the Shekinah *spirit of the Divine Presence*.

63.

As soon as I reached the high heavens,
the Seraphim and the cherubims,

and the Hasmillah,
the Holy Living Creatures, servants of glory,
and the ministers of the throne of glory,

64.

and the O'phannim,
the wheels of the throne-chariot,
and the ministers of the consuming fire,

Each perceiving my scent from a distance of myriads of parasangs, *they* said:

65.

'What smell of one born of woman and
the seed of a white drop *is this* that ascends upon high?

66.

And *isn't he merely* a gnat among those who divide *the heavenly kingdoms*?'

67.

YHWH, the Holy God, Blessed be He, answered and spake unto them,

'My hosts, my servants,
My Seraphims and my cherubims!

Be ye not displeased on account of this!

68.

Since all the children of men have denied me and my great Kingdom,
and are gone worshipping idols,

I have removed my *holy divine presence* from among them
and have lifted the Shekinah up on high.'

69.

'Yet this one whom I have taken from among them
is an elect among *the citizens of* the world,
and he is equal to all of them in faith, righteousness, and perfection of deed.

70.

And I have taken him for a tribute, from my world under all the heavens.'

3RD ENOCH 7

71.

Then Rabbi Ishmael ben Elisha said,

Metatron, the Angel, the *presiding* prince of the Presence, said then to me,

'When YHWH, the Holy God, Blessed be He,
took me away from the generation of the Flood,

He lifted me on the wings of the wind of *the holy* Shekinah to the highest heaven
and brought me into the great palaces of the 'Seventh Heaven of Heavens' on high.'

72.

Where the glorious throne of god *is*,
the chariot of fire,

that is, the chariot of *the spirit*, the *mystical* Shekinah,

And where are the angels of the troops of *holy anger and fiery justice*,
the armies of *divine* wrath and burning.

73.

The *blessed* servants are
the mighty cherubim of burning,
the fiery O'phannims of the flaming wheels, *and*

the flying Living Creatures *with faces of eagles*, *and*
the fiery Shin'anims,

74.

and *the holy* lords are
the majestic cherubims of vehement *fire*,
and the noble Seraphims of fire and lightening,

75.

And YHWH, the Holy God, Blessed be He,

He placed *methere before the throne*
to attend the throne of glory day after day.

3RD ENOCH 8

76.

Then Rabbi Ishmael ben Elisha said,
Metatron, the prince of the Presence, said then to me,

'Before He appointed me to attend the throne of glory,
YHWH, the Holy God, Blessed be He, opened to me

[three 'million' gates]

Three hundred thousand gates of Understanding

[knowledge, wisdom, & instruction]

77.

Three hundred thousand gates of Law
Three hundred thousand gates of Life
Three hundred thousand gates of Subtlety

Sun Tzu

78.

Three hundred thousand gates of Love
Three hundred thousand gates of Loving-kindness and Grace
Three hundred thousand gates of Maintenance

79.

Three hundred thousand gates of Meekness
Three hundred thousand gates of Fear of Heaven
Three hundred thousand gates of Mercy

[the opposite of pride]

[the fear of God is the beginning of wisdom]

[pardon for sins]

[King Solomon constructed triple gates for the fortified cities of Israel]

80.

In that hour YHWH, the Holy God, Blessed be He, added to me

Wisdom unto wisdom,
knowledge unto knowledge,

the wisdom of Solomon

understanding unto understanding,
subtlety unto subtlety,

Sun Tzu

81.

Instruction unto instruction,
meekness unto meekness,
goodness unto goodness,

82.

Love unto love,
loving-kindness unto loving-kindness,
mercy unto mercy,

83.
Might unto might,
power unto power,
strength unto strength, *and*

84.
Splendour unto splendour,
brilliance unto brilliance,
beauty unto beauty,

85.
And I was honoured and adorned
with all these good and praiseworthy things
more than all the children of heaven.

The Third Book of Enoch

CHAPTER FOUR
Divisions 86-120

3RD ENOCH 9-14

86.
Rabbi Ishmael ben Elisha said,
Metatron, the prince of the Presence, said to me,

After all these things YHWH, the Holy God, Blessed be He,
put His hand upon me and blessed me with 5,360 blessings.

87.
And I was raised and enlarged
to the size of the length and width of the world.

88.
And He caused 72 wings to grow on me,
with 36 wings on each side,
and each wing was as the whole world.

89.
And He fixed on me 365 eyes, *[major angels are covered with a great number of eyes]*
each eye was as the great luminary. *the Sun,*

90.
And He left no kind of splendour and brilliance, beauty or radiance,
in all *of* the lights of the universe,
that YHWH, the Holy God, Blessed be He, did not fix on me.

3RD ENOCH 10

91.
Then Rabbi Ishmael said,
Metatron, the prince of the Presence, said then to me,
All these things, the Holy *God*, Blessed be He, made for me.

92.
He 'made a throne' for me, similar to the throne of *His* glory,

93.

and He spread over me a curtain
of splendour and brilliant appearance, of beauty, grace, and mercy,
similar to the curtain of the throne of glory,

and on the curtain of splendor were fixed all kinds of lights in the universe.

94.

And He placed the throne at the door of the seventh hall
and seated me on the throne.

95.

And the herald went forth into every heaven, saying,

'This is Metatron, my servant.

96.

I have made him into a prince and a ruler over all the princes of my kingdoms
and over all the children of heaven,

except the eight great princes,
the honoured and revered ones who are called *by the name of* YHWH,
referred to by the name of their King. [*YHWH, the Holy God, Blessed be He*]

97.

And every angel and every prince who has a word to speak in my presence *before me*
Shall go into his presence and shall speak to Metatron *in my place*.

98.

And every command that he utters to you in my name, do ye observe and fulfil.

99.

For the Prince of Wisdom and the Prince of Understanding have I committed to him,

to instruct him in the wisdom of heavenly things and of earthly things,
and in the wisdom of this world and of the world to come.

100.

What's more, I have set him over all the treasuries of the palaces of the seven heavens,
and over all the stores of life that I have in the high heavens.'

the Tree of Life

3RD ENOCH 11

101.

At that moment, YHWH, the Holy God, Blessed be He, revealed to me

all the wisdom of Torah Law,
and all the secrets of Wisdom,

102.

and all the depths of the perfect Law,
and all living beings' thoughts of heart,

103.

and all the secrets of the universe,
and all the secrets of Creation were revealed unto me,

even as they are revealed unto the maker of Creation.
[YHWH, the Holy God, Blessed be He]

104.

And I watched intently to behold the secrets of the depth
and the wonderful mystery.

[the great sea]

[the Holy Spirit of the Shekinah]

105.

When a man did think in secret, I saw it
and before a man made a thing, I beheld it,
and there was no thing on high nor in the deep hidden from me.

3RD ENOCH 12

106.

By reason of the love with which YHWH, the Holy God, Blessed be He,
loved me more than all the *sons under* heaven,

He made me a garment of glory on which were fixed all kinds of lights,
and He clad me in it.

107.

And He made me a robe of honour
on which were fixed all kinds of beauty, splendour, brilliance, and majesty.

108.

And he made me a royal crown
in which were fixed 49 costly stones with the light of the globe of the sun,

for the royal crown's splendour went forth in the four quarters of the *high heavens*
and through the seven heavens
and the four quarters of the world.

109.

And he, the Holy One, Blessed be He, he put the crown on my head,

110.

And He called me 'the Lesser YHWH'
in the presence of all His heavenly household,
as it is written

'For my name is in him'.

Exodus 23:21

3RD ENOCH 13

111.

Then Rabbi Ishmael ben Elisha said,

Metatron, the angel, the prince of the Presence,
the Glory of all heavens, said then to me,

'Because of the great love and mercy with which YHWH, the Holy God, Blessed be He,
loved and cherished me more than all the children of heaven,

112.

He wrote with his finger with flaming letters upon the crown upon my head
the letters by which were created Heaven and Earth,

113.

the seas and rivers,
the mountains and hills,
the planets and constellations,

114.

the lightnings, winds, earthquakes, and voices *of thunders*,
the snow and hail,
the storm-wind and the tempest,

the letters by which were created all the needs of the world
and all the orders of Creation.

115.

And every single letter *written* forth time after time
appeared as it were lightnings time after time,
appeared as it were torches *and tongues* of fire time after time,
like the rising of the sun, and the moon, and the planets.

3RD ENOCH 14

116.

Rabbi Ishmael ben Elisha said,

Metatron, the Angel, the prince of the Presence, said *then* to me,

When YHWH, the Holy God, Blessed be He,
when He put this crown on my head,

117.

then trembled before me all the Princes of *the* Kingdoms,
they who are in the height of the highest heavens.

118.

And all the hosts of every heaven,
even *they* who are greater than all the ministering angels
who minister before the throne of glory,

119.

the princes *of* the 'Elim,
the princes *of* the 'Er'ellim
and the princes *of* the Tafsarim,

120.

Even they shook, feared, and trembled before me when they beheld me.

3RD ENOCH 15A - 15B

121.

Then Rabbi Ishmael said,

Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said *then* to me,

As soon as the Holy God, blessed be He, took me in *His* service to attend the throne of glory
and *to* the Wheels (Galgallim) of the Merkaba
and *to* the needs of Shekina,

122.

forthwith my flesh was changed into flames,
my sinews into flaming fire,
my bones into coals of burning juniper,

123.

the light of my eye-lids into splendour of lightnings,
my eye- balls into fire-brands,

124.

the hair of my head into flames,
all my limbs into wings of burning fire,
and the whole of my body into glowing fire.

125.

And on my right were divisions of fiery flames,
on my left fire-brands were burning,

round about me stormwind and tempest were blowing
and in front of me and behind me was roaring of thunder with earthquake.

The Ascension of Moses

3RD ENOCH 15B

126.

Then Rabbi Ishmael ben Elisha said,

Then said to me, Metatron, who is Enoch,

the *presiding* prince of the Presence
and the prince over all the princes

127.

and he who stands before the glorious throne of God,
Him-who-is-greater-than-all-the-Elohim. [*angels*]

128.

and he who goes in under the throne of glory,
and he who has a great tabernacle of light on high.

129.

and he who brings forth the fire of deafness,
and puts the fire into the ears of the disobedient angels, who once were Living Creatures,

that they may not hear the voice of the word
that goes forth from the mouth of the divine majesty,

130.

Metatron said,

'Now, when Moses ascended on high,
he fasted 121 fasts, [*in the 40 days on Mount Sinai*]

until the habitations of the angels, the Living Creatures, were opened to him, [*caves*]

131.

and he saw the heart within the heart of the Lion *the heart of the King of Egypt*
[the riddle of Samson, Judges 14, & Daniel 7]

And he saw the innumerable companies of the hosts around about him,
and they desired to burn him. [*corrupt him, or slay him*]

132.

Yet Moses prayed for mercy,
first for Israel and after that for himself:

And then He who sitteth on the throne of glory
opened the windows that are above the heads of the Living Creatures. *Ezekiel 1, Revelations 4*

133.

And a host of 1,800 advocates,
and with them Metatron, the *presiding* prince of the Presence,
went forth to meet Moses.

134.

And they took the prayers of the people of Israel
and put them as a crown on the head of the Holy God, Blessed be He.

135.

And they said,

'Hear, O Israel,
the Lord our God is *the Almighty* Lord'

136.

And their face shone and rejoiced over God
and the presence of the Spirit of the Shekinah

137.

And they said to Metatron,

'What are these words?
and to whom do they give all this honour and glory?'

138.

And then they answered,

'These are the prayers of the faithful people of Israel
and they offer their prayers up to the glorious God of Israel.'

139.

And they spake,

'Hear, O Israel,
the Lord, our God, is *the Almighty* Lord.

140.

He to whom shall be given exceeding honour and majesty,
unto thee and only Thee,
YHWH, the divine majesty,
the king, living and eternal'.

141.

In that moment spake Akatriel Yah Yehod Sebaoth
and he said to Metatron, the prince of the Presence,

'Let no prayer that Moses prayeth before me return to him void.

142.

Hear thou his prayer, and fulfil his wish,
whether the prayer request be great or small'.

143.

In that moment, Metatron, the prince of the Presence, said to Moses,

'Moses, Son of Amram! Fear not, for God delights in thee,

and ask thou thy wishes of the throne of God, the glory and majesty of God.
for thy face shineth from one end of the world to the other'.

144.

Yet Moses answered him,

'I fear to ask whatever I wish,
lest somehow I bring guilt of sinful conduct upon my hands.

145.

Then the angel Metatron said to Moses:

'Receive the letters of the oath,
in which 'there is no breaking the Covenant of God'

Leviticus 26

146.

Yet when Qafsiel the angel arrived to behold the vision of the throne of glory,
when his eyes became fixed on me,
he feared and trembled before me

and his soul was affrighted even unto departing from him,
because of fear, horror and dread of me, *Enoch*,

147.

When he beheld me sitting upon a throne like a king,
with all the ministering angels standing by me as my servants,
and all the princes of kingdoms adorned with crowns and encompassing me,

in that moment the angel *Qafsiel* [*spoke*], and said,

'Indeed, there are two divine powers in heaven!'

Revelations 22:1

148.

Immediately, the divine voice went forth from heaven
from before the throne of glory and the Shekinah of the Spirit
and said,

'Return, all ye backsliding children, except the angel Qafsiel!'

Jeremiah 3:22

149.

Then came Aniyel, the Prince,
the honoured and glorified one,
the beloved and wonderful one,
the revered and fearful one.

Daniel?

150.

And in commission from YHWH, the Holy God, Blessed be He,
the angel Aniyel gave me [*Rabbi Ishmael*] 60 strokes with lashes of fire
and made me stand on my feet.

Daniel 7:1

The Third Book of Enoch

CHAPTER SIX
Divisions 115-185

3RD ENOCH 16-17

151.

Rabbi Ishmael said,

Metatron, the Angel, the prince of the Presence,
the glory of all heaven, *then* said to me,

At first I was sitting upon a great throne, at the door of the seventh hall,

152.

and I was judging the children of heaven, the household on high,
by authority of the Holy One, Blessed be He.

153.

And I divided greatness, rulership, kingship,
and crown of glory, honor, praise, and dignity
unto all the princes of kingdoms,

154.

while I was sitting *and presiding* in the celestial court [*Yeshiba*]
and the princes of kingdoms were standing before me,
on my right and on my left, by authority of the Holy God, Blessed be He

155.

Yet when Acher came to behold the vision of the throne-chariot,
and fixed his eyes on me,

he feared and trembled before me,
and his soul was affrighted even unto departing from him,

Acher is Rabbi Elisha ben Abuya

156.

because of fear, horror, and dread of me,
when he beheld me sitting upon a throne like a king

with all the ministering angels standing by me as my servants
and all the princes of kingdoms adorned with crowns surrounding me.

157.

In that moment he opened his mouth and said,

'Indeed, there are two Divine Powers in Heaven!

158.

Forthwith the divine voice went forth from Heaven from before the Shekinah, and said,

Return ye backsliding children, except Acher!'

159.

And then came the angel Aniyal,
the honoured, glorified, beloved, wonderful, revered, and fearful one

160.

And in commission from YHWH, the Holy God, Blessed be He,
the angel Aniyel gave me [*Rabbi Ishmael*] 60 strokes with lashes of fire
and made me stand on my feet.

3RD ENOCH 17

161.

Then Rabbi Ishmael said,

Metatron, the angel, the prince of the Presence,
the glory of all heavens, said then to me,

Seven *are the great* princes,
beautiful and wonderful,
and revered and honoured
who are appointed over the seven heavens.

162.

And these are they,
Michael,
Gabriel,

[*Raphael, Uriel?*]

Shatqiel,
Shachaqiel,

163.

Bakariel,
Badariel,

and Pachriel.

164.

And every one of them is the prince of the host of *one level* of heaven.

165.

And each one of them is accompanied by 496,000 myriads of ministering angels.

166.

Michael, the great prince, is appointed over the seventh heaven,
the highest *heaven* that is in the Araboth.

167.

Gabriel, the prince of the host, is appointed over the sixth heaven, in Makon.

168.

Shataqiel, prince of the host, is appointed over the fifth heaven, in Ma'on.

169.

Shahaqi'el, prince of the host, is appointed over the fourth heaven, in Zebul.

170.

Badariel, prince of the host, is appointed over the third heaven, in Shehaqim.

171.

Barakiel, prince of the host, is appointed over the second heaven , in the height of Raqia. [*heaven*]

172.

Pazriel, prince of the host, is appointed over the first heaven, in Wilon, in Shamayim.

173.

Under them is Galgalliel,
the prince who is appointed over the globe (galgal) of the sun,

Gaelic

and with him are 96 great and honoured angels who move the sun in Raqia'.

174.

Under them is O'phanniel,
the prince who is set over the globe (ophari) of the moon.

[Daniel?]

175.

And with him are 88 angels who move the globe of the moon
354 thousand parasangs every night
at the time when the moon stands in the East, at its turning point.

176.

And when is the moon sitting in the East at its turning point?
The answer is, In the fifteenth day of every month.

[a calendar based on the moon]

177.

Under them is Rahatiel,
the prince who is appointed over the constellations,
and he is accompanied by 72 great and honoured angels.

178.

And why is he called Rahatiel?
Because he makes the stars run in their orbits and courses
339 thousand parasangs every night
from the East to the West, and [*then*] from the West to the East.

179.

For YHWH, the Holy God, Blessed be He,
has made a tent for all of them,
for the sun, the moon, the planets and the stars
in which they travel at night from the West to the East.

180.

Under them is Kokbiel,
the prince who is appointed over all the planets,

181.

and with him are 365,000 myriads of ministering angels,
great and honoured *angels* who move the planets from city to city
and from province to province in the highest of *the* heavens.

182.

And over them are 72 princes of kingdoms on high
corresponding to the 72 tongues of the world,

183.

And all of them are crowned with royal crowns
and clad in royal garments and wrapped in royal cloaks.

184.

And all of them are riding on royal horses
and they are holding royal sceptres in their hands.

185.

And before each one of them when he is travelling in the high heavens,
royal servants are running with great glory and majesty

even as on earth *when they (the princes)* are travelling in chariot(s)
with horsemen and great armies
and in glory and greatness with praise, song and honour

The Third Book of Enoch

CHAPTER SEVEN
Divisions 185-215

3RD ENOCH 18:1 - 18:17

186.

Rabbi Ishmael *then* said,

Metatron, the Angel, the prince of the Presence,
the glory of all heaven, said *then* to me,

The angels of the 1st heaven,
at the time when they see their prince,
they dismount from their horses and fall on their faces.

187.

And the prince of the 1st heaven,
when he sees the prince of the 2nd heaven,
he dismounts, removes the crown of glory from his head, and falls on his face.

188.

And the prince of the 2nd heaven,
when he sees the Prince of the 3rd heaven,
he removes the crown of glory from his head, and falls on his face.

189.

And the prince of the 3rd heaven,
when he sees the prince of the 4th heaven,
he removes the crown of glory from his head, and falls on his face.

190.

And the prince of the 4th heaven,
when he sees the prince of the 5th heaven,
he removes the crown of glory from his head, and falls on his face.

191.

And the prince of the 5th heaven,
when he sees the prince of the 6th heaven,
he removes the crown of glory from his head, and falls on his face.

192.

And the prince of the 6th heaven,
when he sees the prince of the 7th heaven,
he removes the crown of glory from his head, and falls on his face.

193.

And the prince of the 7th heaven,
when he sees the 72 princes of kingdoms,
he removes the crown of glory from his head and falls on his face.

194.

And the 72 princes of kingdoms,
when they see the door keepers of the 1st hall in the Araboth Raqia in the highest,
they remove the royal crown from their head and fall on their faces.

195.

And the door keepers of the 1st hall,
when they see the door keepers of the 2nd hall,
they remove the crown of glory from their head and fall on their faces.

196.

And the door keepers of the 2nd hall,
when they see the door keepers of the 3rd hall,
they remove the crown of glory from their head and fall on their faces.

197.

And the door keepers of the 3rd hall,
when they see the door keepers of the 4th hall, they remove the
crown of glory from their head and fall on their faces.

198.

And the door keepers of the 4th hall,
when they see the door keepers of the 5th hall,
they remove the crown of glory from their head and fall on their faces.

199.

And the door keepers of the 5th hall,
when they see the door keepers of the 6th Hall,
they remove the crown of glory from their head and fall on their faces.

200.

and the door keepers of the 6th hall,
when they see the door keepers of the 7th hall,
they remove the crown of glory from their head and fall on their faces.

201.

And the door keepers of the 7th hall,
when they see the 4 great princes,
the honoured [ones], who are appointed over the 4 camps of *[the spirit of]* Shekinah,
they remove the crowns of glory from their heads and fall on their faces.

202.

And the four great princes,
when they see Tag'as, the prince, great and honoured with song *and* praise,
at the head of all the children of heaven,
they remove the crown of glory from their head and fall on their faces.

203.

And Tag' as, the great and honoured prince,
when he sees Bar-attiel,
the great prince of three fingers in the height of the highest heaven,
he removes the crown of glory from his head and falls on his face.

204.

And Bar-attiel, the great prince,
when he sees Hamon, the great prince,
the fearful and honoured,
pleasant and terrible one
who maketh all the children of heaven to tremble,
when the time draweth nigh *that is set* for the saying of the 'Holy',
as it is written by the prophet Isaiah,

Isaiah 33:3

*'At the noise of the 'tumult' (Hamon) the peoples are fled,
at the lifting up of thyself, the nations are scattered'*

he removes the crown of glory from his head and falls on his face.

205.

And Hamon, the great prince,
when he sees Tutres-iel, the great prince,
He removes the crown of glory from his head and falls on his face.

206.

And Tutres-iel H', the great prince, *[H = the Tetragrammaton YHWH]*
when he sees Atrugiel, the great prince, *[droog is Russian for friend]*
he removes the crown of glory from his head and falls on his face.

207.

And Atrugiel the great prince,
when he sees Na'ar-iriel H', the great prince,
he removes the crown of glory from his head and falls on his face.

[Youth]

208.

And Na'ar-iriel H', the great prince,
when he sees Sasnigiel H', the great prince,
He removes the crown of glory from his head and falls on his face.

209.

And Sasnigiel H', when he sees Zazriel H', the great prince,
he removes the crown of glory from his head and falls on his face.

210.

And Zazriel H', the prince, when he sees Geburatiel H', the prince,
he removes the crown of glory from his head and falls on his face.

[Az is a Persian name]

211.

And Geburatiel H', the prince, when he sees A'raphiel H', the prince,
he removes the crown of glory from his head and falls on his face.

212.

And 'Araphiel H', the prince, when he sees A'shruylu,
the prince, who presides in all the sessions of the children of heaven,
he removes the crown of glory from his head and falls on his face.

213.

And Ashruylu H, the prince, when he sees Gallisur H',
the prince, who reveals all the secrets of the law (*the Torah*),
he removes the crown of glory from his head and falls on his face.

214.

And Gallisur H', the prince, when he sees Zakzakiel H',
the prince who is appointed to write down the merits of Israel on the throne of glory,
he removes the crown of glory from his head and falls on his face. [the prophet Zechariah?]

215.

18:18 And Zakzakiel H', the great prince, when he sees A'naphiel H',
the prince who keeps the keys of the heavenly Halls,
he removes the crown of glory from his head and falls on his face.

The Third Book of Enoch

CHAPTER EIGHT
Divisions 216-240

3RD ENOCH 18:18 - 18:

216.

Why is he called by the name of A'naphiel ?

[a Pharaoh?]

Because the branches of his honour and majesty,
and his crown,
and his splendour and his brilliance,
covers all the chambers of the seventh heaven on high
even as the Maker of the World *doth cover them*.

217.

Just as it is written with regard to the Maker of the World,

*'His glory covered the heavens,
and the earth was full of his praise',*

Habakkuk 3:3

even so do the honour and majesty of 'Anaphiel
cover all the glories of 'Araboth the highest.

218.

And when he sees Sother 'Ashiel H', the prince,
the great, fearful and honoured one,
he removes the crown of glory from his head and falls on his face.

219.

Why is he called Sother Ashiel?

Asher

Because he is appointed over the four heads
of the fiery river over against the throne of glory,

and each and every prince who goes out or enters before *the spirit of the Shekinah*, *[the ark]*
goes out or enters only by his permission,
for the seals of the fiery river are entrusted to him.

220.

And furthermore, his height is 7,000 myriads of parasangs.

And he 'stirs up the fire' of the river, *[in battle, or to cleanse the unclean ess of the river]*

221.

and he goes out and enters before the Shekinah
to [expound] *[read and discuss]* what is written *[recorded]*
concerning the inhabitants of the world,

according as it is written,
'the judgment was set, and the books were opened'.

Daniel 7:10

222.

And Sother 'Ashiel the prince, when he sees Shoqed Chozi,
the great prince, the mighty, terrible and honoured one,
he removes the crown of glory from his head and falls upon his face.

223.

And why is he called Shoqed Chozi?

Because he weighs all the merits (*of man*) in a balance
in the presence of the Holy God, Blessed be He.

224.

And when he sees Zehanpuryu H', the great prince,
the mighty and terrible one,
honoured, glorified and feared in all the heavenly household,
he removes the crown of glory from his head and falls on his face.

225.

Why is he called Zehanpuryu?

Because he rebukes the fiery river and pushes it back to its place.

226.

And when he sees 'Azbuga H', the great prince, glorified, revered,
honoured, adorned, wonderful, exalted,
beloved and feared among all the great princes who know the mystery of the throne of glory,
he removes the crown of glory from his head and falls on his face.

227.

Why is he called 'Azbuga?

Because in the future he will *dress* the righteous and pious of the world
with the garments of life and wrap them in the cloak of life,
that they may live in them an eternal life.

228.

And when he sees the two great princes,
the strong and glorified ones who are standing above him,
he removes the crown of glory from his head and falls on his face.

239.

And these are the names of the two princes:

Sopheriel H' who killeth,

the great prince,
the honoured, glorified,
blameless, venerable,
ancient and mighty one, and,

240.

Sopheriel H' who maketh alive,

the great prince,
the honoured, glorified,
blameless,
ancient and mighty one.

The Third Book of Enoch

CHAPTER NINE
Divisions 241-265

3RD ENOCH 18: - 18:

241.

Why is he called Sopheriel H' who killeth?

Because he is appointed over the books of the dead ,
so that everyone, when the day of his death draws nigh,
he writes them in the books of the dead.

242.

Why is he called Sopheriel H' who maketh alive?

Because he is appointed over the books of the living,
so that every one whom YHWH, the Holy God, Blessed be He, will bring into life,
he writes him in the book of the living, by authority of Maqom.

243.

Thou might perhaps say:
'Since YHWH, the Holy God, Blessed be He,
is sitting on a throne, they also are sitting when writing'.

Yet, the Scripture teaches us,

'And all the host of heaven are standing by him '.

1 Kings 22:19, 2 Chronicles 18:18

244.

*It is said, 'The host of heaven, ' in order to show us
that even the great princes, of whom there is no comparison in the high heavens,
do not fulfil the requests of the Shekinah otherwise than standing.*

245.

But how is it *possible that they are able to write*,
when they are standing? Thus.

One is standing on the wheels of the tempest,
and the other is standing on the wheels of the storm-wind.

246.

The one is clad in kingly garments,
and the other is clad in kingly garments.

247.

The one is wrapped in a mantle of majesty,
and the other is wrapped in a mantle of majesty.

248.

The one is crowned with a royal crown,
and the other is crowned with a royal crown.

249.

The one's body is full of eyes,
and the other's body is full of eyes.

250.

The appearance of one is like unto the appearance of lightnings,
and the appearance of the other is like unto the appearance of lightnings.

251.

The eyes of the one are like the sun in its might,
and the eyes of the other are like the sun in its might.

252.

The one's height is like the height of the seven heavens,
and the other's height is like the height of the seven heavens.

253.

The wings of the one are as *many as* the days of the year,
and the wings of the other are as *many as* the days of the year.

254.

The wings of the one extend over the breadth of the highest heavens,
and the wings of the other extend over the breadth of the highest heavens.

255.

The lips of the one, are as the gates of the East,
and the lips of the other are as the gates of the East.

256.

The tongue of the one is as high as the waves of the sea,
and the tongue of the other is as high as the waves of the sea.

257.

From the mouth of the one a flame goes forth,
and from the mouth of the other a flame goes forth.

258.

From the mouth of the one there go forth lightnings,
and from the mouth of the other there go forth lightnings.

259.

From the sweat of the one fire is kindled,
and from the perspiration of the other fire is kindled.

260.

From the one's tongue a torch is burning,
and from the tongue of the other a torch is burning.

261.

On the head of the one there is a sapphire stone,
and upon the head of the other there is a sapphire stone.

262.

On the shoulders of the one there is a wheel of a swift cherub,
and on the shoulders of the other there is a wheel of a swift cherub.

263.

One has in his hand a burning scroll,
and the other has in his hand a burning scroll.

264.

The one has in his hand a flaming style, [*quill*]
the other has in his hand a flaming style.

265.

The length of the scroll is 3,000 myriads of parasangs;
and the size of the style is 3,000 myriads of parasangs;

the size of every single letter that they write is 365 parasangs.

The Third Book of Enoch

CHAPTER TEN
Divisions 266-290

3RD ENOCH 19-21

266.

Rabbi Ishmael said: Metatron, the Angel, the prince of the Presence, said to me :

Above these three angels, these great princes,
there is one Prince,

distinguished,
honoured,
noble,
glorified, adorned,

267.

fearful,
valiant, strong,
great,
magnified, glorious,
crowned,

268.

wonderful,
exalted,
blameless,
beloved,

lordly,
high and lofty,
ancient and mighty,
like unto whom there is none among the princes.

269.

His name is Rikbiel H',
the great and revered Prince who is standing by the *throne-chariot of God*. [the Merkaba]

270.

And why is he called Rikbiel?

Because he is appointed over the wheels of the *throne-chariot of God*.
and they are given in his charge.

271.

And how many are the wheels?

Eight,
two in each direction,

272.

And there are four winds compassing them round about,
and these are their names,

'the Storm-Wind',
'the Tempest',
'the Strong Wind',
and 'the Wind of Earthquake'.

[Elijah in the cave, 1st Kings 19:9-12]

273.

And under *the wheels* four fiery rivers are continually running,
one fiery river on each side,

274.

And round about *the wheels*, between the rivers,
four clouds are planted, and these they are,

'clouds of fire',
'clouds of lamps',
'clouds of coal',
'clouds of brimstone'

and they are *each* standing over against their wheels.

275.

And the feet of the Living Creatures are resting upon the wheels,

and between one wheel and the other,
earthquake is roaring and thunder is thundering.

276.

And when the time draws near for the recital of *worship music and song*,

then the multitudes of wheels are moved,
the multitude of clouds [tremble], [part]

277.

all the chieftains are made [afraid], *[brave]*
all the horsemen do [rage], *[rejoice]*
all the mighty ones are excited,
all the hosts are [afrighted], *[hopeful]*

278.

all the troops are [in fear], *[encouraged]*
all the appointed ones *make* haste [away], *[to gather]*
all the princes and armies are [dismayed], *[enthused]*
all the servants [do faint], *[are strengthened]*

and all the angels and divisions *of angels* [travail with pain]. *[exult with joy]*

279.

And one wheel makes a sound to be heard *by* the other
and one Kerub to another,
and one Chayya to another,
and one Seraph to another,

280.

saying 'Praise to him that rideth in Araboth
by his name, Jah,
and rejoice before him!'

Psalm 48:5

3RD ENOCH 20

281.

Rabbi Ishmael then said,

Metatron, the angel, the prince of the Presence, said then to me,

Above these there is a great and mighty prince.

282.

His name is Chayyiel H',

a noble and revered prince,
a glorious and mighty prince,
a great and revered prince,

283.

a prince before whom all the children of heaven do tremble,
a prince who is able to swallow up the whole earth in one moment.

284.

And why is he called Chayyiel H'?

Because he is appointed over the holy Living Creatures, *[before the throne]*

and smites the Living Creatures with lashes of fire, *[when they do not praise YHWH rightly]*
and glorifies them, when they give praise and glory *[to YHWH]*,

285.

and he causes them to make haste to say
'Holy' and 'Blessed be the Glory of H' from his place!'

[the Qed-ush-sha, praise song]

286.

Rabbi Ishmael then said,

Metatron, the angel, the prince of the Presence, said then to me,

Four are the Living Creatures corresponding to the four winds.

287.

Each Chayya is as the space of the whole world.

And each one has four faces,
and each face is as the face of the East.

288.

Each one has four wings
and each wing is like the canopy of the universe.

And each one has faces in the middle of faces
and wings in the middle of wings.

289.

The size of the faces is the size of 248 faces,
and the size of the wings are the size of 365 wings.

8 months, or 2/3 a year

And every one of the Chayya are crowned with 2,000 crowns on his head.

290.

And each crown is like unto the bow in the cloud,
and its splendour is like unto the splendour of the globe of the sun.

And the [*lights*] that go forth from every [*Living Creature*]
are that of the splendour of the morning star in the East.

The Third Book of Enoch

CHAPTER ELEVEN

Divisions 291-315

The placement of chapter 22A is uncertain, appearing to have been moved or concealed

3RD ENOCH 22a

291.

Rabbi Ishmael then said,

Metatron, the angel, the prince of the Presence, said then to me,

Above these all there is a prince,
noble,
wonderful,
strong, and
praised with all kinds of praise.

292.

His name is Kerubiel H',
a mighty prince, full of power and strength.

[Cherub]

293.

*He is a prince of highness, and highness be with him,
a righteous prince, and righteousness be with him,
a holy prince, and holiness be with him,*

294.

A prince glorified by a thousand hosts,
exalted by ten thousand armies,

at his wrath the earth trembles,
at his anger the camps are moved,

295.

from fear of him the foundations are shaken,
at his rebuke the seventh heavens tremble.
His stature is full of *burning* coals.

296.

The height of his stature is as the height of the seven heavens,
the width of his stature is as the wideness of the seven heavens,
and the breadth of his stature is as the seven heavens.

Revelations 10

297.

The opening of his mouth is like a fiery lamp,
and his tongue is a consuming fire.

Revelations 11

His eyebrows are like the splendour of the lightning.
His eyes are like *stars* of brilliance.
His appearance is like a burning *flame*.

the phoenix

298.

And there is a crown of holiness upon his head
upon which the Holy Name is graven, [*YHWH*]
and lightnings go forth from it.

And the *rainbow* of *the holy* Shekinah is between his shoulders. [*on his back*]

*Benjamin
Deuteronomy 33:12*

299.

And his sword is like unto a lightning,

and upon his loins there are arrows like unto a flame,
and upon his armour and shield there is a consuming fire,

and upon his neck there are coals of burning juniper, [*with a pleasing aroma*]
and *also* round about him.

Shiva

300.

And the splendour of the Shekinah *veils* his face,
and the horns of majesty are on his wheels,
and a royal crown upon his *head*.

301.

And his body is full of eyes.
and the height of his stature is all wings
(*Or; wings are covering the whole of his high stature*)

302.

On his right hand a flame is *glowing*
and on his left a fire is *burning*,
and coals are burning from it.

Isaiah 6

And firebrands go forth from his body,
and lightnings are cast forth from his face. [*mouth*]

303.

With him there is always thunder after thunder,
by his side there is ever earthquake after earthquake.

And the two princes of the throne-chariot are together with him.

[*Moses and Elijah?*]

304.

Why is he called Kerubiel H', the Prince?

Because he is appointed over the chariot of the cherubims,
and the mighty cherubims are given in his charge.

305.

And he adorns the crowns on their heads
and he polishes the crown upon their head.

He magnifies the glory of their appearance,
and he glorifies the beauty of their majesty.

306.

And he increases the greatness of their honour,
he causes the song of their praise to be sung.

He intensifies their beautiful strength,
he causes the brilliance of their glory to shine forth.

307.

He beautifies their goodly mercy and lovingkindness,
he frames the fairness of their radiance,
he makes their merciful beauty even more beautiful.

308.

He glorifies their upright majesty,
He praises the order of their praise,
to establish the home of him who abodes with the cherubims.

309.

And the cherubims are standing by the holy Living Creatures,
and their wings are as the height of their heads.

and the holy *spirit of the Shekinah* be them,
and the brilliance of glory covers their faces

310.

And song and praise be *on their lips*,
and crowns of glory are upon their heads.

And their hands are [*hidden*] under their wings,
and their feet are covered by their wings.

311.

And the splendour of the Shekinah be on their face,
and the Shekinah rests on them and covers them,
and sapphire stones are round about them.

[*halos*]

312.

And columns of fire are on their four sides,
and columns of firebrands beside them.

There is one sapphire on one side
and another sapphire on another side,
and under the sapphires there are coals of burning juniper.

[giving a pleasant odor]

313.

And one cherub is standing in each direction
yet the wings of the cherubims compass each other above their heads in glory,

and they spread their wings to sing with them
a song to him that inhabiteth the clouds, *[YHWH]*

and to praise with them
the fearful majesty of the king of kings.

314.

And Kerubiel H', the prince who is appointed over them,
he arrays them in handsome, beautiful, and pleasant orders,

and he exalts them in all manner of exaltation, dignity, and glory.

315.

And he hastens them in glory and might
to do the will of their Creator every moment. *[of their life]*

For above their lofty heads abides continually
the glory of the high king, he who abodes with the cherubims.

The Third Book of Enoch

CHAPTER TWELVE
Divisions 316-340

3RD ENOCH 22b-22c

316.

And there is a court before the throne of glory,
where no seraph nor angel can enter, *[no cherub?]*

and it is 36,000 myriads of parasangs,
as it is written,

'and the Seraphim are standing above him.'

Isaiah 6:2

The last word of the scriptural passage reads 'Lamech-Vav', with numerical value of 36

317.

As the numerical value Lamech-Vav is 36,
36 is the number of the bridges there.

318.

And there are 24 myriads of wheels of fire.

[240,000]

And the ministering angels are 12,000 myriads.

[120,000,000]

319.

And there are 12,000 rivers of hail,
and 12,000 treasuries of snow.

320.

And in the seven Halls are chariots of fire and flames,
without reckoning, or end, or searching.

Elijah & Moses

3RD ENOCH 22B

321.

Rabbi Ishmael then said,

Metatron, the angel, the prince of the Presence, said then to me,

The angels standing on high, what are they like?

322.

Then he said,

They are like a bridge that is placed over a river
so that every one can pass over it.

323.

Likewise, the angels standing on high are like a bridge
that is placed from the beginning of the entry to the end.

324.

And three ministering angels surround it
and utter a song before YHWH, the God of Israel.

325.

And there are standing before it lords of dread and captains of fear,

frightening guardian angels [gargoyles]

thousand times thousand [1,000,000]
and ten thousand times ten thousand in number

Daniel 7:10
myriad of myriads = 100,000,000

and they sing praise and hymns before YHWH, the God of Israel.

326.

Numerous bridges are there,
bridges of fire and numerous bridges of hail.

There are also numerous rivers of hail,
numerous treasuries of snow,
and numerous wheels of fire.

327.

And how many are the ministering angels?

12 myriads, [120,000]
six myriads above and six myriads below.

Revelations 7

328.

And 12 myriads are the treasuries of snow,
six above, and six below.

And 24 myriads of wheels of fire,
12 above, and 12 beneath.

329.

And these myriads surround the bridges,
over the rivers of fire, and the rivers of hail,

and there are numerous ministering angels forming entries
for all the creatures that are standing in the midst thereof,
on the opposite side of the paths of Raqia Shamayim. [*the highest heavens*]

330.

[*In this place*] what does YHWH, the God of Israel, the king of glory do?

The great and fearful God, mighty in strength, He veils His face.

331.

In the seventh heaven there are six myriads of angels of glory
standing before the throne of glory the divisions of flaming fire.

332.

And the king of glory veils His face,
or else the seventh heaven, the Raqia, would be rent asunder in its midst,

because of the majesty, brilliancy, brightness, radiance,
splendour, loveliness, and beauty of the appearance of the Holy One, Blessed be He.

333.

There are numerous ministering angels performing his will,
numerous kings,
numerous princes in the 'Araboth of his delight,

334.

Angels who are revered among the rulers in heaven,
distinguished *and* adorned with song and bringing love to remembrance,

335.

whom are affrighted by the splendour of the Shekinahh,
and their eyes are dazzled by the shining beauty of their King,
and their faces grow *dark* and their strength fails.

336.

There go forth rivers of gladness, *with* streams of joy,
and rivers of triumph, *with* streams of rejoicing,

And rivers of friendship, with streams of love,
and rivers of commotion, [*with streams of hymns.*]

337.

And they flow over and go forth before the throne of glory
and wax great with the sound of the *holy* hymn,

338.

'Holy, Holy, Holy, is the lord of hosts,

Let all the Earth *praise* the glory of God!'

339.

And *they* go through the gates of the paths of 'Araboth Raqia [*the 7th heaven*]
at music of the Seraphim and the voice of the shouting of the Living Creatures,
at the voice of the rejoicing of the timbrels of His cherubims.
and at the melody of the cymbals of His Ophannim

340.

And they wax great and go forth [*from before the throne*]
with commotion with the sound of the hymn,

'Holy, Holy, Holy, is the lord of hosts,

Let all the Earth praise the glory of God!

The Third Book of Enoch

CHAPTER THIRTEEN

Divisions 341-360

3RD ENOCH 22

The original 22nd chapter of 3rd Enoch is placed with the other chapters that might have been separate from the rest of the book, somewhat similar to the book of Revelations.

341.

Rabbi Ishmael then said,

Metatron, the prince of the Presence, said then to me,

What is the distance between one bridge and another?

The distance is 12 myriads of parasangs.

342.

Their ascent is 12 myriads of parasangs,
and their descent 12 myriads of parasangs.

343.

The distance between the rivers of dread and the rivers of fear
is 22 myriads of parasangs,

344.

between the rivers of hail and the rivers of darkness
is 36 myriads of parasangs,

345.

Between the chambers of lightnings and the clouds of compassion
is 42 myriads of parasangs,

346.

between the clouds of compassion and the throne of God
is 84 myriads of parasangs,

347.

Between the throne of God and the cherubims
is 148 myriads of parasangs,

348.

between the cherubims and the O'phannim
is 24 myriads of parasangs,

349.

Between the Ophannim and the chambers of chambers
is 24 myriads of parasangs,

350.

between the chambers of chambers and the Holy Living Creatures
is 40,000 myriads of parasangs,

351.

between one wing *of the Living Creatures* and another
is 12 myriads of parasangs,
and the breadth of each one wing is of that same measure;

352.

and the distance between the Holy Living Creatures and the throne of glory
is 30,000 myriads of parasangs.

353.

And from the foot of the throne, to the seat of the throne
is 40,000 myriads of parasangs.

And the name of Him that sitteth on it,
let the name be sanctified!

354.

And the arches of the bow are set above the Araboth,
they are 1,000 thousands and 10,000 times ten thousands *of parasangs* high.

355.

Their measure is after the measure of the Irin and Qaddishin, *the Watchers and the Holy Ones?*
as it is written,

'My bow I have set in the cloud'.

Genesis 9:13

356.

It is not written here 'I will set,' yet instead *it is written* 'I have set',
meaning I have already set;
the clouds that surround the throne of glory.

357.

As His clouds pass by, the angels of hail *turn into* burning coal.
And a fire of the voice goes down from by the Living Creatures.

358.

And because of the breath of that voice they 'run' to another place,
fearing lest it command them to go,
and they 'return' lest it injure them from the other side.

Ezekiel 1:14

Therefore 'they run and return'

359.

And these arches of the bow are more beautiful and radiant
than the radiance of the sun during the summer solstice,

and they are whiter than a flaming fire, and they are great and beautiful.

360.

Above the arches of the bow are the wheels of the O'phannim.

Their height is 1,000 thousand,
and 10,000 times 10,000 units of measure
after the measure of the Seraphim and the troops.

[1,000 squared, and one myriad squared]

3RD ENOCH 23

361.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'There are numerous winds blowing under the wings of the cherubims.

362.

There blows 'the Brooding Wind',
as it is written,

'And the wind of God was brooding upon the face of the waters'.

Genesis 1:2

363.

There blows 'the Strong Wind',
as it is said,

'And the Lord caused the sea to go back by a strong East wind all that night'.

Exodus 14:21

364.

There blows 'the East Wind',
as it is written,

'The east wind brought the locusts'.

Exodus 10:13

365.

There blows 'the Wind of Quails',
as it is written,

'And there went forth a wind from the Lord and brought quails'.

Numbers 11:31

366.

There blows 'the Wind of Jealousy',
as it is written,

'And the wind of jealousy came upon him'.

Numbers 5:14

367.

There blows the 'Wind of Earthquake',
as it is written,

*'And after that the wind of the earthquake,
yet the Lord was not in the earthquake'.*

1st Kings 19:1

368.

There blows the 'Wind of H',
as it is written,

'and He carried me out by the wind of H' and set me down'.

Ezekiel 37:1

369.
 There blows the 'Evil Wind',
 as it is written,
'and the evil wind departed from him'. *1st Samuel 16:23*
370.
 There blow the 'Wind of Wisdom'
 and the 'Wind of Understanding'
 and the 'Wind of Knowledge'
 and the 'Wind of the Fear of H"
 as it is written,
371.
*'And the wind of H' shall rest upon him,
 the wind of wisdom and understanding,
 the wind of counsel and might,
 the wind of knowledge and of the fear.'* *Isaiah 11:2*
372.
 There blows the 'Wind of Rain',
 as it is written,
'the North wind bringeth forth rain'. *Proverbs 25:23*
373.
 There blows the 'Wind of Lightnings',
 as it is written,
'He maketh lightnings for the rain and bringeth forth the wind out of his treasures.'
Jeremiah 10:13, 51:16
374.
 There blows the 'Wind, of Breaking the Rocks',
 as it is written,
*'the Lord passed by and a great and strong wind
 rent the mountains and brake in pieces the rocks before the Lord.'* *1st Kings 19:11*
375.
 There blows the 'Wind of Assuagement of the Sea',
 as it is written,
'and God made a wind to pass over the earth, and the waters assuaged.' *Genesis 8:1*
376.
 There blows the 'Wind of Wrath',
 as it is written,
*'and behold there came a great wind from the wilderness
 and smote the four corners of the house and it fell.'* *Job 1:19*
377.
 There blows the 'Storm Wind',
 as it is written,
'Stormwind, fulfilling his word'. *Psalms 148:8*

378.

And Satan is standing among these winds,
for 'storm-wind ' is nothing else but 'Satan',
and all these winds do not blow except under the wings of the cherubims,
as it is written,

*'and he rode upon a cherub and did fly,
yea, and he flew swiftly upon the wings of the wind.'*

Psalm 18:10

379.

And whither go all these winds?

The scripture teaches us, that they go out from under the wings of the cherubims
and descend on the globe of the sun,
as it is written,

*'The wind goeth toward the south and tumeth about unto the north,
it turneth about continually in its course and the wind returneth again to its circuits.'*

Ecclesiastes 1:6

380.

And from the globe of the sun they return and descend upon the rivers and the seas,
upon the mountains and upon the hills,
as it is written,

'For lo, he that formeth the mountains and createth the wind.'

Amos 4:13

381.

And from the mountains and the hills,
they return and descend to the seas and the rivers,

and from the seas and the rivers, they return and descend upon cities and provinces,

382.

and from the cities and provinces they return and descend into the Garden,
and from the Garden they return and descend to Eden,
as it is written,

'walking in the Garden in the wind of day'.

Genesis 3:8

383.

And in the midst of the Garden they join together
and blow from one side to the other and are perfumed with the spices of the Garden
even from its remotest parts,

384.

until they separate from each other,

and, filled with the scent of the pure spices,
they bring the odour from the remotest parts of Eden,

and the spices of the Garden to the righteous and godly
who in the time to come shall inherit the Garden of Eden and the Tree of Life,
as it is written

385.

*'Awake, O north wind; and come thou south;
blow upon my garden, that the spices thereof may flow out.*

Let my beloved enter into his garden and eat his precious fruits'.

Song of Songs 4:16

3RD ENOCH 24

386.
Rabbi Ishmael then said,
Metatron the Arch-angel, the prince of the Presence,
the glory of all heaven, said then to me,
Numerous chariots has the Holy One, Blessed be He,
He has the 'Chariots of *the* Cherubims',
as it is written,
'And he rode upon a cherub and did fly'. *Psalm xviii. 11, 2 Sam.xxii.11*
387.
He has the 'Chariots of Wind',
as it is written,
'and he flew swiftly upon the wings of the wind ' *Psalm 18:11, 2nd Samuel 27:2*
388.
He has the 'Chariots of (the) Swift Cloud',
as it is written,
'Behold, the Lord rideth upon a swift cloud'. *Isaiah xix. i)*
389.
He has 'the Chariots of Clouds',
as it is written,
'Lo, I come unto thee in a cloud'. *Exodus 19:9*
390.
He has the 'Chariots of the Altar',
as it is written,
'I saw the Lord standing upon the Altar'. *Amos 9:1*
391.
He has the 'Chariots of Ribbotaim',
as it is written,
'The chariots of God are Ribbotaim ; thousands of angels '. *Psalm 68:18*
392.
He has the 'Chariots of the Tent',
as it is written,
'And the Lord appeared in the Tent in a pillar of cloud '. *Deuteronomy 31:15*

393.
He has the 'Chariots of the Tabernacle',
as it is written,
'And the Lord spake unto him out of the tabernacle.' *Leviticus 1:1*
394.
He has the 'Chariots of the Mercy-Seat',
as it is written,
'then he heard the Voice speaking unto him from upon the mercy-seat.' *Numbers 7:89*
395.
He has the 'Chariots of Sapphire Stone',
as it is written,
'and there was under his feet as it were a paved work of sapphire stone.' *Exodus 24:10*
396.
He has the 'Chariots of Eagles',
as it is written,
'I bare you on eagles' wings.' *Exodus 19:4*
Eagles literally are not meant here,
instead 'they that fly swiftly as eagles'.
397.
He has the 'chariots of Shout',
as it is written,
'God is gone up with a shout.' *Psalms 47:6*
398.
He has the 'Chariots of 'Araboth',
as it is written,
'Praise Him that rideth upon the 'Araboth.' *Psalms 68:5*
399.
He has the 'Chariots of Thick Clouds',
as it is written,
'who maketh the thick clouds His chariot.' *Psalms 104:3*
400.
He has the 'Chariots of the Living Creatures',
as it is written,
'and the Living Creatures ran and returned.' *Ezekiel 1:14*
They run by permission and return by permission, for Shekinah is above their heads.
401.
He has the 'Chariots of Wheels' (Galgallim),
as it is written,
'And he said: Go in between the whirling wheels.' *Ezekiel 10:2*

402.

He has the 'Chariots of a Swift Cherub',
as it is written,

'riding on a swift cherub'.

Psalm 48:10 & Isaiah 19:1

403.

And at the time when He rides on a swift cherub,
as he sets one of His feet upon him, before he sets the other foot upon his back,
he looks through eighteen thousand worlds at one glance.

And he discerns and sees into them all,
and knows what is in all of them,
and then he sets down the other foot upon him,
according as it is written,

'Round about eighteen thousand'.

Ezek. xviii. 35)

404.

Whence do we know that He looks through every one of them every day?
It is written,

*'He looked down from heaven upon the children of men
to see if there were any that did understand, that did seek after God'.*

Psalm xiv. 2):

405.

He has the 'Chariots of the 'Ophannim',
as it is written,

'and the 'Ophannim were full of eyes round about'.

Ezek. X. 12)

406.

He has the 'Chariots of His Holy Throne',
as it is written,

'God sitteth upon his holy throne '.

Psalms 47:8

407.

He has the 'chariots of the Throne of Yah',
as it is written,

'Because a hand is lifted up upon the Throne of Jah'.

Ex. xvii. 16)

408.

He has the 'Chariots of the Throne of judgment',
as it is written,

'but the Lord of hosts shall be exalted in judgment'.

Isaiah v. 16):

409.

He has the 'Chariots of the Throne of Glory ',
as it is written,

*'The throne of glory, set on high from the beginning,
is the place of our sanctuary'.*

Jeremiah 17:12

410.

He has the 'Chariots of the High and Exalted Throne',
as it is written,

'I saw the Lord sitting upon the high and exalted throne'.

Isaiah 6:1

The Third Book of Enoch

CHAPTER SIXTEEN
Divisions 411-445

3RD ENOCH 25-26

411.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Above these there is one great prince,
revered, high, lordly, fearful, ancient, and strong.

'Ophphanniel H is his name.

412.

He has sixteen faces, four faces on each side, *also* hundred wings on each side.

And he has 8466 eyes, corresponding to the days of the year

[2190 -and some say 2116- on each side.]

[2191 /2196 and sixteen on each side.]

413.

And those two eyes of his face,
in each one of them lightnings are flashing, and from each one of them firebrands are burning ;
and no creature is able to behold them :
for anyone who looks at them is burnt instantly.

414.

His height is *as* the distance of 2,500 years' journey.

No eye can behold and no mouth can tell the mighty power of his strength
save just the King of kings, YHWH, the Holy God, Blessed be He,

415.

Why is he called 'Ophphanniel ?

Because he is appointed over the 'Ophannim
and the 'Ophannim are given in his charge.

416.

He stands every day and attends and beautifies them.

And he exalts and orders their apartment
and polishes their standing place
and makes bright their dwellings,
makes their corners even and cleanses their seats.

417.

And he waits upon them early and late, by day and by night,
to increase their beauty, to make great their dignity
and to make them diligent in praise of their Creator

418.

And all the 'Ophannim are full of eyes, and they are all full of brightness;
72 sapphire stones are fixed on their garments on their right side
and 72 sapphire stones are fixed on their garments on their left side.

419.

And four carbuncle stones are fixed on the crown of every single one,
the splendour of which proceeds in the four directions of 'Araboth
even as the splendour of the globe of the sun proceeds in all the directions of the universe.

420.

And why is it called carbuncle?

Bareqet

Because its splendour is like the appearance of a lightning. [*Baraq*]
And tents of splendour, tents of brilliance,
tents of brightness as of sapphire and carbuncle inclose them
because of the shining appearance of their eyes.

3RD ENOCH 26

421.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Above these there is one prince,
wonderful, noble, great, honourable,
mighty, terrible, a chief and leader,
and a swift scribe, glorified, honoured and beloved.

422.

He is altogether filled with splendour, full of praise and shining,
and he all full of brilliance, of light and of beauty,
and all of him is filled with goodliness and greatness.

423.

His appearance is altogether like that of the angels,
yet his body is like an eagle's body.

424.

His splendour is like unto lightnings,
his appearance like fire brands,
his beauty like unto sparks,

his honour like fiery coals,
his majesty like chashmals,
his radiance like the light of the planet Venus.

425.

The image of him is like unto the Greater Light.
His height is as the seven heavens.
The light from his eyebrows is like the sevenfold light.

426.

The sapphire stone upon his head is as great as the whole universe
and like unto the splendour of the very heavens in radiance.

427.

His body is full of eyes like the stars of the sky,
innumerable and unsearchable.

Every eye is like the planet Venus.
Yet, there are some of them like the Lesser Light
and some of them like unto the Greater Light.

428.

From his ankles to his knees resembles stars of lightning,
from his knees to his thighs resembles the planet Venus,

from his thighs to his loins resembles the moon,
from his loins to his neck resembles the sun,
from his neck to his head resembles the Light Imperishable.

Zeph. Iii. 5

429.

The crown on his head resembles the splendour of the throne of glory.

The measure of the crown is the distance of 502 years' journey.

430.

There is no kind of splendour,
no kind of brilliance,
no kind of radiance,
no kind of light in the universe, except is fixed on that crown.

431.

The name of that prince is Seraphiel H',
and the crown on his head, its name is 'the Prince of Peace'.

432.

And why is he called by the name of Seraphiel?

Because he is appointed over the Seraphim,
and the flaming Seraphim are given in his charge.

433.

And he presides over them by day and by night
and teaches them song, praise,
proclamation of beauty, might and majesty;

that they may proclaim the beauty of their King
in all manner of praise and sanctification

434.

How many are the Seraphim?

Four, corresponding to the four winds of the world.

435.

And how many wings have they each one of them?

Six, corresponding to the six days of Creation.

436.

And how many faces have they?

Each one of them four faces.

437.

The measure of the Seraphim and the height of each one of them correspond to the height of the seven heavens.

438.

The size of each wing is like the measure of all Raqia',
and the size of each face is like that of the face of the East.

439.

And each one of them gives forth light like unto the splendour of the throne of glory,
so that not even the Holy Living Creatures,
the honoured 'Ophannim, nor the majestic KeruUm are able to behold it.

For everyone who beholds it,
his eyes are darkened because of its great splendour.

440.

Why are they called Seraphim?

Because they burn (saraph) the writing tables of Satan.

441.

Every day Satan is sitting, together with Sammael, the Prince of *Persia*,
and with [Dubbiel] [*Daniel*], the Prince of *Rome*,
and they write the iniquities of Israel on writing tables

442.

which they hand over to the Seraphim,
in order that they may present them before YHWH, the Holy God, Blessed be He,
so that He may [*judge*] Israel from the world.

443.

Yet the Seraphim know from the secrets of YHWH, the Holy God, Blessed be He,
that he desires not, that this people Israel should perish.

444.

What do the Seraphim?

Every day do they receive (accept) them from the hand of Satan
and burn them in the burning fire over against the high and exalted throne,

445.

in order that they may not come before YHWH, the Holy God, Blessed be He,
at the time when he is sitting upon the throne of judgment,
judging the whole world in truth.

3RD ENOCH 27-28

446.

Rabbi Ishmael then said,

Metatron, the Angel of H', the prince of the Presence, said then to me,

Above the Seraphim there is one prince,
exalted above all the princes,
wondrous more than all the servants.

His name is Radweriel H', who is appointed over the treasuries of the books.

447.

He fetches forth the case of writings *with* the book of records in it,
and brings it before the Holy One, Blessed be He.

And he breaks the seals of the case, opens it,
takes out the books,
and delivers them before the Holy One, Blessed be He.

448.

And YHWH, the Holy God, Blessed be He, receives them of his hand
and gives them in his sight to the Scribes,

that they may read them in the great *court of justice (the Beth Din)*
in the height of A'raboth Raqia', before the heavenly household.

449.

And why is he called Radweriel?

Because out of every word that goes forth from his mouth an angel is created,

450.

and he stands in the singing company of the ministering angels,
and utters a song before the Holy One, Blessed be He
when the time draws nigh for the recitation of the Thrice Holy.

3RD ENOCH 28

451.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Above all these there are four great princes,
Irin and Qaddishin by name,

high, honoured, revered, beloved, wonderful and glorious ones,
greater than all the children of heaven.

452.

There is none like unto them among all the celestial princes,
and none their equal among all the servants,
for each one of them is equal to all the rest together.

453.

And their dwelling is over against the throne of glory,
and their standing place over against YHWH, the Holy God, Blessed be He,
so that the brilliance of their abode is a reflection of the brilliance of the throne of glory.

454.

And the splendour of their appearance is a reflection of the splendour of Shekinah.,
and they are glorified by the glory of the divine majesty (*Gebura*)
and praised with the praise of the Shekinah.

455.

And not only that, yet YHWH, the Holy God, Blessed be He,
does nothing in his world without first consulting them, yett after that he doeth it,
as it is written,

*'The sentence is by the decree of the 'Irin
and the demand by the word of the Qaddishin.'*

Daniel 4:17

456.

The Urin are two, and the Qaddishin are two.

And how are they standing before the Holy One, Blessed be He?

457.

It is to be understood,
that one 'Ir is standing on one side
and the other 'Ir on the other side,

and one Qaddish is standing on one side
and the other on the other side.

458.

And ever do they exalt the humble,
and they abase to the ground those that are proud,
and they exalt to the height those that are humble.

459.

And every day, as YHWH, the Holy God, Blessed be He,
is sitting upon the Throne of judgment
and judges the whole world,

and the Books of the Living and the Books of the Dead are opened before Him,
then all the children of heaven are standing before him
in fear, dread, awe and trembling.

460.

At that time, *when* YHWH, the Holy God, Blessed be He,
is sitting upon the throne of judgment to make judgment,
his garment is white as snow,
the hair on his head as pure wool

Daniel 7, Revelations 20

and the whole of his cloak is like the shining light,
and he is covered with righteousness all over as with a coat of mail.

461.

And those 'Irm and Qaddishin are standing before him like court officers before the judge,
and they raise and argue every case.

And close the case that comes before YHWH, the Holy God, Blessed be He, in judgment,
according as it is written,

*'The sentence is by the decree of the Irm
and the demand by the word of the Qaddishin'*

Daniel 4:17

462.

Some of them argue *cases* and
others pass the sentence of *judgments* in the Great *Beth Din* in 'Araboth.

Some of them make the requests from before the Divine Majesty
and some close the cases before the Most High.

463.

Others finish by going down and dispensing the sentences on earth below,
according to what is written,

*'Behold an 'Ir and a Qaddish came down from heaven and cried aloud,
and said thus,*

464.

*Hew down the tree, and cut off his branches,
shake off his leaves, and scatter his fruit,*

*let the beasts get away from under it,
and the fowls from his branches '.*

Daniel 4:13-14

465.

Why are they called 'Irin and Qaddishin?

For the reason that they sanctify the body and the spirit
with lashes of fire on the third day of the judgment,
as it is written,

*'After two days will he revive us,
on the third he will raise us up,
and we shall live before him.'*

Hosea 6:2

3RD ENOCH 29-34

466.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'Each one of *Irin and Qaddishin* has seventy names corresponding to the seventy tongues of the world,

and all of seventy names *corresponding to the seventy tongues of the world* are based on the name of the Holy One, Blessed be He.

467.

And every several name is written with a flaming style upon the fearful crown which is on the head of the high and exalted King,

and from each one of them there go forth sparks and lightnings, and each one of them is beset with horns of splendour round about.

468.

From each *name* lights are shining forth, and each name is surrounded by tents of brilliance

so that not even the Seraphim and the Living Creatures who are greater than all the children of heaven are able to behold them.

3RD ENOCH 30

469.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'Whenever the great Beth Din is seated in the Araboth Raqia on high there is no opening of the mouth for anyone in the world

save those great princes who are called H' by the name of the Holy One, Blessed be He.

470.

How many are those princes?

72 princes of the kingdoms of the world

besides the prince of the world that pleads in favour of the world before YHWH, the Holy God, Blessed be He, every day,

at the hour when the book is opened in which are recorded all the doings of the world, according as it is written,

'The judgment was set and the books were opened.'

Daniel 7:10

471.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'At the time when YHWH, the Holy God, Blessed be He,
is sitting on the throne of judgment,

then Justice is standing on His right,
and Mercy on His left,

and Truth before His face.

472.

And when man enters before Him to judgment,
then there comes forth from the splendour of the Mercy towards him
as *it were* a staff and stands in front of him.

473.

Immediately man falls upon his face,
and all the angels of destruction fear and tremble before him,
according as it is written,

*'And with mercy shall the throne be established,
and he shall sit upon it in truth.'*

Isaiah 16:5

3RD ENOCH 32

474.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'When YHWH, the Holy God, Blessed be He, opens the Book
half of which is fire and half flame,

then the angels of destruction and fear go out from before Him in every moment

to execute the judgment on the wicked by His sword *that is* drawn forth out of its sheath,
and the splendour of which shines like a lightning
and pervades the world from one end to the other,
as it is written,

'For by fire will the Lord plead (and by his sword with all flesh).'

Isaiah 66:16

475.

And all the inhabitants of the world fear and tremble before Him, [*those who come into the world*]
when they behold His sharpened sword like unto a lightning from one end of the world to the other,
and sparks and flashes of the size of the stars of Raqia' going out from it,
as it is written,

'If I whet the lightning of my sword'.

Deuteronomy 32:41

476.

Rabbi Ishmael ten said,

Metatron, the Angel, the prince of the Presence, said then to me,

At the time that YHWH, the Holy God, Blessed be He,
is sitting on the Throne of judgment,

477.

The angels of Mercy are standing on His right,
the angels of Peace are standing on His left
and the angels of Destruction are standing in front of Him.

478.

And one scribe is standing beneath Him, *[on the steps before the throne]*
and another scribe above Him. *[next to him seated on the throne]*

479.

And the glorious Seraphim surround the throne on its four sides with walls of lightnings,
and the O'phannim surround them with fire-brands round about the throne of glory.

480.

And clouds of fire and clouds of flames compass them to the right and to the left,
and the holy Living Creatures carry the throne of glory from below,
each one with three fingers.

481.

The measure of the fingers of each is 800,000,
and 700 times hundred, *and* 66,000 parasangs.

482.

And underneath the feet of the Living Creatures
seven fiery rivers are running and flowing,

and the breadth of each river is 365 thousand parasangs
and its depth is 248 thousand myriads of parasang,

and its length is unsearchable and immeasurable.

483.

And each river turns round in a bow in the four directions of 'Araboth Raqict,

and *from there* it falls down to Ma'on and is stayed,

484.

and from Mai on to Zebul,
from Zebul to Shechaqim,
from Shechaqim to Raqia' ,
from Raqia' to Shamayim,

485.

and from Shamayim upon the heads of the wicked who are in Gehenna,
as it is written,

*'Behold a whirlwind of the Lord, even his fury, is gone,
yea, a whirling tempest,
it shall burst upon the head of the wicked.'*

Jeremiah 23:19

486.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

The hoofs of the Living Creatures are surrounded by seven clouds of burning coals.

The clouds of burning coals are surrounded on the outside by seven walls of flames.

Jeremiah 23:19

487.

The seven walls of flames are surrounded on the outside by seven walls of hailstones,

Ezekiel 13:11,13 & 28:22

The hailstones are surrounded on the outside by stones of hail,

The stones of hail are surrounded on the outside by stones of 'the wings of the tempest'.

488.

The stones of 'the wings of the tempest' are surrounded on the outside by flames of fire.

The flames of fire are surrounded by the chambers of the whirlwind.

The chambers of the whirlwind are surrounded on the outside by the fire and the water.

489.

Encompassing the fire and the water are those who utter the 'Holy',
 encompassing those who utter the 'Holy' are those who utter the 'Blessed',
 encompassing those who utter the 'Blessed' are the bright clouds.

490.

The bright clouds are surrounded on the outside by coals of burning juniper,

and on the outside surrounding the coals of burning juniper
 there are thousand camps of fire and ten thousand hosts of flames,

and between every several camp and every several host there is a cloud,
 so that they may not be burnt by the fire.

3RD ENOCH 35-37

491.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

506 thousand myriads of camps has YHWH, the Holy God, Blessed be He,
in the height of 'Araboth Raqia.

and each camp is formed of 496,000 angels.

492.

And every single angel, the height of his stature is as the great sea,

and the appearance of their appearance is as the appearance of the lightning,

493.

and their eyes as lamps of fire,
and their arms and their feet like in colour to polished brass
and the roaring voice of their words like the voice of a multitude.

494.

And they are all standing before the throne of glory in four rows,
and the princes of the army are standing at the head of each row.

495.

And some of them utter the 'Holy', and others utter the 'Blessed',

some of them run as messengers, *and* others are standing in attendance,
according as it is written,

*'Thousand thousands ministered unto him,
and 10,000 times 10,000 stood before him,
the judgment was set and the books were opened.'*

Daniel 7:10

496.

And in the hour, when the time draws nigh for to say the 'Holy',
then first there goes forth a whirlwind from before YHWH, the Holy God, Blessed be He,

497.

and *it* bursts upon the camp of Shekinah
and there arises a great commotion among them,
as it is written

*'Behold, the whirlwind of the Lord goeth forth with fury,
a continuing commotion'.*

Jeremiah 30:23

498.

At that moment, thousand thousands of them are changed into sparks,
thousand thousands of them into firebrands,
thousand thousands into flashes,
thousand thousands into flames,

[millions]
[1000²]

499.

thousand thousands into males,
thousand thousands into females,
thousand thousands into winds,

500.

thousand thousands into burning fires,
thousand thousands into flames,
thousand thousands into sparks,

501.

thousand thousands into Living Creatures of light;

until they take upon themselves the yoke of the kingdom of heaven,
the high and lifted up,
of the creator of them all

502.

with fear, dread,
awe, and trembling,

503.

with commotion,
anguish, terror, and trepidation.

504.

Then they are changed again into their former shape
to have the fear of their King before them alway,

505.

as they have set their hearts on saying the Song continually,
as it is written

'And one cried unto another and said (Holy, Holy, Holy)'.

Isaiah 6:3

3RD ENOCH 36

506.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

At the time when the ministering angels desire to say *the Song*,
then the fiery stream rises
with many thousand thousands and myriads of myriads' *of angels* of power and strength of fire,

507.

and it runs and passes under the throne of glory,
between the camps of the ministering angels and the troops of the highest *heaven*.

508.

And all the ministering angels first go down into *the fiery stream*,
and they dip themselves in the fire and dip their tongue and their mouth seven times,

509.

and after that they go up and put on the garment of 'Machaqe Samal'
and cover themselves with cloaks of *the Living Creatures*
and stand in four rows over against the throne of glory, in all the heavens.

510.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

'In the seven halls there are standing four chariots of Shekinahh,
and before each *chariot* are standing the four camps of Shekinahh.

511.

Between each camp, a river of fire is continually flowing,
and between each river *of fire* there are bright clouds *covering the camps*.

512.

And between each *bright* cloud there are put up pillars of brimstone,
and between one pillar and another there are standing flaming wheels, surrounding them.

513.

And between one wheel and another there are flames of fire round about,
and between one flame and another there are treasuries of lightnings,

514.

And behind the treasuries of lightnings are the wings of the storm wind,
and behind the wings of the storm-wind are the chambers of the tempest,

515.

And behind the chambers of the tempest there are winds, voices, thunders,
sparks after sparks, and earthquakes after earthquakes.

The Third Book of Enoch

CHAPTER TWENTY
Divisions 516-540

3RD ENOCH 38-40

516.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

At the time, when the ministering angels sing the Holy, Holy Holy,
then all the pillars of the heavens and their sockets do tremble,

517.

And the gates of the halls of the highest heaven are shaken,
and the foundations of Shechaqim and the universe are moved,

518.

And the orders of Ma'on and the chambers of Makon quiver,
and all the orders of the heavens and the constellations and the planets are dismayed,

519.

And the globes of the sun and the moon haste away,
and flee out of their courses,

and run 12,000 parasangs
and seek to throw themselves down from heaven.

520.

By reason of the roaring voice of their chant,
and the noise of their praise,
and the sparks and lightnings that go forth from their faces,
as it is written,

*'The voice of thy thunder was in the heaven
(the lightnings lightened the world, the earth trembled and shook)'*

Psalm 77:18

521.

Until the prince of the world calls them, saying,
'Be ye quiet in your place!

522.

Do not be afraid because of the ministering angels
who sing the song before the Holy One, Blessed be He',
as it is written,

*'When the morning stars sang together
and all the children of heaven shouted for joy'.*

Job 38:7

3RD ENOCH 39

523.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

When the ministering angels utter the 'Holy, Holy, Holy',
then all the explicit names that are graven with a flaming style on the throne of glory
fly off like eagles, with sixteen wings.

524.

And they surround and compass YHWH, the Holy God, Blessed be He,
on the four sides of the place of His Shekinah.

525.

And the angels of the host,
and the flaming servants,
and the mighty 'Ophannim,

526.

and the cherubims of the Shekinahh,
and the holy Living Creatures,

527.

and the Seraphim,
and the 'Er'ellim,
and the Taphsarim

528.

and the troops of consuming fire,
and the fiery armies,
and the flaming hosts,
and the holy princes,

529.

adorned with crowns,
clad in kingly majesty,
wrapped in glory,
girt with loftiness,

530.

fall upon their faces three times, saying,

'Blessed be the name of His glorious kingdom for ever and ever'.

3RD ENOCH 40

531.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

When the ministering angels sing 'Holy, Holy, Holy'
before YHWH, the Holy God, Blessed be He, in the proper way,

532.

then the servants of His throne, the attendants of His glory,
go forth with great mirth from under the throne of glory.

533.

And they all carry in their hands, each one of them
thousand thousand and ten thousand times ten thousand crowns of stars,
similar in appearance to the planet Venus,

and put them on the ministering angels
and the great princes who utter the 'Holy, Holy, Holy'.

534.

Three crowns they put on each one of them,

one crown because they sing 'Holy',
another crown, because they sing 'Holy, Holy',

535.

and a third crown because they sing
'Holy, Holy, Holy, is the Lord of Hosts'.

536.

And in the moment that they do not utter the 'Holy, Holy, Holy' in the right order,
a consuming fire goes forth from the little finger of YHWH, the Holy God, Blessed be He,

537.

and falls down in the midst of their ranks
and is divided into 496 thousand parts
corresponding to the four camps of the ministering angels,

538.

and consumes them in one moment,
as it is written,

'A fire goeth before him, and burneth up his adversaries round about.'

Psalms 97:3

539.

After that YHWH, the Holy God, Blessed be He
opens His mouth and speaks one word,
and creates others in their stead, new ones like them.

540.

And each one stands before His Throne of Glory,
uttering the 'Holy, Holy, Holy',
as it is written,

'They are new every morning; great is thy faithfulness'.

Lamentations of Jeremiah 3:23

The Third Book of Enoch

CHAPTER TWENTY ONE

Divisions 541-565

3RD ENOCH 41-43

541.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Come and behold the letters by which the heaven and the earth were created,

542.

the letters by which were created the mountains and hills,

the letters by which were created the seas and rivers,

543.

the letters by which were created the trees and herbs,

the letters by which were created the planets and the constellations,

544.

the letters by which were created the globe of the moon, and the globe of the sun,
and Orion, the Pleiades, and all the different luminaries of the Heavens.

545.

the letters by which were created the throne of glory and the wheels of the throne-chariot,

the letters by which were created the necessities of the worlds,

546.

the letters by which were created
wisdom, understanding, knowledge,
prudence, meekness, and righteousness by which the whole world is sustained.

547.

And I walked by his side,
and he took me by his hand and raised me upon his wings
and showed me those letters, *[indicating the great size of the throne]*
all of *the letters* that are carved with a flaming style on the throne of glory,

and *[light shines]* forth from them,
and *[enlightens]* all the chambers of the highest heaven.

548.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Come and I will show thee,
where the waters are suspended in the highest,
where fire is burning in the midst of hail,

549.

where lightnings lighten out of the midst of snowy mountains,
where thunders are roaring in the celestial heights,

550.

where a flame is burning in the midst of the burning fire
and where voices make themselves heard in the midst of thunder and earthquake.

551.

Then I went by his side, and he took me by his hand,
and lifted me up on his wings, and showed me all those things.

552.

I beheld the waters suspended on high in the highest heavens
by *the might of the name*, H (*Jah, I am that I am*).

553.

And their fruits going down from heaven and watering the face of the world,
as it is written,

*'(He watereth the mountains from his chambers)
the earth is satisfied with the fruit of thy work'.*

Psalm 114:13

554.

And I saw fire and snow and hailstone that were mingled together within each other
and yet were *unchanged*,

all by the might of the name 'Consuming Fire',
as it is written,

'For the Lord, thy God, is a consuming fire '.

Deuteronomy 4:24

555.

And I saw lightnings that were lightening out of mountains of snow
and yet were not changed,
by *the might of the name 'Jah, the everlasting rock'*,
as it is written,

'For in Jah, YHWH, the everlasting rock'.

Isaiah 26:4

556.

And I saw thunders and voices that were roaring
in the midst of fiery flames and were not changed,

by *the might of the name 'the Great God Almighty'*,
as it is written,

'I am God Almighty'.

Genesis 17:1

557.

And I beheld flames glowing
that were flaming and glowing in the midst of burning fire,
and yet were not changed,

by *the might of* the name 'the Hand on the Throne of the Lord',
as it is written,

'And he said: for the hand is upon the throne of the Lord '.

Exodus 17:16

558.

And I beheld rivers of fire in the midst of rivers of water
and they were not changed

by the might the name 'Maker of Peace',
as it is written,

'He maketh peace in his high places'.

Job 25: 2

559.

For he makes peace between the fire and the water,
between the hail and the fire,

560.

between the wind and the cloud,
between the earthquake and the sparks.

3RD ENOCH 43

561.

Rabbi Ishmael then said,

Metatron said then to me,

'Come and I will show thee where are the spirits of the righteous
that have been created and have returned,
and the spirits of the righteous that have not yet been created.

562.

And he lifted me up to his side, took me by his hand
and lifted me up near the throne of glory by the place of the Shekinah,
and he revealed the throne of glory to me,

563.

and he showed me the spirits that have been created and had returned,
and they were flying above the throne of glory before the Holy One, Blessed be He.

564.

After that I went to interpret the following verse of scripture,
and I found in what is written,

'for the spirit clothed itself before me, and the souls I have made'

Isaiah 57:16

565.

that it means the spirits that have been created in the chamber of *the* creation of the righteous
and that have returned before the Holy One, Blessed be He;

'and the souls I have made'

refer to the spirits of the righteous that have not yet been created in the chamber.

566.

Rabbi Ishmael then said,

Metatron, the Angel, the prince of the Presence, said then to me,

Come and I will show thee the spirits of the wicked
and the spirits of the intermediate where they are standing,

567.

and the spirits of the intermediate, whither they go down.
and the spirits of the wicked, where they go down.

568.

And he said to me,

The spirits of the wicked go down to She'ol by the hands of two angels of destruction,
Za'aphiel and Simkiel are their names.

569.

Simkiel is appointed over the intermediate to support them and purify them
because of the great mercy of the Prince of the Place (Maqom).

570.

Za'aphiel is appointed over the spirits of the wicked
in order to cast them down from the presence of YHWH, the Holy God, Blessed be He,

571.

and to cast them from the splendour of the Shekinah to She'ol,
to be punished in the fire of Gehenna with staves of burning coal.

572.

And I went by his side,
and he took me by his hand and showed me all of them with his fingers.

573.

And I beheld the appearance of their faces was as the appearance of children of men,
and their bodies like eagles.

574.

And not only that yet *furthermore*
the colour of the countenance of the intermediate
was like pale grey on account of their deeds,

575.

for there are stains upon them
until they have become cleaned from their iniquity in the fire.

576.

And the colour of the wicked was like the bottom of a pot
on account of the wickedness of their doings.

577.

And I saw the spirits of the patriarchs Abraham, Isaac, and Jacob
and the rest of the righteous whom they have brought up out of their graves
and who have ascended to the Heaven.

578.

And they were praying before YHWH, the Holy God, Blessed be He,
saying in their prayer:

'Lord of the Universe!

579.

How long wilt thou sit upon *thy* Throne like a mourner in the days of his mourning
with thy right hand behind thee
and not deliver thy children and reveal thy Kingdom in the world?

580.

And for how long wilt thou have no pity upon thy children
who are made slaves among the nations of the world?

581.

Nor upon thy right hand that is behind thee
wherewith now did thou stretch out the heavens and the Earth
and the heavens of heavens?

When wilt thou have compassion?'

582.

Then YHWH, the Holy God, Blessed be He, answered every one of them, saying,

'Since these wicked do sin so and so,
and transgress with such and such transgressions against me,

how could I deliver my great right hand
in the downfall by their hands *that was caused by them*.

583.

In that moment Metatron called me and spake to me,

'My servant!

Take the books, and read their evil doings!'

584.

Immediately I took the books and read their doings
and there were to be found 36 transgressions *written down*
with regard to each wicked one and *the others* besides.

585.

That they have transgressed all the letters in the Torah,
as it is written,

'*Yea, all Israel have transgressed thy Law*'

Daniel 9:

586.

It is not written 'al torateka but 'et (Jin) torateka,
for they have transgressed from Aleph to Taw,
40 statutes have they transgressed for each letter.

587.

Immediately Abraham, Isaac and Jacob wept.

588.

Then said to them the Holy One, Blessed be He,

'Abraham, my beloved,
Isaac, my Elect one,
Jacob, my firstborn!

589.

How can I now deliver them from among the nations of the world?'

590.

And immediately Michael, the Prince of Israel,
cried and wept with a loud voice, and said,

'Why standest thou afar off, O Lord?'

Psalm 10:1

The Third Book of Enoch

CHAPTER TWENTY THREE

Divisions 591-625

3RD ENOCH 45

591.

Rabbi Ishmael then said,

Metatron said to me,

Come, and I will show thee the curtain of the Almighty,
which is spread before YHWH, the Holy God, Blessed be He,

592.

and whereon are graven all the generations of the world and all their doings,
both what they have done and what they will do until the end of all generations.

593.

And I went, and he showed it to me
pointing it out with his fingers like a father
who teaches his children the letters of Tora.

594.

And I saw each generation,
the rulers of each generation,
and the heads of each generation,

595.

the shepherds of each generation,
the *drivers* of each generation,
the keepers of each generation,

596.

the scourgers of each generation,
the overseers of each generation,
the judges of each generation,

597.

the court officers of each generation ,
the teachers of each generation,
the supporters of each generation,

598.

the chiefs of each generation,
the presidents of academies of each generation,
the magistrates of each generation,

599.

the princes of each generation,
the counsellors of each generation,
the nobles of each generation,

600.

and the men of might of each generation,
the elders of each generation,
and the guides of each generation.

601.

And I saw Adam, his generation, their doings and their thoughts,
Noah and his generation, their doings and their thoughts.
and the generation of the flood, their doings and their thoughts,

602.

Shem and his generation, their doings and their thoughts,
Nimrod and the generation of the confusion of tongues,
[*Terah*] and his generation, their doings and their thoughts,

603.

Abraham and his generation, their doings and their thoughts,
Isaac and his generation, their doings and their thoughts,
Ishmael and his generation, their doings and their thoughts,

604.

Jacob and his generation, their doings and their thoughts,
Joseph and his generation, their doings and their thoughts,
the 12 tribes of Israel and their generation, their doings and their thoughts,

605.

Amram and his generation, their doings and their thoughts,
Moses and his generation, their doings and their thoughts,

606.

Aaron and Mirjam their works and their doings,
the princes and the elders, their works and doings,

607.

Joshua and his generation, their works and doings,
the judges and their generation, their works and doings,

608.

Eli and his generation, their works and doings,
'Phinehas, their works and doings,

609.

Elkanah and his generation, their works and their doings,
Samuel and his generation, their works and doings,

610.

the kings of Judah with their generations, their works and their doings,
the kings of Israel and their generations, their works and their doings,

611.

the princes of Israel, their works and their doings,
the princes of the nations of the world, their works and their doings,

612.

the heads of the councils of Israel, their works and their doings,
the heads of the nations of the world, their generations, their works and their doings,

613.

the rulers of Israel, and their generation, their works and their doings,
the nobles of Israel, and their generation, their works and their doings,

614.

the nobles of the nations of the world, and their generations, their works and their doings,
the men of reputation in Israel, their generation, their works and their doings,

615.

the judges of Israel, their generation, their works and their doings,
the judges of the nations of the world, and their generation, their works and their doings,

616.

the teachers of children in Israel, their generations, their works and their doings,
the teachers of children in the nations of the world, their generations, their works and their doings,

617.

the counsellors of Israel, their generation, their works and their doings,
the counsellors of the nations of the world, their generation, their works and their doings,

618.

all the prophets of Israel, their generation, their works and their doings,
all the prophets of the nations of the world, their generation, their works and their doings,

619.

and all the fights and wars that the nations of the world
wrought against the people of Israel in the time of their kingdom.

620.

And I saw Messiah, *the* son of Joseph, [*the son of Jacob-Israel*] and his generation
and their works and their doings that they will do *for and* against the nations of the world.

621.

And I saw Messiah, *the* son of David [*the king of Israel*], and his generation,
and all the fights and wars,
and their works and their doings that they will do with Israel both for good and evil.

622.

And I saw all the fights and wars that Gog and Magog will fight in the days of Messiah,
and all that YHWH, the Holy God, Blessed be He, will do with them in the time to come.

623.

And all the rest of all the leaders of the generations
and all the works of the generations both in Israel and in the nations of the world,

both what is done and what will be done hereafter
to all generations until the end of time,
all were written on the curtain of the Almighty.

624.

And I saw all these things with my eyes,
and after I had seen it, I opened my mouth in praise of the *Almighty*,
saying thus,

*'For the King's word hath power,
(and who may say unto him, What doest thou?)*

Whoso keepeth the commandments shall know no evil thing'.

Eccl. 8:4-5

625.

And I said:
'O Lord, how manifold are thy works!'

Psalm 104:24

by night, in fear of the Almighty,
and where they go and where they stand.

The Third Book of Enoch

CHAPTER TWENTY FOUR
Divisions 626-645

3RD ENOCH 46-47

626.

I walked by his side,
and he took me by his hand, and pointed out all to me with his fingers.

627.

And they were standing on *the stars* of flames
round the throne of the Almighty.

628.

What did Metatron do?

At that moment he clapped his hands and chased them off from their place.

629.

Immediately they flew off on flaming wings,

they rose and fled from the four sides of the throne of the chariot,

630.

and he told me the names of every single one,
as it is written,

He telleth the number of the stars, he giveth them all their names',

Psalm 142:4

teaching, that YHWH, the Holy God, Blessed be He,
has given a name to each one of them.

631.

And they all enter through in numbered order by the hands of Rahatiel,
into the highest heavens' ha-shSHamayim, to serve the world.

?

632.

And they go out in counted order
to praise YHWH, the Holy God, Blessed be He, with songs and hymns,
according as it is written

'The heavens declare the glory of God.'

Psalm 19:1

633.

But in the time to come YHWH, the Holy God, Blessed be He,
will create them anew,
as it is written,

'They are new every morning'

Lamentations of Jeremiah 3:23

634.

And they open their mouth and utter a song.

635.

Which is the song that they utter?

'When I consider thy heavens'

Psalm 8:3

3RD ENOCH 47

636.

Rabbi Ishmael then said,

Metatron said then to me,

Come, and I will show thee the space of the stars that are standing in Raqia' night.

637.

Rabbi Ishmael then said,

Metatron said then to me,

Come and I will show thee the souls of the angels
and the spirits of the ministering servants
whose bodies have been burnt in the fire of *the Almighty* that goes forth from his little finger.

638.

And they have been made into fiery coals in the midst of the fiery stream,
yet their spirits and their souls are standing behind the Shekinah.

639.

Whenever the ministering angels utter a song at a wrong time
or as not appointed to be sung

they are burnt and consumed by the fire of their Creator
and by a flame from their Maker,
in the *chambers* of the whirlwind,

640.

for it blows upon them and drives them into the fiery river,
and there they are made into numerous mountains of burning coal,

yet their spirit and their soul return to their Creator,
and all are standing behind their lord.

641.

And I went by his side and he took me by his hand,
and he showed me all the souls of the angels
and the spirits of the ministering servants

who were standing behind the Shekinah
upon wings of the whirlwind and walls of fire surrounding them.

642.

At that moment, Metatron opened to me the gates of the walls
within which they were standing behind the Shekinahh,

643.

And I lifted up my eyes and saw them,
and behold, the likeness of every one was as *that of* angels

644.

and their wings like birds' *wings*,
made out of flames, the work of burning fire.

645.

In that moment I opened my mouth in praise of the Almighty, and said,

'How great are thy works, O Lord '.

Psalm 92:5

The Third Book of Enoch

CHAPTER TWENTY FIVE
Divisions 646-670

3RD ENOCH 48a

646.

Rabbi Ishmael *then* said,

Metatron said *then* to me,

Come, and I will show thee the right hand of the Almighty,
laid behind *Him* because of the destruction of the holy temple,

New Jerusalem

647.

from which all kinds of splendour and light shine forth,
and by which the 955 heavens were created,

and that not even the Seraphim and the 'Ophannim are permitted *to behold*,
until the day of salvation shall arrive.

648.

And I went by his side, and he took me by his hand and showed me these,
with all manner of praise, rejoicing, and song,

649.

and no mouth can tell its praise, and no eye can behold it,
because of its greatness, dignity, majesty, glory, and beauty.

650.

And not only that,
yet all the souls of the righteous who are counted worthy to behold the joy of Jerusalem,
they are standing by it,
praising and praying before it three times every day, saying,

651.

'Awake, awake, put on strength, O arm of the Lord'

Isaiah 51:9

according as it is written

'He caused his glorious arm to go at the right hand of Moses'.

Isaiah 63:12

652.

In that moment the right hand of the Almighty was weeping,
and there went forth from *His* five fingers five rivers of tears,
and fell down into the great sea and shook the whole world,
according as it is written,

653.

*'The earth is utterly broken ,
the earth is clean dissolved ,*

*the earth is moved exceedingly,
the earth shall stagger like a drunken man,
and shall be moved to and fro like a hut',*

five times corresponding to the fingers of his great right hand.

Isaiah 24:19-20

654.

Yet when YHWH, the Holy God, Blessed be He,
sees that there is no righteous man in the generation,

and no pious man on Earth,
and no justice in the hands of men,
and *that there is* no man like unto Moses,

655.

and no intercessor as Samuel
who could pray before the Almighty for the salvation and for the deliverance,
and for His kingdom,
that it be revealed in the whole world,

656.

and for His great right hand,
that He put it before Himself again to work great salvation by it for Israel,

657.

Then immediately will YHWH, the Holy God, Blessed be He,
remember His own justice, favour, mercy, and grace,

658.

and He will deliver His great arm by himself,
and His righteousness will support Him,
according as it is written,

'And he saw, that there was no man'

659.

he saw that there was no man as Moses
who prayed countless times for Israel in the desert
and averted the *heavenly* decrees from them'

660.

and he wondered, that there was no intercessor
like *the prophet* Samuel who intreated YHWH, the Holy God, Blessed be He,
and called unto Him,

661.

and He answered him and fulfilled his *prayer*,
even if it was not fit *in accordance with the heavenly plan*,
according as it is written,

Isaiah 59:16

*Is it not wheat-harvest to-day?
I will call unto the Lord'.*

1st Samuel 12:17

662.

And not only that, but He joined fellowship with Moses in every place,
as it is written,

'Moses and Aaron among His priests.'

Psalm 99:6

663.

And again it is written

*'Though Moses and Samuel stood before me'
'Mine own arm brought salvation unto me'.*

*Jeremiah 15:1
Isaiah 43:5*

664.

Said the Holy One, Blessed be He in that hour,

'How long shall I wait for the children of men
to work salvation according to their righteousness for my arm?

665.

For my own sake and for the sake of my merit and righteousness will I deliver my arm
and by it redeem my children from among the nations of the world,
as it is written

'For my own sake will I do it. For why should my name be profaned'.

Isaiah 48:

666.

In that moment will YHWH, the Holy God, Blessed be He,
reveal His great arm and show it to the nations of the world,

for its length is as the length of the world,
and its breadth is as the width of the world.

667.

And the appearance of its splendour is like unto
the splendour of the sunshine in its might, in the summer solstice.

668.

Immediately Israel will be saved from among the nations of the world,

and Messiah will appear unto them,
and He will bring them up to Jerusalem with great joy.

669.

And not only Israel will come from the four quarters of the world and eat with Messiah,

yet the nations of the world shall eat with them,
as it is written,

*'The Lord hath made bare his holy arm in the eyes of all the nations,
and all the ends of the Earth shall see the salvation of our God'.*

Isaiah H1:10

670.

And again

'The Lord alone did lead him, and there was no strange god with him'.

Deuteronomy 32:12

and

'And the Lord shall be king over all the Earth'.

Zechariah 14:9

The Third Book of Enoch

CHAPTER TWENTY SIX

Divisions 671-705

3RD ENOCH 48c - 48b

671.

'I seized him, 'and I took him'
and I appointed him,

Caesar?

that is, Enoch, the son of Jared,
and whose name is also Metatron,

672.

and I took him from among the children of men
and made him a throne over against my throne.

673.

Which is the size of that throne?

70,000 parasangs of fire.

674.

I committed unto him 70 angels corresponding to the nations *of the world*,
and I gave into his charge all the household above and below.

675.

And I committed to him wisdom and intelligence
more than all the angels.

And I called his name 'the Lesser YHWH',
whose name is by Gematria 71.

Geometry?

676.

And I arranged for him all the works of Creation,
and I made for him power more than all the ministering angels.

677.

I committed unto Metatron
that is Enoch, the son of Jared
all treasures.

678.

And I appointed him over all the stores that I have in every heaven,
and I committed into his hands the keys of each heavenly store.

679.

I made him the prince over all the princes,
and I made him a minister of my throne of glory,
to provide for and arrange the holy Living Creatures,

680.

to wreath crowns for them (to crown them with crowns),
and to clothe them with honour and majesty
to prepare for them a seat
when he is sitting on his throne to magnify his glory in the height.

3RD ENOCH 48B

681.

These are the 72 names written on the heart of the Holy One, Blessed be He,

Ss, [*Isis*]
Sedeq (*righteousness*) [*ascetic*] [*Zadok*]
Sahpel Sur
Sbi,
Saddlq, (*righteous*),
Sth,
Shn,

Isaiah 26:4

682.

Seba'oth (*Lord of Hosts*),
Shadday (*God Almighty*),
'Elohim (*God*),
YHWH,
Sh,
Dgul,
W'dom,

683.

Sss',
'YW,
'F,
'HW,
Hb,
Yah,
Hw,

684.

Www,
Sss,
Ppp,
Nn,
Hh,
Hay (*living*),
Hay,

685.

Rokeb 'Araboth (*riding upon the highest heavens*)
Yh,
Hh,
Wh,
Mmm,
Nnn,
Hww,

Psalm 68:5

686.

H,
Yhh,
Hphs,
H's,
'I,
W,
S',
Z', "

687.

Qqq, {Holy, Holy, Holy} [*quick, quick*]
Qshr,
Bw,
Zk, [*Ezekiel*]
Ginur,
Ginurya',
Y',
Yod,

688.

'aLePh,
H'n,
P'p,
R'w,
Yywy Yyw,
Bbs,

689.

Ddd,
Ttt,
Kkk,
Kll,
Sys,
'Xt',

690.

Bshkmlw

*(blessed be the Name of His glorious kingdom for ever and ever;
completed for the king of the universe)*

Jbrh Lb' 691.
(*the beginning of Wisdom for the children of men*)

Bnlk W' Y 692.
(*Blessed be He who gives strength to the weary
and increaseth strength to them that have no might.*)
Isaiah 40:29

that go forth *adorned* with numerous crowns of fire,

693.
with numerous crowns of flame,
with numerous crowns of chashmal,
with numerous crowns of lightning from before the throne of glory.

694.
And with them *there are* thousand hundreds of *angels of power*,
who escort them like a king with trembling and dread,

695.
with awe and shivering,
with honour, and majesty, and fear,
with terror,

696.
with greatness and dignity,
with glory and strength,
with understanding and knowledge,

697.
and with a pillar of fire
and a pillar of flame

698.
and lightning
and their light is as lightnings of light
and with the likeness of the living creatures

699.
And they give glory unto them
and they answer and cry before them, 'Holy, Holy, Holy'.

700.
And they convoy them through every heaven as mighty and honoured princes.

701.
And when they bring them all back to the place of the throne of glory,
then all the Living Creatures by the throne of glory
open their mouth in praise of His glorious name, saying,

702.
'Blessed be the name of his glorious kingdom for ever and ever'.

703.
The height of his stature among all those *that are* of high stature *is* 70,000 parasangs.

704.
And I made his glory great as the majesty of my glory,
and the brilliance of his eyes as the splendour of the throne of glory,

705.

and I made his garment honour and majesty,
and his royal crown 500 by 500 parasangs.

The Third Book of Enoch

CHAPTER TWENTY SEVEN
Divisions 706-740

[the summary of the events of the Book of Enoch and Genesis 1-5]

3RD ENOCH 49

706.

[In conclusion,]

I made him strong,
I took him, I appointed him,

Enoch, my servant
who is unique among all the children of heaven.

707.

I made him strong in the generation of the first Adam,

yet when I beheld the men of the generation of the flood,
that they were corrupt,
then I went and removed my *spirit of Shekinah* from among them.

708.

And I lifted my *holy spirit of the throne of God* up on high,
with the sound of a trumpet, and with a shout,
as it is written:

*'God is gone up with a shout,
the Lord with the sound of a trumpet'.*

Psalm 47:6

709.

*'And I took him',
Enoch, the son of Jared,*

I took him from among them.

710.

And I lifted him up with the sound of a trumpet
and with a *shout* to the high heavens,

to be my witness together with the *living creatures*
by the *[throne?]* in the world to come.

711.

I appointed him over all the treasures and stores that I have in every heaven,

and I committed into his hand
the keys of *each and every treasury and storehouse in every heaven,*

712.

and I have committed unto him the secrets of *the heavens* above
and the secrets of Earth below

713.

I made him the prince over all the princes
and a minister of *the chariot*, the throne of glory
and the halls of *the seventh heaven*,

714.

to open their doors to me, and to the throne of glory,
and to exalt and arrange it all for my power and glory,

715.

And I appointed him over all angels,

over the majestic Seraphim,
to wreath crowns upon their heads,

716.

over the holy cherubims,
to clothe them in majesty,

717.

over the honoured Living Creatures,
to crown them with strength and glory,

718.

over the flaming O'phannim,
to cover them with highness,

719.

over the radiant *stars*,
to make them radiant with light,

720.

over the Chashmallim of light,
[the chaste angels of mercy and love.]
to make them to shine with splendour and brilliance,
and to praise and magnify my glory in the height of my power,

721.

I made him higher than all.
in the midst of all *who are* high of stature,

The height of his stature,
I made 70,000 parasangs

722.

I made his throne great by the majesty of my throne,
and I increased its glory by the honour of my glory.

723.

I transformed his flesh into torches of fire,
and all the bones of his body into fiery coals,

The phoenix, and Agni the fire god of India

724.

and I made the appearance of his eyes as the lightning,
and the light of his eyes as the imperishable light.

725.

I made his face bright as the splendour of the sun,
and his eyes as the splendour of the throne of glory.

Revelations I

726.

I made honour and majesty his clothing,
and beauty and highness his covering cloak,

and a royal crown of 700 by 700 parasangs *his crown* [49,000]

727.

And I put upon him *the crown* of my honour,
the crown my majesty,

and *the crown* of the splendour,
of my glory that is upon my throne of glory.

728.

I called him the Lesser YHWH,
the prince of the Presence,

the knower of secrets,

729.

for every secret did I reveal to him as a father *to a son*
and all mysteries I declared unto him in clarity, [without the use of confusing esoteric metaphors]

730.

I set up his throne at the door of my hall
that he may sit and judge the heavenly household on high,

and I placed every prince before him,
to receive authority from him, to perform his will.

731.

70 names did I take from *My* names
and called him by them to enhance his glory.

732.

70 princes gave I into his hand,
to set up rulers over their dominion,
to command unto them my precepts *of wisdom and law*
and my words in every language,

70 judges ruled in early ancient Israel

733.

and to abase the proud to the ground, with his words,
and to exalt the humble to the height, with the utterance of his lips,

734.

and to smite *cruel* kings with his speech,
and to turn *wayward* kings away from their paths *with sound advice*,

735.

As it is written *in the Torah*,

*Blessed be the name of God for ever and ever,
for wisdom and might are His*

(YHWH)

*'And He changeth the times and the seasons,
He removeth kings and setteth up kings*

736.

*He giveth wisdom unto all the wise of the world,
and understanding and knowledge to all who understand knowledge,*

*He revealeth the deep and secret things,
He knoweth what is in the darkness, and the light dwelleth with Him*

Daniel 2:20-22

737.

as it is written *in the Torah,*

'and knowledge to them that know understanding',

Daniel 2:21

to reveal to them the secrets of my words and
to teach the decree of my righteous judgment,

738.

as it is written,

*'so shall my word be that goeth forth out of my mouth,
it shall not return unto me void,
but shall accomplish (that which is my will)'*

Isaiah 55:11

739.

The Hebrew word 'E'eseh', 'I shall accomplish' is not written here,
instead the word 'Asdh' 'he shall accomplish',

740.

Meaning, that whatever word and whatever utterance
goes forth from before YHWH, the Holy God, Blessed be He,
the arch-angel Metatron stands and carries it out,

and he establishes the decrees of the Holy One, Blessed be He.

3RD ENOCH [50] 48D:1 - 48D:

741.

Seventy names has Metatron,
which YHWH, the Holy God, Blessed be He,
took from His own name and put upon him,

and these they are,

742.

Yehoel,
Yah,
Yehoel,
Yophiel,
Yophphiel,
'Aphphiel,
Margeziel,

743.

Gippuyel,
Pa'aziel,
'A'ah,
Periel,
Tatriel,
Tabkiel,'
W,

744.

Yhwh,
Dh,
Whyh, '
Ebed,
Dibburriel, '
Aph'apiel,

745.

Sppiel,
Paspasiel,
Senegron,
Metatron,
Sogdin, '
Adrigon,
Asum,

746.

Saqpam,
Saqtam,
Migon
Mitton,
Mottron,
Rosphim,
Qinoth,

747.
Chatatyah,
Degazyah,
Pspyah,
Bsknyh,
Mzrg,
Barad,
Mkrkk,
Msprd,

748.
Chshg,
Chshb,
Mnrттt,
Bsyrym,
Mitmon,
Titmon,
Pisqon,

749.
Saphsaphyah,
Zrch,
Zrchyah,
B',
Beyah,
Hbh Beyah,
Pelet,
Pltyah,

750.
Rabrabyah,
Chas,
Chasyah,
Taphtaphyah,
Tamtamyah,
Sehasyah,
Iruryah,

751.
'Alalyah,
Bazridyah,
Satsatkyah,
Sasdyah,
Razrazyah,
Bazrazyah,

752.
'Arimyah,
Sbhyah,
Sbibkhyh,
Simkam,
Yahseyah,
Ssbibyah,
Sabkasbeyah,

753.

Qelil-qalyah,
Fkihhh,
Hhyh,
Wh,
Whyh,
Zakklkyah,

754.

Tutrisyah,
Suryah,
Zeh,
Penirhyah,
Ziz'h,
Gal,
Razayya,

755.

Mamlikyah,
Ttyah,
Emeq,
Qamyah,
Mekapperyah,
Perishyah,
Sepham,

756.

Gbir,
Gibboryah,
Gor,
Goryah,
Ziw,
Okbar,

757.

the Lesser YHWH,
after the name of his Lord, *'for my name is in him'*,

Exodus 23:21

Rabibiel,
Tumiel,
and Segansakkiel , the Prince of Wisdom.

758.

And why is he called by the name Sagne-sakiel?

Sagne-zagiel / Negan-zegael

759.

Because all the treasures of wisdom are committed in his hand,

760.

and all of them were opened to Moses on Sinai,
so that he learnt them during the forty days, while he was remaining *there*,

761.

the Torah in the 70 aspects of the 70 tongues,

762.

the Prophets in the 70 aspects of the 70 tongues,
the Writings in the 70 aspects of the 70 tongues,

763.

the Halakas in the 70 aspects of the 70 tongues,
the Traditions in the 70 aspects of the 70 tongues,

764.

the Haggadas in the 70 aspects of the 70 tongues and
the Toseftas in the 70 aspects of the 70 tongues'.

765.

But as soon as the forty days were ended,
he forgot all of them in one moment.

766.

Then YHWH, the Holy God, Blessed be He,
called Yephiphayah, the Prince of the Law,
and *through him* they were given to Moses as a gift,

767.

as it is written,

'and the Lord gave them unto me'.

Dueteronomy 10:4

And after that it remained with him.

768.

And whence do we know, that it remained *in his memory*?

769.

Because it is written,

*Remember ye the Law of Moses my servant
which I commanded unto him in Horeb for all Israel,
even my statutes and judgments'.*

Malachi 4:4

770.

The Law of Moses, that is the Torah,
and the Prophets and the Writings,

771.

and 'the Statutes' of the Halakas and Traditions,
and 'the Judgments' of the Haggadas and the Toseftas,

all of them were given to Moses on high on Sinai.

772.

These seventy names *are* a reflection of the explicit names on the throne-chariot
which are chisled upon the throne of glory,

773.

for YHWH, the Holy God, Blessed be He, took from His [explicit] names
and put upon the name of Metatron 70 names of His,

by which the ministering angels call the king of the kings of kings, Blessed be He,
in the high heavens,

774.

and 22 letters that are on the ring upon his finger
with which are sealed the destinies
of the princes of kingdoms on high in greatness and power

775.
and with which are sealed the lots of the angel of death,
and the destinies of every nation and tongue.

The Third Book of Enoch

CHAPTER TWENTY NINE
Divisions 776-800

3RD ENOCH [50] 48D: - 48D:

776.
48D: Said Metatron, the Angel, the prince of the Presence,
the Angel, the Prince of the Wisdom,
the Angel, the Prince of the Understanding,

777.
the Angel, the Prince of the Kings;
the Angel, the Prince of the Rulers;
the angel, the Prince of the Glory;

778.
the angel, the Prince of the high ones,
and of the princes,
the exalted, great, and honoured ones in heaven and on earth,

779.
'YHWH, the God of Israel, is my witness in this thing,
that when I revealed this secret to Moses,
then all the hosts in every heaven on high raged against me, and said then to me,

780.
Why dost thou reveal this secret to a mortal man,
born of woman, tainted and unclean,
a mortal man from a putrefying drop,

781.
the secret by which were created heaven and earth,
and the sea and the dry land,

782.
and the mountains and hills,
and the rivers and *the* springs,

783.
and Gehenna of fire and hail,
and the Garden of Eden,

784.
and the Tree of Life,
by which were formed Adam and Eve,

785.
and the *domestic* cattle, and the wild beasts,
and the fowl of the air, and the fish of the sea,

786.

and Behemoth and Leviathan,
and the creeping things, the worms,

the dragons of the sea,
and the creeping things of the deserts;

787.

and the Tora and Wisdom,
and Knowledge and Thought,

788.

and the *knowledge (gnosis)* of things above,
and the fear of Heaven,

why dost thou reveal this [*secret*] to flesh and blood?

789.

I answered them,

Because YHWH, the Holy God, Blessed be He, has given me authority.

790.

And furthermore,
I have obtained permission from the high and exalted throne,
from which all the [*angels*] go forth
with lightnings of fire and flaming chashmallim.

791.

Yet they were not appeased, until YHWH, the Holy God, Blessed be He,
rebuked them and drove them away with rebuke from before him, saying to them,

792.

'I am delighted with, and have my heart set upon,
and have entrusted and committed *my trust* unto Metatron, my servant, alone,
for he is *unique* among all the children of heaven.'

793.

And Metatron brought them out from his house of treasuries
and committed them to Moses,

794.

and Moses *committed them* to Joshua,
and Joshua *committed them* to the elders,

795.

and the elders *gave them* to the prophets,
and the prophets to the men of the great synagogue,

796.

and the men of the great synagogue to Ezra,
and Ezra the scribe *gave them* to Hillel the elder,

797.

and Hillel the elder *gave them* to Rabbi Abbahu,
and Rabbi Abbahu to Rabbi Zera,
and Rabbi Zera to the men of faith,

798.

and the men of faith *committed them* to give warning,
and to heal by them all diseases that rage in the world,
as it is written,

799.

*'If thou wilt diligently hearken to the voice of the Lord, thy God,
and wilt do that which is right in his eyes,
and wilt give ear to his commandments,
and keep all his statutes,*

800.

*I will put none of the diseases upon thee,
which I have put upon the Egyptians,
for I am the Lord, that healeth thee'.*

Exodus 15:26

The Third Book of Proverbs

3RD PROVERBS, BOOK 1

CHAPTERS 1-9

The Book of Wisdom for the Kings, 1-250
The Third Book of the Wisdom of Solomon

CHAPTERS 10-32

The Spirit of Wisdom 1-650
The Persian Zoroastrian Book of Menogi Khrad

2RD PROVERBS, BOOK 2

CHAPTERS 1-9

The Book of Essene Proverbs
Of fragments arranged together in hypothetical order

Chapter One Urging to Seek to Wisdom 1-10, 11-35

Chapter Two Godly Wisdom 1-11, 12-35

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Coptic Egyptian

The Book of Solomon's Wisdom for the Kings

CHAPTER ONE
Divisions 1-35

Advice for kings about the virtues of wisdom over folly

1ST WISDOM 1-3

1.

1 Love righteousness, ye that be judges of the earth:
think of the Lord with a good *heart*, and in simplicity of heart seek him.

2 For he will be found of them that tempt him not;
and sheweth himself unto such as do not distrust him.

2.

3 For froward thoughts separate from God:
and his power, when it is tried, reproveth the unwise.

4 For into a malicious soul wisdom shall not enter;
nor dwell in the body that is subject unto sin.

3.

5 For the holy spirit of discipline will flee deceit,
and remove from thoughts that are without understanding,
and will not abide when unrighteousness cometh in.

4.

6 For wisdom is a loving spirit;
and will not acquit a blasphemer of his words:

for God is witness of his reins,
and a true beholder of his heart, and a hearer of his tongue.

5.

7 For the Spirit of the Lord filleth the world:
and that which containeth all things hath knowledge of the voice.

8 Therefore he that speaketh unrighteous things cannot be hid:
neither shall vengeance, when it punisheth, pass by him.

6.

9 For inquisition shall be made into the counsels of the ungodly:
and the sound of his words shall come unto the Lord for the manifestation of his wicked deeds.

10 For the ear of jealousy heareth all things:
and the noise of murmurings is not hid.

7.

11 Therefore beware of murmuring, which is unprofitable;
and refrain your tongue from backbiting:

for there is no word so secret, that shall go for nought:
and the mouth that believeth slayeth the soul.

8.

12 Seek not death in the error of your life:
and pull not upon yourselves destruction with the works of your hands.

13 For God made not death:
neither hath he pleasure in the destruction of the living.

9.

14 For he created all things, that they might have their being:
and the generations of the world were healthful;
and there is no poison of destruction in them, nor the kingdom of death upon the earth:
15 (For righteousness is immortal:)

10.

16 But ungodly men with their works and words called it to them:
for when they thought to have it their friend, they consumed to nought, and made a covenant with
it, because they are worthy to take part with it.

1ST WISDOM 2

11.

1 For the ungodly said, reasoning with themselves, but not aright,

Our life is short and tedious, and in the death of a man there is no remedy:
neither was there any man known to have returned from the grave.

12.

2 For we are born at all adventure:
and we shall be hereafter as though we had never been:
for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

3 Which being extinguished, our body shall be turned into ashes,
and our spirit shall vanish as the soft air,

13.

4 And our name shall be forgotten in time, and no man shall have our works in remembrance,
and our life shall pass away as the trace of a cloud,
and shall be dispersed as a mist, that is driven away with the beams of the sun,
and overcome with the heat thereof.

14.

5 For our time is a very shadow that passeth away; and after our end there is no returning:
for it is fast sealed, so that no man cometh again.

6 Come on therefore, let us enjoy the good things that are present:
and let us speedily use the creatures like as in youth.

15.

7 Let us fill ourselves with costly wine and ointments:
and let no flower of the spring pass by us:

8 Let us crown ourselves with rosebuds, before they be withered:

16.

9 Let none of us go without his part of our voluptuousness:
let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

17.

10 Let us oppress the poor righteous man,
let us not spare the widow, nor reverence the ancient gray hairs of the aged.

18.

11 Let our strength be the law of *[our]* justice:
for that which is feeble is found to be nothing worth.

12 Therefore let us lie in wait for the righteous;
because he is not for our turn, and he is clean contrary to our doings:

19.

he upbraideth us with our offending the law,
and objecteth to our infamy the transgressings of our education.

13 He professeth to have the knowledge of God:
and he calleth himself the child of the Lord.

20.

14 He was made to reprove our thoughts.

15 He is grievous unto us even to behold:
for his life is not like other men's, his ways are of another fashion.

21.

16 We are esteemed of him as counterfeits:

he abstaineth from our ways as from filthiness:
he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

22.

17 Let us see if his words be true: and let us prove what shall happen in the end of him.
18 For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

23.

19 Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

20 Let us condemn him with a shameful death: for by his own saying he shall be respected.

24.

21 Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

22 As for the mysteries of God, they knew them not:
neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

25.

23 For God created man to be immortal, and made him to be an image of his own eternity.

24 Nevertheless through envy of the devil came death into the world:
and they that do hold of his side do find it.

26.

1 But the souls of the righteous are in the hand of God, and there shall no torment touch them.

2 In the sight of the unwise they seemed to die:
and their departure is taken for misery,

27.

3 And their going from us to be utter destruction: but they are in peace.

4 For though they be punished in the sight of men, yet is their hope full of immortality.

1ST WISDOM 3

28.

5 And having been a little chastised, they shall be greatly rewarded:
for God proved them, and found them worthy for himself.

6 As gold in the furnace hath he tried them, and received them as a burnt offering.

29.

7 And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble.

8 They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

30.

9 They that put their trust in him shall understand the truth:
and such as be faithful in love shall abide with him:

for grace and mercy is to his saints, and he hath care for his elect.

10 But the ungodly shall be punished according to their own imaginations, which have neglected the righteous, and forsaken the Lord.

31.

11 For whoso despiseth wisdom and nurture, he is miserable, and their hope is vain, their labours unfruitful, and their works unprofitable:

12 Their wives are foolish, and their children wicked:

32.

13 Their offspring is cursed.

Wherefore blessed is the barren that is undefiled, which hath not known the sinful bed:
she shall have fruit in the visitation of souls.

14 And blessed is the eunuch, which with his hands hath wrought no iniquity, nor imagined wicked things against God:

33.

for unto him shall be given the special gift of faith, and an inheritance in the temple of the Lord more acceptable to his mind.

15 For glorious is the fruit of good labours:
and the root of wisdom shall never fall away.

34.

16 As for the children of adulterers,
they shall not come to their perfection, and the seed of an unrighteous bed shall be rooted out.

17 For though they live long, yet shall they be nothing regarded:
and their last age shall be without honour.

35.

18 Or, if they die quickly, they have no hope, neither comfort in the day of trial.

19 For horrible is the end of the unrighteous generation.

1ST WISDOM 4-5

36.

1 Better it is to have no children, and to have virtue:
for the memorial thereof is immortal: because it is known with God, and with men.

37.

2 When it is present, men take example at it; and when it is gone, they desire it:
it weareth a crown, and triumpheth for ever, having gotten the victory, striving for undefiled rewards.

38.

3 But the multiplying brood of the ungodly shall not thrive,
nor take deep rooting from bastard slips, nor lay any fast foundation.

39.

4 For though they flourish in branches for a time; yet standing not last,
they shall be shaken with the wind, and through the force of winds they shall be rooted out.

40.

5 The imperfect branches shall be broken off, their fruit unprofitable,
not ripe to eat, yea, meet for nothing.

41.

6 For children begotten of unlawful beds are witnesses of wickedness against their parents in their trial.
7 But though the righteous be prevented with death, yet shall he be in rest.

42.

8 For honourable age is not that which standeth in length of time, nor that is measured by number of years.
9 But wisdom is the gray hair unto men, and an unspotted life is old age.

43.

10 He pleased God, and was beloved of him:
so that living among sinners he was translated.

44.

11 Yea speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul.
12 For the bewitching of naughtiness doth obscure things that are honest;
and the wandering of concupiscence doth undermine the simple mind.

45.

13 He, being made perfect in a short time, fulfilled a long time:
14 For his soul pleased the Lord:
therefore hasted he to take him away from among the wicked.

46.

15 This the people saw, and understood it not, neither laid they up this in their minds,
That his grace and mercy is with his saints, and that he hath respect unto his chosen.

47.

16 Thus the righteous that is dead shall condemn the ungodly which are living;
and youth that is soon perfected the many years and old age of the unrighteous.

48.

17 For they shall see the end of the wise, and shall not understand what God in his counsel hath decreed of him, and to what end the Lord hath set him in safety.

49.

18 They shall see him, and despise him; but God shall laugh them to scorn: and they shall hereafter be a vile carcase, and a reproach among the dead for evermore.

50.

19 For he shall rend them, and cast them down headlong, that they shall be speechless; and he shall shake them from the foundation; and they shall be utterly laid waste, and be in sorrow; and their memorial shall perish.

20 And when they cast up the accounts of their sins, they shall come with fear: and their own iniquities shall convince them to their face.

1ST WISDOM 5

51.

1 Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labours.

2 When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for.

52.

3 And they repenting and groaning for anguish of spirit shall say within themselves,

This was he, whom we had sometimes in derision, and a proverb of reproach:

53.

4 We fools accounted his life madness, and his end to be without honour:

5 How is he numbered among the children of God, and his lot is among the saints!

54.

6 Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us.

55.

7 We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way: but as for the way of the Lord, we have not known it.

56.

8 What hath pride profited us? or what good hath riches with our vaunting brought us?

9 All those things are passed away like a shadow, and as a post that hasteth by;

10 And as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves;

57.

11 Or as when a bird hath flown through the air, there is no token of her way to be found, but the light air being beaten with the stroke of her wings and parted with the violent noise and motion of them, is passed through, and therein afterwards no sign where she went is to be found;

58.

12 Or like as when an arrow is shot at a mark, it parteth the air, which immediately cometh together again, so that a man cannot know where it went through:

59.

13 Even so we in like manner, as soon as we were born, began to draw to our end, and had no sign of virtue to shew; but were consumed in our own wickedness.

60.

14 For the hope of the Godly is like dust that is blown away with the wind; like a thin froth that is driven away with the storm; like as the smoke which is dispersed here and there with a tempest, and passeth away as the remembrance of a guest that tarrieth but a day.

61.

15 But the righteous live for evermore; their reward also is with the Lord, and the care of them is with the most High.

16 Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them.

62.

17 He shall take to him his jealousy for complete armour, and make the creature his weapon for the revenge of his enemies.

18 He shall put on righteousness as a breastplate, and true judgment instead of an helmet.

63.

19 He shall take holiness for an invincible shield.

20 His severe wrath shall he sharpen for a sword, and the world shall fight with him against the unwise.

64.

21 Then shall the right aiming thunderbolts go abroad; and from the clouds, as from a well drawn bow, shall they fly to the mark.

22 And hailstones full of wrath shall be cast as out of a stone bow, and the water of the sea shall rage against them, and the floods shall cruelly drown them.

65.

23 Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty.

1ST WISDOM 6-7

66.

1 Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth.

67.

2 Give ear, ye that rule the people, and glory in the multitude of nations.

3 For power is given you of the Lord, and sovereignty from the Highest, who shall try your works, and search out your counsels.

68.

4 Because, being ministers of his kingdom, ye have not judged aright, nor kept the law, nor walked after the counsel of God;

5 Horribly and speedily shall he come upon you:
for a sharp judgment shall be to them that be in high places.

69.

6 For mercy will soon pardon the meanest:
but mighty men shall be mightily tormented.

7 For he which is Lord over all shall fear no man's person,
neither shall he stand in awe of any man's greatness:
for he hath made the small and great, and careth for all alike.

8 But a sore trial shall come upon the mighty.

70.

9 Unto you therefore, O kings, do I speak, that ye may learn wisdom, and not fall away.

10 For they that keep holiness holily shall be judged holy:
and they that have learned such things shall find what to answer.

71.

11 Wherefore set your affection upon my words; desire them, and ye shall be instructed.

72.

12 Wisdom is glorious, and never fadeth away: yea, she is easily seen of them that love her, and found of such as seek her.

73.

13 She preventeth them that desire her, in making herself first known unto them.

14 Whoso seeketh her early shall have no great travail: for he shall find her sitting at his doors.

74.

15 To think therefore upon her is perfection of wisdom: and whoso watcheth for her shall quickly be without care.

16 For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the ways, and meeteth them in every thought.

75.

17 For the very true beginning of her is the desire of discipline; and the care of discipline is love;

18 And love is the keeping of her laws;

76.

and the giving heed unto her laws is the assurance of incorruption;

19 And incorruption maketh us near unto God:

20 Therefore the desire of wisdom bringeth to a kingdom.

77.

21 If your delight be then in thrones and sceptres, O ye kings of the people, honour wisdom, that ye may reign for evermore.

78.

22 As for wisdom, what she is, and how she came up, I will tell you, and will not hide mysteries from you:
but will seek her out from the beginning of her nativity, and bring the knowledge of her into light, and will not pass over the truth.

79.

23 Neither will I go with consuming envy; for such a man shall have no fellowship with wisdom.
24 But the multitude of the wise is the welfare of the world: and a wise king is the upholding of the people.

80.

25 Receive therefore instruction through my words, and it shall do you good.

1ST WISDOM 7

81.

1 I myself also am a mortal man, like to all, and the offspring of him that was first made of the earth,
2 And in my mother's womb was fashioned to be flesh in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep.

82.

3 And when I was born, I drew in the common air, and fell upon the earth, which is of like nature, and the first voice which I uttered was crying, as all others do.
4 I was nursed in swaddling clothes, and that with cares.

83.

5 For there is no king that had any other beginning of birth.
6 For all men have one entrance into life, and the like going out.

84.

7 Wherefore I prayed, and understanding was given me:
I called upon God, and the spirit of wisdom came to me.
8 I preferred her before sceptres and thrones, and esteemed riches nothing in comparison of her.

85.

9 Neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her.

10 I loved her above health and beauty, and chose to have her instead of light:
for the light that cometh from her never goeth out.

86.

11 All good things together came to me with her, and innumerable riches in her hands.
12 And I rejoiced in them all, because wisdom goeth before them: and I knew not that she was the mother of them.

87.

13 I learned diligently, and do communicate her liberally:
I do not hide her riches.
14 For she is a treasure unto men that never faileth: which they that use become the friends of God, being commended for the gifts that come from learning.

88.

15 God hath granted me to speak as I would, and to conceive as is meet for the things that are given me: because it is he that leadeth unto wisdom, and directeth the wise.

16 For in his hand are both we and our words; all wisdom also, and knowledge of workmanship.

89.

17 For he hath given me certain knowledge of the things that are, namely, to know how the world was made, and the operation of the elements:

18 The beginning, ending, and midst of the times:

the alterations of the turning of the sun, and the change of seasons:

19 The circuits of years, and the positions of stars:

90.

20 The natures of living creatures, and the furies of wild beasts:

the violence of winds, and the reasonings of men: the diversities of plants and the virtues of roots:

21 And all such things as are either secret or manifest, them I know.

91.

22 For wisdom, which is the worker of all things, taught me:

for in her is an understanding spirit holy, one only, manifold, subtle, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good quick, which cannot be letted, ready to do good,

92.

23 Kind to man, steadfast, sure, free from care, having all power, overseeing all things, and going through all understanding, pure, and most subtil, spirits.

93.

24 For wisdom is more moving than any motion:

she passeth and goeth through all things by reason of her pureness.

25 For she is the breath of the power of God,

and a pure influence flowing from the glory of the Almighty:

therefore can no defiled thing fall into her.

94.

26 For she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself, she maketh all things new:

and in all ages entering into holy souls, she maketh them friends of God, and prophets.

95.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of stars:

being compared with the light, she is found before it.

30 For after this cometh night: but vice shall not prevail against wisdom.

1ST WISDOM 8-9

96.

1 Wisdom reacheth from one end to another mightily: and sweetly doth she order all things.
2 I loved her, and sought her out from my youth, I desired to make her my spouse, and I was a lover of her beauty.

97.

3 In that she is conversant with God, she magnifieth her nobility:
yea, the Lord of all things himself loved her.
4 For she is privy to the mysteries of the knowledge of God, and a lover of his works.

98.

5 If riches be a possession to be desired in this life;
what is richer than wisdom, that worketh all things?
6 And if prudence work; who of all that are is a more cunning workman than she?

99.

7 And if a man love righteousness her labours are virtues:
for she teacheth temperance and prudence, justice and fortitude:
which are such things, as can have nothing more profitable in their life.

100.

8 If a man desire much experience, she knoweth things of old,
and conjectureth aright what is to come:
she knoweth the subtilties of speeches, and can expound dark sentences:
she foreseeeth signs and wonders, and the events of seasons and times.

101.

9 Therefore I purposed to take her to me to live with me,
knowing that she would be a counsellor of good things, and a comfort in cares and grief.

102.

10 For her sake I shall have estimation among the multitude,
and honour with the elders, though I be young.
11 I shall be found of a quick conceit in judgment, and shall be admired in the sight of great men.

103.

12 When I hold my tongue, they shall bide my leisure, and when I speak,
they shall give good ear unto me:
if I talk much, they shall lay their hands upon their mouth.

104.

13 Moreover by the means of her I shall obtain immortality,
and leave behind me an everlasting memorial to them that come after me.

105.

14 I shall set the people in order, and the nations shall be subject unto me.
15 Horrible tyrants shall be afraid, when they do but hear of me;
I shall be found good among the multitude, and valiant in war.

106.

16 After I am come into mine house, I will repose myself with her:
for her conversation hath no bitterness; and to live with her hath no sorrow, but mirth and joy.

107.

17 Now when I considered these things in myself, and pondered them in my heart,
how that to be allied unto wisdom is immortality;

108.

18 And great pleasure it is to have her friendship;
and in the works of her hands are infinite riches;
and in the exercise of conference with her, prudence; and in talking with her, a good report;

109.

I went about seeking how to take her to me.
19 For I was a witty child, and had a good spirit.

20 Yea rather, being good, I *went* into [*life*] a body undefiled.

110.

21 Nevertheless, when I perceived that I could not otherwise obtain her, except God gave her me;
and that was a point of wisdom also to know whose gift she was;

I prayed unto the Lord, and besought him, and with my whole heart I said,

1ST WISDOM 9

111.

1 O God of my fathers, and Lord of mercy, who hast made all things with thy word,
2 And ordained man through thy wisdom, that he should have dominion over the creatures which
thou hast made,

112.

3 And order the world according to equity and righteousness, and execute judgment with an upright
heart:
4 Give me wisdom, that sitteth by thy throne; and reject me not from among thy children:

113.

5 For I thy servant and son of thine handmaid am a feeble person, and of a short time, and too
young for the understanding of judgment and laws.
6 For though a man be never so perfect among the children of men, yet if thy wisdom be not with
him, he shall be nothing regarded.

114.

7 Thou hast chosen me to be a king of thy people, and a judge of thy sons and daughters:
8 Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein
thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.

115.

9 And wisdom was with thee:
which knoweth thy works, and was present when thou madest the world, and knew what was
acceptable in thy sight, and right in thy commandments.

116.

10 O send her out of thy holy heavens, and from the throne of thy glory, that being present she may
labour with me, that I may know what is pleasing unto thee.

117.

11 For she knoweth and understandeth all things, and she shall lead me soberly in my doings, and preserve me in her power.

12 So shall my works be acceptable, and then shall I judge thy people righteously, and be worthy to sit in my father's seat.

118.

13 For what man is he that can know the counsel of God? or who can think what the will of the Lord is?

14 For the thoughts of mortal men are miserable, and our devices are but uncertain.

119.

15 For the corruptible body presseth down the soul, and the earthy tabernacle weigheth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out?

120.

17 And thy counsel who hath known, except thou give wisdom, and send thy Holy Spirit from above?

18 For so the ways of them which lived on the earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

The Book of Wisdom

CHAPTER FIVE
Divisions 121-145

1ST WISDOM 10-11

121.

1 She preserved the first formed father of the world, that was created alone, and brought him out of his fall,

2 And gave him power to rule all things.

3 But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother.

122.

4 For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value.

5 Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion toward his son.

123.

6 When the ungodly perished, she delivered the righteous man, who fled from the fire which fell down upon the five cities.

7 Of whose wickedness even to this day the waste land that smoketh is a testimony, and plants bearing fruit that never come to ripeness: and a standing pillar of salt is a monument of an unbelieving soul.

124.

8 For regarding not wisdom, they gat not only this hurt, that they knew not the things which were good;

but also left behind them to the world a memorial of their foolishness: so that in the things wherein they offended they could not so much as be hid.

9 But wisdom delivered from pain those that attended upon her.

125.

10 When the righteous fled from his brother's wrath she guided him in right paths, shewed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travels, and multiplied the fruit of his labours.

11 In the covetousness of such as oppressed him she stood by him, and made him rich.

126.

12 She defended him from his enemies, and kept him safe from those that lay in wait, and in a sore conflict she gave him the victory; that he might know that goodness is stronger than all.

13 When the righteous was sold, she forsook him not, but delivered him from sin: she went down with him into the pit,

127.

14 And left him not in bonds, till she brought him the sceptre of the kingdom, and power against those that oppressed him: as for them that had accused him, she shewed them to be liars, and gave him perpetual glory.

15 She delivered the righteous people and blameless seed from the nation that oppressed them.

128.

16 She entered into the soul of the servant of the Lord, and withstood dreadful kings in wonders and signs;

17 Rendered to the righteous a reward of their labours, guided them in a marvellous way, and was unto them for a cover by day, and a light of stars in the night season;

129.

18 Brought them through the Red sea, and led them through much water:

19 But she drowned their enemies, and cast them up out of the bottom of the deep.

130.

20 Therefore the righteous spoiled the ungodly, and praised thy holy name, O Lord, and magnified with one accord thine hand, that fought for them.

21 For wisdom opened the mouth of the dumb, and made the tongues of them that cannot speak eloquent.

1ST WISDOM 11

131.

1 She prospered their works in the hand of the holy prophet.

2 They went through the wilderness that was not inhabited, and pitched tents in places where there lay no way.

132.

3 They stood against their enemies, and were avenged of their adversaries.

4 When they were thirsty, they called upon thee, and water was given them out of the flinty rock, and their thirst was quenched out of the hard stone.

133.

5 For by what things their enemies were punished, by the same they in their need were benefited.

6 For instead of of a perpetual running river troubled with foul blood,

134.

7 For a manifest reproof of that commandment, whereby the infants were slain, thou gavest unto them abundance of water by a means which they hoped not for:

8 Declaring by that thirst then how thou hadst punished their adversaries.

135.

9 For when they were tried albeit but in mercy chastised, they knew how the ungodly were judged in wrath and tormented, thirsting in another manner than the just.

10 For these thou didst admonish and try, as a father: but the other, as a severe king, thou didst condemn and punish.

136.

11 Whether they were absent or present, they were vexed alike.

12 For a double grief came upon them, and a groaning for the remembrance of things past.

137.

13 For when they heard by their own punishments the other to be benefited, they had some feeling of the Lord.

14 For whom they respected with scorn, when he was long before thrown out at the casting forth of the infants, him in the end, when they saw what came to pass, they admired.

138.

15 But for the foolish devices of their wickedness, wherewith being deceived they worshipped serpents void of reason, and vile beasts, thou didst send a multitude of unreasonable beasts upon them for vengeance;

16 That they might know, that wherewithal a man sinneth, by the same also shall he be punished.

139.

17 For thy Almighty hand, that made the world of matter without form, wanted not means to send among them a multitude of bears or fierce lions,

18 Or unknown wild beasts, full of rage, newly created, breathing out either a fiery vapour, or filthy scents of scattered smoke, or shooting horrible sparkles out of their eyes:

140.

19 Whereof not only the harm might dispatch them at once, but also the terrible sight utterly destroy them.

141.

20 Yea, and without these might they have fallen down with one blast, being persecuted of vengeance, and scattered abroad through the breath of thy power: but thou hast ordered all things in measure and number and weight.

142.

21 For thou canst shew thy great strength at all times when thou wilt; and who may withstand the power of thine arm?

22 For the whole world before thee is as a little grain of the balance, yea, as a drop of the morning dew that falleth down upon the earth.

143.

23 But thou hast mercy upon all; for thou canst do all things, and winkest at the sins of men, because they should amend.

144.

24 For thou lovest all the things that are, and abhorrest nothing which thou hast made: for never wouldest thou have made any thing, if thou hadst hated it.

145.

25 And how could any thing have endured, if it had not been thy will? or been preserved, if not called by thee?

26 But thou sparest all: for they are thine, O Lord, thou lover of souls.

1ST WISDOM 12-13

146.

1 For thine incorruptible Spirit is in all things.
2 Therefore chastenest thou them by little and little that offend, and warnest them by putting them in remembrance wherein they have offended, that leaving their wickedness they may believe on thee, O Lord.

147.

3 For it was thy will to destroy by the hands of our fathers both those old inhabitants of thy holy land,
4 Whom thou hatedst for doing most odious works of witchcrafts, and wicked sacrifices;
5 And also those merciless murderers of children, and devourers of man's flesh,

148.

and the feasts of blood,
6 With their priests out of the midst of their idolatrous crew, and the parents, that killed with their own hands souls destitute of help:
7 That the land, which thou esteemedst above all other, might receive a worthy colony of God's children.

149.

8 Nevertheless even those thou sparedst as men, and didst send wasps, forerunners of thine host, to destroy them by little and little.
9 Not that thou wast unable to bring the ungodly under the hand of the righteous in battle, or to destroy them at once with cruel beasts, or with one rough word:

150.

10 But executing thy judgments upon them by little and little, thou gavest them place of repentance, not being ignorant that they were a naughty generation, and that their malice was bred in them, and that their cogitation would never be changed.

151.

11 For it was a cursed seed from the beginning; neither didst thou for fear of any man give them pardon for those things wherein they sinned.

152.

12 For who shall say, What hast thou done? or who shall withstand thy judgment? or who shall accuse thee for the nations that perish, whom thou made?
or who shall come to stand against thee, to be revenged for the unrighteous men?
13 For neither is there any God but thou that careth for all, to whom thou mightest shew that thy judgment is not unright.

153.

14 Neither shall king or tyrant be able to set his face against thee for any whom thou hast punished.
15 Forsomuch then as thou art righteous thyself, thou orderest all things righteously: thinking it not agreeable with thy power to condemn him that hath not deserved to be punished.

154.

16 For thy power is the beginning of righteousness, and because thou art the Lord of all, it maketh thee to be gracious unto all.
17 For when men will not believe that thou art of a full power, thou shewest thy strength, and among them that know it thou makest their boldness manifest.

155.

18 But thou, mastering thy power, judgest with equity, and orderest us with great favour: for thou mayest use power when thou wilt.

19 But by such works hast thou taught thy people that the just man should be merciful, and hast made thy children to be of a good hope that thou givest repentance for sins.

156.

20 For if thou didst punish the enemies of thy children, and the condemned to death, with such deliberation, giving them time and place, whereby they might be delivered from their malice:

21 With how great circumspection didst thou judge thine own sons, unto whose fathers thou hast sworn, and made covenants of good promises?

157.

22 Therefore, whereas thou dost chasten us, thou scourgest our enemies a thousand times more, to the intent that, when we judge, we should carefully think of thy goodness, and when we ourselves are judged, we should look for mercy.

158.

23 Wherefore, whereas men have lived dissolutely and unrighteously, thou hast tormented them with their own abominations.

24 For they went astray very far in the ways of error, and held them for gods, which even among the beasts of their enemies were despised, being deceived, as children of no understanding.

159.

25 Therefore unto them, as to children without the use of reason, thou didst send a judgment to mock them.

26 But they that would not be reformed by that correction, wherein he dallied with them, shall feel a judgment worthy of God.

160.

27 For, look, for what things they grudged, when they were punished, that is, for them whom they thought to be gods;

now being punished in them, when they saw it, they acknowledged him to be the true God, whom before they denied to know: and therefore came extreme damnation upon them.

1ST WISDOM 13

161.

1 Surely vain are all men by nature, who are ignorant of God, and could not out of the good things that are seen know him that is:

neither by considering the works did they acknowledge the workmaster;

162.

2 But deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of heaven, to be the gods which govern the world.

3 With whose beauty if they being delighted took them to be gods; let them know how much better the Lord of them is: for the first author of beauty hath created them.

163.

4 But if they were astonished at their power and virtue, let them understand by them, how much mightier he is that made them.

5 For by the greatness and beauty of the creatures proportionably the maker of them is seen.

164.

6 But yet for this they are the less to be blamed: for they peradventure err, seeking God, and desirous to find him.

7 For being conversant in his works they search him diligently, and believe their sight: because the things are beautiful that are seen.

165.

8 Howbeit neither are they to be pardoned.

9 For if they were able to know so much, that they could aim at the world; how did they not sooner find out the Lord thereof?

166.

10 But miserable are they, and in dead things is their hope, who call them gods, which are the works of men's hands, gold and silver, to shew art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

167.

11 Now a carpenter that felleth timber, after he hath sawn down a tree meet for the purpose, and taken off all the bark skilfully round about, and hath wrought it handsomely, and made a vessel thereof fit for the service of man's life;

12 And after spending the refuse of his work to dress his meat, hath filled himself;

168.

13 And taking the very refuse among those which served to no use, being a crooked piece of wood, and full of knots, hath carved it diligently, when he had nothing else to do, and formed it by the skill of his understanding, and fashioned it to the image of a man;

14 Or made it like some vile beast, laying it over with vermilion, and with paint colouring it red, and covering every spot therein;

169.

15 And when he had made a convenient room for it, set it in a wall, and made it fast with iron:

16 For he provided for it that it might not fall, knowing that it was unable to help itself; for it is an image, and hath need of help:

17 Then maketh he prayer for his goods, for his wife and children, and is not ashamed to speak to that which hath no life.

170.

18 For health he calleth upon that which is weak: for life prayeth to that which is dead; for aid humbly beseecheth that which hath least means to help: and for a good journey he asketh of that which cannot set a foot forward:

19 And for gaining and getting, and for good success of his hands, asketh ability to do of him, that is most unable to do any thing.

1ST WISDOM 14-15

171.

1 Again, one preparing himself to sail, and about to pass through the raging waves, calleth upon a piece of wood more rotten than the vessel that carrieth him.
2 For verily desire of gain devised that, and the workman built it by his skill.

172.

3 But thy providence, O Father, governeth it: for thou hast made a way in the sea, and a safe path in the waves;
4 Shewing that thou canst save from all danger: yea, though a man went to sea without art.

173.

5 Nevertheless thou wouldest not that the works of thy wisdom should be idle, and therefore do men commit their lives to a small piece of wood, and passing the rough sea in a weak vessel are saved.
6 For in the old time also, when the proud giants perished, the hope of the world governed by thy hand escaped in a weak vessel, and left to all ages a seed of generation.

174.

7 For blessed is the wood whereby righteousness cometh.
8 But that which is made with hands is cursed, as well it, as he that made it: he, because he made it; and it, because, being corruptible, it was called god.
9 For the ungodly and his ungodliness are both alike hateful unto God.

175.

10 For that which is made shall be punished together with him that made it.
11 Therefore even upon the idols of the Gentiles shall there be a visitation: because in the creature of God they are become an abomination, and stumblingblocks to the souls of men, and a snare to the feet of the unwise.

176.

12 For the devising of idols was the beginning of spiritual fornication, and the invention of them the corruption of life.
13 For neither were they from the beginning, neither shall they be for ever.

177.

14 For by the vain glory of men they entered into the world, and therefore shall they come shortly to an end.
15 For a father afflicted with untimely mourning, when he hath made an image of his child soon taken away, now honoured him as a god, which was then a dead man, and delivered to those that were under him ceremonies and sacrifices.

178.

16 Thus in process of time an ungodly custom grown strong was kept as a law, and graven images were worshipped by the commandments of kings.
17 Whom men could not honour in presence, because they dwelt far off, they took the counterfeit of his visage from far, and made an express image of a king whom they honoured, to the end that by this their forwardness they might flatter him that was absent, as if he were present.

179.

18 Also the singular diligence of the artificer did help to set forward the ignorant to more superstition.
19 For he, peradventure willing to please one in authority, forced all his skill to make the resemblance of the best fashion.

180.

20 And so the multitude, allured by the grace of the work, took him now for a god, which a little before was but honoured.

21 And this was an occasion to deceive the world: for men, serving either calamity or tyranny, did ascribe unto stones and stocks the incommunicable name.

181.

22 Moreover this was not enough for them, that they erred in the knowledge of God; but whereas they lived in the great war of ignorance, those so great plagues called they peace.

23 For whilst they slew their children in sacrifices, or used secret ceremonies, or made revellings of strange rites;

24 They kept neither lives nor marriages any longer undefiled: but either one slew another traiterously, or grieved him by adultery.

182.

25 So that there reigned in all men without exception blood, manslaughter, theft, and dissimulation, corruption, unfaithfulness, tumults, perjury,

26 Disquieting of good men, forgetfulness of good turns, defiling of souls, changing of kind, disorder in marriages, adultery, and shameless uncleanness.

183.

27 For the worshipping of idols not to be named is the beginning, the cause, and the end, of all evil.

28 For either they are mad when they be merry, or prophesy lies, or live unjustly, or else lightly forswear themselves.

184.

29 For insomuch as their trust is in idols, which have no life; though they swear falsely, yet they look not to be hurt.

30 Howbeit for both causes shall they be justly punished:

185.

both because they thought not well of God, giving heed unto idols, and also unjustly swore in deceit, despising holiness.

31 For it is not the power of them by whom they swear:

but it is the just vengeance of sinners, that punisheth always the offence of the ungodly.

1ST WISDOM 15

186.

1 But thou, O God, art gracious and true, longsuffering, and in mercy ordering all things,

2 For if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine.

187.

3 For to know thee is perfect righteousness: yea, to know thy power is the root of immortality.

4 For neither did the mischievous invention of men deceive us, nor an image spotted with divers colours, the painter's fruitless labour;

188.

5 The sight whereof enticeth fools to lust after it, and so they desire the form of a dead image, that hath no breath.

6 Both they that make them, they that desire them, and they that worship them, are lovers of evil things, and are worthy to have such things to trust upon.

189.

7 For the potter, tempering soft earth, fashioneth every vessel with much labour for our service:

yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also all such as serve to the contrary: but what is the use of either sort, the potter himself is the judge.

8 And employing his labours lewdly, he maketh a vain god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same, out when his life which was lent him shall be demanded.

190.

9 Notwithstanding his care is, not that he shall have much labour, nor that his life is short: but striveth to excel goldsmiths and silversmiths, and endeavoureth to do like the workers in brass, and counteth it his glory to make counterfeit things.

191.

10 His heart is ashes, his hope is more vile than earth, and his life of less value than clay:

11 Forasmuch as he knew not his Maker, and him that inspired into him an active soul, and breathed in a living spirit.

192.

12 But they counted our life a pastime, and our time here a market for gain: for, say they, we must be getting every way, though it be by evil means.

13 For this man, that of earthly matter maketh brittle vessels and graven images, knoweth himself to offend above all others.

193.

14 And all the enemies of thy people, that hold them in subjection, are most foolish, and are more miserable than very babes.

15 For they counted all the idols of the heathen to be gods: which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle; and as for their feet, they are slow to go.

194.

16 For man made them, and he that borrowed his own spirit fashioned them: but no man can make a god like unto himself.

17 For being mortal, he worketh a dead thing with wicked hands: for he himself is better than the things which he worshippeth: whereas he lived once, but they never.

195.

18 Yea, they worshipped those beasts also that are most hateful: for being compared together, some are worse than others.

19 Neither are they beautiful, so much as to be desired in respect of beasts: but they went without the praise of God and his blessing.

1ST WISDOM 16-17

196.

1 Therefore by the like were they punished worthily, and by the multitude of beasts tormented.

197.

2 Instead of which punishment, dealing graciously with thine own people,
thou preparedst for them meat of a strange taste, even quails to stir up their appetite:

3 To the end that they, desiring food, might for the ugly sight of the beasts sent among them
lothe even that, which they must needs desire;

but these, suffering *poverty* for a short space, might be made partakers of a strange taste.

198.

4 For it was requisite, that upon them exercising tyranny should come penury, which they could not
avoid: but to these it should only be shewed how their enemies were tormented.

5 For when the horrible fierceness of beasts came upon these, and they perished with the stings of
crooked serpents, thy wrath endured not for ever:

199.

6 But they were troubled for a small season, that they might be admonished, having a sign of
salvation, to put them in remembrance of the commandment of thy law.

7 For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art
the Saviour of all.

200.

8 And in this thou madest thine enemies confess, that it is thou who deliverest from all evil:

9 For them the bitings of grasshoppers and flies killed, neither was there found any remedy for
their life: for they were worthy to be punished by such.

201.

10 But thy sons not the very teeth of venomous dragons overcame: for thy mercy was ever by
them, and healed them.

11 For they were pricked, that they should remember thy words; and were quickly saved, that not
falling into deep forgetfulness, they might be continually mindful of thy goodness.

202.

12 For it was neither herb, nor mollifying plaister, that restored them to health:
but thy word, O Lord, which healeth all things.

13 For thou hast power of life and death: thou leadest to the gates of hell, and bringest up again.

203.

14 A man indeed killeth through his malice: and the spirit, when it is gone forth, returneth not;
neither the soul received up cometh again.

15 But it is not possible to escape thine hand.

204.

16 For the ungodly, that denied to know thee, were scourged by the strength of thine arm: with
strange rains, hails, and showers, were they persecuted, that they could not avoid, and through fire
were they consumed.

17 For, which is most to be wondered at, the fire had more force in the water, that quencheth all
things: for the world fighteth for the righteous.

205.

18 For sometime the flame was mitigated, that it might not burn up the beasts that were sent against the ungodly;
but themselves might see and perceive that they were persecuted with the judgment of God.

19 And at another time it burneth even in the midst of water above the power of fire, that it might destroy the fruits of an unjust land.

206.

20 Instead whereof thou feddest thine own people with angels' food, and didst send them from heaven bread prepared without their labour, able to content every man's delight, and agreeing to every taste.

21 For thy sustenance declared thy sweetness unto thy children, and serving to the appetite of the eater, tempered itself to every man's liking.

207.

22 But snow and ice endured the fire, and melted not, that they might know that fire burning in the hail, and sparkling in the rain, did destroy the fruits of the enemies.

23 But this again did even forget his own strength, that the righteous might be nourished.

208.

24 For the creature that serveth thee, who art the Maker increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in thee.

209.

25 Therefore even then was it altered into all fashions, and was obedient to thy grace, that nourisheth all things, according to the desire of them that had need:

26 That thy children, O Lord, whom thou lovest, might know, that it is not the growing of fruits that nourisheth man: but that it is thy word, which preserveth them that put their trust in thee.

210.

27 For that which was not destroyed of the fire, being warmed with a little sunbeam, soon melted away:

28 That it might be known, that we must prevent the sun to give thee thanks, and at the dayspring pray unto thee.

29 For the hope of the unthankful shall melt away as the winter's hoar frost, and shall run away as unprofitable water.

1ST WISDOM 17

211.

1 For great are thy judgments, and cannot be expressed: therefore unnurtured souls have erred.

2 For when unrighteous men thought to oppress the holy nation; they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal providence.

212.

3 For while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished, and troubled with strange apparitions.

4 For neither might the corner that held them keep them from fear: but noises as of waters falling down sounded about them, and sad visions appeared unto them with heavy countenances.

213.

5 No power of the fire might give them light: neither could the bright flames of the stars endure to lighten that horrible night.

6 Only there appeared unto them a fire kindled of itself, very dreadful: for being much terrified, they thought the things which they saw to be worse than the sight they saw not.

214.

7 As for the illusions of art magick, they were put down, and their vaunting in wisdom was reprov'd with disgrace.

8 For they, that promised to drive away terrors and troubles from a sick soul, were sick themselves of fear, worthy to be laugh'd at.

215.

9 For though no terrible thing did fear them; yet being scared with beasts that pass'd by, and hissing of serpents,

10 They died for fear, denying that they saw the air, which could of no side be avoid'd.

216.

11 For wickedness, condemn'd by her own witness, is very timorous, and being press'd with conscience, always forecasteth grievous things.

12 For fear is nothing else but a betraying of the succours which reason offereth.

13 And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment.

217.

14 But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottoms of inevitable hell,

15 Were partly vexed with monstrous apparitions, and partly fainted, their heart failing them: for a sudden fear, and not look'd for, came upon them.

218.

16 So then whosoever there fell down was straitly kept, shut up in a prison without iron bars,

17 For whether he were husbandman, or shepherd, or a labourer in the field, he was overtaken, and endur'd that necessity, which could not be avoid'd: for they were all bound with one chain of darkness.

219.

18 Whether it were a whistling wind, or a melodious noise of birds among the spreading branches, or a pleasing fall of water running violently,

19 Or a terrible sound of stones cast down, or a running that could not be seen of skipping beasts, or a roaring voice of most savage wild beasts, or a rebounding echo from the hollow mountains; these things made them to swoon for fear.

220.

20 For the whole world shined with clear light, and none were hindered in their labour:

21 Over them only was spread an heavy night, an image of that darkness which should afterward receive them: but yet were they unto themselves more grievous than the darkness.

1ST WISDOM 18-19

221.

1 Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy.

2 But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

222.

3 Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and an harmless sun to entertain them honourably.

4 For they were worthy to be deprived of light and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world.

223.

5 And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them altogether in a mighty water.

224.

6 Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer.

7 So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

225.

8 For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called.

9 For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.

226.

10 But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed.

11 The master and the servant were punished after one manner; and like as the king, so suffered the common person.

227.

12 So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God.

228.

14 For while all things were in quiet silence, and that night was in the midst of her swift course,

15 Thine Almighty word leaped down from heaven out of thy royal throne, as a fierce man of war into the midst of a land of destruction,

229.

16 And brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.

230.

17 Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.

18 And one thrown here, and another there, half dead, shewed the cause of his death.

231.

19 For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

232.

20 Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

233.

21 For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.

234.

22 So he overcame the destroyer, not with strength of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers.

23 For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living.

235.

24 For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head.

25 Unto these the destroyer gave place, and was afraid of them: for it was enough that they only tasted of the wrath.

1ST WISDOM 19

236.

1 As for the ungodly, wrath came upon them without mercy unto the end: for he knew before what they would do;

2 How that having given them leave to depart, and sent them hastily away, they would repent and pursue them.

237.

3 For whilst they were yet mourning and making lamentation at the graves of the dead, they added another foolish device, and pursued them as fugitives, whom they had intreated to be gone.

238.

4 For the destiny, whereof they were worthy, drew them unto this end, and made them forget the things that had already happened, that they might fulfil the punishment which was wanting to their torments:

5 And that thy people might pass a wonderful way: but they might find a strange death.

239.

6 For the whole creature in his proper kind was fashioned again anew, serving the peculiar commandments that were given unto them, that thy children might be kept without hurt:

7 As namely, a cloud shadowing the camp; and where water stood before, dry land appeared;

240.

and out of the Red sea a way without impediment; and out of the violent stream a green field:

8 Wherethrough all the people went that were defended with thy hand, seeing thy marvellous strange wonders.

241.

9 For they went at large like horses, and leaped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of the things that were done while they sojourned in the strange land, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

242.

11 But afterwards they saw a new generation of fowls, when, being led with their appetite, they asked delicate meats.

12 For quails came up unto them from the sea for their contentment.

243.

13 And punishments came upon the sinners not without former signs by the force of thunders: for they suffered justly according to their own wickedness, insomuch as they used a more hard and hateful behaviour toward strangers.

244.

14 For the Sodomites did not receive those, whom they knew not when they came: but these brought friends into bondage, that had well deserved of them.

245.

15 And not only so, but peradventure some respect shall be had of those, because they used strangers not friendly:

16 But these very grievously afflicted them, whom they had received with feastings, and were already made partakers of the same laws with them.

246.

17 Therefore even with blindness were these stricken, as those were at the doors of the righteous man: when, being compassed about with horrible great darkness, every one sought the passage of his own doors.

247.

18 For the elements were changed in themselves by a kind of harmony, like as in a psaltery notes change the name of the tune, and yet are always sounds; which may well be perceived by the sight of the things that have been done.

248.

19 For earthly things were turned into watery, and the things, that before swam in the water, now went upon the ground.

20 The fire had power in the water, forgetting his own virtue: and the water forgot his own quenching nature.

249.

21 On the other side, the flames wasted not the flesh of the corruptible living things, though they walked therein; neither melted they the icy kind of heavenly meat that was of nature apt to melt.

250.

22 For in all things, O Lord, thou didst magnify thy people, and glorify them, neither didst thou lightly regard them: but didst assist them in every time and place.

The Book of the Spirit of Wisdom

The Book of Menog-i Khrad

1. Introducing the sage and the spirit of wisdom
2. How to preserve both body and soul,
including the fate of the soul after death, whether righteous or wicked
3. What liberality and truth, gratitude and wisdom, mindfulness and contentment are good for
4. The nine chief good works, divided into seven classes
5. The ten happiest lands
6. The ten unhappiest lands
7. The four grades of heaven and hell, with the neutral region between them,
and the fate of the souls in each
8. How Ohrmazd created the universe, and Ahriman corrupted it for 9,000 years.
The evil influence of the seven planets, the good influence of the twelve signs of the zodiac,
and how far the good and evil can counteract each other
9. The impossibility of going from region to region,
the substance of the sky, and the mingling of the water in the earth
10. The impossibility of peace and affection between Ahriman and Ohrmazd
11. Wisdom without goodness and skill without wisdom are useless
12. Worldly treasure is not allotted so truly as spiritual,
on account of Ahriman's chieftains the seven planets;
yet, after death, every one is judged according to his own deeds
13. Though animals' knowledge is instinctive, men obtain theirs only by toil,
because Ahriman has concealed the results of good and evil,
and formed many false religions, yet the only true one is that taught by Zartosht
14. The best protection, friend, supporter of fame, helper of enjoyment, wealth, and pleasure
15. The poverty and opulence which are good, and the characteristics of good and bad government
16. The best food, grain, and fruit.
The effects of wine on different tempers, and when drunk in moderation and in excess.
Also why silk clothing is better for the body, and cotton for the soul
17. The pleasure that is worse than unhappiness
18. Why people disregard the mutability of worldly things, death, the account of the soul, and hell
19. Living in fear and falsehood is worse than death
20. The best and worst conversation for kings
21. The fate of men who are worldly, scoffing, idle, malicious, lazy, false-hearted, and arrogant
22. How far worldly wealth can be acquired through exertion
23. The impossibility of contending with destiny
24. Providence can over-rule destiny; but rarely does so, because of Ahriman's evil doings
25. The poorest of the rich, and the richest of the poor
26. A blind mind is worse than a blind eye, and an ill-informed is worse than an ill-tempered man
27. The several advantages resulting from the actions of Gayomard, Hooshang, Tahmurasp,
Yim [Jamshed], Azi Zohak, Frasiyav, Faridoon, Manuschihar, Kay Kobad, Sahn,
Kay Us, Siyavakhsh, Kay Khosraw, Kay Lohrasp, and Kay Vishtasp
28. The most forgiving, strongest, swiftest, happiest, and most miserable
29. What must be most regarded and protected
30. The worst life and most unforeseeing man
31. The business of the three classes -- priests, warriors, and husbandmen
32. The business of the fourth class, the artisans
33. The worst ruler, chieftain, friend, kinsman, wife, child, and country
34. Ahriman can hardly disturb a wise and contented man
35. The seven kinds of men who are rich, and the seven who are poor

36. The thirty sins
37. The thirty-three good works
38. Why worldly happiness is not allotted to the worthy who are accepted in heaven
39. Whose power is most seemly, wisdom most complete, disposition most faithful,
 speech most proper, goodness least, friendship worst, mental pleasure least,
 heart most seemly, endurance most approvable, and who is not faithful.
 What should be kept by every one and no one, and also in conversation.
 Who cannot give evidence, to whom obedience is due, who must be minded and praised,
 what must not be unrespected, who is like Ohrmazd, and who like Ahriman
40. What is coldest, warmest, brightest, darkest, fullest, emptiest,
 most fruitless, without superfluity, incapable of deprivation, cannot be bought,
 satisfies every one, and satisfies no one.
 What Ohrmazd desires from men, and what Ahriman does;
 and what is the end in the worldly and spiritual existences
41. The mightiest man, most dreadful road, most perplexing account, pleasantest tie to family,
 most regrettable work, and most unprofitable gift
42. The three kinds of man
43. The spiritual armor and weapons requisite for attaining to heaven and escaping from hell
44. The arrangement of the sky and earth, flow of the water, and resting-place of the clouds;
 where the winter demon is most predominant, and the most undisturbed country
45. How Ahriman deceives, whence is his pleasure, where he has a foundation, whom he haunts,
 and whence is his food
46. Ahriman considers no injury complete, unless he seizes the soul
47. What is better than all wealth, predominant over everything, and from which no one can escape
48. The dwelling of the understanding, intellect, seed, and wisdom in the body
49. The duties and motions of the stars, Tishtar, Vanand, Haptoring, the twelve signs of the zodiac,
 and the rest, the sun and the moon
50. The opulent person who is fortunate, and the reverse
51. Why a bad man sometimes succeeds, and a good one fails
52. How the ceremonies and religion should be considered,
 and what is requisite for the renunciation of sin
53. How the homage and glorifying of the sacred beings are to be performed
54. Why an ignorant man will not learn
55. Why an ill-natured man is no friend of the good, nor an untalented man of the talented
56. The uses of mountains and rivers
57. The many advantages and uses of wisdom
58. Though an ignorant king is esteemed by man, a wise poor man is more esteemed by the angels
59. The vices of the four classes -- priests, warriors, husbandmen, and artisans
60. The man most conversant with good and evil
61. The chiefs of men, women, horses, flying creatures, oxen, wild animals, and grains
62. Regarding Kangdez, the enclosure formed by Yim [Jamshed], the body of Sahn,
 the abode of Srosh, the three-legged ass, the Haoma tree, Gopaitoshah,
 the Kar fish, the griffin bird, and Chinamrosh
63. The best good work, which requires no trouble

SPIRIT OF WISDOM 1

1.

Through the name and power and assistance of the creator Ohrmazd, the archangels who are good rulers and good performers, and all the angels of the spiritual and the angels of the worldly existences, by a happy dispensation and well-omened

we write the *Opinions of the Spirit of Wisdom* through the will of the sacred beings.

2.

In the name and for the propitiation of the all-benefiting creator Ohrmazd, of all the angels of the spiritual and worldly creations, and of the learning of learnings, the Mazda-worshipping religion, forth from which this, which is such a source of wisdom, is a selector.

3.

Through the glory and will of the creator Ohrmazd who is promoting the prosperity of the two existences, and of all the greatly powerful angels, and through the completely calm repose of the sacred beings, the princely, purpose-fulfilling sages,

4.

[the] presentations of various novelties for the appropriation of wisdom, largely through acquiring reasoning thought, are most wholesome for the body and soul in the two existences.

5.

As in the pure marvel of marvels, the unquestionable and well-betokened good religion of the Mazda-worshippers, by the words of the creator, Ohrmazd, and Zartosht the Spitaman, it is in many places decided, that he, who is the all-good creator, created these creatures through wisdom,

6.

and his maintenance of the invisible revolutions is through wisdom; and the imperishable and undisturbed state, in that which is immortality for ever and everlasting, he reserves for himself by means of the most deliberative means of wisdom.

For the same reason it is declared, that there was a sage who said, that,

7.

'If this be known, that the religion of the sacred beings is truth, and its law is virtue, and it is desirous of welfare and compassionate as regards the creatures, wherefore are there mostly many sects, many beliefs, and many original evolutions of mankind?

And, especially, that which is a sect, law, and belief causing harm to the property of the sacred beings, and is not good?

8.

And this, too, one has to consider, that, in order to become a chooser in this matter, trouble to be undergone; and it is necessary to become acquainted with this matter, because, in the end, the body is mingled with the dust, and reliance is on the soul.

And every one is to undergo trouble for the soul, (24) and is to become acquainted with duty and good works; (25) because that good work which a man does unwittingly is little of a good work, (26) and that sin which a man commits unwittingly amounts to a sin in its origin.

9.

27. And it is declared by the *Avesta* (28) thus:

"Nothing was taken by him by whom the soul was not taken (29) hitherto, and he takes nothing who does not take the soul (30) henceforward likewise; (31)

because the spiritual and worldly existences are such-like as two strongholds, (32) one it is declared certain that they shall capture, and one it is not possible to capture."

10.

After being replete with those good actions of which it is declared certain that it is not possible to capture, (34) and when he surveyed the incitement for this, (35)

he started forth (fravafto), in search of wisdom, into the various countries and various districts of this world; (36) and of the many religions and belief of those people who are superior in their wisdom he thought and inquired, and he investigated and came upon their origin.

11.

37. And when he saw that they are so mutually afflicting and *hostile* among one another, (38) he then knew that these religions and beliefs and diverse customs, which are so mutually afflicting among one another in this world, are not worthy to be from the appointment of the sacred beings; (39) because the religion of the sacred beings is truth, and its law is virtue.

12.

40. And through this he became without doubt that, as to whatever is not in this pure religion, there is then doubtfulness for them in everything, (41) and in every cause they see distraction.

13.

After that he became more diligent in the inquiry and practice of religion; (43) and he inquired of the high-priests who have become wiser in this religion and more acquainted with the religion, (44) thus:

'For the maintenance of the body and preservation of the soul what thing is good and more perfect?'

14.

And they spoke, through the statement from revelation, (46) thus:

'Of the benefit which happens to men wisdom is good; (47) because it is possible to manage the worldly existence through wisdom, (48) and it is possible to provide also the spiritual existence for oneself through the power of wisdom.

15.

And this, too, is declared, that Ohrmazd has produced these creatures and creation, which are in the worldly existence, through innate wisdom; (50) and the management of the worldly and spiritual existences is also through wisdom.'

16.

And when, in that manner, he saw the great advantage and preciousness of wisdom, he became more thankful unto Ohrmazd, the lord, and the archangels of the spirit of wisdom; (52) and he took the spirit of wisdom as a protection. 53.

17.

For the spirit of wisdom one is to perform more homage and service than for the remaining archangels. 54.

18.

And this, too, he knew, that it is possible to *work* for oneself every duty and good work and proper action through the power of wisdom; (55) and it is necessary to be diligent for the satisfaction of the spirit of wisdom. 56.

19.

And, thenceforward, he became more diligent in performing the ceremonial of the spirit of wisdom. 57.

After that the spirit of wisdom, on account of the thoughts and wishes of that sage, displayed his person unto him. 58.

20.

And he spoke to him (59) thus:

'O friend and glorifier! good from perfect righteousness! (60)

seek advancement from me, the spirit of wisdom, (61)

that I may become thy guide to the satisfaction of the sacred beings and the good,

and to the maintenance of the body in the worldly existence

and the preservation of the soul in the spiritual one.'

The Book of the Spirit of Wisdom

CHAPTER TWO

Divisions 21-55

SPIRIT OF WISDOM 2:1 - 2:90

21.

The sage asked the spirit of wisdom (2) thus:

'How is it possible to seek the maintenance and prosperity of the body without injury of the soul, and the preservation of the soul without injury of the body?'

22.

The spirit of wisdom answered (4) thus:

'Him who is less than thee consider as an equal, and an equal as a superior, (5)

and a greater than him as a chieftain, and a chieftain as a ruler.

23.

And among rulers one is to be acquiescent, obedient, and true-speaking; (7)

and among accusers [or associates] be submissive, mild, and kindly regardful.

24.

'Commit no slander; (9) so that infamy and wickedness may not happen unto thee.

For it is said (11) that slander is more grievous than witchcraft; (12) and in hell the rush of every fiend [druj] is to the front, but the rush of the fiend of slander, on account of the grievous sinfulness, is to the rear.

25.

'Form no covetous desire; (14) so that the demon of greediness may not deceive thee (15) and the treasure of the world may not be tasteless to thee, and that of the spirit unperceived.

26.

'Indulge in no wrathfulness; (17) for a man, when he indulges in wrath,

becomes then forgetful of his duty and good works, of prayer and the service of the sacred beings, and sin and crime of every kind occur unto his mind, and until the subsiding of the wrath he is said to be just like Ahriman.

27.

'Suffer no anxiety; (21) for he who is a sufferer of anxiety becomes regardless of enjoyment of the world and the spirit, (22) and contraction happens to his body and soul.

28.

'Commit no lustfulness, (24) so that harm and regret may not reach thee from thine own actions.

29.

'Bear no improper envy; (26) so that thy life may not become tasteless.

30.

'Commit no sin on account of disgrace; (28) because happiness and adornment, celebrity (khanidih) and dominion, skill and suitability are not through the will and action of men, but through the appointment, destiny, and will of the sacred beings.

31.

'Practice no sloth; (30) so that the duty and good work, which it is necessary for thee to do, may not remain undone.

32.

'Choose a wife who is of character; (32) because that one is good who in the end is more respected.

33.

'Commit no unseasonable chatter; (34) so that grievous distress may not happen unto Hordad and Amurdad, the archangels, through thee.

34.

'Commit no running about uncovered; (36) so that harm may not come upon thy bipeds and quadrupeds [*animals*], and ruin upon thy children.

35.

'Walk not with one boot; (38) so that grievous distress may not happen to thy soul.

36.

'Perform no discharge of urine standing on foot; (40) so that thou mayst not become a captive by a habit of the demons, (41) and the demons may not drag thee to hell on account of that sin.

37.

'Thou shouldst be diligent and moderate, (43) and eat of thine own regular industry, (44) and provide the share of the sacred beings and the good; (45) and, thus, the practice of this, in thy occupation is the greatest good work.

38.

'Do not extort from the wealth of others; (47) so that thine own regular industry may not become unheeded.

For it is said that: "He who eats anything, not from his own regular industry, but from another, is such-like as one who holds a human head in his hand, and eats human brains."

39.

'Thou shouldst be an abstainer from the wives of others; (51) because all these three would become disregarded by thee, alike wealth, alike body, and alike soul.

40.

'With enemies fight with equity. 53.
With a friend proceed with the approval of friends. 54.

41.

With a malicious man carry on no conflict, (55) and do not molest him in any way whatever. 56.

With a greedy man thou shouldst not be a partner, (57) and do not trust him with the leadership. 58.

42.

With a slanderous man do not go to the door of kings. 59.
With an ill-famed man form no connection. 60.

43.

With an ignorant man thou shouldst not become a confederate and associate. 61.
With a foolish man make no dispute. 62.

44.

With a drunken man do not walk on the road. 63.
From an ill-natured man take no loan.

45.

'In thanksgiving unto the sacred beings,
and worship, praise, ceremonies, invocation, and performing the learning of knowledge,
thou shouldst be energetic and life-expending.

46.

For it is said (66) that: "In aid of the contingencies among men wisdom is good; (67) in seeking
renown and preserving the soul liberality is good; (68) in the advancement of business and justice
complete mindfulness is good; (69) and in the statements of those who confess (khustivan), with a
bearing on the custom of the law, truth is good. 70.

47.

In the progress of business energy is good, (71) for every one to become confident therein
steadfastness is good, (72) and for the coming of benefit thereto thankfulness is good.

48.

In keeping oneself untroubled the discreet speaking which is in the path of truth is good; (74)
and in keeping away the disturbance of the destroyer from oneself employment is good. 75.

49.

Before rulers and kings discreet speaking is good, and in an assembly good recital [*is good*];
among friends repose and rational friends are good;
and with an associate to one's own deeds the giving of advantage is good.

50.

Among those greater than one mildness and humility are good, (79) and among those less than one
flattery and civility are good. 80.

51.

Among doers of deeds speaking of thanks and performance of generosity are good; (81) and among
those of the same race the formation of friendship is good. 82.

52.

For bodily health moderate eating and keeping the body in action are good; (83) and among the
skilled in thanksgiving performance is good. 84.

53.

Among chieftains unanimity and seeking advantage are good; (85) among those in unison and
servants good behavior and an exhibition of awe are good; (86) and for having little trouble in
oneself contentment is good. 87.

54.

In chieftainship to understand thoroughly the good in their goodness and the vile in their vileness is
good; and to make the vile unseen, through retribution, is good. 88.

55.

In every place and time to restrain oneself from sin and to be diligent in meritorious work are good; (89) and every day to consider and keep in remembrance Ohrmazd, as regards creativeness, and Ahriman, as regards destructiveness, is good. 90.

And for dishonor not to come unto one, a knowledge of oneself is good." 91.

The Book of the Spirit of Wisdom

CHAPTER THREE
Divisions 56-80

SPIRIT OF WISDOM 2:91 - 2:150

56.

All these are proper and true and of the same description, (92) but occupation and guarding the tongue [*is*] above everything.

57.

Abstain far from the service of idols and demon-worship, 94.

because it is declared (95) that "If Kay Khosraw should not have extirpated the idol-temples which were on the lake of Chechast, then in these three millenniums of Hoshedar, Hoshe-darmah, and Soshyant

58.

-- of whom one of them comes separately at the end of each millennium, who arranges again all the affairs of the world, and utterly destroys the breakers of promises and servers of idols who are in the realm --

59.

the adversary would have become so much more violent, that it would not have been possible to produce the resurrection and future existence."

60.

"In forming a store of good works thou shouldst be diligent, (97) so that it may come to thy assistance among the spirits.

61.

"Thou shouldst not become presumptuous through any happiness of the world; (99) for the happiness of the world is such, like as a cloud that comes on a rainy day, which one does not ward off by any hill.

62.

"Thou shouldst not be too much arranging the world; (101) for the world-arranging man becomes spirit-destroying.

63.

"Thou shouldst not become presumptuous through much treasure and wealth; (103) for in the end it is necessary for thee to leave all.

64.

"Thou shouldst not become presumptuous through predominance; (105) for in the end it is necessary for thee to become non-predominant.

65.

"Thou shouldst not become presumptuous through respect and reverence; (107) for respectfulness does not assist in the spiritual existence.

66.

'Thou shouldst not become presumptuous through great connections and race; (109) for in the end thy trust is on thine own deeds.

67.

'Thou shouldst not become presumptuous through life; (111) for death comes upon thee at last, (112) the dog and the bird lacerate the corpse, (113) and the perishable part falls to the ground. 114.

68.

During three days and nights the soul sits at the crown of the head of the body. 115.

And the fourth day, in the light of dawn with the cooperation of Srosh the righteous, Vae the good, and Warharan the strong, the opposition of Astwihad, Vae the bad, Frazishto the demon, and Nizishto the demon, and the evil-designing action of Eshm, the evil-doer, the impetuous assailant it goes up to the awful, lofty Chinwad bridge, to which every one, righteous and wicked, is coming.

69

And many opponents have watched there, (117) with the desire of evil of Eshm, the impetuous assailant, and of Astwihad who devours creatures of every kind and knows no satiety, (118) and the mediation of Mihr and Srosh and Rashn, (119) and the weighing of Rashn, the just, (120) with the balance of the spirits, which renders no favor on any side, neither for the righteous nor yet the wicked, neither for the lords nor yet the monarchs. 121.

70.

As much as a hair's breadth it will not turn, and has no partiality; (122) and he who is a lord and monarch it considers equally, in its decision, with him who is the least of mankind.

71.

'And when a soul of the righteous passes upon that bridge, the width of the bridge becomes as it were a league (parasang), (124) and the righteous soul passes over with the cooperation of Srosh the righteous. 125.

And his own deeds of a virtuous kind come to meet him in the form of a maiden, (126) who is handsomer and better than every maiden in the world.

72.

'And the righteous soul speaks (128) thus: "Who mayst thou be, that a maiden who is handsomer and better than thee was never seen by me in the worldly existence?"

'In reply that maiden form responds (130) thus: "I am no maiden, but I am thy virtuous deeds, thou youth who art well-thinking, well-speaking, well-doing, and of good religion!

73.

131. For when thou sawest in the world him who performed demon-worship, then thou hast sat down, and thy performance was the worship of the sacred beings. 132.

74.

And when it was seen by thee that there was any one who caused oppression and plunder, and distressed or scorned a good person, and acquired wealth by crime, then thou keptest back from the creatures their own risk of oppression and plunder; (133) the good person was also thought of by thee, and lodging and entertainment provided; and alms were given by thee to him (134) who came forth from near and him, too, who was from afar; and wealth which was due to honesty was acquired by thee. 135.

75.

And when thou sawest him who practiced false justice and taking of bribes, and false evidence was given by him, then thou hast sat down, and the recitation of truth and virtue was uttered by thee. 'I am this of thine, the good thoughts, the good words, and the good deeds which were thought and spoken and done by thee. 137.

76.

For when I have become commendable, I am then made altogether more commendable by thee; (138) when I have become precious, I am then made altogether still more precious by thee; (139) and when I have become glorious, I am then made altogether still more glorious by thee."

77.

'And when he walks onwards from there, a sweet-scented breeze comes then to meet him, which is more fragrant than all perfume. 141.

The soul of the righteous inquires of Srosh (142) thus:

"That breeze is this, that never in the world so fragrant a breeze came into contact with me?"

78.

'Then Srosh, the righteous, replies to that righteous soul (144) thus: "This breeze is from heaven, which is so fragrant."

79.

'Afterwards, on his march, the first step is set on the place of good thoughts, the second on that of good words, the third on that of good deeds, (146) and the fourth step reaches up unto the endless light which is all-radiant. 147.

80.

And angels and archangels of every description come to meet him, (148) and ask tidings from him (149) thus:

"How hast thou come, from that which is a perishable, fearful, and very miserable existence, to this which is an imperishable existence that is undisturbed, thou youth who art well-thinking, well-speaking, well-doing, and of good religion?"

The Book of the Spirit of Wisdom

CHAPTER FOUR
Divisions 81-105

SPIRIT OF WISDOM 2:151 - 2:195

81.

'Then Ohrmazd, the lord, speaks (151) thus: "Ask ye from him no tidings; for he has parted from that which was a precious body, and has come by that which is a fearful road. 152.

82.

And bring ye unto him the most agreeable of eatables, that which is the mid-spring butter [Maidyozarem roghan], (153) so that he may rest his soul from that bridge of the three nights, unto which he came from Astwihad and the remaining demons; (154) and seat him upon an all-embellished throne."

83.

'As it is declared (156)

that: "Unto the righteous man and woman, after passing away, they bring food of the most agreeable of eatables --

the food of the angels of the spiritual existences --

that which is the mid-spring butter; and they seat them down on an all-embellished throne. 157.

84.

For ever and everlasting they remain in all glory with the angels of the spiritual existences everlastingly."

85.

'And when he who is wicked dies, his soul then rushes about for three days and nights in the vicinity of the head of that wicked one, and sobs (159) thus: "Whither do I go, and now what do I make as a refuge?" 160.

And the sin and crime of every kind, that were committed by him in the worldly existence, he sees with his eyes in those three days and nights. 161.

86.

The fourth day Vizaresh, the demon, comes and binds the soul of the wicked with the very evil noose; (162) and with the opposition of Srosh, the righteous, he leads it up to the Chinwad bridge. 163.

87.

Then Rashn, the just, detects that soul of the wicked through its wickedness.

88.

'Afterwards, Vizaresh, the demon, takes that soul of the wicked, and mercilessly and maliciously beats and maltreats it. 165.

89.

And that soul of the wicked weeps with a loud voice, is fundamentally horrified, implores with many supplicating entreaties, and makes many struggles for life disconnectedly. 166.

90.

Whom -- when his struggling and supplication are of no avail whatever, and no one comes to his assistance from the divinities, nor yet from the demons -- moreover, Vizaresh, the demon, drags miserably to the inevitable hell.

91.

'And then a maiden who is not like unto maidens comes to meet him. 168.

And that soul of the wicked speaks to that evil maiden (169) thus:

92.

"Who mayst thou be, that never in the worldly existence was an evil maiden seen by me, who was viler and more hideous than thee?"

93.

'And she speaks in reply to him (171) thus: "I am not a maiden, but I am thy deeds, thou monster who art evil-thinking, evil-speaking, evil-doing, and of evil religion! 172.

94.

For even when thou sawest him who performed the worship of the sacred beings, still then thou hast sat down, and demon-worship was performed by thee, (173) and the demons and fiends were served. 174.

95.

And also when thou sawest him who provided lodging and entertainment, and gave alms, for a good person who came forth from near and him, too, who was from afar, (175) then thou actedst scornfully and disrespectfully to the good person, and gave no alms, and even shut up the door. 176.

96.

And when thou sawest him who practiced true justice, took no bribe, gave true evidence, and uttered virtuous recitation, (177) even then thou hast sat down, and false justice was practiced by thee, evidence was given by thee with falsehood, and vicious recitation was uttered by thee. 178.

97.

I am this of thine, the evil thoughts, the evil words, and the evil deeds which were thought and spoken and done by thee. 179.

98.

For when I have become uncommendable, I am then made altogether still more uncommendable, by thee; (180) when I have become unrespected, I am then made altogether still more unrespected by thee; (181) and when I have sat in an eye-offending position, I am then made altogether still more really eye-offending (chashm-kah-ichtar-ich) by thee."

99.

'Afterwards he enters, the first step on the place of evil thoughts, the second on that of evil words, the third step on that of evil deeds, (183) and the fourth step rushes into the presence of the wicked evil spirit and the other demons. 184.

100.

And the demons make ridicule and mockery of him (185) thus: "What was thy trouble and complaint, as regards Ohrmazd, the lord, and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of Ahriman and the demons and gloomy hell, (186) although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?"

101.

'And the evil spirit shouts to the demons (188) thus: "Ask ye no tidings from him (189) who is parted from that which was a precious body, and has come on by that which is a very bad road. 190. But bring ye unto him the foulest and vilest of eatables, the food which is nurtured in hell."

102.

'They bring the poison and venom of the snake and scorpion and other noxious creatures that are in hell, (192) and give him to eat. 193.

103.

And until the resurrection and future existence he must be in hell, in much misery and punishment of various kinds. 194.

Especially that it is possible to eat food there only as though by similitude.'

104.

The spirit of innate wisdom spoke to the sage (196) thus: 'This which was asked by thee, as to the maintenance of the body and concerning the preservation of the soul, is also spoken about by me, and thou art admonished. 197.

105.

Be virtuously assiduous about it, and keep it in practice; (198) for this is thy chief way for the maintenance of the body and preservation of the soul.'

SPIRIT OF WISDOM 3-6

106.

The sage asked the spirit of wisdom (2) thus: 'Is liberality good, or truth, (3) or gratitude, or wisdom, (4) or complete mindfulness, or contentment?'

107.

The spirit of wisdom answered (6) thus:

'As to the soul it is liberality, as to all the world it is truth, (7) unto the sacred-beings it is gratitude, as to a man's self it is wisdom, (8) as to all business it is complete mindfulness, and as to the comfort of the body and the vanquishing of Ahriman and the demons contentment is good.'

SPIRIT OF WISDOM 4

108.

The sage asked the spirit of wisdom? thus:

'Which is a good work that is great and good?'

109.

The spirit of wisdom answered (4) thus:

'The greatest good work is liberality, and the second is truth and next-of-kin marriage. 5.

110.

The third is keeping the season festivals [Gahambars], and the fourth is celebrating all the religious rites. 6.

111.

The fifth is the ceremonial of the sacred beings, and the providing of lodging for traders. 7.

112.

The sixth is the wishing of happiness for every one. 8.
And the seventh is a kind regard for the good.'

SPIRIT OF WISDOM 5

113.

The sage asked the spirit of wisdom (2) thus: 'Which land is the happier?'

114.

The spirit of wisdom answered (4) thus:

'That is the happier, in which a righteous man, who is true-speaking, makes his abode. 5.

115.

The second, in which they make the abode of fires. 6.
The third, when oxen and sheep repose upon it. 7.

116.

The fourth is uncultivated and uninhabited land when they bring it back to cultivation and habitableness. 8.

The fifth, from which they extirpate the burrows of noxious creatures. 9.

117.

The sixth, on which exist the ceremonies and coming of the sacred beings, and the sitting of the good. 10.

The seventh, when they make populous that which was desolate. 11.

118

The eighth, when from the possession of the bad it comes into the possession of the good. 12.

119.

The ninth, when of the produce and yield (beto) which arise from it they provide the share of the sacred beings, the good, and the worthy. 13.

120.

And the tenth in which they provide holy-water and ceremonies.'

SPIRIT OF WISDOM 6

121.

The sage asked the spirit of wisdom (2) thus:
'Which land is the unhappier?'

122.

The spirit of wisdom answered (4) thus:

'That land is the more afflicted, in which hell is formed. 5.

123.

The second, when they slay in it a righteous man who is innocent. 6.

124.

The third, for whose sake the demons and fiends work. 7.

The fourth, in which they construct an idol-temple. 8.

125.

The fifth, when a wicked man, who is an evil-doer, makes an abode in it. 9.

126.

The sixth, when the interment of a corpse is performed below. 10.

127.

The seventh, in which a noxious creature has a burrow. 11.

128.

The eighth, when from the possession of the good it comes into the possession of the bad. 12.

129.

The ninth, when they make desolate that which was populous. 13.

130.

And the tenth, in which they make lamentation and weeping.'

SPIRIT OF WISDOM 7-8

131.

The sage asked the spirit of wisdom (2) thus:

'How is heaven, and how many?

132.

How are the ever-stationary, and how many? 4.

And how is hell, and how many?

133.

What is the decision about the righteous in heaven, and from what is their happiness? 6.

What are the misery and affliction of the wicked in hell?

134.

And what and how is the decision about those who are among the ever-stationary?'

135.

The spirit of wisdom answered (9) thus:

'Heaven is, first, from the star station unto the moon station; (10)

136.

second, from the moon station unto the sun; (11)

and, third, from the sun station unto the supreme heaven, whereon the creator Ohrmazd is seated.

137.

Of heaven the first part is that of good thoughts, the second is that of good words, and the third is that of good deeds.

138.

'The righteous in heaven are undecaying and immortal, unalarmed, undistressed, and undisturbed.

139.

And, everywhere, they are full of glory, fragrant, and joyful, full of delight and full of happiness.

140.

And, at all times, a fragrant breeze and a scent which is like sweet basil come to meet them, which are more pleasant than every pleasure, and more fragrant than every fragrance.

141.

For them, also, there is no satiety owing to the existence in heaven.

142.

And their sitting and walking, perception and enjoyment are with the angels and archangels and the righteous for ever and everlasting.

143.

'Regarding the ever-stationary it is declared, that they are from the earth unto the star station; (19) and its affliction for them is then nothing whatever except cold and heat.

144.

'Of hell the first part is that of evil thoughts, the second is that of evil words, and the third is that of evil deeds. 21.

145.

With the fourth step the wicked person arrives at that which is the darkest hell; (22) and they lead him forwards to the vicinity of Ahriman, the wicked. 23.

And Ahriman and the demons, thereupon, make ridicule and mockery of him (24) thus:

146.

"What was thy trouble and complaint, as regards Ohrmazd and the archangels, and the fragrant and joyful heaven, when thou approachedst for a sight of us and gloomy hell, (25)

although we cause thee misery therein and do not pity, and thou shalt see misery of long duration?"

147.

And, afterwards, they execute punishment and torment of various kinds upon him.

148.

'There is a place where, as to cold, it is such as that of the coldest frozen snow. 28.

There is a place where, as to heat, it is such as that of the hottest and most blazing fire. 29.

149.

There is a place where noxious creatures are gnawing them, just as a dog does the bones. 30.

There is a place where, as to stench, it is such that they stagger about and fall down. 31.

150.

And the darkness is always such-like as though it is possible for them to seize upon it with the hand.'

SPIRIT OF WISDOM 8

151.

The sage asked the spirit of wisdom (2) thus:

'How and in what manner has Ohrmazd created these creatures and creation? 3.

152.

And how and in what manner were the archangels and the spirit of wisdom formed and created by him? 4.

And how are the demons and fiends and also the remaining corrupted ones of Ahriman, the wicked, miscreated? 5.

153.

How do every good and evil happen which occur to mankind and also the remaining creatures? 6. And is it possible to alter anything which is destined, or not?'

154.

The spirit of wisdom answered (8) thus:

'The creator, Ohrmazd, produced these creatures and creation, the archangels and the spirit of wisdom from that which is his own splendor, and with the blessing of unlimited time (zurvan).

155.

9. For this reason, because unlimited time is undecaying and immortal, painless and hungerless, thirstless and undisturbed; and for ever and everlasting no one is able to seize upon it, or to make it non-predominant as regards his own affairs.

156.

'And Ahriman, the wicked, miscreated the demons and fiends, and also the remaining corrupted ones, by his own unnatural intercourse. 11.

157.

A treaty of nine thousand winters in unlimited time (daman) was also made by him with Ohrmazd; (12) and, until it has become fully completed, no one is able to alter it and to act otherwise. 13.

158.

And when the nine thousand years have become completed, Ahriman is quite impotent; (14) and Srosh, the righteous, will smite Eshm, (15) and Mihr and unlimited time and the spirit of justice, who deceives no one in anything, and destiny and divine providence will smite the creatures and creation of Ahriman of every kind, and, in the end, even Azho [i.e. Az], the demon. 16.

159.

And every creature and creation of Ohrmazd becomes again as undisturbed as those which were produced and created by him in the beginning.

160.

'Every good and the reverse which happen to mankind, and also the other creatures, happen through the seven planets and the twelve constellations. 18.

And those twelve constellations are such as in revelation are the twelve chieftains who are on the side of Ohrmazd, (19) and those seven planets are called the seven chieftains who are on the side of Ahriman. 20.

161.

Those seven planets pervert every creature and creation, and deliver them up to death and every evil. 21.

And, as it were, those twelve constellations and seven planets are organizing and managing the world.

162.

'Ohrmazd is wishing good, and never approves nor contemplates evil. 23.

Ahriman is wishing evil, and does not meditate nor approve anything good whatever. 24.

163.

Ohrmazd, when he wishes it, is able to alter as regards the creatures of Ahriman; and Ahriman, too, it is, who, when he wishes it, can do so as regards the creatures of Ohrmazd, (25) but he is only able to alter so that in the final effect there may be no injury of Ohrmazd, (26) because the final victory is Ohrmazd's own. 27.

164.

For it is declared, that "the Yim [Jamshed] and Faridoon and Kay Us of Ohrmazd are created immortal, (28) and Ahriman so altered them as is known. 29.

165.

And Ahriman so contemplated that Bevarasp [= Azi Zohak] and Frasiyav and Alexander should be immortal, (30) but Ohrmazd, for great advantage, so altered them as that which is declared."

SPIRIT OF WISDOM 9-13

166.

The sage asked the spirit of wisdom (2) thus: '

Is it possible to go from region to region, or not?

167.

3. From what substance is the sky made? 4.

And how and in what manner is the mingling of the water in the earth?'

168.

The spirit of wisdom answered (6) thus:

'Without the permission of the sacred beings, or the permission of the demons, it is then not possible for one to go from region to region.

169.

'The sky is made from the substance of the blood-stone, such as they also call diamond.

'And the mingling of the water in the earth is just like the blood in the body of man.'

SPIRIT OF WISDOM 10

170.

The sage asked the spirit of wisdom (2) thus:

'Can there be any peace and affection whatever of Ahriman, the wicked, and his demons and miscreations, with Ohrmazd and the archangels, one with the other, or not?'

171.

The spirit of wisdom answered (4) thus:

'There cannot be, on any account whatever; (5)

because Ahriman meditates evil falsehood and its deeds, wrath and malice and discord, (6) and Ohrmazd meditates righteousness and its deeds, good works and goodness and truth. 7.

172.

And everything can change, except good and bad nature. 8.

A good nature cannot change to evil by any means whatever, and a bad nature to goodness in any manner. 9.

173.

Ohrmazd, on account of a good nature, approves no evil and falsehood; (10) and Ahriman, on account of a bad nature, accepts no goodness and truth; (11)

and, on this account, there cannot be for them any peace and affection whatever, one with the other.'

174.

The sage asked the spirit of wisdom (2) thus:
'Is wisdom good, or skill, or goodness?'

175.

The spirit of wisdom answered (4) thus:
'Wisdom with which there is no goodness, is not to be considered as wisdom; (5)
and skill with which there is no wisdom, is not to be considered as skill.'

176.

The sage asked the spirit of wisdom (2) thus: Wherefore is it when the treasure of the spiritual existence is allotted so truly, and that of the worldly existence so falsely?'

177.

The spirit of wisdom answered (4) thus:

'The treasure of the worldly existence was allotted as truly, in the original creation, as that of the spiritual existence.

178.

And the creator, Ohrmazd, provided the happiness of every kind, that is in these creatures and creation, for the use of the sun and moon and those twelve constellations which are called the twelve chieftains by revelation; (6)
and they, too, accepted it in order to allot it truly and deservedly.

179.

'And, afterwards, Ahriman produced those seven planets, such as are called the seven chieftains of Ahriman, for dissipating and carrying off that happiness from the creatures of Ohrmazd, in opposition to the sun and moon and those twelve constellations.

180.

And as to every happiness which those constellations bestow on the creatures of Ohrmazd, (9) those planets take away as much of it as it is possible for them (the constellations) to give, (10) and give it up to the power of the demons and fiends and the bad.

181.

'And the treasure of the spiritual existence is so true on this account, because Ohrmazd, the lord, with all the angels and archangels, is undisturbed, (12) and they make the struggle with Ahriman and the demons, and also the account of the souls of men, with justice. 13.

182.

And the place of him whose good work is more is in heaven, (14) the place of him whose good work and sin are equal is among the ever-stationary, (15) and when the crime is more, his path is then to hell.'

183.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when oxen and sheep, birds, flying creatures, and fish are, each one, properly learned in that which is their own knowledge, (3)

and men, so long as they bring no instruction unto them, and they do not perform much toil and trouble about it, are not able to obtain and know the learning of the human race?'

184.

The spirit of wisdom answered (5) thus:

'Men have been so wise, in the original creation, that, as to the good works and crime which were performed by them, the recompense of the good works and the punishment of the crime were then seen by them with their own eyes, (6) and no crime whatever proceeded from men. 7.

185.

But, afterwards, Ahriman, the wicked, concealed the recompense of good works and the punishment of sin. 8.

186.

And on this account, moreover, it is said in revelation (9) that:

"These four things are worse and more grievous than every evil which the accursed evil one, the wicked, committed upon the creatures of Ohrmazd, (10) that is, when the reward of good works and punishment of sin, the thoughts of men, and the consequence of actions were quite concealed by him."

187.

'And, for the same reason, he made many devotions and improper creeds current in the world. 12.

And, on account of men's not knowing of duty and good works, every one believes that most, and considers it as good, which his teaching in devotion has included. 13.

188.

And that devotion, in particular, is more powerful, with which sovereignty exists. 14.

189

But that one is the lordship and sovereignty of Vishtasp, the king of kings, (15) by whom, on account of knowing it unquestionably and certainly, the perfect and true religion, which is in the word of the creator Ohrmazd, was received from the unique Zartosht, the Spitaman, (16) who has manifested clearly, explicitly, and unquestionably the treasure of the worldly and spiritual existences, of every kind, from the good religion of the Mazda-worshippers. 17.

190.

There is then no other creed, through which it is possible for one to obtain and know the treasure of the worldly and spiritual existences so explicitly and clearly, (18) but, on account of much controversy, they are so cut up and entangled, that the statements of their beginning are much unlike to the middle, and the middle to the end.'

SPIRIT OF WISDOM 14-15

191.
The sage asked the spirit of wisdom (2) thus:

'Which protection is the more defensive? 3.

192.
Which friend (4) and which supporter of fame are good? 5.

193.
Which helper of enjoyment is good? 6.

194.
Which wealth is the pleasanter? 7.
And which is the supremest pleasure of all pleasures?'

195.
The spirit of wisdom answered (9) thus:
'The sacred being is the more defensive protection. 10.

196.
A virtuous brother is a good friend. 11.

197.
A child, who is virtuous and an upholder of religion, is a good supporter of fame. 12.

198.
A virtuous wife, who is well-disposed, is a good helper of enjoyment. 13.

199.
That wealth is better and pleasanter which is collected by honesty,
and one consumes and maintains with duties and good works. 14.

200.
And the pleasures which are superior to all pleasures are health of body,
freedom from fear, good repute, and righteousness.'

SPIRIT OF WISDOM 15

201.
The sage asked the spirit of wisdom (2) thus:
'Is poverty good, or opulence?'

202.
The spirit of wisdom answered (4) thus:

'Poverty which is through honesty is better than opulence which is from the treasure of others. 5.

203.
For it is stated (6) thus:
"As to him who is the poorest and most secluded person,
whenever he keeps his thoughts, words, and deeds honest, and in duty to the sacred beings,

204.

for him even there is lawfully a share of all the duties and good works which mankind shall do in the world. 7.

205.

As to him, too, who is opulent, who is a man of much wealth, when the wealth is not produced by honesty, though he takes trouble in duties and good works and righteous gifts, his good work is then not his own, (8) because the good work is his from whom the wealth is abstracted."

206.

'And as to that much wealth which is collected by proper exertion, and one consumes and maintains with duties and good works and pleasure, even that is no better thereby, (10) because it is necessary to consider that as perfect. 11.

207.

But as to him who is a man of much wealth, whose wealth is collected by proper exertion, and he consumes and maintains it with duties and good works and pleasure, he is great and good and more perfect'.

208.

'And regarding even that which is sovereignty they state (13) thus:
"What is good government in a village is better than what is bad government in a realm. 14.

209.

Because the creator Ohrmazd produced good government for effecting the protection of the creatures, (15) and Ahriman, the wicked, has produced bad government as the adversary of good government."

210.

'Good government is that which maintains and directs a province flourishing, the poor untroubled, and the law and custom true, (17) and sets aside improper laws and customs. 18.

211.

It well maintains water and fire by law, (19) and keeps in progress the ceremonial of the sacred beings, duties, and good works. 20.

212.

It causes friendliness and pleading for the poor, (21) and delivers up itself, and even that which is its own life, for the sake of the good religion of the Mazda-worshippers. 22.

213.

And if there be any one who desists from the way of the sacred beings, then it orders some one to effect his restoration thereto; (23) it also makes him a prisoner, and brings him back to the way of the sacred beings; (24)

214.

it allots, out of the wealth that is his, the share of the sacred beings and the worthy, of good works and the poor; (25) and delivers up the body for the sake of the soul. 26.

215.

A good king, who is of that kind, is called equal to the angels and archangels.

216.

'Bad government is that (28) which destroys the true and proper law and custom, (29) and brings oppression, plunder, and injudiciousness into practice. 30.

217.

It dissipates the treasure of the spiritual existence, (31) and considers duty and good works a vexation, through greediness. 32.

218.

It keeps back a person performing good works from doing good works, (33) and he thereby becomes a doer of harm. (34)

219.

Its disbursement, too, of every kind is for its own self, (35)
the administration of the treasure of the worldly existence, (36)
the celebrity and exaltation of the vile, (37)
the destruction and neglect of the good, (38)
and the annihilation of the poor. 39.

220.

A bad king, who is of that kind, is called equal to Ahriman and the demons.'

The Book of the Spirit of Wisdom

CHAPTER NINE
Divisions 221-250

SPIRIT OF WISDOM 16

221.

The sage asked the spirit of wisdom (2) thus:

'Of the food which men eat, and the clothing which men put on, which are the more valuable and good?'

222.

The spirit of wisdom answered (4) thus:

'Of the food which men eat, the milk of goats is produced good. 5.

223.

Because, as to men and quadrupeds, who are born from a mother, until the time when food is eaten by them, their growth and nourishment are then from milk, (6) and on milk they can well live. 7.

224.

And if men, when they withdraw from the milk of the mother, make thorough experience of the milk of goats, (8) then bread is not necessary for use among them. 9.

225.

Since it is declared, (10) that "the food of mankind, who are in Arezahi and Sawahi, Fradadhafshu and Widadhafshu, Wourubareshti and Wourujareshti, is the milk of goats and cows; (11) other food they do not eat." 12.

226.

And he who is a milk-consuming man is healthier and stronger, and even the procreation of children becomes more harmless.

227.

'Of grains wheat is called great and good, (14) because it is the chief of grains, (15) and even by the Avesta its name is then specified in the chieftainship of grains.

228.

'And of fruit the date and grape are called great and good. 17.

229.

When bread has not come, it is necessary to consecrate the sacred cake by means of fruit; (18) when the fruit to consecrate is the date or grape, it is allowable to eat every fruit; (19) and when those have not come, it is necessary to eat that fruit which is consecrated.

230.

'Regarding wine it is evident, that it is possible for good and bad temper to come to manifestation through wine. 21.

231.

The goodness of a man is manifested in anger, the wisdom of a man in irregular desire. 22.

232.

For he whom anger hurries on (aushtavet) is able to recover himself from it through goodness, (23) he whom lust hurries on is able to recover himself from it through wisdom, (24) and he whom wine hurries on is able to recover himself from it through temper.

233.

'It is not requisite for investigation, (26) because he who is a good-tempered man, when he drinks wine, is such-like as a gold or silver cup which, however much more they burn it, becomes purer and brighter. 27.

234.

It also keeps his thoughts, words, and deeds more virtuous; (28) and he becomes gentler and pleasanter unto wife and child, companions and friends, (29) and is more diligent in every duty and good work.

235.

'And he who is a bad-tempered man, when he drinks wine, thinks and considers himself more than ordinary. 31.

236.

He carries on a quarrel with companions, displays insolence, makes ridicule and mockery, (32) and acts arrogantly to a good person. 33.

237.

He distresses his own wife and child, slave and servant; (34) and dissipates the joy of the good, (35) carries off peace, and brings in discord.

238.

'But every one must be cautious as to the moderate drinking of wine. 37.

239.

Because, from the moderate drinking of wine, thus much benefit happens to him: (38)

since it digests the food, (39) kindles the vital fire, (40) increases the understanding and intellect, semen and blood, (41) removes vexation, (42) and inflames the complexion. 43.

240.

It causes recollection of things forgotten, (44) and goodness takes a place in the mind. (45)

241.

It likewise increases the sight of the eye, the hearing of the ear, and the speaking of the tongue; (46) and work, which it is necessary to do and expedite, becomes more progressive. 47.

242.

He also sleeps pleasantly in the sleeping place, and rises light. 48.

243.

And, on account of these contingencies, good repute for the body, righteousness for the soul, and also the approbation of the good come upon him.

244.

'And in him who drinks wine more than moderately, thus much defect becomes manifest, (50) since it diminishes his wisdom, understanding and intellect, semen and blood; (51) it injures the liver and accumulates disease, (52) it alters the complexion, (53) and diminishes the strength and vigor. 54.

245.

The homage and glorification of the sacred beings become forgotten. 55.

246.

The sight of the eye, the hearing of the ear, and the speaking of the tongue become less. 56.

He distresses Hordad and Amurdad (57) and entertains a desire of lethargy. 58.

247.

That, also, which it is necessary for him to say and do, remains undone; (59) and he sleeps in uneasiness, and rises uncomfortably. 60.

248.

And, on account of these contingencies, himself, wife, and child, friend and kindred are distressed and unhappy, (61) and the superintendent of troubles and the enemy are glad. 62.

249.

The sacred beings, also, are not pleased with him; (63) and infamy comes to his body, and even wickedness to his soul.

250.

'Of the dress which people possess and put on, silk is good for the body, and cotton for the soul. 65.

For this reason, because silk arises from a noxious creature, (66) and the nourishment of cotton is from water, and its growth from earth; and as a treasure of the soul it is called great and good and more valuable.'

SPIRIT OF WISDOM 17-21

251.

The sage asked the spirit of wisdom (2) thus:

'Which is that pleasure which is worse than unhappiness?'

252.

The spirit of wisdom answered (4) thus:

'Whoever has acquired wealth by crime, and he becomes glad of it thereby, then that pleasure is worse for him than unhappiness.'

SPIRIT OF WISDOM 18

253.

The sage asked the spirit of wisdom (2) thus:

'Wherefore do people consider these very little, these four things which it is necessary for them to consider more, as warnings, (3) the changeableness of the things of the worldly existence, the death of the body, the account of the soul, and the fear of hell?'

254.

The spirit of wisdom answered (5) thus:

'On account of the delusiveness of the demon of greediness, and of discontent.'

SPIRIT OF WISDOM 19

255.

The sage asked the spirit of wisdom (2) thus:

'Is living in fear and falsehood worse, or death?'

256.

The spirit of wisdom answered (4) thus:

'To live in fear and falsehood is worse than death. 5.'

257.

Because every one's life is necessary for the enjoyment and pleasure of the worldly existence, (6) and when the enjoyment and pleasure of the worldly existence are not his, and fear and even falsehood are with him, it is called worse than death.'

SPIRIT OF WISDOM 20

258.

The sage asked the spirit of wisdom (2) thus:

'For kings which is the one thing more advantageous, and which the more injurious?'

259.

The spirit of wisdom answered (4) thus:

'For kings conversation with the wise and good is the one thing more advantageous, (5)

and speaking and conversation with slanderers and double-dealers are the more injurious for them.'

260.

The sage asked the spirit of wisdom (2) thus:

'What is the end of the world-arranging and spirit-destroying man? 3.

261.

What is the end of him who is a scoffing man? 4-6.

262.

What is the end of the idle, the malicious, and the lazy man? 7.

263.

What is the end of a false-hearted one, (8) and the end of an arrogant one?'

264.

The spirit of wisdom answered (10) thus:

'He who is a world-arranging and spirit-destroying man is as injured, in the punishment of the three nights (*the final judgment*), as a raging fire when water comes upon it.

265.

'Of him who is a scoffing man there is no glory in body and soul; (12) and every time when he opens his mouth his wickedness then increases. 13.

266.

All the fiends, too, become so lodged in his body, that they leave no goodness whatever for his body; (14) and he makes mockery of the good, and glorification of the vile. 15.

267.

Also in the worldly existence his body is infamous, and in the spiritual existence his soul is wicked.

268.

And, for effecting his punishment in hell, they deliver him over to the scoffing fiend; (17) and that fiend inflicts a ridicule and a mockery upon him with every single punishment.

269.

'As to him who is an idle man, yet devoid of wickedness, mostly when death comes on in the worldly existence, he thereupon begets pleasantly for the sake of another.

270.

'The bridge [Chinwad] which is for the soul of him who is a malicious man is more difficult than for the other wicked who are in hell. 20.

271.

For this reason, because malice proceeds by lineage; (21) and it is possible to manage every sin better than malice, (22) because malice will abide in a lineage. 23.

272.

There are instances when it adheres until the renovation of the universe; (24) for it is clearly declared by the pure revelation, (25) that the origin of the estrangement of the Arumans, and even the Turanians, from the Iranians, was owing to that malice which was generated by them through the slaughter of Airik; (26) as it always adheres until the renovation.

273.

'He who is a lazy man is said to be the most unworthy of men. 28.

274.

Because it is declared by revelation, (29) that the creator Ohrmazd produced no corn for him who is a lazy man; (30) for him who is a lazy man there is then no giving of anything in gifts and charity, (31) and lodging and entertainment are not to be provided for him. 32.

275.

For this reason, because that food which a lazy man eats, he eats through impropriety and injustice; (33) and, on account of his laziness and unjust eating, his body then becomes infamous and the soul wicked.

276.

'He who is a false-hearted man is as dubious in good things as in bad; (35) he is dubious as to the treasure of the spiritual and worldly existences, and also as to the ceremonial, invocation, and service of the sacred beings. 36.

277.

And, on account of these circumstances, the angels and archangels shall accept little of the ceremonial and invocations which he performs, (37) and give unto him little of the gain, too, which he seeks. 38.

278.

And in the mouth of the good man he is always infamous, (39) and his soul becomes wicked.

279.

'The friends of him who is an arrogant man are few, and his enemies many. 41.

And even of the gifts which he gives to any one, and the ceremonial, too, which he performs for the sacred beings, they shall accept little, on account of his arrogance, (42) and give little of the gain, too, which he seeks. 43.

280.

And in hell they deliver him to the fiend of arrogance, in order to inflict punishment upon his soul; (44) and the fiend of arrogance inflicts punishment of various kinds upon it, and is not pacified.'

SPIRIT OF WISDOM 22-26

281.

The sage asked the spirit of wisdom (2) thus:

'Is it possible to provide, for one's own hand,
the treasure and wealth of the worldly existence through exertion, or not?'

282.

The spirit of wisdom answered (4) thus:

'It is not possible to provide for one's self, through exertion, that benefit which is not ordained; (5)
but a morsel of that which is ordained comes on by means of exertion. 6.'

283.

Yet the exertion, when it is fruitless in the worldly existence, through the sacred beings not being
with it, still comes, afterwards, to one's assistance in the spiritual existence, and outweighs in the
balance.'

SPIRIT OF WISDOM 23

284.

The sage asked the spirit of wisdom (2) thus;

'Is it possible to contend with destiny through wisdom and knowledge, or not?'

285.

The spirit of wisdom answered (4) thus:

'Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to
contend with destiny.'

286.

Because, when predestination as to virtue, or as to the reverse, comes forth,

the wise becomes wanting in duty,
and the astute in evil becomes intelligent; (6)

287.

the faint-hearted becomes braver,
and the braver becomes faint-hearted; (7)

the diligent becomes lazy,
and the lazy acts diligently. (8)

288.

Just as is predestined as to the matter,
the cause enters into it, (9) and thrusts out everything else.'

289.

The sage asked the spirit of wisdom (2) thus:

'On account of the begging of favors, and the practice and worthiness of good works, do the sacred beings also grant anything to men otherwise, or not?'

290.

The spirit of wisdom answered (4) thus:

'They grant; (5) for there are such as they call thus:
"Destiny and divine providence." 6.

291.

Destiny is that which is ordained from the beginning, (7)
and divine providence is that which they also grant otherwise. 8.

292.

But the sacred beings provide and manifest in the spiritual existence little of that grant, on this account, because Ahriman, the wicked, through the power of the seven planets extorts wealth, and also every other benefit of the worldly existence, from the good and worthy, and grants them more fully to the bad and unworthy.'

SPIRIT OF WISDOM 25

293.

The sage asked the spirit of wisdom (2) thus:

'Of the rich who is the poorer, and of the poor who is the richer?'

294.

The spirit of wisdom answered (4) thus:

'Of the rich he is the poorer who is not content with that which is his, (5)
and suffers anxiety for the increase of anything.

300.

'And of the poor he is the richer who is content with that which has come, (7)
and cares not for the increase of anything.'

SPIRIT OF WISDOM 26

301.

The sage asked the spirit of wisdom (2) thus:

'Is a blind eye worse, or a blind mind? 3.

Is the ill-informed worse, or the bad-tempered?'

302.

The spirit of wisdom answered (5) thus:

'He who is blind-eyed, when he has understanding in anything,
and accomplishes learning,
is to be considered as sound-eyed. 6.

303.

And he who is sound-eyed, when he has no knowledge and understanding,
and even that which they teach him he does not accept,
then that is worse than even a blind eye.

304.

'The ill-tempered is less evil than the ill-informed; (8)

because the ill-tempered, except by a decree, is not able to seize anything away from any one; (g) and as to the ill-informed man, his desire of every kind is then for oppression and plunder. 10.

305.

Concerning him who is ill-informed it is declared that, apart from predestination, he is born free from fresh understanding.'

The Book of the Spirit of Wisdom

CHAPTER TWELVE
Divisions 306-345

SPIRIT OF WISDOM 27

306.

The sage asked the spirit of wisdom (2) thus:

'Wherefore have the people who were from Gayomard, and those, too, who were lords and monarchs, from Hooshang, the Peshdad, even unto Vishtasp, the king of kings, been such doers of their own wills? 3.

307.

Much benefit was also obtained by them from the sacred beings, (4) and they have been mostly those who were ungrateful unto the sacred beings, (5) and there are some even who have been very ungrateful, promise-breaking, and sinful. 6.

308.

For what benefit then have they been severally created, (7) and what result and advantage proceeded from them?'

309.

The spirit of wisdom answered (9) thus:

'That which thou askest concerning them, as to benefit, or as to the reverse, thou shouldst become aware of and fully understand. 10.

310.

Because the affairs of the world of every kind proceed through destiny and time and the supreme decree of the self-existent eternity (zurvan), the king and long-continuing lord. 11.

311.

Since, at various periods, it happens unto every one, for whom it is allotted, just as that which is necessary to happen. 12.

312.

As even from the mutual connection of those ancients, who are passed away, it is manifest (13) that, ultimately, that benefit arose which was necessary to come from them to the creatures of Ohrmazd.

313.

'Because the advantage from Gayomard was this, (15) first, the slaying of Arzur, and making delivery of his own body, with great judiciousness, to Ahriman. 16.

314.

And the second advantage was this, (17) that mankind and all the guardian spirits of the producers of the renovation of the universe, males and females, were produced from his body. 18. And, thirdly, this, that even the metals were produced and formed from his body.

315.

'And the advantage from Hooshang, the Peshdad, was this, (20) that, of three parts, he slew two parts of the Mazendaran demons, who were destroyers of the world.

316.

'The advantage from Tahmurasp, the well-grown, was this, (22) that the accursed evil one, the wicked, was kept by him thirty years as a charger. 23.

317.

And the writing of penmanship of seven kinds, which that wicked one kept in concealment, he brought out to publicity.

318.

'The advantage from the well-flocked Yimshed [Jamshed], son of Vivangha, was this, (25)

that an immortality of six hundred years, six months, and sixteen days is provided by him for the creatures and creation, of every kind, of the creator Ohrmazd; (26)

and they are made unsuffering, undecaying, and undisturbed. (27)

319.

Secondly, this, that the enclosure formed by Yim [Jamshed] was made by him; (28) and when that rain of Malkos occurs --

320.

since it is declared in revelation that mankind and the other creatures and creations of Ohrmazd, the lord, are mostly those which shall perish' -- (29)

321.

one shall afterwards open the gate of that enclosure formed by Yim [Jamshed], (30) and the people and cattle, and other creatures and creations of the creator Ohrmazd, shall come out from that enclosure, (31) and arrange the world again. 32.

322.

Thirdly, (33) when he brought back the proportion of the worldly existences, which that evil-producing wicked one had swallowed, from his belly.

323.

Fourthly, when a goat (gospend) was not given by him to the demons in the character of an old man.

324.

'And the advantage from Azi Dahak [Zohak], the Bevarasp, and the accursed Frasiyav of Tur was this, (35) that, if the dominion should not have come to Bevarasp and Frasiyav, the accursed evil spirit would then have given that dominion unto Eshm; (36)

325.

and when it would have come unto Eshm, it would not have been possible to take it away from him till the resurrection and future existence, (37) for this reason, because he has no bodily existence.

326.

'And the advantage from Faridoon was this, (39) such as the vanquishing and binding of Azi Dahak [Zohak], the Bevarasp, who was so grievously sinful. 40.

327.

And, again too, many Mazendaran demons were smitten by him, and expelled from the region of Xwaniratha.

328.

'And the advantage from Manuschihar was this, (42, 43) that, in revenge for Airik, who was his grandfather, Salm and Tuj were kept back by him from disturbing the world. 44.

329.

From the land of Patashkhvargar unto the beginning of Dujako, such as Frasiyav had taken, by treaty he seized back from Frasiyav, and brought it into the possession of the countries of Iran.

330.

And as to the enlargement of the sea of Kansai [Kyansih (Hamun)], such as Frasiyav supplied, he also expelled the water from it.

331.

'And the advantage from Kay Kobad was this, (46) that he became a thanksgiver unto the sacred beings. 47.

332.

Dominion, also, was well exercised by him, (48) and the family and race of the Kayanians proceeded again from him.

333.

'And the advantage from Sahm was this, (50) that the serpent Srobovar and the wolf Kaput, which they also call Pehino,

334.

the watery demon Gandarep, the bird Kamak, and the deluding demon were slain by him. 51.

335.

And he also performed many other great and valuable actions, (52) and kept back much disturbance from the world, (53) as to which, when one of those disturbances, in particular should have remained behind, it would not have been possible to produce the resurrection and future existence.

336.

'And the advantage from Kay Us was this, (55) as Siyavakhsh was produced from his body, 56. many other actions also proceeded from him.

337.

'And the advantage from Siyavakhsh was this, (58) such as the begetting of Kay Khosraw, and the formation of Kangdez.

338.

'And the advantage from Kay Khosraw was this, (60) such as the slaying of Frasiyav, (61) the extirpation of the idol-temples which were on the lake of Checast, (62) and the management of Kangdez. 63.

339.

And he is able to do good through his assistance of the raising of the dead by the restorer of the dead, the triumphant Soshyant, which is in the future existence.

340.

'And the advantage from Kay Lohrasp was this, (65) that dominion was well exercised by him, (66) and he became a thanksgiver unto the sacred beings. 67.

341.

He demolished the Jerusalem of the Jews, and made the Jews dispersed and scattered; and the acceptor of the religion, Kay Vishtasp, was produced from his body.

342.

'And the advantage from Vishtasp was this, (69)
such as the acceptance and solemnization of the good religion of the Mazda-worshippers, (70)

343.

through the divine voice of the Ahunwar, the word of the creator Ohrmazd; (71)
the annihilation and destruction of the bodies of the demons and fiends; (72)
and the pleasure and comfort of water and fire and all the angels and spirits of the worldly existences. 73.

344.

And he was full of the hope of the good and worthy, (74)
through a virtuous desire for his own determination, (75)

345.

the compensation and gratification of Ohrmazd, with the archangels, (76)
and the affliction and destruction of Ahriman and the miscreations.'

The Book of the Spirit of Wisdom

CHAPTER THIRTEEN
Divisions 346-370

SPIRIT OF WISDOM 28-32

346.

'The sage asked the spirit of wisdom (2) thus:

'Who is the more forgiving)? 3.

347.

What is the more in strength? 4.
What is the swifter? 5.

348.

What is the happier? 6.
What is the more miserable?'

349.

The spirit of wisdom answered (8) thus:

'Ohrmazd, the lord, is the more forgiving. 9.

350.

He saw the nine thousand years' mischief among his own creatures, owing to Ahriman, yet afterwards, through justice and forgiveness, he does not then smite him for it.

351.

'And the celestial sphere is the more in strength. 11.
'The intellect of mankind is the swifter. 12.

352.

The souls of the righteous are the happier. 13.
And those of the wicked are the more penitent.'

353.

The sage asked the spirit of wisdom (2) thus:

'What is it necessary to keep with more regard and more protection?'

354.

The spirit of wisdom answered (4) thus:

'It is necessary to keep a young serving-boy, a wife, a beast of burden, and a fire with more protection and more regard.'

SPIRIT OF WISDOM 30

355.

The sage asked the spirit of wisdom (2) thus:

'Which of any living existence is the worse?'

356.

And in wisdom who is the more unforeseeing?'

357.

The spirit of wisdom answered (5) thus:

'A life of him is the worse, who lives in fear and falsehood. 6.

358.

And in wisdom he is the more unforeseeing, who does not provide for the spiritual existence, and attends to the worldly one.'

SPIRIT OF WISDOM 31

359.

The sage asked the spirit of wisdom (2) thus:

'What is the business of the priests, warriors, and husbandmen, each separately?'

360.

The spirit of wisdom answered (4) thus:

'The business of the priests is to maintain the religion properly; (5)

361.

and to perform the ceremonial and invocation of the sacred beings well and with attention, (6)

362.

and the decrees, decisions, custom, and control, as revealed by the pure, good religion of the Mazda-worshippers. 7.

363.

To make people aware of the goodness of good works; (8) and to show the way to heaven, and the danger and avoidance of hell.

364.

'The business of the warriors is to defeat the enemy; (10) and to keep their own country and land unalarmed and tranquil.

365.

'And the business of the husbandmen is to perform tillage and cultivation; (12) and, to the extent of their ability, to keep the world invigorated and populous.'

366.

The sage asked the spirit of wisdom (2) thus:

'What is the business of the well-endeavoring, the artisans?'

367.

The spirit of wisdom answered (4) thus:

'The business of the artisans is this,
(5) that as to that work which they do not understand, they do not bring a hand to it; (6)

368.

and that which they well understand, they perform well and with attention; (7)

and they demand wages lawfully. (8).

369.

For as to him who persists in doing that work which he does not understand,
it is he by whom that work is spoiled and becomes useless;

370.

and when, moreover, he is a man whose work makes himself satisfied,
it then becomes even an origin of sin for him.'

The Book of the Spirit of Wisdom

CHAPTER FOURTEEN
Divisions 371-405

SPIRIT OF WISDOM 33-36

371.

The sage asked the spirit of wisdom (2) thus:

'As to a ruler, (3) a chieftain, (4) a friend, (5) a kinsman, (6)
a wife, (7) a child, (8) and a country, which [*sort of each these*] is the worse?'

372.

The spirit of wisdom answered (10) thus:

'That ruler is the worse,
that is not able to keep the country unalarmed, and the people untroubled.

373.

That chieftain is the worse, who is defective in ability,
unthankful unto agents, and no helper and interceder for a servant.

374.

That friend is the worse, who is not fit to be relied upon.

375.

That kinsman is the worse, who is no helper in illness.

376.

That wife is the worse, with whom it is not possible to live with pleasure.

377.

That child is the worse, who is no bringer of renown. 16.

378.

And that country is the worse, in which it is not possible to live in happiness, fearlessness, and permanence.'

SPIRIT OF WISDOM 34

379.

The sage asked the spirit of wisdom (2) thus:

'Has the creator Ohrmazd produced the creation of anything whatever for the worldly existence, unto which Ahriman is not able to bring disturbance?'

380.

The spirit of wisdom answered (4) thus:

'To him who is a wise and contented man
it is but little possible to bring disturbance.'

SPIRIT OF WISDOM 35-36

381.

The sage asked the spirit of wisdom (2) thus:

'How many are those people whom it is necessary to consider as rich,
and how many are those who are poor?'

382.

The spirit of wisdom answered (4) thus:

'These are the people it is necessary to consider as rich: -- (5)

383.

[the first] is he who is perfect in wisdom; (6)

384.

the second, whose body is healthy, and he lives fearlessly; (7)
the third, who is content with that which has come; (8)

385.

the fourth, he whose destiny is a helper in virtue; (9)
the fifth, who is well-famed in the eyes of the sacred beings, and by the tongues of the good; (10)

386.

the sixth, whose trust is on this one, pure, good religion of the Mazda-worshippers; (11)
and the seventh, whose wealth is from honesty.

387.

'And these are the people to be considered as poor: -- (13)

[first] is he with whom there is no wisdom;

388.

(14) the second, whose body is not healthy; (15)
the third, who lives in his fear, terror, and falsehood; (16)

389.

the fourth, who is not ruling in his own body; (17)
the fifth, whose destiny is no helper; (18)

390.

the sixth, who is infamous in the eyes of the sacred beings, and on the tongues of the good; (19) and the seventh, who is old, and no child and kindred exist.'

SPIRIT OF WISDOM 36

391.

The sage asked the spirit of wisdom (2) thus:

'Which sin is the more heinous?'

392.

The spirit of wisdom answered (4) thus:

'Of the sin which people commit, unnatural intercourse is the more heinous. 5.

393.

The second is he who has suffered or performed intercourse with men. 6.

The third, who slays a righteous man. 7.

394.

The fourth, who breaks off a next-of-kin marriage.

The fifth, who destroys the arrangement of an adopted son. 9.

395.

The sixth, who smites the fire of Warharan. 10.

The seventh, who kills a water-beaver. 11.

396.

The eighth, who worships an idol. 12.

The ninth, who believes and wishes to worship in every religion. 13.

397.

The tenth, who consumes anything which is received into his custody, and becomes an embezzler..

The eleventh is he who, through sinfulness, provides support for wickedness. 15.

398.

The twelfth, who does no work, but eats unthankfully and unlawfully. 16.

The thirteenth, who commits heresy. 17.

399.

The fourteenth, who commits witchcraft. 18.

The fifteenth, who commits apostasy. 19.

The sixteenth, who commits demon-worship. 20.

400.

The seventeenth, who commits theft, or abetting of thieves. 21.

The eighteenth, who commits promise-breaking. 22.

401.

The nineteenth, who commits maliciousness. 23.

The twentieth, who commits oppression to make the things of others his own. 24.

402.

The twenty-first, who distresses a righteous man. 25.

The twenty-second, who commits slander. 26.

The twenty-third, who commits arrogance. 27.

403.

The twenty-fourth, who goes to a professional courtesan [*prostitute*]. 28.

The twenty-fifth, who commits ingratitude. 29.

The twenty-sixth, who speaks false and untrue. 30.

404.

The twenty-seventh, who causes discontent as to the affairs of those who are departed. 31.

The twenty-eighth, whose pleasure is from viciousness and harassing the good. 32.

405.

The twenty-ninth, who considers sin as to be urged on, and a good work as a day's delay. 33.

And the thirtieth, who becomes grieved by that happiness which is provided by him for anyone.'

The Book of the Spirit of Wisdom

CHAPTER FIFTEEN
Divisions 406-430

SPIRIT OF WISDOM 37-38

406.

The sage asked the spirit of wisdom (2) thus:

'Through how many ways and motives of good works do people arrive most at heaven?'

407.

The spirit of wisdom answered (4) thus:

The first good work is liberality. 5.

The second, truth. 6.

408.

The third, thankfulness. 7.

The fourth, contentment.

409.

The fifth, wanting to produce welfare for the good, and becoming a friend to every one. 9.

410.

The sixth, being without doubt as to [*the idea*], that the sky and earth and every benefit of the worldly and spiritual existences are owing to the creator Ohrmazd. 10.

411.

The seventh, being so as to the unquestionableness of *[the idea]*,
that all misery and affliction are owing to Ahriman the wicked, who is accursed. 11.

412.

The eighth, freedom from doubt as to the resurrection and future existence. 12.

413.

The ninth, who for love of the soul effects a next-of-kin marriage. 13.

The tenth, who arranges adoption. 14.

414.

The eleventh, who practices regular industry. 15.

The twelfth, who is without doubt in this pure, good religion of the Mazda-worshippers. 16.

415.

The thirteenth, who is kindly regardful as to the ability and means of every one. 17.

The fourteenth, who perceives the kind regard of the good,
and becomes himself, also, kindly regardful as to the goodness which one wants among the good.

416.

The fifteenth, who seeks the affection of the good. 19.

The sixteenth, who keeps malice and uncharitableness far from his mind. 20.

417.

The seventeenth, who bears no improper envy. 21.

The eighteenth, who forms no desire of lust. 22.

418.

The nineteenth, who produces no discord with any one. 23.

The twentieth, who brings no distress into the affairs of a departed and unassisted one. 24.

419.

The twenty-first, who lets no wrath into his body. 25.

The twenty-second, who commits no sin on account of disgrace. 26.

420.

The twenty-third, who forms no desire of lethargy on account of laziness. 27.

421.

The twenty-fourth, who is without doubt as to the sacred beings. 28.

422.

The twenty-fifth, who is without doubt as to the existence of heaven and hell,
and the account which is to be rendered by the soul, *[and]*
the glory which is in heaven, and the misery which is in hell.

423.

The twenty-sixth, who abstains from slander and envious looks. 30.

The twenty-seventh, who causes the happiness of himself,
and gives happy advancement also to others. 31.

424.

The twenty-eighth, who becomes the help of the good, and accuser of the bad. 32.

The twenty-ninth, who restrains himself from deceit and evil (dushih). 33.

425.

The thirtieth, who does not speak false and untrue. 34.

The thirty-first, who restrains himself firmly from promise-breaking. 35.

426.

The thirty-second, who, for the sake of seeking his own benefit and happiness, causes the abstinence of others from evil. 36.

And the thirty-third, who provides lodging accommodation for the sick and secluded and traders.'

SPIRIT OF WISDOM 38

427.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when they do not allot the happiness of the worldly existence according to worthiness, and they make the soul a seizer upon the spiritual existences by worthiness of action?'

428.

The spirit of wisdom answered (4) thus:

'On account of the compassion of Ohrmazd, the lord, as regards the creatures, he allots all happiness alike among the good and alike among the bad. 5.

429.

But when it does not always come upon them, it is on account of the oppression of Ahriman and the demons, and the extortion of those seven planets.

430.

'And they make one a seizer upon the spiritual existences, by worthiness of action, on this account, because the wickedness of anyone arises through the performance of his own actions.'

[Confucian doctrine of 'the superiour man']

SPIRIT OF WISDOM 39

431.
The sage asked the spirit of wisdom (2) thus:
'Which power is the more seemly?
432.
In wisdom who is the more complete? 4.
And in disposition who is the more faithful? 5.
433.
Whose speech is the more proper? 6.
434.
In whose mind is the goodness little? 7.
And as a friend who is the worse? 8.
435.
In whose mind is the pleasure little? 9.
In heart who is the more seemly? 10.
436.
In endurance who is the more approvable? 11.
Who is not to be considered as faithful? 12.
437.
What is that which is worth keeping with every one? 13.
And what is that which is not to be kept with any one? 14.
438.
What is to be preserved in conversation? 15.
439.
Who is he that is not to be accepted as a witness? 16.
And unto whom is it necessary to be obedient? 17.
440.
What is it more necessary to mind and to keep praising? 18.
What is that which is not to be made unrespected in any way? 19.
441.
What is he who, in his own degree, is said to be such as Ohrmazd and the archangels? 20.
And what is he who, in his own degree, is such as Ahriman and the demons?'

442.

The spirit of wisdom answered (22) thus:

'In power he is the more seemly who,
when he indulges his wrath, is able to allay the wrath, and not commit sin and gratify himself. 23.

443.

And in wisdom he is the more complete who is able to preserve his own soul. 24.

444.

In disposition he is the more faithful, in whom there is nothing whatever of deceit and pretense. 25.

The speech of him is the more proper who speaks more true. 26.

445.

Goodness is little in the mind of a man of wrath. 27.

446.

As a friend, [*the*] malicious man who is a fighter is worse. 28.

And pleasure is little in the mind of him who is an envious man. 29.

447.

In heart he is the more seemly who abandons the worldly existence and seizes the spiritual one;
(30) and by his own will accepts righteousness as a yoke. 31.

448.

And in endurance he is the more approvable who, contentedly and with a will accepts, as a yoke,
the misery and [*harrassment*] which come upon him from Ahriman and the demons and the vile;
and it, in no way, [*afflicts*] his own soul. 33.

449.

He is not to be considered as faithful who has no fear of the sacred beings,
nor shame as to mankind. 34.

450.

Those [*things*] which are worth keeping with every one are peace and affection. 35.

And those which are not to be kept with any one whatever are malice and discord. 36.

451.

All these three are to be preserved in conversation:
good thoughts, good words, and good deeds in one's own thinking, speaking, and doing. 37.

452.

These three are not to be accepted as a witness:
a woman, a young serving-boy, and a man-slave.

453.

These are such as must be personally obedient and do service: (39)

the wife unto the husband, (40) and the child unto the father and mother,
the chieftain [and] [*unto the*] high-priest,

[*unclearly translated*]

the teacher, [*is to be obeyed*],
[and] the adopted son, and secluded kindred. [*must obey*] 41.

And unto rulers, chieftains, and teachers one is also to be obedient. 42.

454.

The sacred beings it is more necessary to mind and to keep praising. 43.

And one's own soul is not to be made unrespected in any mode, (44)
and is always to be kept in remembrance. 45.

455.

The judge who exercises true justice, and takes no bribe, is, in his own degree,
such as Ohrmazd and the archangels. 46.

And he who exercises false justice is said to be, in his own degree,
such as Ahriman and the demons.'

The Book of the Spirit of Wisdom

CHAPTER SEVENTEEN
Divisions 456-485

SPIRIT OF WISDOM 40-42

456.

The sage asked the spirit of wisdom (2) thus:

'What is the colder and what is the warmer? 3.

What is the brighter and what is the darker? 4.

457.

What is the fuller and what is the emptier? 5.

What end is the more fruitless? 6.

458

What is that thing of which no superfluity arises for any one? 7 [*excess or improperness*]

459.

What is that which no one is able to deprive one of? 8.

What is that thing which it is not possible to buy at a price? 9.

460.

What is that thing with which every one is always satisfied? 10.

What is that with which no one whatever is satisfied? 11.

461.

What is that one wish that Ohrmazd, the lord, contemplates as regards men? 12.

What is that one wish that Ahriman, the wicked, contemplates as regards men? 13.

462.

What is the end of the worldly existence and what is the end of the spiritual one?'

463.

The spirit of wisdom answered (15) thus:

'The heart of the righteous is the warmer,
and that of the wicked the colder. 16.

Righteousness is the brighter, and wickedness the darker. 17.

464.

The hope and protection which pertain to the sacred beings are the fuller,
and those which pertain to the demons are the emptier. 18.

The end [*of the life*] of the world-arranging [and] spirit-destroying man is the more fruitless. 19.

465.

It is knowledge of which no one knows a superfluity. 20.

466.

It is learning and skill which no one is able to deprive one of. 21.

It is understanding and intellect which it is not possible to buy at a price. 22.

467.

It is wisdom with which every one and one's own self are untroubled and satisfied. 23.

It is stupidity and ignorance with which every one and even one's own self are troubled and not satisfied.

468.

'That one wish which Ohrmazd, the lord, contemplates as regards men is this, (25)
that "ye shall fully understand me;
for every one who fully understands me, comes after me and strives for my satisfaction." 26.

469.

And that one wish which Ahriman contemplates as regards men is this, (27)
that "ye shall not understand me;"
for he knows that whoever fully understands that wicked one, does not go after his evil deeds, (28)
and nothing whatever of power and help for him arises from that man.

470.

'And as to that which is asked by thee 'concerning the spiritual and worldly existences,
the worldly existence is, in the end, death and, disappearance, (30)

and of the spiritual existence, in the end, [*is*] that of a soul of the righteous is undecaying,
immortal, and undisturbed, full of glory and full of enjoyment, forever and everlasting,
with the angels and archangels and the guardian spirits [*farohars*] of the righteous. 31.

471.

And the bridge and destruction and punishment of the wicked in hell are for ever and everlasting.

And the wicked soul, apart from the punishment, contemplates the existence,
and even the appearance, with the demons and fiends
just as, in the worldly existence, a healthy man does that with him who is very grievously sick.'

472.

The sage asked the spirit of wisdom (2) thus:

'Which man is the mightier? 3.

Which road is the more dreadful? 4.

473.

Which account is the more perplexing? 5.

Which tie [*of bond*] is the pleasanter? 6.

474.

Which work is the more regrettable? 7.

And which gift is the more unprofitable?'

475.

The spirit of wisdom answered (9) thus:

'That man is the mightier who is able to struggle with his own fiends; (10)

and, in particular, he who keeps these five fiends far from his person, (11) which are such as greediness, wrath, lust, disgrace, and discontent. 12.

476.

The road in passing over the Chinwad bridge [*into Hell*] is the more dreadful. 13.

477.

The account for a soul of the wicked is the more perplexing. 14.

The tie [*of the bond*] of children is the pleasanter and more desirable. 15.

478.

That work is the more regrettable which they do for the ungrateful. 16.

And that gift is the more unprofitable which they give to the unworthy.'

479.

The sage asked the spirit of wisdom (2) thus:

'How many kinds of man are there?'

480.

The spirit of wisdom answered (4) thus:

'There are three kinds of man,
one is man, one is demi-man, and one is demi-demon.

481.

'A man is he who is without doubt as to the creativeness of Ohrmazd,
the destructiveness of Ahriman, and the existence of the resurrection and future existence;
and also as regards every other happiness and misery, in the worldly and spiritual existences, (7)
that its origin is from both of those beings, from Ohrmazd and Ahriman. 8.

482.

And his belief is in this one pure, good religion of the Mazda-worshippers; (9)
and he does not believe in, and does not hearken unto, any heterodoxy.

483.

'A demi-man is he who performs the affairs of the worldly and spiritual existences
according to his own opinion, self-conceitedly and obstinately; (11)

be they duties and good works by the will of Ohrmazd, or be they by the will of Ahriman,
they proceed from him.

484.

'A demi-demon is he in whom there is only as it were the name of man and the human race,
but in his doing of every action he is then like unto a two-legged demon. 13.

485.

He understands no worldly and no spiritual existence, (14)
he understands no good work and no sin, (15)
he understands no heaven and no hell, (16)
and even the account which is to be rendered by the soul he does not think of.'

SPIRIT OF WISDOM 43-45

486.

The sage asked the spirit of wisdom (2) thus:

'How is it possible to make Ohrmazd, the archangels, and the fragrant, well-pleasing heaven more fully for oneself? 3.

487.

And how is it possible to make Ahriman, the wicked, and the demons confounded and to escape from hell, the depreciated and dark?'

488.

The spirit of wisdom answered (5) thus:

'To make Ohrmazd, the lord, and the archangels, and the fragrant, well-pleasing heaven for oneself, and Ahriman, the wicked, and the demons confounded, and to escape from hell, the dark and depreciated, are possible thus: (6)

489.

that is, when they make the spirit of wisdom a protection for the back, (7)
and wear the spirit of contentment on the body, like arms and armor and valor, (8)
and make the spirit of truth a shield, (9)

490.

the spirit of thankfulness a club, (10)
the spirit of complete mindfulness a bow, (11)
and the spirit of liberality an arrow; (12)

491.

and they make the spirit of moderation like a spear, (13)
the spirit of perseverance a gauntlet,
and they put forth the spirit of destiny as a protection. 14.

492.

In this manner it is possible to come to heaven and the sight of the sacred beings, and to escape from Ahriman, the wicked, and hell, the depreciated.'

SPIRIT OF WISDOM 44

493.

The sage asked the spirit of wisdom (2) thus:

'How are the sky and earth arranged? 3.

494.

How are the flow and arrangement of the water in the world? 4.

Whereon do the clouds rest? 5.

495.

Where is the demon of winter more predominant? 6.

And which country is the more undisturbed?'

496.

The spirit of wisdom answered (8) thus:

'The sky and earth and water, and whatever else is within them are egg-like, just as it were like the egg of a bird. 9.

497.

The sky is arranged above the earth, like an egg, by the handiwork of the creator Ohrmazd; and the semblance of the earth, in the midst of the sky, is just like as it were the yolk amid the egg; and the water within the earth and sky is such as the water within the egg.

498.

'And the flow of the water of every kind which is in the world is from the region of Arezahi (13) there where the sun comes up; and its downward surge is towards the region of Sawahi (14) where the sun goes down; and the surging on of the water is into the sea Putik, (15) and from the sea Putik it goes back to the sea Varkash.

499.

'The abode and seat of the clouds are on Alburz. []

'The demon of winter is more predominant in Eranvej. 18.

500.

And it is declared by revelation, (19) that in Eranvej there are "ten months winter and two months summer," (20)

and "even those" two months of warm weather "are cold as to water, cold as to earth, and cold as to plants." 21.

501.

And their adversity is the winter, (22) and the snakes therein are many, (23) while their other adversity is little.

502.

'It is declared that Ohrmazd created Eranvej better than other places and districts. 25.

And its goodness is this, that the life of the people is three hundred years, (26) and of the oxen and sheep one hundred and fifty years. 27.

503.

Their pain and sickness, also, are little; (28) they fabricate (drujend) no lies, (29) they make no lamentation and weeping, (30) and the domination of the demon of greediness (Az) in their bodies is little. 31.

504.

When they eat one loaf among ten men, they are satisfied. 32.

And in every forty years one child is born from one woman and one man. 33.

505.

Their law, also, is goodness, and their religion the primitive faith; (34) and when they die they are righteous. 35.

Their spiritual chief, likewise, is Gopaito, and their lord and king is Srosh.'

506.

The sage asked the spirit of wisdom (2) thus:

'By what does Ahriman most deceive and lead people to hell? 3.

And from what is his pleasure most? 4.

And from what is his food?'

507.

Where is the place he has a foundation? 5.

Where, also, is his coming, together with the demons, most? 6.

508.

The spirit of wisdom answered (8) thus:

'Ahriman deceives people most by prosperity and adversity,
the fiend of apostasy, skepticism, and covetousness. 9.

509.

His pleasure, also, is most from the discord of men. 10.

And his food is from the impenitence and reticence of men. 11.

510.

He has a foundation in the malicious. 12.

And his coming and going are most with the wrathful.'

The Book of the Spirit of Wisdom

CHAPTER NINETEEN
Divisions 511-540

SPIRIT OF WISDOM 46-51

511.

The sage asked the spirit of wisdom (2) thus:

'Which is the one oppression, as regards men, that Ahriman considers as the more injurious and great?'

512.

The spirit of wisdom answered (4) thus:

'Ahriman, when he wrings life and wife and child and worldly happiness of every kind away from men,
does not consider, as to this, that any injury whatever is inflicted by him upon that person; (5)

513.

but when he wrings away the soul of a single individual, and makes it utterly depraved, he then considers, as to this, that "an injury which is complete would thereby be inflicted by me," because this is done by him through his own depravity of wish and action.'

514.

The sage asked the spirit of wisdom (2) thus:

'What is that thing which is the most perfect of all wealth? 3.

515.

What is that which is predominant over everything whatever? 4.

And what is that from which no one is able to escape?'

515.

The spirit of wisdom answered (6) thus:

'It is wisdom which is better than the wealth of every kind which is in the world. 7.

516.

It is destiny which is predominant over every one and everything. 8.
And it is Vae the bad from whom no one is able to escape.'

517.

The sage asked the spirit of wisdom (2) thus:

'How is the dwelling of the understanding and intellect and seed of men in the body?'

518.

The spirit of wisdom answered (4) thus:

'The place of the understanding and intellect and seed of men is in the brain of the head. 5.

And when the brain of the head is sound,
the understanding and intellect and seed are on the increase; (6)

519.

but when a person attains unto old age, the brain of the head remains only at a diminution. 7.

And he who is an aged man, on account of the diminution of understanding and intellect,
sees less and knows less of that which it is necessary to do with wisdom. 8.

520.

Wisdom, in the beginning, mingles with the marrow of the fingers of men's hands; (9)
and, afterwards, its seat and abode and place are in the heart. 10.

And its dwelling in the whole body becomes such as the shape of the foot in various shoes.'

521.

The sage asked the spirit of wisdom (2) thus:

'As to these stars which are apparent in the sky, and their number is so great,
what is then their duty and influence? 3.

And how is the motion of the sun and moon and stars?'

522.

The spirit of wisdom answered (5) thus:

'Of the stars which are in the sky the first star is Tishtar,
which is said to be great and good, more valuable and more glorious. 6.

And prosperity of every kind and the fertility of the world are in the path of Tishtar.

523.

'And the star of water germs is for the increase of the star of plant germs. 9-10. *[wheat germ]*
And the star of plant germs is for the increase of cattle germs. 11.

524.

And water, fire, plant, and cattle germs are created for the increase of man germs.

525.

'And the star Vanand is entrusted with the passes and gates of Alburz; (13)
so that the demons and witches and fiends may turn from those gates and passes, (14)
that it may not be possible for them to cut off and break up the road and passage of the sun and
moon and stars.

526.

'And the star Haptoring, with 99,999 guardian spirits [farohars] of the righteous, is entrusted with
the gate and passage of hell, (16) for the keeping back of those 99,999 demons and fiends, witches
and wizards, who are in opposition to the celestial sphere and constellations of the zodiac. 17.

527.

Its motion, also, is round about hell; (18) and its special business is this, as it were it holds the
twelve signs of the zodiac by the hand, in their proper going and coming. 19.

528.

And those twelve constellations also proceed in like manner by the power and help of Haptoring;
(20) and every single constellation, when it comes in at Alburz, provides support for Haptoring,
(21) and begs protection from Haptoring.

529.

'The remaining unnumbered and innumerable constellations which are apparent are said to be the
guardian spirits of the worldly existences. 23.

530.

Because, as to the creatures and creations of every kind, that the creator Ohrmazd created for the
worldly existence, which are procreative and also which are developable, for every single body
there is apparent its own single guardian spirit of a like nature.

531.

'And the motion of the sun and moon is the special illumination of the world, (25) and the maturing
of procreations and growths of all kinds. 26.

532.

And the correct keeping of the day, month, and year, summer and winter, spring and autumn,
and other calculations and accounts of all kinds which men ought to obtain, perceive, and
understand, (27) are more fully defined by means of the setting of the sun and moon.'

533.

The sage asked the spirit of wisdom (2) thus:

'Which is that opulent person who is to be considered as fortunate, and which is that one who is to be considered as evil-conditioned?'

534.

The spirit of wisdom answered (4) thus:

'That one who has produced opulence by proper exertion is to be considered as fortunate; and that one who has produced it by dishonesty, as evil-conditioned.'

535.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when there are instances when a lazy, ignorant, and bad man attains to eminence and great welfare, (3)

536.

and there are instances when a worthy, wise, and good man attains to grievous misery, perplexity, and indigence?'

537.

The spirit of wisdom answered (5) thus:

'As to him who is a lazy, ignorant, and bad man,

538.

when his destiny becomes a helper,
that laziness of his then becomes like unto diligence,

that ignorance unto knowledge,
and that vileness unto a goodness. 6.

539.

And as to him who is a wise, worthy, and good man,

540.

when his destiny is an opponent,
that wisdom of his then turns to stupidity and foolishness,

and that worthiness to ignorance; (7)
and his knowledge, skill, and worthiness become manifestly secluded.'

SPIRIT OF WISDOM 52-56

541.

The sage asked the spirit of wisdom (2) thus:

'How is it necessary to perform the ceremonial of the sacred beings and the thanksgiving for the welfare which is owing to the sacred beings? 3.

542.

And how is the renunciation of sin to be performed for the preservation of the soul?'

543.

The spirit of wisdom answered (5) thus:

'That ceremonial of the sacred beings is good which they perform in this pure, good religion of the Mazda-worshippers. 6.

544.

Its origin, also, is goodness and truth, and freedom from doubt in the sacred beings 7.

545.

And for the little and the much that has come there has arisen thanksgiving unto the sacred beings; and one is to meditate upon the gratifications and prosperity which are owing to the sacred beings and to keep grateful. 8.

546.

And even when perplexity and misery come on from Ahriman and the demons, he is not to become doubtful as to the treasure of the sacred beings, (9) and not to diminish the thanksgiving unto the sacred beings. 10.

547.

And every disaster which springs up he is to give back to the violence of Ahriman and the demons.

548.

He is not to seek his own welfare and advantage through the injury of any one else; (12) and he becomes compassionate as regards the creatures of Ohrmazd. 13.

549.

In duty and good works he is diligent and striving; (14) and especially in the care of water and fire he is to persevere much. 15.

550.

And he is to be without doubt as to this, that, except happiness, the sacred beings do not then give anything whatever, as a modification of it, unto men; and Ahriman and the demons, except misery, do not then give them any happiness.

551.

'For the existence of renunciation of sin the special thing is this, that one commits no sin voluntarily; (17) and if, through folly, or weakness and ignorance, a sin occurs, he is then in renunciation of sin before the high-priests and the good. 18.

552.

And after that, when he does not commit it, then that sin which is committed by him becomes thus a sweeping from his body; (19) just as the wind which is hasty and mighty, when it comes swift and strong, sweeps so over the plain that it carries away every single blade of grass and anything which is broken in that place.'

SPIRIT OF WISDOM 53

553.

The sage asked the spirit of wisdom (2) thus:

'How are the homage and glorifying of the sacred beings to be performed?'

554.

The spirit of wisdom answered (4) thus:

'Every day three times, standing opposite the sun and Mihr, as they proceed together, (5) and the moon and fire of Warharan, or the fire of fires, in like manner, morning, noon, and evening, homage and glorifying are performed, (6) and one has become grateful. 7.

555.

And if a sin, or a deficiency, has occurred, especially as regards the angels of the spiritual and worldly existences, men and beasts of burden, oxen and sheep, dogs and the dog species, and other creatures and creations of Ohrmazd the lord, (8)

556.

one is to become sorrowful, penitent, and in renunciation of sin before the sun and Mihr, the moon and the fire of Ohrmazd; (9) and for the sake of atonement for the sin, good works are to be practiced as much as is well possible.'

SPIRIT OF WISDOM 54

557.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when an ignorant man -- when they bring advancement to him -- considers the learning and advancement of the wise and good mostly so, (through greediness), that to teach it to him is difficult?'

558.

The spirit of wisdom answered (4) thus:

'For this reason, because the ignorant man considers, in thought, his own ignorance as good as the sage does, in thought, his own knowledge.'

SPIRIT OF WISDOM 55

559.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is he who is an ill-natured man no friend of the good, nor an untalented man of a talented one?'

560.

The spirit of wisdom answered (4) thus:

'For this reason, because he who is an ill-talented man is at all times in fear of the talented, (5) lest "they should trouble us by their skill and talent, and, owing to that circumstance, shame may come upon us before the good and our opponents."

561.

'And the ill-natured are no friends of the good for this reason, because there is a time for their annihilation and destruction by the hands of the good.'

SPIRIT OF WISDOM 56

562.

The sage asked the spirit of wisdom (2) thus:

'Wherefore are these mountains and rivers made, which are in the world?'

563.

The spirit of wisdom answered (4) thus:

'Of these mountains, which are in the world,
there are some which are moderators of the wind, and there are some which are warders off; (5)

there are some which are the place and vent, the resting-place and support of the rainy cloud; (6)

564.

and there are some which are smiters of Ahriman and the demons,
and maintainers and vivifiers of the creatures and creation of Ohrmazd, the lord.

565.

'And these rivers, which are in the world, the creator Ohrmazd has formed, from the borders of Alburz, for providing the protection and for the vivification of his own creatures and creation.'

The Book of the Spirit of Wisdom

CHAPTER TWENTY ONE

Divisions 566-595

SPIRIT OF WISDOM 57

566.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when the knowledge and sagacity of the spiritual and worldly existences, both united, are connected with thee?'

567.

The spirit of wisdom answered (4) thus:

'For this reason, because, from the first, I, who am the innate wisdom, apart from the spiritual and worldly existences, have been with Ohrmazd. 5.

568.

And the creator Ohrmazd created (afrito) the angels of the spiritual and worldly creations,
and all the other creatures and creations through the power and mightiness,
the wisdom and sagacity of innate wisdom; and I produce and he maintains and stimulates them. 6.

569.

And at the end of the renovation of the universe it is possible to cause the annihilation
and destruction of Ahriman and his miscreations more fully by the power of wisdom; (7)

570.

and Soshyant, with Kay Khosraw, and those who cause the resurrection and future existence are
able to act more fully, by means of the power and help of wisdom.

571.

'The knowledge and sagacity of the worldly existence, the learning and teaching in every profession, and all advancement of temporal beings are through wisdom. 9.

572.

The souls of the righteous, in escaping from hell and coming to heaven and the supreme heaven, arrive much better by means of the power and protection of wisdom. 10.

573.

And it is possible to seek the good living pleasure, good repute, and every happiness of people in the worldly existence, through the power of wisdom.

574.

'And the maintenance of the seeds of men and beasts of burden, oxen and sheep, and also every other creature and creation of Ohrmazd, the lord, the seating of them in the womb, and making manifest what is their food in the womb, so that they shall not die from hunger and thirst, and the allotment and maturing of the limbs are effected more fully by means of the durability and great potency which are in the force of wisdom.

575.

'The arrangement of the earth and the mingling of the water in the earth, the growth and increase of plants, color of various kinds, and the scent, taste, and pleasantness of various things are allotted and produced more fully through wisdom. 13.

576.

And the arrangement of Alburz around the world, the manifestation of the earth of the seven regions and the sky above the mountain of Alburz, the motion of the sun and moon and twelve constellations, the six times of the season festivals, the five times devoted to the guardian spirits (Frawardigan),

577.

the heaven which is in the place of good thoughts, the place of good words, the place of good deeds, and the perfect supreme heaven (Garothman) of all gloriousness, the path of the spirits and worldly existences, and the Chinwad bridge are produced and allotted through the power of wisdom.

578.

'The watery-looking cloud's seizing water from the sea, advancing in the atmosphere, and gradually breaking away, drop by drop, to the earth, and Ohrmazd's creatures' thoroughly understanding the nature of heaven and hell,

579.

the compassion of Ohrmazd the archangels, and other angels as regards their own creatures, and the devastation and destructiveness of Ahriman and the demons as regards the creatures of Ohrmazd, *[all these]* it is possible to comprehend through the more complete power of wisdom. 15.

580.

And the good religion of the Mazda-worshippers, the sayings and teaching of the spirits, and the demons' demolishing the worldly body and making it imperceptible by the sight of men are apprehended more fully by means of the most perfect means of wisdom. 16.

581.

And even the struggle and warfare of Iran with foreigners (an-airan), and the smiting of Ahriman and the demons it is possible to effect through the power of wisdom.

582.

'To occasion the sun's inspection of the hidden water also, below the earth, it is expedient to convey it for tillage and cultivation, and the advantage, comfort, and enjoyment of men and beasts of burden, oxen and sheep, through the power of wisdom. 18.

582.

The thorough understanding of the pain and sickness of men and beasts of burden, oxen, sheep, and other animals, and the bringing of medicine and remedies, health of body and comfort unto them are much more possible to effect by means of the power of wisdom.

583.

'And as to every man whose participation in wisdom is much, his share of heaven is then much more. 20.

584.

Even as to Vishtasp, Zartosht, Gayomard, and those others whose share of heaven was much the more as on account of the much coming of wisdom unto them. 21.

585.

And as to Yim [Jamshed], Faridoon, Kay Us, and those other rulers who obtained splendor and mightiness from the sacred beings just as the participation of Vishtasp and other rulers in the religion occurred -- and their not attaining to the religion, and also as to the times when they have become ungrateful unto their own lord, it was on account of the little coming of wisdom unto them.

586.

'And Ahriman, also, and the demons deceive that man more, and lead him to hell, who is poorer of wisdom and unsteadier in disposition. 23.

587.

And it is manifest, that, unto him who is virtuous in disposition, habit, and demeanor, praise is then due, owing to his maintenance of wisdom. 24.

588.

For it is declared, that Ahriman shouted to Zartosht thus:

"If thou desist from this good religion of the Mazda-worshippers, then I will give thee a thousand years' dominion of the worldly existence, (25) as was given to the Vadakan monarch Dahak [Zohak]." 26.

589.

On account of complete wisdom, the virtuous disposition and demeanor of Zartosht not having hearkened and not being deluded, he did not become deceived and longing through that temptation of the accursed evil one, the wicked. 27.

590.

And he spoke to Ahriman (28) thus: "I will shatter and cause to run, and will make downcast for thee, the bodies of your demons and fiends, wizards and witches, through the Haoma and sacred twigs, and the good, true religion which the creator Ohrmazd has taught to me." 29.

591.

Ahriman, when those words were heard by him, became confounded and stupefied, and rushed to hell, and remained confounded a long time.

592.

'This, too, is declared, that Ohrmazd, when Ahriman, by agreement, had further operated with his (Ohrmazd's) creatures and creation of every kind, afterwards formed an assembly with the angels and archangels of every kind, and the welfare due to his own wisdom was mentioned and recounted by him.

594.

'This, too, is declared, that for the nine thousand years of renovation, until the resurrection and future existence, wisdom maintains and stimulates the creatures and creation of every kind.

595.

'And this, too, is declared, that, as to him who is an ignorant and bad-tempered man, when he attains even to much eminence, opulence, and authority, even then he is not fit to elevate into that welfare and authority.'

The Book of the Spirit of Wisdom

CHAPTER TWENTY TWO

Divisions 596-625

SPIRIT OF WISDOM 58-61

596.

The sage asked the spirit of wisdom (2) thus:

'Wherefore is it when one turns the ignorance and foolishness of an ignorant king back to knowledge and cleverness, on account of the sovereignty which is his; (3)

597.

and, as to a poor man, who is wise, one turns the knowledge and sagacity, which are his, back to foolishness and uselessness, on account of the poverty?'

598.

The spirit of wisdom answered (5) thus:

'On account of the deceit and violence of the fiend of greediness men utter more words as to the manliness of every one whose wealth and power are more, and recount his deeds and actions more fully;

599.

but, in the eyes of the angels and archangels, a poor man who is innocent and wise is better and more precious than a king or opulent man who is ignorant.'

SPIRIT OF WISDOM 59

600.

The sage asked the spirit of wisdom (2) thus:

'What are the vices of priests? 3.

601.

What are the vices of warriors? 4.

602.

What are the vices of husbandmen [*farmers*]? 5.
And what are the vices of artisans [*craftsmen*]? 6.

603.

The spirit of wisdom answered (7) thus:

'The vices of priests are heresy, covetousness, negligence, trafficking (sudakih), attention to trifles, and unbelief in the religion.

604.

'The vices of warriors are oppression, violence, promise-breaking, unmercifulness, ostentation, haughtiness, and arrogance.

605.

'The vices of husbandmen [*farmers*] are ignorance, enviousness, ill-will, and maliciousness.

606.

'And the vices of artisans are unbelief, want of thanksgiving,
improper muttering of prayers, moroseness [*negativity*], and abusiveness.'

SPIRIT OF WISDOM 60

607.

The sage asked the spirit of wisdom (2) thus:

'Of mankind which are more conversant with good and evil?'

608.

The spirit of wisdom answered (4) thus:

'Of mankind he whose sojourn and business are with the bad [*guys*],
and they provide him a name for good repute and goodness, is the man more conversant with good.

609.

And he whose sojourn and business are with the good, and they provide him a name for disrepute,
is the man more conversant with evil.

610.

'Because it is said, (7, 8) that whoever joins with the good brings good with him,
and whoever joins with the bad brings evil (9)

611.

just like the wind which, when it impinges on stench, is stench, (10)
and when it impinges on perfume, is perfume, -- (11)

612.

it is, therefore, notorious, (12) that he whose business is with the good receives good, (13)
and he whose business is with the bad receives evil; (14)
but, even then, both are to be considered as an experiment (*auzmayishno*).'

SPIRIT OF WISDOM 61

613.

The sage asked the spirit of wisdom (2) thus:

'Which is the chief of men?

Which is the chief of women? 3.

614.

Which is the chief of horses?

615.

Which is the chief of flying creatures? 4.

616.

Which is the chief of oxen?

617.

Which is the chief of wild animals?

618.

Which is the chief of grains?'

619.

The spirit of wisdom answered (6) thus:

'The man who is wise, who is steadfast in the religion,
who is well-praising, who is true-speaking
is chief over his associates.

620.

'The woman who is young, who is properly disposed,
who is faithful, who is respected,

621.

who is good-natured, who enlivens the house,
whose modesty and awe are virtuous,

622.

a friend of her own father and elders, husband and guardian,
handsome and replete with animation
is chief over the women who are her own associates.

623.

'The ox which is glorious, which is tall-eared,
which has a herd of cows is chief over oxen.

624.

'The Chiharav is the chief of birds. 10.
The horse which is swift is the chief of horses. 11.

625.

The hare is the chief of wild animals;
and wheat; is the chief of grains.'

The Book of the Spirit of Wisdom

CHAPTER TWENTY THREE
Divisions 626-650

SPIRIT OF WISDOM 62-63

626.

The sage asked the spirit of wisdom (2) thus:

'In what place stands Kangdez? 3.

Where is the enclosure formed by Yim [Jamshed] constructed? 4.

627.

In what place lies the body of Sahn? 5.

Where is the abode of Srosh? 6.

628.

In what place stands the three-legged ass? 7.

Where is the Haoma [*plant*] grown, the preparer of the dead,
with which they restore the dead and produce the future existence? 8.

629.

In which place is Gopaitoshah? 9.

With what work is the Kar fish entrusted? 10.

630.

Where has the griffin bird a nest (ashiyan)? 11.

In what place sits Chinamrosh, and what is his work?'

631.

The spirit of wisdom answered (13) thus:

'Kangdez is entrusted with the eastern quarter, near to Sataves, (14) on the frontier of Eranvej.

632.

'The enclosure formed by Yim [Jamshed] is constructed in Eranvej, below the earth. 16.

And every species and seed of all the creatures and creations of Ohrmazd, the lord, whatever is better and more select of man and beast of burden, of cattle and flying creatures is brought thither'. 17.

633.

And every forty years one child is born from one woman and one man who are of that place; (18) their life, too, is three hundred years, (19) and their pain and disturbance are little.

634.

'The body of Sahm is in the plain of Peshandas, near to Mount Damawand. 21.

And on that plain, except corn and the eatable things they sow and reap and live upon, there is not so much as a single other tree, or shrub, or plant; (22) and its golden color is mostly wormwood.

635.

And the angels and archangels have appointed 99,999 guardian spirits [fravashis] of the righteous as a protection for the body of Sahm, (24) so that the demons and fiends may not injure it.

636.

'The abode of Srosh is mostly in Arezahi, and afterwards also in Sawahi and the whole world.

637.

'The three-legged ass sits amid the sea Varkash; (27) and as to water of every kind that rains on dead matter, the menstrual discharge, and other bodily refuse, when it arrives at the three-legged ass, he makes every kind clean and-purified, with watchfulness.

638.

'The Haoma, which is the preparer of the dead, is grown in the sea Varkash, in that which is the deepest place; (29) and 99,999 guardian spirits [fravashis] of the righteous are appointed as its protection. 30.

639.

The Kar fish, too, ever circles around it, and always keeps the frog and other noxious creatures away from it.

640.

'Gopaitoshah is in Eranvej, within the region of Xwaniratha. 32. From foot to mid-body he is an ox, and from mid-body to the top he is a man. 33.

641.

And at all times he sits on the sea-shore, (34) and always performs the ceremonial of the sacred beings, and pours holy-water into the sea. 35.

642.

On account of which, through the pouring of that holy-water, innumerable noxious creatures in the sea will die. 36.

643.

Because, if he does not specially perform that celebration of the ceremonial, and does not pour that holy-water into the sea where those innumerable noxious creatures shall utterly perish -- then, whenever the rain shall rain, the noxious creatures have to rain just like rain.

644.

'The nest of the griffin bird is on the tree opposed to harm, the many-seeded. 38.

645.

Whenever he rises aloft a thousand twigs will shoot out from that tree, (39) and when he alights he breaks off the thousand twigs and bites the seed from them. 40.

646.

And the bird Chinamrosh alights likewise in that vicinity; (41) and his work is this, that he collects those seeds which are bitten from the tree of many seeds, which is opposed to harm,

647.

and he scatters them there where Tishtar seizes the water; (42) so that, while Tishtar shall seize the water, together with those seeds of all kinds, he shall rain them on the world with the rain.'

SPIRIT OF WISDOM 63

648.

The sage asked the spirit of wisdom (2) thus:

'Which is that good work which is greater and better than all good works, and no trouble whatever is necessary for its performance?'

649.

The spirit of wisdom answered (4) thus:

'To be grateful in the world, (5) and to wish happiness for every one.

This is greater and better than every good work, and no commotion whatever is necessary for its performance.'

650.

Peace and prosperity.